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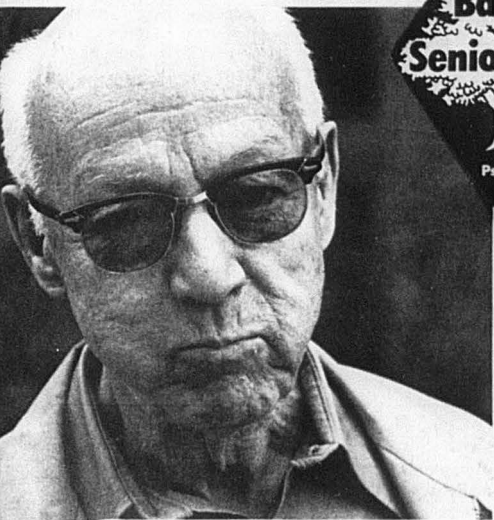
July 28, 1983

Arkansas Baptist State Convention

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July 28, 1983

Arkansas Baptist
NEWSMAGAZINE

On the cover



Senior adults, a growing segment of America's population, are recognized as a group to minister to and a group to minister through in Southern Baptist churches. The "Arkansas Baptist News-magazine" has recognized the significance of senior adults by providing for the past year a monthly feature aimed at the needs of this group. The August edition of "For and about senior adults" appears in this issue, on page 6.

SBC has 16 hotels for individuals

by Craig Bird

NASHVILLE, Tenn. (BP) — Sixteen Kansas City hotels with contracts with the Southern Baptist Convention Housing Bureau were made available to individuals July 15.

The annual meeting of the SBC will be June 12-14, 1984 in Kansas City, Mo.

The SBC retained contracted space in 32 hotels. Those 4,000 rooms will be allocated to people mailing in room requests to the SBC Housing Bureau after Oct. 1, 1983.

"These 16 hotels still have contracts with the SBC and most are offering special rates to SBC messengers," said Tim Hedquist, director of financial planning for the SBC Executive Committee and director of the SBC Housing Bureau.

The 1983 SBC meeting in Pittsburgh authorized changes in the housing procedure. Under the new policies the number of rooms reserved by the Housing Bureau was reduced.

"There are approximately 13,000 hotel and motel rooms in the greater Kansas City area," Hedquist said. "Obviously the 48 hotels we had contracts with don't account for all 13,000. Obviously those hotels who did not choose to participate with the Housing Bureau will still take reservations from individuals."

The 16 hotels and their phone numbers (all in area code 816 unless noted) are:

Alameda Plaza Hotel, 756-1500; Best Western-KCI, 464-2525; Blue Ridge Inn,

763-0600; Blue Valley Manor, 229-6363; Granada Royale Homelot, 756-1720; Heritage Inn, 331-1200; Hilton Airport Plaza Inn, 891-8900; Hilton Plaza Inn, 753-7400;

Holiday Inn-KCI, 464-2345; LaQuinta Motor Inn, 913-492-5500; Marriott Hotel-KCI, 464-2200; Raphael Hotel, 756-3800; Regency Park Resort, 913-649-7000; Sheraton-KCI, 741-5900; Skyline Inn, 741-5500, and Summit Inn, 525-1400.

The hotels not released by the Housing Bureau are: Adams Mark, Arrowhead Inn, Ball Park Inn, Best Western Antioch Inn, Best Western Hallmark Inn-Liberty, Best Western Stadium Inn, Capri, Century Inn (formerly the Executive Inn), Dixon Inn, Embassy on the Park-Sheraton, Hallmark Inn-Olathe, Holiday Inn Center (where the WMU will meet), Holiday Inn Fun World.

Holiday Inn Sports Complex, Holiday Inn Towers, Howard Johnson's-Central, Howard Johnson's Downtown, Howard Johnson's East, Howard Johnson's-North, Howard Johnson's-Southwest, Hyatt Regency, Inn at Executive Park, Mission Inn, Phillips House, Radisson Muehlebach (headquarters hotel), Ramada Inn-Overland Park, Rodeway Inn-Overland Park, Royale Inn, Travelodge-Downtown, Travelodge-Gateway, Travelodge-Midtown and Westin Crown Center.

Hedquist indicated released rooms are expected to be reserved quickly.

In this issue

5 Next month

The calendar of state Baptist activities for August lets Baptist church staff members and laity know the retreats, conferences and special events scheduled for the end of summer.

8-9 race and religion

Three articles explore the impact of black/white relationships on Baptists' witness on state, nation and international levels. Intern Kevin Jones reports on cooperation in ministry in Arkansas and a South African minister's view on his country's situation. A Baptist Press article looks at the home missions scene.

New writer for "Lessons for Living"

Mason W. Craig, 61, pastor of First Church McGehee for the past 24 years, is the new writer of the Life and Work Curriculum in the "Lessons for Living" series beginning in this week's newsmagazine.

After graduating from high school in Stuttgart, he went on to study at Ouachita Baptist University and Southwestern Baptist Theological Seminary.

He has also been pastor of North Maple Church in Stuttgart. He is married to the former Edith Louise Crum, of Humphrey.



Craig

MK Prayer Calendar

Home and foreign Missionary Kids
who attend college on the Margaret Fund

August

- 10 Gill Davidson (Botswana) 106 N. 5th St., Arkadelphia, AR 71923
- 12 Rosanne M. Giannetta (Italy) c/o Dr. Quinn Pugh, 236 W. 72 St., New York, N.Y. 10023
- 14 David Coad (Upper Volta) (with parents this summer)
- 14 Kimberly Magyar (Colombia) 1702 Clifton, Conway, AR 72032
- 14 Wayne Martin (Rwanda) OBU Box 556, Arkadelphia, AR 71923
- 17 Joyce E. Crawford 5804 S. Fresno Terrace, Ft. Smith, AR 72903
- 19 Joy Moses (S. Africa) (with parents this summer)
- 22 Bruce E. Green (Ghana) 2304 W. Newton Ct., Tulsa, OK 74127
- 29 Kevin A. Carswell (E. Brazil) 6108 Mandan Rd., Little Rock, AR 72210

Worship is vital

The editor's page

J. Everett Sneed



"I can worship as well fishing as I can at church." This false statement is quite revealing. First, it recognizes man's need for worship. As one explores the history of man it becomes obvious that a basic desire of every heart is to worship.

Even the most primitive man has reached up for something above himself. The ancient heathen bowed down to the fetish. The fetish may have contained the feather of an eagle, the claw of a lion, or any one of a hundred things which mystified his child-like mind. But since the fetish contained objects which placed him in awe, it became his object of worship. The American Indian looked to the "Great White Spirit." All of history is filled with this desire for the presence of God.

False worship can easily be contrasted with true worship. First, a false worship selects what it wishes to know and understand about God, and omits all other information. The Samaritans, for example, accepted only the Pentateuch and rejected the rest of the scripture. One of the most dangerous things in the world is a one-sided religion. It is easy for man to accept such truths as suit him and disregard all the rest.

Second, false worship is an ignorant worship. True worship occurs when man approaches God with his whole being. People have minds and it is their duty to exercise that intellect. True worship involves both intellect and emotion.

Finally, false worship is a superstitious worship. It is a worship, not out of a sense of duty or need, but basically because a man feels that it may be dangerous not to give it. True religion is not based on superstition or fear. Christianity does not embrace such superstitions as fear of walking under a ladder or the fear of a black cat crossing a person's path. Unfortunately, many religions today contain as much superstition as they do truths from God's word.

