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Arkansas Baptist State Convention

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December 10, 1981

Arkansas Baptist

NEWSMAGAZINE



Youth Evangelism Conference
page 2

State conventions consider the 'Three Bs' of Baptists

by Dan Martin

NASHVILLE, Tenn. (BP) — For the most part, messengers to the 34 conventions of Southern Baptists stuck with the "Three Bs" of Baptists during recently completed annual meetings.

The "Three Bs" are baptisms, budgets and buildings.

Generally, the "spirit of Los Angeles" prevailed during the meetings, although brush fires did break out here and there.

Several observers compared the state

meetings to the 1981 annual meeting of the Southern Baptist Convention in Los Angeles, which was supposed to be a schismatic shootout, but ended up in general harmony.

The meetings were so non-controversial that one editor — C. R. Daley of Kentucky's *Western Recorder* — recounted an incident in which a secular news reporter came to the Kentucky Baptist Convention meeting, looking for "Baptist fireworks."

"He packed his gear on the afternoon of the first day and returned home," Daley wrote, adding the journalist said the "convention was without issue."

Another editor — Herb Hollinger of the *Northwest Baptist Witness* — reported that only two negative votes were recorded during the entire meeting of the convention.

Editor Jack Harwell of the *Georgia Christian Index* reported a "harmonious" convention, in contrast to some of recent years in which controversy abounded.

During the meetings, messengers adopted record budgets, and set aside record amounts to support the worldwide mission efforts of Southern Baptists.

Only one convention — the District of Columbia Convention — decreased its national Cooperative Program gifts, dropping 1.45 percent.

Of the others, 21 increased the percentage of their gifts and 12 retained the same percentage as last year.

Cooperative Program gifts were the focus of action in the meeting of the Baptist General Association of Virginia. Messengers approved by a hefty margin a proposal to make gifts through the Cooperative Program the sole basis for messenger qualification.

The margin to approve the measure was 712 to 238. Last year, a similar proposal received a majority vote, but failed by only 15 votes to reach the required two-thirds.

The action led one pastor, Arthur B. Ballard, of Old Forest Road Church, Lynchburg, to tell conventioners the vote infringes on the autonomy of his church, and that he intended to "lead" the church out of the BGAV.

Little of the smoke from the pre-Los Angeles controversy remained, if state convention elections are any indication.

Two states — Virginia and North Carolina — elected leaders from the "moderate" faction which emerged before Los Angeles. But the elections of Frank Campbell, pastor of First Church of Statesville, as president of the Baptist State Convention of North Carolina, and Vernon Davis, pastor of First Church of Alexandria, to lead the BGAV, did not draw theological discussion.

Both Campbell and Davis were allied with the faction which opposed a "political

inerrancy" philosophy aimed at taking control of the denomination.

In Alabama, two key figures in the doctrinal dispute — Fred Wolfe, pastor of Cottage Hill Church in Mobile, and James Auchmuty, pastor of Shades Crest Church of Birmingham — were nominated for president.

The two drew national denominational attention when Auchmuty was "bumped" from a second term as a trustee of the Baptist Sunday School Board when his theology was questioned. Wolfe was nominated by the Committee on Boards to replace him. SBC messengers, however, restored Auchmuty to his trusteeship.

In Alabama, neither man was elected. Messengers favored Harrell R. Cushing, pastor of First Church of Gadsden, for president.

Doctrinal controversy over membership and baptismal practices was rumored in three states, but emerged in only one meeting.

Rumors abounded there would be efforts in both Kentucky and Arkansas to exclude the messengers of churches which accept transfer members who have been baptized by methods other than immersion. In neither state did the issue arise.

In South Carolina, messengers rejected a constitutional change which would have excluded messengers from such churches.

For the most part, resolutions opposed such traditional Baptist targets as alcohol use, pornography and convenience abortions. Two states — Texas and Oklahoma — resolved against the Equal Rights Amendment. Several mentioned arms control, and three — California, Florida and North Carolina — specifically opposed tuition tax credits.

In Virginia, messengers accepted the abortion policy of the Virginia Baptist Hospital in Lynchburg, a topic which caused controversy during the 1980 meeting. The vote was not on abortion, but on whether the hospital had satisfied a 1978 convention request that the hospital establish a policy on abortion.

In North Carolina, messengers approved the sale of the Baptist Building in Raleigh, which had been the subject of considerable controversy in the spring. Messengers honored J. Marse Grant, who had opposed the move, and who has announced he will retire as editor of the *Biblical Recorder* in September of 1982.

South Carolinians elected Ray Rust, president of Anderson College in Anderson, S.C., as executive director-elect, and honored Harold Cole, who will retire from the post.

On the cover



This year's Youth Evangelism Conference, called Joy Expro '81, will meet in two locations. Little Rock Immanuel Church will host the Dec. 28-29 sessions; Fort Smith First Church will host the meetings Dec. 29-30. Joy Expro '81 is sponsored by the Arkansas Baptist Evangelism Department.

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The Christmas season always means cooking, and the Food and Fellowship column this week offers a recipe for ginger cookies.

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Two Southern Baptist churches have developed programs to stop the flow of members out the "backdoor of inactivity."

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The Baptist Joint Committee has filed a Friend-of-the-Court brief in a U.S. Supreme Court case involving Bob Jones University.



There are many factors which contribute to a good Baptist state paper. Among these are news of the activities of Baptist churches and people, the reporting of the work that we are carrying on together, opinions, promotion of coming events and inspirational material. All of these items are important. But inflation, particularly the rapid rise of postal costs, has forced us to assess what is most important to our readers.

Numerous non-professional surveys and one professional survey have given a good profile of the major interests of our readers. Nothing is of greater interest to Baptists than news. There are, also, a great number of people who desire features about people and unusual events which are transpiring in Baptist life.

Since everything we carry is important to some of our readers we will eliminate very little from the ABN. But the frequency and length of some items will be reduced. It is obvious that the 25 percent reduction in over-all space experienced in the last five years by the Newsmagazine necessitates some changes.

Beginning in January, 1982, more issues of the ABN will have people-centered features. We believe that this will meet a number of needs as well as build reader interest. The ABN staff will make every effort to discover ideas for features.

In order to properly respond to the reader survey some other changes will be made. "Woman's Viewpoint" will appear twice a month, "One Layman's Opinion" will be featured in the first and third week of each month, and "Southern Accent" will be carried in the second and fourth issues of each month.

The attendance report will be the only item eliminated. Currently, reports are carried in only four other state papers. We are aware that a small percentage of our readers enjoy the attendance report. But it would be impossible to carry statistics from all of our churches every week. Limited space has forced us to hold this item to one column each week. This means the more churches reporting, the smaller the print becomes and the more difficult it is to read.

Sunday School lessons will be continued, but rather than exegesis the focal scriptures, living lessons will be

drawn from the passages. The space available for the Sunday School lessons is limited and there are many helps readily available providing explanation of the scripture. We believe that this new approach will be helpful, refreshing and exciting.

"Your State Convention at Work" will be continued since we believe that the information given by our various convention workers is of importance and interest. Conciseness and clarity will continue to be our goal.