Worship may simply be defined as experiencing an awareness of God or, perhaps more basically, to carry out his purposes in our daily lives. No one can attain true happiness without this experience.

Worship is at the very heart of a New Testament church.

Further, we are admonished to not forsake "the assembling of ourselves together, as the manner of some is, but exhorting one another: and so much the more, as you see the day approaching" (Heb. 10:25).

In the New Testament, the congregation keeps in touch with God, who is the giver of both physical and spiritual life. In such a time one experiences human fellowship. More importantly, he communes with God. Love, praise, response, and commitment are elements of the encounter one has with God through Christ.

One of the greatest worship experiences recorded in the Bible is that in the sixth chapter of Isaiah. It is noteworthy that Isaiah had gone to the temple. He made himself available to God.

As God spoke, the prophet saw the holiness and majesty of God which filled the entire earth. Isaiah then saw himself in comparison with God. His outcry was, "Woe is me! For I am undone; because I am a man of unclean lips..." (Is. 6:5).

Finally, he experienced commitment as he declared, "Here am I; send me" (Is. 6:8). Commitment and service are the normal results of a true worship experience.

The worshipping congregation should have an experience similar to Isaiah. The Master taught of such an encounter when he said, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit; and they that worship him must worship him in spirit and in truth" (John 4:23-24).

Worship should be both private and corporate. Each element is indispensable. The end result is service.

An old story tells of a visitor in a Quaker meeting sitting for a long time in silence. At length, he turned to his Quaker friend and said, "When is the service going to start?"

The friend replied, "The meeting is just about over. The service will start as we leave the church house."

Every Christian, then, should respond to the worship experience by moving out into a life of service.

Arkansas Baptist

NEWSMAGAZINE

Arkansas' third largest publication,
meeting the information needs of Arkansas Baptists

VOLUME 82

NUMBER 29

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Betty Kennedy Managing Editor

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Letters to the editor expressing opinions are invited. Letters should be typed double-spaced and must be signed. Letters must not contain more than 350 words and must not defame the character of persons. They must be marked "for publication."

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 50 cents each.

Deaths of members of Arkansas churches will be reported in brief form when information is received not later than 14 days after the date of death.

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The Southern accent

D. Jack Nicholas/President, SBC

The new censorship

The word censorship conjures up images of a mob of puritanical, provincial, narrow-minded, bigoted fanatics gathered around a bonfire throwing books on the fire. That kind of censorship has ceased to be common but there is a new censorship which is very prevalent. The new censors are certainly not puritanical, but they are bigoted, provincial, narrow-minded, and fanatical and they function with such commitment and sophistication that they make the old brand of censorship appear to be the work of novices.

Certainly you have noticed that Christians are rarely portrayed in the entertainment media positively. They are generally portrayed unsympathetically and all too frequently as socially warped or mentally disturbed wretches.

You have noticed in the list of best sellers in the major newspapers and magazines the prevalence of books which promulgate the themes and values of hedonism and

profligacy and the relative dearth of books which represent Christianity in a positive, wholesome light.

A book with a hedonistic theme may appear on the best seller list of a major newspaper while many books by Christian authors with a Christian theme which have sold five times as many copies will be completely ignored. The excuse that religious books represent a separate category does not hold up because many of the best sellers are cook books, sex manuals, etc., also special category themes.

The new censors do not conduct book-burnings but they are much more subtle and effective in achieving their ends. From bastions of power and influence, they are effectively censoring the Christian point of view out of the arts, out of entertainment, out of education, and out of public life in general.

Michael Levin, professor of Philosophy

at City College of New York, has written "When parents object to profanity in school books, they are invariably met with the answering cries of 'censorship' or 'thought-control', and warned of the dangers of tampering with the First Amendment. Yet, while national attention has been focused on the activities of such concerned individuals, one of the most extensive thought-control campaigns in American educational history has gone on completely ignored."

Indeed, those heralds of humanism who so vigorously advocated broad-mindedness and tolerance a few decades ago, have practically won the war of ideas and have now decided that only their ideas should be promulgated. They have become far more effective censors than the Puritans ever were.

D. Jack Nicholas is president of Southern Baptist College at Walnut Ridge.

Women's economic plight: a perspective

Valentine says women need help from Baptists

by Ronald D. Sisk

Editor's Note: This is the third in a series of three articles prepared by the Southern Baptist Christian Life Commission to inform Southern Baptists about economic problems affecting American women.

Economic trends affecting American women will pose serious problems for Southern Baptists for years to come, says Foy Valentine, executive director of the Christian Life Commission.

"If present trends continue, we are going to see more women working, more mothers working, more single women heading families, and more women living in poverty for the foreseeable future," he says, referring to a prediction by the National Advisory Council on Economic Opportunity that 100 percent of the poverty population may live in female-headed households by the year 2000.

"Southern Baptists cannot be faithful to our Lord's summons to serve 'the least of these' if we ignore the plight of one-half of humanity," Valentine declares.

"Recent federal budget cuts hit hardest at programs such as housing and food

stamps which serve poor women and their children."

Valentine also cites figures which show that 70 percent of 1982 budget cuts came from programs which affect the poor and that as much as 90 percent of proposed 1983 cuts will also have a direct impact on the poor. "Southern Baptists should oppose this kind of injustice forced on poor women," Valentine says.

He also urges Southern Baptists to support calls for legislative redress of legal inequities affecting women. "For example," he explains, "we need better enforcement of child support laws. Up to one-third of divorced fathers in this country are never required to make any child support payments."

Turning to the question of specific ministries to women at the local church level, Valentine suggests that Southern Baptists develop a realistic new vision of the economic needs of women.

"It is not enough just to preach the traditional family values, as though that alone

will solve the problem," he says.

"Of course Southern Baptists support traditional family values, but it is incumbent on us to learn to minister to the increasing numbers of women who live all or a portion of their lives outside traditional family structures.

"We can learn better ways to minister to women who work. We can find ways to provide financial counseling for families headed by women. We can begin to help widows and other elderly poor women gain access to the services they need.

"Most of all," Valentine concludes, "Southern Baptists can affirm the God-given dignity of all of us, which requires just and fair treatment for every person whom God has created."

Sisk is director of program development for the Southern Baptist Christian Life Commission and has a major assignment for programs related to concerns of Christian women.

You'll be glad to know . . .

... 1,542 summer missionaries have been appointed by our Home Mission Board. These college and seminary students will serve in all 50 states, Puerto Rico and four western provinces of Canada. The BSU students raised more than \$1 million to cover the expenses of 712 of those. Their gifts saved the Home Mission Board \$500,000 in transportation costs. In almost every instance, the church or mission, the student and scores of individuals will benefit from this 10 week ministry. We are proud Arkansas has done its part in staffing many of these positions. We have 40 students serving in this group. Our BSUs in Arkansas have raised over \$26,000 to assist their fellow students. Annie Armstrong offerings cover the expenses not covered by the students contributions.

... \$737,779.96 received in June toward Cooperative Program Ministries. We are having record numbers of our churches to give through the Cooperative Program. Since most of them give on a percentage basis, the decline in offerings suffered during the summer in the churches is passed on in smaller amounts than usual to mission causes. Because our church people understand that expenses go on, and sometimes increase during the summer, we do not panic. Good early months in the year and later months will offset the tough summer months. Thank you for being responsible stewards of your people's gifts. Because you are, even with unemployment, storms and a sagging economy, your support is 9.34 percent more than it was last year. God bless you for this! Wouldn't it be great if we could spend more on the rest of the world than we spend on ourselves!

... Brother Pastor, you do not have to be expert in finance, construction, administration, law, medicine, or maintenance. I read a promise in I Corinthians 12 and Ephesians 4, that God has placed people in your church body who would be more gifted than you in some of these areas. You can relieve yourself, free the laity and strengthen the church by letting the members of the body function. Amen!

Don Moore is executive secretary/treasurer of the Arkansas Baptist State Convention.



Moore

APRIL 1983	MAY 1983	JUNE 1983	JULY 1983	AUGUST 1983	SEPTEMBER 1983
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Next month in Arkansas

August 5-6, Volunteer/Part-time leader retreat at University Church in Fayetteville. Training and fellowship for church music leaders who are not full-time. Being held in the northwest part of the state for the first time.

August 7, On-to-College Day. Suggested Sunday for Arkansas churches to send off their college students with a time of recognition.

August 12-13, Pastor-Director Retreat at Camp Paron. For pastors, church staff and Church Training directors. Will provide help with getting ready for the "Developing Believers" emphasis, planning, enlistment and curriculum.

August 12-13, Church Vocations Conference at Ouachita Baptist University in Arkadelphia. Opportunity for young people and church leaders to learn about the wide range of church vocations through conferences about areas of work and training sessions to help staff and youth leaders who guide young people.

August 14, Associational Hymn Sing. Quarterly events held in some associations for an afternoon of vocal praise.

August 19-20, Volunteer/Part-time Music Leader Retreat at Southern Baptist College, Walnut Ridge. Second year for this training event in the northeast part of the state.

August 19-20, WMU Associational Officer Retreat at Camp Paron. Sessions to equip leaders who guide Woman's Missionary Union for the associations.

August 21, Organists/Pianists Appreciation Day. Suggested day for recognition of those who serve at the keyboards, especially during the 1982-83 emphasis on instrumental music in Southern Baptist churches. This Sunday begins Church Music Week.

August 22-24, Fall registration at Southern Baptist College, Arkansas Baptists' two-year school at Walnut Ridge.

August 22, Area Adult Choir Festival at Rogers First Church. Choirs will have the option of performing for clinician's comments and will be part of a mass choir.

August 23, Area Adult Choir Festival at Immanuel Church in Pine Bluff.

August 26, Area Adult Choir Festival at Central Church in Magnolia.

August 26, Area Adult Choir Festival at Paragould First Church.

August 26-27, Associational Church Training Conference, Park Hill Church, North Little Rock. Training for invited leadership teams from the associations who will in turn guide local church leaders in Church Training programs.

August 29-30, Fall registration at Ouachita Baptist University, Arkansas Baptists' four-year school at Arkadelphia.

August 30, Reaching Youth through Music Conference at First Church of Little Rock. Conference for leaders will focus on youth music, spiritual development, and provide interpretation of the 1983-84 emphasis on reaching youth through music.

Cooperative Program report: June

Summary for June 1983

	Year	January-June gifts		
		Over (under)	Percent increase	
Budget	\$833,333.36	1978	20,247.71	11.49 percent
Received	737,779.96	1979	(71,036.19)	8.26 percent
Over (under)	(95,553.40)	1980	85,008.50	13.31 percent
		1981	89,658.88	13.05 percent
		1982	(107,484.82)	8.28 percent
		1983	(132,413.43)	9.34 percent

After six months of the budget year, more than 90 percent of Arkansas Baptist churches have shared in reaching 97.35 percent of the 1983 budget. Past performance points to the churches meeting the needs of world ministries with gifts 9.34 percent above one year ago. — James A. Walker, director

The great adventure

by J. Lowell Ponder

In a cemetery in Richmond, Virginia, a strange epitaph may be read:

Pause, stranger, as you pass by,
As you are now, so once was I.
As I am now, so must you be.
Therefore, prepare to follow me.

The writer of Ecclesiastes said, "... for the living know that they shall die," (Ecc. 9:5). Hebrews 9:27 tells us that "... it is appointed ... that all men shall die." These words are written across the gateway of history. Nations die ... cultures die ... movements die. They die because men die.

It is strange that an event so certain for all of us should be so universally avoided. It is no respecter of persons, for it comes to all. We do many things to lessen the reality of it. We no longer have cemeteries; they are called Memorial Gardens. Gradually we are doing away with tall headstones, and bringing them to ground level. That way when we drive by a "memorial garden," we will not be reminded that one of them will one day bear our name.

Dr. Carroll B. Freeman, eminent Christian psychologist, wrote in his book, "The Senior Years" the following:

"An awareness of death, a distinctive soul function, has persisted throughout life since childhood. In general, senior adults have accepted the final stage of life. Yet, the moment of truth, the actual experience of dying is rarely free from anxieties about loved ones, suffering, indignities, and life beyond." (p. 142).

From a human standpoint, perhaps, there are any number of reasons why there is fear

about death. The writer of Hebrews put it clearly when he said, "Deliver them who through fear of death were all their lifetime subject to bondage," (2:15). For some, it is an unknown journey ... there is the dread of the interruption of cherished plans ... the separation from loved ones ... for others the fear of what the books on the other side will reveal.

For and about



senior adults

Perhaps our perception of death has been colored by our first awareness of it. I was six years old, in a country cemetery, on a cold, dark, drizzly day. The deceased was a lost man, and the unharmonious musical group sang a special dirge that clearly pictured the black judgement and the burning flames that awaited him.

Just as vivid in my memory is the day I discovered the other side of the picture. It was while reading the account of the death

of Lazarus. You will remember that the sisters sent for Jesus, and Martha chided him when he came: "If you had been here he wouldn't have died." With great tenderness Jesus replied, "Your brother will rise again." She said she knew he would in the final judgement. His reply is a masterpiece of assurance, for her, and for us today:

"Jesus said unto her, I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." (John 11:23-25).

Sixty years later, he confirmed the promise to Martha when he said to John the revelator, "I am he that liveth, and was dead; and behold, I am alive forevermore. Amen!"

If he appeared on a cloud this Easter season, he could say to the world, "I am he who was once dead, but am still alive, and will be forevermore. Amen! Amen!"

J. Lowell Ponder is associate pastor at First Church, Fayetteville, working primarily with senior adults.

Editor's note: Lowell Ponder's wife, Ora, died July 6, a few days after this article was written. He has said that, if he had it to do over, he would write it just the way it appears here. He reports that her memorial service was a victory celebration and a worship service.

Questions or comments on this column for and about senior adults should be sent to Senior Adults, Arkansas Baptist Newsmagazine, P.O. Box 552, Little Rock, Arkansas 72203.

Southwestern Seminary honors Josephine Scaggs

FORT WORTH, Texas — Even as a 12-year-old girl, now retired missionary Josephine Scaggs told her mother, "Some day I'm going to Africa."

She did go, and served faithfully for 37 years, years which saw her break ground as the first white woman to live in the remote jungle along the Orashi River in Nigeria.