A final change which will take place in the ABN will be the billing process. Each statement will reflect the cost of the Newsmagazine production, mailing and total cost to be paid. The increase in cost of your *Arkansas Baptist Newsmagazine*, excluding postage, has been minimal. In the future, postage costs will not be anticipated for the year but will be passed on as it occurs. Other inflation costs will be included at the first of each year. We believe that this is the fairest and most understandable way to handle the billing process.

All second-class non-profit mailers have experienced an extraordinary acceleration of postage costs. Eight years ago it cost \$10,353 to mail the ABN. In 1981 it will cost approximately \$105,000 to deliver the Newsmagazine to the homes of the Baptists of Arkansas. The cost for 1982 is still unknown. But it will be between \$119,000 and \$210,000, depending on the fate of the postal subsidy.

The support and counsel of the ABN Board has proven to be exceedingly valuable. Their assistance has been exceedingly helpful in dealing with inflation and rapidly increasing postal costs. The ABN has had its best financial year since I became editor. The businessmen and women, attorneys, journalists, and pastors who provide guidance for your state paper are of great assistance to the editor and staff.

We believe that the ABN is a must for every Baptist family. Our Baptist democratic organization requires information in order for us to properly work together. The ABN is the best method of informing the Baptists of Arkansas of religious news of local, state and national scope. It is only as Baptists are informed that they can properly respond to the needs which exist. We pledge our best in providing news, information and inspiration in a form which is helpful and readable.

Arkansas Baptist

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meeting the information needs of Arkansas Baptists.

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Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed. Letters must not contain more than 350 words and must not defame the character of persons.

Photos submitted for publication will be returned only when accompanied by a stamped, self-addressed envelope. Only black and white photos can be used.

Copies by mail 25 cents each.

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One layman's opinion

Daniel R. Grant/President, OBU

Teetotalers, sophistication and launching missiles

If there is anything the major television network talk shows and news programs seem unanimously to seek, it is to be "sophisticated." They avoid like the plague the image of being narrow-minded, old-fashioned, prudish or committed to traditional morality. One might describe the network television personalities' stance as "knee-jerk sophistication," involving the broadest possible open-mindedness to experimentation with drugs for "recreational purposes," the glib discussion of drug use as "victimless crimes," and the laughing out of court of the "teetotaler" as shamefully unsophisticated in the modern world.

This striving for sophistication and open-mindedness has helped America train millions of young people to believe that marijuana and cocaine are no more harmful than overeating and, even if somewhat harmful, that their use is nobody else's

business. Society's powerful mass media have perhaps unwittingly taught our young people that drugs and beverage alcohol are natural ingredients of good harmless fun and "doing your own thing." They have similarly supported the message that teetotalers and advocates of total abstinence (from the use of alcoholic beverages and other drugs) are unreasonable extremists and appropriate objects for Johnny Carson's sharpest humor and scorn.

With all of this in mind, it came as quite a surprise when Tom Brokaw, of the NBC Today Show, recently led a discussion of the growing awareness that drug abuse has become a national security problem. Some of the testimony revealed that as high as 40 percent to 50 percent of Army and Navy personnel regularly use marijuana and cocaine, even while on duty. One study reported that 16 percent of Army personnel

and 25 percent of Navy personnel admitted the daily use of marijuana. When Brokaw questioned a brigadier general about the problem, the reply was that the military is merely reflecting the same ratio of drug use that is present in our high schools. Brokaw's reply was, "Yes, but they aren't firing missiles in high school!"

Wouldn't it be remarkable if the mass media began to define sophistication in the matter of drug abuse in terms more sympathetic with total abstinence? It is just possible that our national security is far better protected when teetotalers are in charge of the launching of missiles. As far as I'm concerned, this is also true for persons in charge of launching national television talk shows that shape the minds of our young people.

Daniel R. Grant is president of Ouachita Baptist University at Arkadelphia.



The Southern accent

This I believe: About Christian warfare

by Earl R. Humble

The idea of Christian warfare, or conflict, runs through the Bible. If we took all such themes as these from our hymnbooks they would be mutilated. Such expressions as "Fight the good fight of faith," "endure hardness as a good soldier," and "Put on the whole armor of God" are well-known Scripture passages. Paul looked back over his Christian life and said, "I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:7). There are some truths we must grasp if we are to make the most of Christian warfare.

1. **We must recognize that ours is a powerful enemy.** Satan is a spirit-being with great power and cunning. Believers are no match for him in their own strength. Jesus



Humble

referred to Satan as an evil one, a liar and a murderer. Jesus met him and defeated him with prayer and the Word of God. James said, "Resist the devil and he will flee from you" (Jas. 4:7). Satan is called the tempter, the slanderer and the accuser of the brethren. He is completely without virtue and is incapable of doing good. He promises good but he never keeps his word. He must be resisted if we are to be victorious.

2. **We are no match for Satan's wiles.** Jesus said, "Without me you can do nothing" (John 15:5). Paul said, "I can do all things through him who strengthens me" (Phil. 4:13). Demonic influences must always be encountered in Jesus' name and strength.

3. **God's power is available to us to lead us to victory.** Jesus said, "Be of good cheer; I have overcome the world," and John said, "This is the victory that overcometh the world, even our faith" (I John 5:4; see also I Cor. 10:13).

Earl R. Humble is professor of religion at Southern Baptist College at Walnut Ridge.

Watch that address

Many subscribers have received the *Arkansas Baptist Newsmagazine* in the past even though their addresses do not include a box number. New postal regulations require that addresses for second class publication mailings include a box number, street number or route and box number. Person and town (plus zip code) is not enough. Although first class mail may continue to be received without a box number, magazines lacking a complete address — including box number — will be returned to the *Newsmagazine* offices at a substantial charge per piece.

The post office has a box number for every person who receives mail in a community. Some patrons may never have used a box number and may not know what it is, but the postmaster at the post office nearest their home can let them know the number.

Subscribers, whether by church or individual, will not be added to the mailing list without complete address. Church lists of *ABN* subscribers must be brought into line with this regulation immediately.

Cooperation in this matter is deeply appreciated.

Letters to the editor

Man 'totally depraved'

When I wrote the article, "Humanism a threat," published Oct. 15, I did not know it would cause such a controversy. My intent was not to just point out the "humanist" error, but also to point out the doctrine of "total depravity" of man and how it affects humanism, psychology, philosophy, and all other disciplines.

Our need is to get back to what the Bible teaches about "total depravity." The Bible points out very clearly our theological problems. Man is "totally depraved" and all he has been, is, and always will be, is affected by it. I am afraid pastors have neglected to teach Christians that they are "totally depraved" and the only solution to that problem is a spirit-filled Christian life based on the Bible as God's Holy, Divine, Inspired, Living, Infallible, and Inerrent word. Many Christians give mouth adherence to the Bible, but do not apply its teachings to their everyday Christian life. One simple reminder is the violation of the commandments. Man does not have to be taught to break the commandments, but contrary to human nature he has to be taught to keep them. If the doctrine of "total depravity" is not true, then the doctrine of "total salvation by the death of Jesus" is not true.