Southwestern Baptist Theological Seminary honored her for that faithfulness with a Distinguished Alumna award during the seminary's annual alumni luncheon in Pittsburgh, Pa.

Harriet Grant Hall, wife of the pastor where Miss Scaggs spent her furloughs in Fayetteville, wrote the citation for the award. It was presented by Lawrence Klemppner, Southwestern's vice president for student affairs, when Mrs. Hall could not attend.

Scaggs taught at Ogbomoso Seminary for a year but was impressed by the need of

the river people to have a missionary live and work with them.

Hall said other missionaries tried to dissuade Scaggs by citing dangers, difficult climate, and primitive living conditions. The British district officer said, "That place is not fit for beasts, much less human beings."

In 1956 Scaggs received the Member of the British Empire award from Queen Elizabeth II for her work.

"An earthly queen presented her with an esteemed award," said the citation, "but one day the King of Kings will say, 'Well done, thou good and faithful servant.'"

Josephine Scaggs, a former Arkansas resident, received her distinguished alumna plaque from Lawrence Klemppner, vice president for student affairs at Southwestern Baptist Theological Seminary.



Photo by David Bell

by Millie Gill/ABN staff writer

R. Wilbur Herring

has announced his retirement from the active pastorate, effective Oct. 16, 1983. Herring will retire on the anniversary of his completing 20 years as pastor of the Central Church in Jonesboro. He served this church as pastor from 1952-1958 and 1969 to the present, leading the church in membership growth, property value increases and staff enlargement. He has served as president of the Arkansas Baptist State Convention for two terms. He has also served on boards and commissions of the Southern Baptist Convention. Herring has been awarded the Distinguished Service award by Arkansas State University and the Distinguished Minister award by Southern Baptist College. He has pastored other churches in Arkansas, Florida and Georgia. Dr. and Mrs. Herring will continue to reside at 1100 Wilmar Circle in Jonesboro.



Herring



Steger

Dean Gibson

has accepted the call to serve as pastor of the Park Street Church in Bentonville.

Norman Miller

has resigned as pastor of the Monroe Church.

Harold Hansell

is serving as interim pastor of Morton First Church.

Steve Maurer

has joined the staff of the Sonora Church at Springdale as outreach/children's church director.

Ellis Buckley

is serving as minister of music at the Prairie Grove First Church.

Rick Seaton

has joined the staff of the Brush Creek Church at Springdale as minister of youth.

Louise Porter

of North Little Rock died July 17 at age 83. She was a member of the Park Hill Church in North Little Rock. Survivors include a half-sister, Martha Hull Williams, of Johnson City, Tenn., and a number of nieces and nephews. Funeral services were conducted July 19 at Owens Funeral Home in North Little Rock by *Arkansas Baptist Newsmagazine* editor emeritus Erwin L. McDonald and Jimmie Sheffield of the Park Hill Church. Burial was in Roselawn Memorial Park in Little Rock.

Phillip Browning, youth director of Earle First Church, resigned June 26 to become pastor of a church in Paducah, Ky.

Steve and Connie Matchell received the annual Youth Service Award for their outstanding adult leadership to the youth of Siloam Springs First Church.

Leslie Fetter

was recently honored by the Woman's Missionary Union of Des Arc First Church prior to her leaving as a missionary journeyman to the Philippines.

Caroline Association

Brotherhood is sponsoring its annual fish fry Aug. 1. Jimmy White of Wattensaw will be in charge. W. T. Byrum will speak.

Fontaine Church

at Bono celebrated homecoming July 10 with H. W. Clements as guest speaker.

Elmdale Church

at Springdale hosted the Northwest Arkansas Summer Bible Conference July 24-27. W. O. Vaught, recently retired pastor of Immanuel Church in Little Rock; Jere Mitchell, pastor of Fayetteville First Church; Bill Hogue, senior pastor of Eastwood Church in Tulsa, Okla.; and Robert Cupp, associate pastor of the University Church in Fayetteville, were conference leaders. Jamall Badry, music evangelist, directed the music program.

buildings

Clear Creek Association

dedicated an assembly pavilion at its encampment site, Baptist Vista, July 13. Director of Missions George W. Domeres reported construction costs to date to be \$23,779.04. Jack Fowler of Union Grove Church and Billy G. Milam of Kibler Church were presented plaques for their work on the site. Charles Graves of Nickle Hill Church in Oklahoma City, was speaker. Others on the program were Jonathan Payne, Roy Law, Milam, Domeres and Paul E. Wilhelm, former director of missions.

Rosewood Church

at Paragould held a noteburning service June 29 to celebrate payment of its building program.

Indiana update

Immanuel Church

at Pine Bluff recently presented, as a mission action project, an automobile to the Fellowship Church in Hardinsburg, Ind. It was donated by Dr. Carl Koen, a Pine Bluff optometrist.

Heber Springs First Church

is sending a mission team of 20 youth and six adults to Richmond, Ind., July 31-Aug. 9 to conduct revival services, backyard Bible clubs and surveys.

Dardanelle-Russellville Association

has a mission team in Indianapolis, Ind., July 23-29 working with the Eastgate Community Church. They will assist the church, which was only organized July 16, with a revival, backyard Bible clubs and surveys.

Stephen E. Steger

joined the staff of Grand Avenue Church in Fort Smith on July 24 as minister of education and associate pastor, coming there from Beech Street First Church in Texarkana. He has served other churches in Texas. Steger, a native of San Antonio, Texas, is a graduate of Hardin-Simmons University and Southwestern Baptist Theological Seminary. He is married to the former Rhonda Sutton. They have two children, Christopher Noel and Ryan Stephen.

Bob Presley

has resigned as associate pastor of music and administration at Markham Street Church in Little Rock to join the staff of the Glenview Church in Fort Worth, Texas.

Khamsing Norady

is serving as pastor of the Laotian congregation at the Grand Avenue Church in Fort Smith.

Gertrude Goss

died July 14 at age 80 in Little Rock. A member of Baring Cross Church in North Little Rock, she had been a resident of Riley's Oak Hill Manor since January, 1979. Survivors include her husband, Leonard W. Goss of Little Rock; three daughters, Mrs. Harry (Carolyn) Trulove, wife of Arkansas Baptist Foundation president, of Little Rock; Mrs. Don Raines of Indianapolis, Ind.; and Mrs. Jack Thweatt Jr. of Kingsport, Tenn.; five brothers; seven sisters; seven grandchildren and five great-grandchildren. Memorials may be made to the Arkansas Baptist Foundation.

Jerry Gifford

has joined the staff of the Broadmoor Church in Brinkley as minister of youth and music. He is currently a student at Western Kentucky University, Bowling Green, Ky.

Mrs. W. R. Rogers carrying on work with National Baptists

by Kevin Jones

Her eyes lighting up above some well-used but still-firm smile lines, Mary Rogers remembers her late husband.

He died only this spring, after a three year battle with cancer, but her memory calls her back to an earlier time, 23 years before, when she and her husband, W. R., first began their weekly classes for black preachers and Sunday school teachers.

"My husband was a tremendously organized person," Mrs. Rogers said. "He would type out every word of his sermons on small cards and then file the cards. And he would have another card listing the title of the sermon and where he had preached it and when. That was what he taught the black preachers — his sense of organization."

Working through the Cooperative Ministries with National Baptists of the Arkansas Baptist State Convention, Rogers would spend half the year teaching theology and preaching and the other half teaching church organization techniques, such as how to run a Sunday school, a business meeting or any of the other behind the scenes structures that help accomplish the ministry of a church.