If given a choice, man will always choose evil, Jeremiah 17:9. The Holy Spirit has to lead one to receive Jesus as personal Saviour against the human will, John 6:44. Those who respond to the Holy Spirit and who receive Jesus experience the New Birth; not the will of human nature, but the will of God, John 1:13. — **John McMullen, Black Rock**

Defines humanism

The article by John McMullen ("Humanism a threat," Oct. 15) and the first two responses emphasize the divergent views that Southern Baptists hold. The differing appears to come from how each defines humanism. I believe that often apparent disagreements would be minimized if both sides understood what the other meant.

I believe Mr. McMullen is right, based on the definition from which he is working. Likewise, Mr. Cooper correctly identifies hedonism as the philosophy that places pleasure as the highest good, seeing a difference between it and humanism, that he defines as the dignity and worth of humanity. Mr. Close notes the communication problem in word usage, citing Webster's definition, thereby determining the meaning and non-meaning for him.

But with all the rhetoric and definition, Mr. McMullen's point was overlooked or

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misunderstood. I believe Mr. McMullen was not misled by hate propaganda of media preachers, but was alerted by the humanist movement's own definition of its principles and goals as embodied in the Humanist Manifesto I and II. Careful reading of those items will reveal that humanism's underlying principles are "ungodly, depraved," and hedonistic and that their goals are antichristian! I suggest that the intellectualism of humanism did not arise first in the Renaissance, but instead is the product of man's fall and is symptomatic of his carnal nature.

My conclusion is that any effort on the part of man to supplant God and his Word with human effort and ability is humanism. Theism expresses belief that God (theos) is supreme; humanism says that man (human) is supreme. Humanism, therefore, is a form of atheism, and as such is in opposition to Christianity.

Much of modern education theory has embraced as well as proclaimed the principles and goals of humanism. Ponder that thought and one will begin to perceive secular education as a primary pulpit for propagating this atheistic religion, and has alerted growing numbers to the threat of humanism. — **Maurice L. Hitt, Smithville**

Discussion to end

Because the ongoing discussion on "secular humanism" has taken 65 inches of space in letters to the editor and because we feel this has been an adequate opportunity for readers to express themselves, the ABN will terminate the discussion at the end of December.

Only letters received by the ABN by Dec. 15 will be printed. — **Editor**

'Tongues' valid gift

I enjoyed Earl Humble's article in the *Arkansas Baptist* because he acknowledged tongues as a legitimate gift of the Spirit and explained how tongues in Acts 2 was different from that mentioned elsewhere in the Bible.

Baptists have mostly been taught that tongues was only to solve a communication problem by hearing their own language

and that Paul scolded the church at Corinth in their use of tongues. True, tongues at Corinth were a problem, but Paul did not tell them not to use the gift of tongues (1 Cor. 14:39), but gave them instructions on the use of tongues in the church.

Tongues are easily counterfeited, as Mr. Humble stated, and often misused, but nevertheless, a legitimate gift of the Spirit. First Corinthians 12 gives us a list of spiritual gifts. Therefore, since tongues are a gift of the Spirit, we (Baptists) should be seeing manifestations of this gift in our churches along with prophecy, gifts of healing, interpretation of tongues. I believe we do not see these gifts because we aren't taught on this subject, resulting in a lack of knowledge of the gifts of the Spirit. God's Word says, "My people perish from a lack of knowledge."

I only disagree with Mr. Humble on one point where he stated, "No one should seek tongues as a gift because the Holy Spirit is sovereign in his distribution of gifts." After listing the gifts of the Spirit in Chapter 12, I Corinthians 14 states, "... yet desire earnestly spiritual gifts..." To me to desire something earnestly means to seek after. The Bible says, "Seek and you shall find."

Many people read Chapter 14 with a negative point of view about tongues. But look at what positive things it says about tongues. But look at what positive things it says about tongues: (a) V. 2, one who speaks in a tongue speaks to God; (b) V. 4, one who speaks in a tongue edifies (builds up) himself. We all need to be built up at times. (c) V. 5, Paul wished that we all spoke in tongues; (d) V. 14, When we pray in a tongue, our spirit prays. How many other passages in the Bible can you recall where it says pray in the spirit? — **Doug Hines, Lonoke**

1982 ecumenical lecturers announced

A psychologist, an author and a former hostage in Iran have been selected to speak for the 1982 Ecumenical Lecture Series in Little Rock.

The lecturers are Moorhead C. Kennedy Jr., one of the Americans held captive in the U.S. embassy in Tehran last year, to speak Jan. 21; Raymond A. Moody Jr., author of "Life After Life," Feb. 4; and Paul W. Pruyser, a psychologist on the staff of the Menninger Clinic, Feb. 25.

Each lecture will be at 8 p.m. at Second Presbyterian Church in Little Rock. More information can be obtained from the Ecumenical Lecture Series, 2112 Country Club Blvd., Little Rock, Ark. 72207, or by calling 666-1244 or 225-4638.

by Millie Gill/ABN staff writer

Ron J. Hays

is serving the Siloam Springs Highfill Church as pastor. He recently received the master of divinity degree from Midwestern Baptist Theological Seminary and has both bachelor of arts degrees in humanities and in psychology from Oklahoma State University, Norman. Hays served for seven years in the U.S. Air Force and plans to become involved in reserve chaplain work in the Highfill area. He and his wife, Judy, have two daughters, Julie and Kim.

Tom Davis

has resigned as pastor of the Perryville Harmony Church.

Ephrim Brown

is music director for the Perryville Pleasant Grove Church.

Lewin Newcomb

has resigned as pastor of the Hot Springs Fairdale Church following 19 years of service there.

Charles Hurley

has resigned as pastor of the Blytheville Ridgecrest Church to assist with the work of Mississippi County Union Rescue Mission.

Ron Lovins

has resigned as pastor of Brinkley's Chapel.

Fred Oaks

is serving the Perryville Pleasant Grove Church as pastor.

Rucker dies, Baptist leader for 40 years

Thurman K. Rucker, a leader in the Arkansas Baptist State Convention for 40 years, died Nov. 28 in Little Rock. He was 70.

A graduate of Baylor University and Southwestern Baptist Theological Seminary, Rucker was pastor of the First Church in Searcy, Malvern and Forrest City.

From 1959 until his retirement in 1976, the native Texan was the Southern Baptist Annuity Board's field representative in Arkansas.

Rucker was chairman of the Arkansas Baptist Executive Board in 1957, president of the state convention in 1958 and 1959, and served on the Southern Baptist Executive Committee and the New Orleans Baptist Theological Seminary board of trustees. Ouachita Baptist College (now University) honored him with the doctor of divinity degree in 1959.

He is survived by his wife, Wilibel; a son, Douglas Robert, of Arkadelphia, and a daughter, Rebecca, of Waco, Texas.

A funeral service was held Nov. 30 in Little Rock, and burial was in Warren.

briefly**Van Buren First Church**

staff members and deacons have returned from a three-day visit to Indiana where they met with Director of Missions Randal James in Highland to develop plans for mission work as a part of the Arkansas-Indiana Linkup. Making the trip were Pastor Stanley Daniels, Cliff Jameson, minister of education/administration; Charles Mayo, education/music/youth director; and O. B. Wade and Harold Loyd, deacons. They were accompanied by George Domeser, director of missions for Clear Creek Association.

North Little Rock Stanfill Church

was in a revival Nov. 15-18 led by Pastor Roy Stillman. There were six professions of faith, one addition by letter and 12 rededications.

Grady First Church

held a service Nov. 22 to explore ways for the church to support the work of the Arkansas Baptist Family and Child Care Pine Bluff area office. Doug McWhirter, Little Rock office director, and Rose Jones, social worker, were speakers. Kyle Johnson is pastor.

Billy Graham to keynote pre-convention meeting

NEW ORLEANS (BP) — Evangelist Billy Graham will keynote an evangelistic rally at the Superdome Sunday, June 13, in advance of the 1982 annual meeting of the Southern Baptist Convention.

The rally, expected to draw 75,000 people, is being planned as part of the annual Southern Baptist Pastors Conference, which traditionally meets on the Sunday and Monday in advance of the SBC.

It will culminate a three-day door-to-door witnessing effort, which is expected to draw some 3,000 young people and 5,000 adults to the streets and residential areas of greater New Orleans.

Ed Young, pastor of Second Church of Houston and president of the Pastors Conference, said the meeting "began as a dream type of thing," but rapidly took shape as a massive evangelistic rally.

"We have an opportunity to have the largest gathering of Southern Baptists in history," Young said, noting that a rally in Houston's Astrodome during the 1979 SBC meeting drew an estimated 50,000 persons.

"It is my prayer that this rally will set the

entire tone for our convention," he added. "It can say to the world that this is what we are to do; that this is our purpose; that this is our goal. All other things are peripheral. We are an evangelistic body which has the world on our hearts. At this meeting in New Orleans, we are putting into action what we have been preaching about."

To help make the rally a cooperative venture, Young approached Charles E. Fuller, pastor of First Church of Roanoke, Va., and chairman of the 1982 SBC Order of Business Committee, which plans and leads the annual meeting.

Fuller said the committee had been seeking a means to have a specific evangelistic effort, in fulfillment of a resolution adopted at the 1981 SBC in Los Angeles.

"The resolution specified that the SBC work with New Orleans and Louisiana Baptists in a definite, concerted evangelistic effort in the city during the time of the convention meeting," Fuller said. "As we looked at the convention program from Tuesday through Thursday, we were hard pressed to discover a time to have an evan-

gelistic rally."

The Pastors Conference-sponsored rally, Fuller said, is a way in which the Convention can carry out the intent of the 1981 resolution.

Fuller, who said the Order of Business Committee was acting cooperatively in responding to the proposal, wrote or telephoned leaders of the groups which hold pre-convention meetings on the Sunday and Monday preceding the SBC.

"We felt they should have the same opportunity to respond we had," Fuller said, adding that he has heard from most of the groups, and each he heard from indicated willingness to plan programs in such a way as to allow their participants to take part in the Graham rally.

Young said the rally is scheduled to begin at 7:30 p.m., with Graham to speak about 8:30 p.m., in order to allow the other organizations time to have meetings and then to participate in the rally.

He added he "hopes 3,000 or 4,000 people come to know Christ" during the effort. "I feel this is of God and that he is going to bless it."

Former Arkansan elected Utah-Idaho president

Carroll Reynolds, a former Arkansan, has been elected president and chairman of the Executive Board of the Utah-Idaho Southern Baptist Convention.

He is the first layman in the convention's history to be named president.

A native of Atkins, Ark., Reynolds is a member of Calvary Church in Boise, Idaho, has worked for the Idaho Power Company for 22 years, and is chairman of the board of advisors of the Charles H. Ashcraft Chair of Bible at Boise State University, named for the former executive secretary of the Arkansas Baptist State Convention.

Reynolds is the son of Elgie and the late Zula Haney Reynolds of Atkins.



- Reynolds



Food and fellowship

Virginia Kirk and Jane Purtle

Christmas cooking

"Let the children come to me and do not stop them, because the kingdom of heaven belongs to such as these" (Matt. 19:14).

Think back to your childhood. Many of you remember some special food that was part of the Christmas celebration — fruit cake, plum pudding, chocolate fudge, divinity, decorated cookies, a gingerbread house. Some of the fondest memories for children are often connected with food, goodies cooked by Mother or treats they themselves helped prepare. Sharing time in the kitchen at Christmas is a blessed opportunity for families to deepen their relationships and enjoy the season in an uncommercial way.

Cooking with children is an important activity any time of the year. Both of us attribute much of our interest in cooking to the encouragement of our mothers who were willing to let their kitchens be "messed up" by young hands sifting flour, measuring shortening and cracking eggs all over the cabinets. So when you cook with your children this Christmas, set aside enough time and patience to make it a joyful occasion.

Some guidelines for making it a relaxed, fun time: allow the child to choose a recipe from a suggested group and shop for special ingredients. We have found that novice cooks invest more attention in a dish they really like, one they'll enjoy eating. Read the recipe together and quickly explain some simple procedures if children are not acquainted with cooking — sifting, beating, measuring, etc. — then work together demonstrating and allowing the child to do the work. It will take longer but be more satisfying if he or she follows the process from first to last. Plan a way to share what has been cooked with family or friends. This gives the child a sense of accomplishment and service to others which is an important part of the experience of cooking.

The recipe which follows is the first thing Jane ever cooked as a child of five or six. It is a good Christmas cookie because it can be made into gingerbread men or other Christmas symbols and decorated. Among all the things children enjoy fixing at Christmas, decorated cookies are probably the favorite.

Ginger cookies

½ cup shortening	¾ cup buttermilk
1 cup molasses	¼ teaspoon salt
3 cups flour (approximately enough to make a stiff dough)	1½ teaspoons ginger
	2 teaspoons soda

Beat shortening and molasses. Add buttermilk and dry ingredients. Add only enough flour to make a stiff dough. Mix well. Roll out on floured board and cut into desired shapes. Bake in 350 degree oven for 10-15 minutes. Take out while still soft.

Virginia Kirk, professor emeritus at Arkansas College, is a member of Batesville First Church. Jane Purtle is on the staff of Christian Counseling and Teaching Center in Syria, Va. They have enjoyed cooking together for several years.

Correction

The unofficial messenger registration total of 1,091 at the 1981 annual session of the Arkansas Baptist State Convention was incorrectly reported as official in the Nov. 26 issue of the ABN. The final tally will be announced after the first of the year.

SS growth specialist to address meeting

Andy Anderson, growth specialist with the Baptist Sunday School Department, Nashville, Tenn., will speak at three sessions of the Pulaski County Association Dec. 14. Anderson will discuss the growth spiral and other growth tools at 9:30 a.m., 1:30 p.m. and 7 p.m. at Geyer Springs First church. Pastors, staff members, Sunday School officers and teachers and all adults are invited to attend.

Seminary telecourses get foundation grant

WAKE FOREST, N.C. (BP) — Seminary professors soon will begin using modern communications tools to take theological education into new areas of the country.

Funding for the project to develop six telecourses on the seminary level will come from the Arthur Vining Davis Foundations of Coral Gables, Fla., the first time the six seminaries have received a joint grant.

The foundation has given \$216,000 to the six seminaries, to be received in three annual increments of \$72,000 each. The funds actually will be spent by the Seminary External Education Division, a jointly-sponsored arm of the seminaries, based in Nashville, Tenn.