"Through the years I've seen the black preachers he taught become more organized," she said. "They had the call and the Holy Spirit, but were not as well organized as is needful. I don't mean to down them in any way," she said in her gentle fashion. "I love them as my brothers and sisters. But the preachers would take a text and jump off,

going from Genesis to Revelation. He used to tell them 'put three points up and nail your thoughts to them.'"

"We didn't try to change their style — we wouldn't want to; they are closer to the Lord than we are. Because of their trials they have had to depend on him more than we have. We don't know what it is like — we were born white — but they are still under a great stigma just because of the color of their skin."

While her husband was teaching the preachers, Mrs. Rogers was going over the Sunday school lesson for the coming week with the ladies. "I didn't want to teach them white man's ways," she said. "I taught them what was in God's word. Like one of them said to me one time, 'the closer we get to Christ, the closer we get to each other.'"

Some people didn't think much of the Rogers' ministry and, in some of the towns in which they served, even some church members spoke out against it. "It was a little bit hard back before integration," she admitted of those days.

Later, after blacks and whites began to go to the same schools and were working at the same jobs, things changed. "People tolerated it," she said. "They'd just say 'Bro. Rogers has this thing for helping blacks — but let's not get involved.' It didn't matter at all to my husband what anyone else thought about it."

Like him, she has overcome her internal racial barriers. "I can care less what folks say," she said. "I know what those people

mean to me. I've cried with them, prayed with them and suffered with them. They're my friends — I've had them stay in my home." When her husband died, they came to comfort her, along with the members of the white Southern Baptist church in Bearden of which her husband was pastor of until a month before his death.

"They put their arms around me and their cheeks up to mine, and there was no feeling of them being black; they were my sisters and they were good to me."

Mrs. Rogers' relationship with National Baptists will not end even with her husband's death. She has been asked to again teach her class for Sunday school teachers, both by Robert Ferguson of the Cooperative Ministries and by her black class members themselves. "It'll be hard doing it without Bro. Rogers," she said, "but I faced that the last couple of months he was alive when I had to go to teach without him and leave him alone."

"I miss him, and I have my crying spells, but he fulfilled what God wanted him to do. I wouldn't want him back in the pain he was in just for my company."

"When I am troubled, I hear him say 'brace up, for goodness sake, where's your faith.' He'd often say that. And I talk to the Lord Jesus . . . and I know he's not dead."

Kevin Jones is a student at Southwestern Baptist Theological Seminary currently serving as an intern with the Arkansas Baptist Newsmagazine.



Mary Rogers, widow of W. R. Rogers, goes through some of the files that her extremely organized husband kept. He filed and cross referenced every sermon and each time it was delivered. He taught these and other organizational techniques to black pastors in his area through regular weekly classes for over 20 years.

Most South African Baptists against "racialism"

by Kevin Jones

"You have to be cagey when you talk about it," said Claude Kidwell, casting a sidelong look across the bridge of his nose, while a small sly smile crept up his cheek. The "it" the South African Baptist associate pastor was talking about is the subject everyone wants to talk to a South African visitor about — Apartheid, or, as he calls it, "racialism."

Kidwell counts among his church members at Johannesburg Arkansas Foreign Mission Board appointees Dr. and Mrs. Bud Fray. He spoke at Immanuel Church in Little Rock August 13.

"I think most Baptists are against it, except for a conservative (largely Afrikaans, or descendants of Dutch settlers) group," he said.

"But we can't speak out, because as a Baptist you can't speak for another Baptist. If I were a Methodist, you would get a very different picture — they are very involved in the fight against the government policy."

The leading Christian group in the struggle against Apartheid is the South African Council of Churches, a group which is affiliated with the World Council of Churches. Because of theological differences, the South African Baptist Union does not belong to the Council.

"At times, we (the Baptist Union) have

passed resolutions against such things as the Immorality Act, (a law which forbids interracial marriages) but they are not binding and only reflect the views of the members of the churches present.

"I can't see Baptists as a body having any great influence on the racial issue — we have no platform from which to speak as a unified body," he said.

As with Baptists in America, any significant action is likely to be taken by an individual or a church. "At every opportunity, we Baptists act in a way in which it is evident that we don't bear racial prejudice . . . yes, I think that's a fairly good way of stating it," Kidwell said judiciously. "We do have interracial youth teams which travel to both white and black churches which belong to the Baptist Union," he said.

What effect does living and working closely with members of other races have on the young white Christians involved? After a long pause, Kidwell, who has been heavily involved in youth work said. "I have talked to many of these young people afterward." Then, after another pause while he searched for a word that would not offend, he added: "I think that most of these kids are disappointed that they have to be split up."

"But it's not really a black-white issue," he insists. "We could have black members in

our churches, but we don't because of the language and distance problems. They live in their own townships, which as a rule, are quite some distance away from white settlements. And they often don't speak anything but their tribal language. The situation is much more complex than people here realize. People who have been there understand the complexity; those who haven't, don't. It's not a problem that can be put right overnight.

"We Baptists might like to see things perhaps move a little faster, but the government has to face a conservative group. And if they move too fast, there stands to be a conservative backlash that could set us further back than we are now. I think we will see dramatic acceptance of the fact that we have to live in a multi-racial society. And within 10 years, we won't have any more Apartheid. The world is putting tremendous pressure on us from outside."

And when that day comes, Kidwell says South African Baptists will be continuing to work on a personal basis to combat prejudice, even as he says the majority of them are doing now.

Kevin Jones is a student at Southwestern Baptist Theological Seminary currently serving as an intern with the Arkansas Baptist Newsmagazine.

Racism still SBC problem

by Dan Martin

NASHVILLE, Tenn. (BP) — Despite gains in racial reconciliation, racism is a continuing problem in the 13.9 million member Southern Baptist Convention, according to a panel of experts called together by the SBC Christian Life Commission.

"Racism continues to exist at various levels in the SBC," said Foy Valentine, executive director of CLC, pointing to national, state, associational and local church levels. "If Bold Mission Thrust (the denomination's plan to present the claims of Christ to every person in the world by 2000 AD) is to succeed, we must address this matter of racial attitudes."

Valentine added the "very word 'Southern' in our name is a red flag which identifies us in the minds of many people with racism and noted "Many people outside the SBC do not know who we are or what we are doing."

The 12-member panel discussed the "religious dimension of racism and what the SBC needs to be doing in the area."

Emmanuel McCall, director of the department of black church relations at the Southern Baptist Home Mission Board in Atlanta, commented that racial tensions are "solidifying" today because of economic pressures and Southern Baptists "are perceived as joining the mentality around the (Reagan) administration."

"There are a lot of negative attitudes... a great deal of hostility (over race), and

Southern Baptists don't seem to be speaking about racial reconciliation. If the National Council of Churches and the United Methodist Church are speaking, we as the largest non-Catholic denomination ought to be saying something," he added.

Lou Beasley, director of the department of social work at the University of Tennessee in Nashville, commented that studies have shown racial prejudice "follows a color continuum (from dark to light)" and said if the black-white problems are solved, the others also will find solution.

Sid Smith, consultant with the ethnic liaison unit at the Sunday School Board, said Southern Baptists are "very insensitive" in that race relations have been deprioritized and put on the back burner. "Southern Baptists also are perceived as being tardy, getting there long after the issue has been defused."