HMB appoints eight to mission posts

ATLANTA (BP) — Four couples were appointed to mission posts in Colorado, Florida, Massachusetts and Virginia by the Southern Baptist Home Mission Board in November.

Named missionaries were Daniel and Anne Rich McClintock of Charleston, S.C., who will assume responsibilities as campus ministers for Massachusetts Institute of Technology (MIT) and Harvard University in Boston, Mass.; and Harold and Janet Webb of San Juan, Puerto Rico, who serve

as catalytic missionaries in Trinidad, Colo., coordinating Hispanic ministries.

Named missionary associates were Peter and M. Luana Golinski of Miami, where they assist Haitians throughout the country in forming congregations and securing pastors; and An Minh and Nang Thi Vo Phau of McLean, Va., who serve as Asian catalytic missionaries for the Baptist General Association of Virginia and will coordinate south-east Asian and Vietnamese ministries.

Front door discipline cited as one back door solution

by Linda Lawson

NASHVILLE, Tenn. (BP) — Many Southern Baptist churches lose nearly as many members through the back door of inactivity as walk in the front door.

Roy Edgemon, director of the Southern Baptist Sunday School Board's church training department, cited the problem and said new Christians become inactive when they are not helped to understand their faith and to become involved in the programs.

He termed many churches' failure to be as aggressive in helping new Christians grow in their faith as they are in winning people to Christ "the scandal of the Christian church of this century."

"We are morally responsible for new converts," said Edgemon. He likened not helping them understand what Christianity is about to "throwing a new baby into the world without a value system or principles for living."

Statistically, it appears that almost two-thirds of those baptized in Southern Baptist churches in 1980 were left to fend for themselves. While 429,742 persons were baptized, only 151,623 participated in any form of training for new church members, according to the Uniform Church Letter.

"We are bringing people in but are failing them in three areas," said Edgemon. "We are not teaching them who they are in God's family, helping them discover their spiritual gifts or helping them find their place of responsibility and ministry through the local church."

First Church, Kingston, Tenn., and North Phoenix Church, Phoenix, Ariz., are among a growing number of churches experimenting with programs to activate inactive members.

"Front door discipline" is how Gary Marsh, pastor of First, Kingston, describes his congregation's efforts. The church sets high demands and is considering steps which will lead to a stronger emphasis on new members attending training sessions on the meaning of salvation, understanding the "Baptist Faith and Message" statement and seeing their responsibilities for ministry through the local church.

The church also has initiated a one-year deacons' associates program. Young adult men work with active deacons and are expected to meet the biblical qualifications of deacons, attend Sunday and Wednesday activities with their families and be tithers or be working on a systematic program of giving. Marsh said 23 men have agreed to participate in the programs for 1981-82.

"With 20 active deacons and 23 associates, we have reduced each person's load

from 32 to 15 families in the deacon family ministry program," said Marsh. This will greatly improve the quality of ministry, he noted.

"I preach and teach that if you want to worship and serve God here, we want you. If you just want your name on the roll, we don't want you," said Marsh, who talks with each new Christian about their responsibilities before they are baptized. "As a result I think the quality of our members is higher."

North Phoenix instituted the Encourager program in 1980 to provide person-to-person assistance to new Christians.

When a person makes a public decision to accept Christ, he or she is given a copy

er also has helped many long-time members to become more active in the total church program.

As general guidelines for helping new Christians, Edgemon suggested planning a training program based on the needs of the church and giving increased emphasis to the value of church membership.

"We communicate that membership is of no value because we don't train new converts in who they are," said Edgemon. "We need to start re-emphasizing the priesthood of the believer: one, God is no respecter of persons; two, we all have equal access to God; and three, we've all been



of the *Survival Kit for New Christians* to study and is assigned an encourager who is an active member of the Bible study department to which the new person is assigned.

Each of the 900 Encouragers now participating in the program have participated in a one-hour training program and their role is to answer questions, provide support and help the new Christian become involved in the total church program — Bible study, training, visitation and worship.

Minister of Outreach Url Utterback, who administers the Encourager program, said, "I really feel it's a positive approach to the new Christian. It enables them to find new directions in getting involved in the church and to see that through the church there is an alternative to the world."

Utterback noted that being an Encourager

called to ministry."

Also, Edgemon said, a church should establish and communicate to new Christians its expectations of church members.

"Every new Christian should be expected to take some kind of training, such as working through the *Survival Kit*," he said. "Adult, youth and children's editions are produced by the church training department. This can be the first step toward a disciplined life."

And, he noted, new converts should be expected to engage in continued training and to find a place of ministry. Then, if someone becomes inactive, "there should be an intensive plan for meeting their needs and getting them involved again."

"We should not be satisfied with the inactivity of our members," he said.

Husband and wife ordained to ministry by Georgia church

by Walker L. Knight

DECATUR, Ga. (BP) — Oakhurst Church ordained members Nancy and Ken Sehested to the gospel ministry Oct. 25 in what was one of the first times both husband and wife have been ordained in the same service in a Southern Baptist church.

Both ministers will serve the church: Nancy, 30, as part-time associate minister specializing in missions and education; and Ken, 30, as co-editor of SEEDS magazine, a ministry of the church devoted to world hunger. Mel Williams is pastor at Oakhurst.

James Dunn of Washington, executive director of the Baptist Joint Committee on Public Affairs and friend of the Sehesteds, told the two ministers during the ordination sermon that they must expect to be role modelers.

In commenting on the unique service, Dunn said the church cannot do its job without setting aside some as different, and that unconventional serves a need in a denomination's life.

During examination by the ordination

council, Nancy said, "I realize there are limitations as to the places where I can be heard and where I can serve. I have no burning desire to be exclusively a crusader for women, but I realize that in ordination I take a stand. There is comfort in knowing I have been called of God."

She is the third generation of her family to be ordained as a Southern Baptist minister. Her father is C. B. Hastings of Atlanta, noted interfaith witness leader with the Southern Baptist Home Mission Board specializing in Baptist-Catholic relations. Her grandfather was Luther Hastings, long-time pastor at Monroe, La.

Ken, the son of Baptist lay leader Glen Sehested from Houma, La., was a youth evangelist as a teenager, attended Baylor University in Waco, then graduated from New York University and from Union Seminary in New York with a master of divinity degree.

He characterized his ministry as "curb-side theologian," relating theology to life

through personal involvement in crucial issues.

Nancy attended Baylor and Seton Hall in New Jersey, and graduated from City College of New York. She earned a master of divinity degree from Union Seminary. Their daughters are Jessica, 5, and Alayna, 1.

Nancy, when asked at the ordination council why she is a Southern Baptist, replied, "It's my heritage. I struggled with why I am a Baptist at the seminary and I came to see the sense of missions, that all of us are ministers, and how important are the ordinances as practiced by Baptists. I can't see myself in another denomination. "It is at Oakhurst that I have felt the strongest affirmation of who I am. It's a church where the people take seriously their call to be disciples. My call is to serve in a local church where I will equip others for their ministry."

Nancy is the third woman ordained by Oakhurst. The others serve as a chaplain and a children's home administrative staffer.

Black Baptists lead Miami in baptisms

MIAMI (BP) — Although there are only six black Baptist churches in Miami Baptist Association, black Baptists ranked first, third and fourth in baptisms among the association's congregations.