Smith said, "despite the progress, we have not arrived (in racial reconciliation) and in fact we are not even in the ballgame in many instances. The whole idea of racial reconciliation is not bringing people together, but what ought to happen when we get them together."

Other comments Smith made were that Southern Baptists are perceived as being "wealthy but tight . . . resourceful without really sharing those resources . . . hypocritical because Bold Mission Thrust

promises one thing (equality) but churches deliver another . . . (and) superindividualistic because we find no place for the corporate ministry of the denomination."

McCall said Southern Baptist leaders should be urged to use SBC-related black pastors on their programs, rather than always reaching out to non-Southern Baptist blacks for their program and platform personalities.

Smith urged the denomination "to develop a plan which would develop strong, qualified blacks as agency employees. It may be this should start at the seminary level, or maybe even before."

Other suggestions include encouraging state convention planning meetings, getting race relations on the agendas of states, associations and local churches, involving laypersons in the race relations struggle, working with others in observing race relation emphases, and working with black churches during February, in which Black History Month as well as the SBC race relations Sunday are observed.

"We also must work to raise the consciousness of Southern Baptists to realize we still have a problem related to race relations," Valentine said.

Valentine indicated to the conference participants their suggestions will be seriously considered by the CLC, which is the agency charged with the responsibility for promoting race relations in the SBC.

Obscenity and community standards

by John Finn

What is pornography? Is it nude pictures of males and females? Is it the *Playboy* magazines of the '50's and '60's?

The pictures in early editions of *Playboy* are elementary materials when compared with the sewage flooding and polluting most communities in Arkansas today. But the early editions of *Playboy* and similar magazines opened the floodgates for the filth and garbage in magazines, books, films and video cassettes that now flow through our beautiful state.

The *American Heritage Dictionary* defines pornography as "written, graphic, or other forms of communication intended to excite lascivious feelings."

In your community, are there films, books or other forms of communication intended to excite lascivious feelings? You may be shocked to discover that pornography has arrived in your town and can now be purchased by children and youth.

At your local newsstand or bookstore is



Finn

there a section entitled "Adults Only"? Does your local theater advertise movies for "adults only" (18 years of age and over)? If the answer is yes, pornography has arrived.

The matter of what is obscene, according to the U.S. Supreme Court, revolves around what the community determines is obscene — i.e., what the community chooses to set up as a standard of public morality. If that standard is threatened, the community has a right to legislate to protect itself from that threat!

This writer has personally visited some of the arcades and private clubs in Arkansas advertising "Adult Entertainment Only." If what I viewed is not pornography, then our community moral standards are lower than the moral standards of the biblical cities of Sodom and Gomorrah.

The legal definition of obscenity was handed down by the U.S. Supreme Court on June 21, 1973, in *Miller v. California*. The basic guidelines are: (a) whether the average person applying contemporary standards would find that the work, taken as a whole, appeals to the prurient interest; (b) whether the work depicts or describes in a patently offensive way, sexual conduct

specifically defined by applicable state law, and, (c) whether the work taken as a whole lacks serious literary, artistic, political, or scientific value."

What is the meaning of this legal jargon? Among other things, it means: if the people of Los Angeles and New York give legal approval to public sex acts and permit the sale of magazines relating to child molesting, the rape of a young man by homosexuals, and sex torture and sodomasachism, the people in Little Rock, Hot Springs, Fort Smith, West Memphis and other towns or cities are not bound by that decision.

It is up to the local community to decide. The plug has been pulled on the insane escalation in porno magazines and flicks.

Literary or visual masterpieces which do contain sexual description or depiction are protected. For example, the Bible describes sex realistically, but it would hardly be judged obscene. It and other masterpieces are to be taken as a whole.

Has pornography arrived in your community? You and your fellow citizens, applying community contemporary standards, are to provide the answer.

John Finn is executive director of the Christian Civic Foundation of Arkansas, Inc.

My perspective on Boyce Bible School

Boyce is good because of students!

by Dr. James E. Byrd

Who are these students? They are church members (Southern Baptist, Missionary Baptist, National Baptist) seeking new insights for personal effectiveness in the lay leadership positions in which their churches have asked them to serve. They are ministers (pastors, associate pastors, ministers of music) in search of a realistic challenge for improvement of ministry skills. They are men and women of varied ages (23 to 56) each giving living testimony to the value of education as a viable option to enhance effective churchmanship.

These students are much more than a class. I discovered, in the 26 students with whom I shared this semester, a very personal relationship with Jesus Christ as Lord. I observed an attitude of 'teach me the biblical truths and I will abandon my personal prejudices to try a new approach'. Such was the case of one student who put into practice the experience of four classes. He had the joy of baptizing 12 new converts over an eight week period in a church that had only baptized one person last year. Boyce students are positive practitioners!

Association rates for Baptist TelNet

NASHVILLE — Baptist TelNet subscription rates for associations, which include permission to record and duplicate most programs for use in churches not subscribing to the network, have been announced.

Association rates range from a minimum monthly cost of \$58 for associations with 15 or fewer non-subscribing churches to a maximum of \$313 per month for those with 100 or more churches not participating.

Area adult choir festivals

August 22-26

7:30-9:30 p.m.

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Bogota building completed

BOGOTA, Colombia — Baptist bookstore sales in Bogota, Colombia, have increased steadily since the operation moved into the new Baptist building near the downtown area. The building also houses a book deposit, offices, guest apartments, a missionary residence and conference rooms. Aldo Broda, general director of the Baptist Spanish Publishing House in El Paso, Texas, participated in the official dedication of the bookstore in February.

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Nominations sought for boards, committees

Members of the Nominating Committee for the 1983 Arkansas Baptist State Convention want Arkansas Baptists to submit names of persons for that committee to consider when they bring the convention nominations for state committees and boards.

This recommendation will not insure nomination, but the committee will consider each recommendation. The committee will not contact any person recommended until they ap-

prove the nominations.

The Nominating Committee will hold their first meeting September 22 and need all recommendations no later than September 15.

Members of the committee are Dennis Dodson, chairman, William Philliber, James Evans, Ernest Howell, Leo Hughes, Jimmie Wallace, Russell Miller, Cecil E. Weller, and Eddie Simpson.

September 15 is the deadline for recommendations

I recommend the following person:

Name _____

Address _____ City _____ State _____ Zip _____

Telephone _____ Approximate age _____ Lay-Person () Minister ()

Occupation _____

Holds Church Membership In _____

Church Address _____

Association _____

Major Activity in Church or Association _____

Prior service on Boards and Committees _____

Your specific reason for recommending this person _____

Check the board, committee or commission on which you believe this person could best serve.

Boards of trustees

- Executive Board
- Family & Child Care Services
- Foundation
- Baptist Memorial Hospital, Memphis
- Christian Civic Foundation
- Ouachita Baptist University
- Southern Baptist College
- Arkansas Baptist Newsmagazine*

Committees and commissions

- History Commission
- BSU Advisory Committee
- Ministry of Crisis Support Advisory Committee
- Constitution and Bylaws Committee
- World Hunger Committee
- Convention Program Committee

Mail this sheet to:
Dennis Dodson
P. O. Box 187
Monticello, AR 71635

Signed _____

(Name of person making this recommendation)

Address _____

City _____ State _____

Telephone _____

International

Joash: A straying king

by D. C. McAtee, member, First Church, Forrest City

Basic passage: II Chronicles 24:1-7, 17-22

Focal passage: II Chronicles 24:1-7

Central truth: God preserves the royal line of David.

1. Joash's background.

Joash (sometimes Jehoash) was the son of Ahaziah and his wife Zibiah, who was from Beer-Sheba. Ahaziah was the son of Jehoram and his wife Athaliah. Athaliah was the daughter of Ahab and Jezebel. Jehoram killed all of his brothers while he was king, and the Arabians killed all of his sons except Ahaziah. Upon Ahaziah's death, after succeeding his father as king for a while, this left the throne open for Athaliah, the queen mother to take over and reign for six years.

While Athaliah reigned, she sought to further annihilate the royal line of David, but Jehoshabeath, the daughter of Jehoram the king and a sister to Ahaziah, took Joash, an infant son of Ahaziah, from among the king's sons that were slain and hid him in the temple with her husband the priest Jehoida.

2. Joash's reign. II Chronicles 24:1-7

Joash was seven years old when he became king, and he reigned for 40 years in Jerusalem. The Bible tells us that Joash did that which was right in the sight of the Lord all the days of Jehoida the priest. This shows the tremendous advantage of having a good adviser.

We note also that the sons of the wicked Athaliah has broken up the house of God and bestowed all the dedicated things upon Baalim. Joash had a mind to restore it. When the priests and Levites failed to bring in the money as directed, Joash called in Jehoida to help and they got the money. This reveals the value of using those who God has placed at your service.

3. Joash's failure. II Chronicles 24:17-22.

This failure came after the death of Jehoida, the priest, and he listened to the wrong people, the princes of Judah. They later killed Zechariah, the son of Jehoida for telling them of their wrongs. He, Joash, started strong, but went wrong.

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Life and Work

Finishing a life work

by Mason Craig, First Church, McGehee
Basic passage: Exodus 2-3; 19:1-9,
Deuteronomy 34:1-8

Focal passage: Exodus 2:11-12; 3:10-12a;
29:7-8b; Deut. 34:1,5

Central truth: Man can die with a sense of fulfillment when he has lived according to God's purpose.

God has intended that man find purpose for living and that he, at the end of life, have a sense of fulfillment. Moses was such a man. He found that his purpose for living centered in the purpose of God for his life. From his experience we may learn the following truths:

1. Premature or immature action can thwart God's purpose. (Exodus 2:11-12)

We do not really know how much Moses understood as to his mission in life at this age. Maybe none. Yet his slaying the Egyptian who had mistreated one of the Hebrews makes us believe that, in some way, he was conscious of the plight of his people and felt a responsibility for their protection. What he did was wrong. For the time, God could not use him and he had to flee.

2. Proper preparation is necessary for undertaking God's purpose.

It was forty years before God could say to Moses, "Come now therefore, and I will send thee unto Pharaoh..." (Exodus 3:10a). These had been years of mellowing, and meditation. A hesitant humility had replaced his arrogant impulsiveness. A steadfast courage had replaced a tendency to flee at the first sign of trouble. A disposition to listen to the voice of God had replaced his earlier disposition to act on human instinct. He now had the commission, courage and caution to fulfill God's purpose for his life.

3. Peace within is the reward for accomplishing God's purpose.

"And Moses went up from the plains of Moab to Mount Nebo... and the Lord showed him all the land..." (Deut. 34:1). After he had looked upon the Land of Promise he died in Moab. The peace within is expressed in chapters 32 and 33. In chapter 32 he praises God. In chapter 33 he pronounced a blessing on the Children of Israel. His work was finished. Another would carry on. But he, with a sense of fulfillment, could say, even as did our Lord, "It is finished."

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Bible Book

Relationships

by Bernard Beasley, First Church of Hardy
Basic passage: Proverbs 25:1-29:27

Focal passage: Proverbs 25:6-7, 17, 21-22, 28; 26:17, 21; 27:1-2; 28:6, 8, 19, 22, 27; 29:22-23

Central truth: Wisdom in one's attitude toward himself and in his relationships to others and to things will be demonstrated in the life of a godly person.

Someone has said that "the book of Psalms tells us how to get along with God... helps us in our devotional life. The book of Proverbs tells us how to get along with men... helps us in our practical life." It has been discovered that more than 180 different types of people are represented in Proverbs, including 46 specific types of men, 23 types of women, and several kinds of children. This volume of the biblical record is filled with wisdom for the horizontal realm, teaching us how to live and deal with people.

The five chapters (Proverbs 25-29) in this lesson are not arranged in any special order. These proverbs of "the men of Hezekiah" are sayings that may have been compiled from some of Solomon's as well as some proverbs which were written during this later period. The so-called "wisdom movement" was dynamic and active. God continued to reveal and bestow divine enlightenment from generation to generation.

Practically all the verses in the lesson passage deal with some form of relationship. Therefore this biblical study dealing in relational skills and attitudes is most appropriate for our day. Oscar Thompson said that the most important word in the English language, apart from proper nouns, is "relationship". He then adds, "Solve the relationship problems of the world and humanity's most perplexing problems are solved since right relationships produce: solid marriages, stable homes, successful businesses, ministering churches, good government, and strong nations."

This lesson brings us divine wisdom, in these nuggets of truth, concerning (1) various types of people, our relationship to (2) things, and our relationship to (3) values and ideas. May God give each of us wisdom to glean and apply these insights for living. The warnings and instructions are as relevant and timely now as when first recorded in the ancient past.

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Eight nationalities at seminary

Seven non-Filipine nationalities are represented among 102 students attending the Philippine Baptist Theological Seminary and Asia Baptist Graduate Theological Seminary in Baguio City, Philippines.

Your state convention at work

Sunday School

Sunday school growth

A third law of Sunday school growth relates to the way you age-grade your Sunday school. Reaching prospects depends upon a grading plan that respects the individual's developmental stage and provides for annual promotion in all age groups (including adults). Age grading the Sunday School does at least two things. It makes possible a systematic plan of outreach and allows a teacher to address the needs of his pupils with good Bible study. When you age-grade, you are assigning some worker or member of your Sunday School to every prospect in the community. If you have a prospect that is 38 years old then the worker and members in the class for that age have responsibility for reaching that prospect. There is not a person in your community that one of your workers is not responsible for if your Sunday School is age-graded properly.

We also know that persons in the same close age range generally have the same needs and concerns in life. When we group these persons with similar needs into the same class, we make it possible for a teacher to address the Bible truth for the day to a narrower range of needs than if there were widespread ages in the class. Persons in their 20's and persons in their 50's have different needs and should be in a class that can effectively address their individual needs. Good age grading can help you reach persons for Bible study. Poor grading is a barrier to growth. — **Freddie Pike**



Pike

Evangelism

Concern for lost souls

It was the closing day of a great revival at First Church, Danville. As I rode home with Dr. Edmondson, he asked, "Would you like to go out and witness this afternoon?" His daughter, Peggy, stated a deep concern for a friend. Edmondson and I went to this home. I met the father and mother and then was introduced to the children. There was a 15 year old son, a 17 year old daughter, a 20 year old daughter, a 22 year old daughter and a 27 year old daughter. It was a lovely experience to see each of these respond to the Gospel of Christ and be saved. My heart was thrilled that night in the invitation to see these five walk down the aisle together and make a public commitment of their life to Christ. The concern of a medical doctor and his family had prevailed again.