This indicates Southern Baptists are "moving toward a multi-colored, multi-lingual denomination in which all can benefit," said Dotson Mills, associational director of missions.

Glendale Church led the association in baptisms with 100, a 33 percent increase from last year. Joe Coats is pastor at Glendale.

'Today Show' recognizes oldest missionary

NEW YORK (BP) — Lelah C. Morgan, Southern Baptists' oldest retired foreign missionary, got a nationally televised birthday greeting Nov. 18.

Willard Scott, ebullient weatherman on "The Today Show," the NBC morning news telecast, congratulated Morgan on her 103rd birthday that day, and noted her 27 years of missionary service in China (1905-1932).

Scott often recognizes special events, anniversaries and birthdays during his weather forecast. He received information about Morgan from friends of her family.

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International students exchange cultural and religious ideas



A Thanksgiving banquet marked the opening of the annual International Student Conference, co-sponsored by Arkansas' BSU and WMU Departments at Camp Paron. Over 100 students from 20 countries shared the meal and three days of cultural and religious interchange.

The theme of this year's conference was "Global Marketplace," and speakers sought to open doors of discussion on a variety of concerns. An excellent atmosphere of openness prevailed as students and leaders exchanged ideas with one another. — George E. Sims

Nov. 29, 1981

Church	Sunday School	Church Trng	Church adn.
Alexander	150	63	1
First	61	26	
Very Ridge Immanuel	79	33	
Alpena, First	79	33	
Adrian, First	125	74	1
Batesville	268	123	
First	231	88	
West	158		2
Bella Vista	366		
Bentonville, First	212	91	4
First	274	70	1
Freeman Heights	79	46	1
Bigger	116	62	1
Blue Eye, Mo., First			
Booneville	289	104	
First	145	62	
South Side			
Bryant	336	87	2
First Southern	124	69	1
Indian Springs			
Cabot			
First	420	121	2
Mt. Carmel	387	190	
Caraway, First	135	110	
Charleston, First	57	36	
Cherokee Village, First	127	43	2
Conway			
Hadian Park	104	47	4
Oak Bowery	118	89	1
Pickles Gap	195	92	1
Sabbio Heights	47	40	2
Second	419	176	1
Consett			
First	419	224	
Mendian	92	75	
Mt. Olive	268	121	1
Temple	162	77	
Daniels, First	142	31	
Nursing Home	26		
Des Arc, First	165	84	1
Devils	89	70	
El Dorado	134	71	
Parkview	222		
Second	524	116	
Fornet City, First			
Fort Smith	1,812		2
First	1,198	487	
Grand Avenue			
Mission	27	42	
Westside	71	42	1
Fouke, First	75	44	
Canvill	100	35	
Genry, First	131	44	
Crady, First	38	28	
Grandview	65	43	
Green Forest, First	177	47	
Hampden, First	148	110	
Harrison	240	102	1
Tagle Heights	90	42	1
Woodland Heights	148	65	
Hardy, First			
Hot Springs			
Immanuel	78	47	
Fairdale	67	47	
Grand Avenue	614	112	7
Harvey's Chapel	144	87	
Leonard Street	196	75	1
Memorial	71	36	
Milcreek	30	31	
Park Place	275	96	
Rector Heights	75	31	
Vega Heights	32	20	
Hughes, First	136	65	
Jacksonville, First	326	44	2
Jensville	71	46	
Jonesboro			
Nettition	257	110	1
Philadelphia	112	77	
Little Rock, Crystal Hill	117	62	
Magnolia, Central	151	104	1
Maumeli	146	40	
Marmaduke	210	181	
Marion, Wills Chapel	99	81	2
Mountain Pine			
Cedar Glades	37	40	
First	83		
Mountain Valley	61	28	
North Little Rock, Standil	95	59	2
Paragadd			
Calvary	221	173	
East Side	374	223	1
First	388	107	1
First	209	72	1
Pee Ridge, First			
Pine Bluff			
Centennial	110	74	
First	548	131	
South Side	535	115	
Sulphur Springs	157	68	
Winston Chapel	495	144	
Rogers, Immanuel	905		
Russellville, First	476		
Sandyville, Okla., Faith	32	18	
Sprinkdale	66	46	
Berry Street	94	58	
Brook Creek	94	58	
Caudle Avenue	109	43	
First	1,675		1
Tenarkana			
Highland Hills	117	73	
Shiloh	147	60	1
Valley Springs	93	48	
Van Buren, First	612	72	2
Vanderson, First	45	28	
Vilonia, Beryl	109	68	1
Viola, First	90		
Ward, First	137	72	
West Helena, Second	230	83	
Wooner, First	120	61	
Yellville, First	146	48	

Attendance reports to be discontinued

At the direction of the "Arkansas Baptist Newsmagazine" Board of directors, the publication of reports of attendance at local churches in Arkansas will cease with the first issue in January, 1982.

Reports of Sunday, Dec. 13, will be printed in the issue of Dec. 24, the last issue of 1981. Reporting should cease after Dec. 13.

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Sunday School

Contest winners send pictures

Most churches in Arkansas were boosted in their attendance by the promotion of Great Day in the Morning. Some churches announced that they would make group pictures of the attendance. Some of these churches duplicated the pictures and distributed to all those in attendance the following Sunday.

The Sunday School Department encouraged these churches to send us pictures to display at the state convention at Fayetteville and also arranged to publish the pictures in four categories of Sunday School enrollment size. Churches of the highest

enrollment with highest percentage of attendance are as follows: Searcy First Church with 1,040 enrolled and 52 percent in attendance. David Crouch is pastor and Paul Seale is Sunday School director. In second place was Cabot Mt. Carmel with 860 enrolled and 64 percent in attendance. Lawson Hatfield is interim pastor and Dan Vance is Sunday School director.

The pictures of the other two churches will be published in an upcoming issue of the *Newsmagazine*. — **Lawson Hatfield, director**

Evangelism

The prospect search

The single most important result of a real spiritual awakening in our churches is to see the lost saved. We are told that only 3 percent of the lost people come to our churches on their own. If this is true, 97 percent are out there somewhere without Jesus in a helpless and hopeless condition. The Lord said, "... Go out quickly into the streets and lanes of the city, and bring in 'hither the poor, and the maimed, and the halt, and the blind ... Go out into the highways and hedges, and compel them to come in, that my house may be filled'" Luke 14: 21-23. The harvest from our Bold Mission Revivals will greatly depend upon your obedience to Christ's command.

Every church in Arkansas should have some type of census or survey preceding the Bold Mission Revivals. The town or community should be blocked off into areas, streets, roads, etc., with a captain responsible for each of them. He or she may then secure others to help them. This captain should be carefully chosen by the pastor or whoever directs the survey. There should be a training session for all survey workers. A time should be set for the survey with a limit on the time and follow-up. Every home should be visited and nothing taken for granted about the family members. Each person should be approached with a concerned Christian attitude in getting needed information. The information should be carefully tabulated and a card made out on each prospect.

A survey of unchurched friends can be very effective in finding lost prospects. During a selected month on each of the Sundays announcements and publicity materials should be used to encourage the local members to turn in the names of every person they know who are unchurched. The pastor can use Wednesday nights in a very informal way and ask the people, "Who do you know who doesn't know Christ?"

The following are other ways of searching out people who need our concern. The telephone survey has been very effective in many churches. The Sunday School and Bible School rolls should be searched for prospects. Some utility companies are courteous enough to give churches all new hookups. The church visitor cards produce many prospects. The alert pastor will get to know the mailman or workers in the post office who can tell him who has moved in-



Shell



Searcy First Church ranked first place in percentage of Sunday School attendance in its category of churches with 1,000 or more enrolled. Of 1,040 Sunday School members, 52 percent attended Oct. 25.



Cabot Mount Carmel Church's 64 percent of its 860 enrollment placed it at the top Oct. 25 in the category of churches with enrollment between 501 and 999.

Your state convention at work

to the community. The Welcome Wagon and Newcomer Service can share information.

Now that we have found the prospects, what are we going to do? Foolish is the farmer who plants the seed and never cultivates the field. He could not expect a very good yield. Wise is the pastor who is a true husbandman and trains his people to be cultivative visitors. I challenge you preceding the Bold Mission Revivals that our people would plant the seed, cultivate the plants and expect a great harvest from God. Jesus, the busiest person who ever lived, always had time to stop and help the person in need. God says to us today, "Go ye therefore and do likewise." — Clarence Shell, director

Stewardship

Response to economic conditions

Southern Baptists respond positively in times of great difficulty. This is true of all emergencies, but especially when the difficulty is economic.

The Great Depression was a time of heroic action by Southern Baptists. In that time of deep hurt, Baptists were more generous than ever before, and have continued to do so. God blessed that response, and un-

looked for blessings have come to the denomination. Baptists' response to the time was right.

Now, the economy is struggling again. High interest rates place a heavy burden on churches trying to build needed facilities. Spreading unemployment weighs heavily on whole communities. Falling production frightens the whole nation. Uncertainty faces young people as they enter the job market. It is a hard time.

Because it is a hard time, Baptists must keep their priorities in focus, and re-acknowledge their purpose. By the end of this century the gospel will have been preached to every person on this earth!

That is a goal worthy of a great and numerous people. It is the intention of Southern Baptists. Because it is the great goal of a great people, it requires constant commitment from everyone.

During days like this, when it is prudent to defer wants, and even needs, this goal must continue to be foremost among our values. The demands of the enterprise grow often quite independently of events in the United States. As efforts multiply, and converts increase, allocation of resources must also constantly increase. More money, and people, are called for in every extension of Baptist witness. It is worth your complete commitment. — Clarence Allison, missionary-in-residence

Conversions, renewal mark Bermuda revival

DEVONSHIRE, Bermuda — Several Bermudans accepted Christ and Bermuda's three Baptist churches experienced renewal during a November evangelistic thrust.

Ten Floridians led simultaneous services in the churches, participated in combined evangelistic rallies in the seaport town of Hamilton and witnessed door to door.

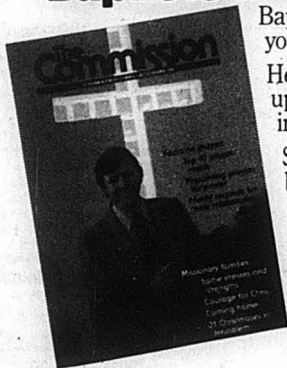
Oldest Thai church celebrates anniversary

BANGKOK, Thailand — Grace Baptist Church (Mandarin Chinese), the oldest Southern Baptist-sponsored church in Thailand, recently celebrated its 30th anniversary in Bangkok by ordaining three additional deacons and Udom Puangjan, the home missionary they sponsor. Samuel Lee, the pastor, also recognized the church's one remaining charter member who is still in Thailand, Southern Baptist missionary Frances Hudgins.

Baptist school gets new lab

NAZARETH, Israel — A new science laboratory at the Baptist School in Nazareth, Israel, will honor Subhe Jacky, the school's science teacher who died this year. The \$50,000 facility, which school director Ray Hicks says will be "among the best in the country," is being financed by one of Jacky's relatives.

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Sunday School lessons



Gannaway

International

Dec. 13, 1981

Matthew 8:18-22; Mark 8:31-33;
14:61-65

by Jody Gannaway
Crossett Magnolia Church

Son of Man

Our purpose in this lesson is to identify ways Jesus' mission affects our lives today. We want to compare our cost in following Jesus to the price he paid for our salvation. The key verse is found in Mark 8:31. I believe the key word for both his purpose in coming to earth as a man and our need for following him is "must." The Son of Man "must" suffer and we "must" take up our cross.

In a few short words I want us to consider the cost to the Son of Man and the cost to man to follow the Son of Man.

The cost to the Son of Man

Since God is love and man is a sinner, God had to provide a salvation for him. Since God is just, it was necessary for the death penalty to be paid for sin. It was foreordained that Christ must suffer the sinner's death as a lamb "slain from the foundation of the world" (Rev. 13:8). For God to die he had to take on humanity. All of deity was placed in a human body of flesh.

Because he was a man, he suffered many things. He grew weary in body, mind and spirit like anyone else would do. He was rejected because the religious leaders of Israel put Jesus to the test and he did not meet their specifications. The descriptions of his suffering and cost as a God-man is found in Isaiah 53.

The cost to man

The cost to man is to take up his cross and follow Jesus. Before anyone is to follow him, Jesus wants them to think about what they are doing. What Jesus is saying is in the text, "Before you follow me — count the cost." Jesus does not want followers who are swept away by a moment of emotion, which quickly blazes and just as quickly dies. He wants men who know what they are doing. He was always saying to men: "Yes, I know that your heart is running out to me, but — do you love me enough for that?"

The Outlines of the International Bible Lesson for Christian Teaching, Uniform Series, are copyrighted by the International Council of Religious Education. Used by permission.

Freed from legalism

Can it be that Christians who once experience the grace of God will revert to living under the law? Is it possible for those who have been set free by Christ to return to bondage? This was not only a problem in Galatia, it is a snare for many people today.



O'Neel

In these passages Paul is exposing the weakness of legalism. He is wanting to reveal how anyone who has been trapped by it can become free.

The impotence of legalism (3:1-3)

Some were trying to live the Christian life by keeping the law. Paul called them "foolish." Phillips translates verse one, "O you dear idiots of Galatia." He asks, "Did the law give you spiritual life?" The answer is obviously "no."

What can the law do? It can only tell us we don't live up to what God requires. It can only condemn. It never pats us on the back. The law is totally powerless to infuse us with God's life no matter how hard we try to keep it.

The curse of the law (3:10-13)

The law brings the curse of condemnation and death. It has a built-in program of failure. It can only produce undesirable things in our lives like boredom, frustration, anxiety, anger, self-hatred, self-pity and the like.

Christ redeems us from the binding and death-producing demands of the law. The word "redeem" literally means "to buy out from." In those days slaves were bought

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Life and Work

Dec. 13, 1981

Galatians 3:1-3, 10-13, 5:1-6

by George O'Neal
Bella Vista Church

out of their captivity and liberated. So at the cross the Lord Jesus paid the price to set the captives free.

The reference to hanging on a tree reveals how the Jews treated criminals who were executed. They put the body on a tree for public display. It was not crucifixion because that was unknown to the Jews. But Paul sees the cross of Christ as a tree of shame and condemnation like that of a common criminal.

The trap of legalism (5:1-6)

Just because Christ sets us free does not mean we will necessarily remain free. Legalism is persistent. It has many snares. Keeping rules and observances looks very spiritual. But that is the trap to avoid.

Paul admonishes us to stand fast in our freedom. In the Christian life what matters is not keeping laws but "faith that works through love" (v. 6, TEV).



Jackson

Bible Book

Dec. 13, 1981

Matthew 13:1-58

by Gerald Jackson

Associate, Church Training Department
Arkansas Baptist State Convention

Parables of the Kingdom

Jesus taught his disciples, who are Kingdom subjects, about his Kingdom by means of parables. A parable is a story of an actual event or a simple illustration from daily life which teaches spiritual truths by comparison.

Jesus' disciples were sensitive to him and understood his purposes and instructions.

Matthew 13 includes seven parables. Five of the seven are the subject of this lesson.

The sower and the soils

People respond differently to the gospel of the Kingdom. Jesus illustrates this fact by telling how the growth of seed scattered by a planter depends upon the soil where it falls.

Jesus' followers are expected to be faithful witnesses. It is easy for witnesses to be discouraged by negative responses to their witness. As ground can be prepared to receive seed, our witnessing efforts can be improved when we cultivate good relationships with those who are objects of our witness.

The mustard seed and the leaven

The growth of God's Kingdom is assured, both in quantity and quality. The Kingdom's advance cannot be halted by opposing forces. It will grow in size like a tiny mustard seed grows into a large bushy plant. It grows in influence like leaven permeates the whole of dough.

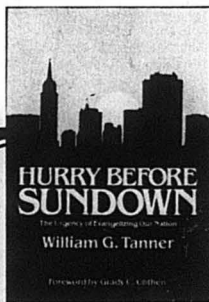
Jesus did his redemption work in the world. He was successful in spite of all that was done to distract, discredit and destroy him. His disciples are assured success, too, when they are faithful witnesses in the world.

Christians are faithful disciples when they permeate the world allowing the gospel's power to do its work. "Christians" who fear and withdraw from society do not demonstrate the qualities of God's Kingdom.

The pearl and the net

The Kingdom is worth anything it costs an individual to possess (be possessed by) it. The Kingdom includes eternal life, life forever and a quality of living that is unique and abundant. Living in the Kingdom, being ruled by Jesus, is a personal, growing, purposeful relationship which will be completed in God's way in God's time.

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School gains support in battle¹ with IRS

by Stan Hasteley

WASHINGTON (BP) — Bob Jones University received a boost from a pair of mainline*Protestant denominations in its U.S. Supreme Court case against the Internal Revenue Service when the American Baptist Churches and the United Presbyterian Church filed a Nov. 27 Friend-of-the-Court brief.

Written by Baptist Joint Committee on Public Affairs general counsel John W. Baker at the request of the American Baptist Churches, the brief argues that the fundamentalist Greenville, S.C., school was un-

justly stripped of its tax exemption in 1976.

Throughout the lengthy court proceedings that followed that action, IRS attorneys have argued that prevailing "public policy" against racism justified the removal of tax-exempt status from Bob Jones U.

The university, for its part, has argued that its policies restricting black enrollment are based in scripture.

Baker's brief siding with Bob Jones' position insists that American Baptists and United Presbyterians "repudiate any form of racism for any reason." The real issue in the case is not racism, Baker wrote, but whether the IRS has constitutional authority to deny "fundamental rights which take precedence over public policy evolved from non-First Amendment rights."

Baker was assisted in writing the brief by American Baptist National Ministries counsel Earl W. Trent Jr.

The brief, technically represents the views of the 1.6 million-member American Baptist churches and the 2.4 million-member United Presbyterian Church, and cities Baptist Joint Committee Executive Director James M. Dunn's opposition to the IRS policy.

The Baptist Joint Committee, Dunn said, "strongly objects to any attempt by the government to force — by threat of loss of tax exemption — any religious organization to alter sincerely held religious beliefs to conform to public policy arbitrarily defined by a government agency such as the Internal Revenue Service."

In addition to arguing that Bob Jones' First Amendment rights were sacrificed to "public policy" as enunciated by the IRS, the brief contends that religious organizations' tax exemption "does not constitute state aid to or sponsorship of religion and

that the powerful taxing agency exceeded its legal authority in that Congress did not legislate public policy as a determining factor for tax exemption.

The brief also argues that IRS may not require religious groups "to forego constitutional rights in order to secure the statutory privilege of tax exemption" and that by its action against Bob Jones, IRS officials are actually seeking "to establish the criteria for membership in a religious organization."

In agreeing to hear the Bob Jones case, the Supreme Court announced earlier that it will be paired in oral argument with a separate case involving IRS denial of tax exemption to Goldsboro (N.C.) Christian Schools, a pair of elementary and secondary schools operated by Second Baptist Church, Goldsboro, a non-affiliated congregation.

Baker emphasized that the Friend-of-the-Court briefs he filed in the Bob Jones case does not apply to Goldsboro Christian Schools.

The latter were established, he noted, only after the Supreme Court and other federal courts ordered desegregation of public schools.

"The issues in the cases are different," Baker said, disagreeing with a statement by the Fourth Circuit Court of Appeals that the two are "identical twins." That court, which heard both cases earlier, ruled in separate actions against both Bob Jones and Goldsboro Christian Schools.

Bob Jones had won its case against the IRS in the first round of the battle at a federal district court in South Carolina. But after losing in the court of appeals, it asked the nation's high court to settle the long dispute.

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Pension bill will correct inequities

by Larry Chesser

WASHINGTON (BP) — A bill providing more equitable treatment of participants in Baptist and other denominational pension plans has been introduced in the House of Representatives.

The bill, H.R. 5067, would amend the Employee Retirement Income Security Act (ERISA) to allow church plan participants more equitable means of making "catch up" payments in later years to compensate for inadequate or nonexistent deposits in earlier years. Also, it would provide lower paid church employees more opportunity to participate regularly in tax sheltered church retirement programs.

"It represents a large step toward assuring our ministers and lay employees of ade-

quate retirement allowances," said Rep. Barber B. Conable, R-N.Y., who joined House majority leader James C. Wright Jr., D-Texas, in sponsoring the measure.

Current law places two limits on the amount that can be deposited into tax sheltered pension plans. One is based on a percentage of income multiplied by the number of years in the current job. The other is the lesser of 25 percent of income or \$25,000 (adjusted by cost of living). The lower figure produced by these two limits becomes the amount which can be contributed without income tax consequences.

Specifically, the bill would allow church plan participants seeking to "catch up" the same options for overriding the 25 percent/

\$25,000 limit that current law permits teachers, hospital workers and employees of home health service agencies who made small or no pension contributions during the early stages of their careers.

The proposed bill is being pushed by the Church Alliance for Clarification of ERISA, a coalition representing 27 denominational pension boards headed by Darold H. Morgan, president of the Southern Baptist Convention Annuity Board.

Morgan, who has spearheaded efforts to have Congress clarify the meaning of the massive ERISA for church pension plans, told Baptist Press that another key feature in the new bill eliminates the "inequity between congregational and hierarchical poli-