Recently I was privileged to visit with Brother Danny Veteto in Mulberry, Ark. Danny took me to the home of an 80 year old lost man. The church had been sharing with the family through a tape ministry. It was my joy to kneel by the side of Jim Kirby and share with him the gospel through the CWT Model Presentation. My heart was thrilled when Kirby opened his heart and prayed, asking God to save him from his sins. He had a beautiful saving experience with Christ. The concern of a pastor paid off again. Oh, God, give us concern. — **Clarence Shell, director**



Shell

Family Ministry

Senior Adult Chautauquas

Fresh air . . . fall foliage . . . mountain-top experiences . . . worship . . . Bible study . . . fellowship. All of these are part of the Senior Adult Chautauquas at Glorieta and Ridgecrest. We are sponsoring a charter bus trip to two of the Chautauquas this fall: Glorieta

(Sept. 19-23) and Ridgecrest (Oct. 3-7).

The Glorieta group will leave from Little Rock at 9 a.m. Saturday, Sept. 17, and spend two nights enroute to Glorieta, New Mexico. They will return on the following Saturday, Sept. 24.

The Ridgecrest group will leave from Little Rock at 9 a.m. Saturday Oct. 1, and spend two nights enroute to Ridgecrest, North Carolina. They will return on the following Saturday, Oct. 8.

"Being a Good Senior Samaritan" will be the theme of the 1983 Chautauquas. A variety of activities is included in the program, along with sightseeing experiences enroute to the Chautauquas. A limited number of reservations is available. For information write: Senior Adult Chautauqua, Church Training Department, P.O. Box 552, Little Rock, Ark. 72203. — **Robert Holley, director**

Christian Life Council

This too is sodomy

Definition of sodomy — "Unnatural sexual relations, especially between male persons or between a human being and an animal."

Such perverse relations are rightly condemned in both the Old and New Testaments. The practice of sodomy is first recorded in the 19th chapter of Genesis. It took place in the ancient city of Sodom; thus the name.

Wickedness of a different type also occurred in ancient Sodom. Ezekiel speaks of it, "Behold, this was the guilt of your sister, Sodom; she and her daughters had arrogance, abundant food and careless ease, but she did not help the poor and needy," (Ezekiel 16:49).

Most cringe in horror at the thought of anyone involved in unnatural sexual relations.

Satan works deceitfully and effectively in the human heart causing few to seriously consider the other types of sin of Sodom.

Let's face it! It is unnatural for a Christian to withhold help from the poor and needy. Are you and I guilty of this type sodomy?

Let God be the judge as to the seriousness of both types of wickedness.

Arkansas Baptists have done well in seeking to do something about domestic and foreign hunger needs. What are you doing as an individual where you live to relieve the distress of the hungry? What is your church doing? The Arkansas Baptist World Hunger Committee, under the able chairmanship of H. E. Williams, needs you and me to do more in getting in the spirit of Jesus teaching, "I was hungry and you gave me to eat." — **Bob Parker, director**



Parker

Stewardship Department

The budgeting process: member resources

Can two churches, with Sunday school attendance and church membership being equal, have the same budget? They may, if they are neighbors. If they are in different sections of the state, their budgets may have a wide span.

The weekly earnings of church members affect church budgets. Members in a low income area may give as sacrificially as church members in a higher income area. Their total dollars, however, will be considerably different.

In 1982, average weekly earnings in Little River County came to \$361.92 while Searcy County had earnings of \$167.37.

A church in Little River County, with 40 members earning an average weekly income, could have an annual budget of \$75,000. The same church in Searcy County would have



Walker

Your state convention at work

a tithe potential budget of \$35,000.

Total member resources is a factor in shaping a church budget. Church budget committee members may request a copy of average weekly earnings, 1982, by county, from the Stewardship Department. — **James A. Walker, director**

Church Training Pastor's seminar

This is the fifth in a series of articles on Developing Believers, the Bold Mission Thrust emphasis for 1983-84.

The pastor has a key role in the Developing Believers emphasis because the pastor is the key equipper in a church. He shares in the important task, "to prepare all God's people for the work of Christian service, to build up the body of Christ" (Eph. 4:12 TEV).

The pastor's seminar offers the pastor an excellent opportunity to function in his role as equipper and to give support to the Developing Believers emphasis. The pastor's seminar involves the pastor teaching through an equipping center module as a means of reaching adults who are not involved in the church training program. It is suggested that the study of a module be offered in February, May and July. Nine modules are suggested from which to select these three. The pastor can select three modules he feels will meet the needs of adults in his church or he can take an Adult Needs/Interest Survey to determine the needs and interests of adults.

These nine modules will be offered for special study during the Church Training Convention on October 25. Pastors will have opportunity to select three of these for a preview study. Plan now to make the Pastor's Seminar a part of your church's Developing Believers emphasis for 1983-84. — **Robert Holley, director**

Family and Child Care

Cooperation is imperative

Six years ago I began writing articles in promotion of our child care ministry. This is the final article for this purpose.

August 1, Pauline and I will assume the pastorate of First Church of Siloam Springs. We go with the same conviction with which we came, namely, that this is God's will for us.

Mr. and Mrs. Donald B. Highfill, missionaries to Brazil, have arrived in the States for furlough (address: 308 Dickey Dr., Euless, Texas 76039). He was born in Heavener, Okla., and also lived in Mansfield, Ark., and Howe and Hugo, Okla. She is the former Erma Hawkins of St. Joseph, Mo. The Foreign Mission Board appointed the Highfills in 1973.

Mr. and Mrs. Wilburn T. Stancil, missionaries to Argentina, have arrived in the States for furlough (address: Midwestern Baptist Theological Seminary, 5001 N. Oak St., Trafficway, Kansas City, Mo. 64118). He was born in Memphis, Tenn. The former Patricia Adee, she was born in Kansas City, Mo., and lived in Springfield, Mo.; Fort Smith, Ark.; Merriam, Kan. and Raytown, Mo. The



Holley

Rather than dwell on sentimental matters, I simply want to encourage every Arkansas Baptist to give your full cooperation and support to all our work. The cries of people are too loud and the command of our Lord Jesus Christ too certain for us to ignore them.

The vantage point of denominational service has given me an added conviction to what I already believed about cooperation. It is absolutely imperative that each level of our work from the local church, the association, the state convention and the Southern Baptists has been, and shall ever remain, our spirit of cooperation under the lordship of Jesus Christ.

We have been privileged to serve with some of the most dedicated people on earth. For that we thank God. Response from the churches to this ministry has been tremendous. For that we also thank God and you.

I only wish I could literally take every Arkansas Baptist by the hand and say "Let's get on with the assignment of our Lord, we can do it together." — **Homer W. Shirley Jr.**



Shirley

Student Department

More good news at Camden

Construction of the new Baptist Student Center at Southern Arkansas University, Technical Branch, at Camden, continues. Dan Davies, building superintendent, believes the building will be completed before the opening of school this fall.

First Church of Smackover has contributed \$5,000 to the construction and one church member, Mrs. Ola Corley, has contributed another \$5,000.

Much of the construction is being done with volunteer labor from Arkansas, Georgia, and Alabama churches. Calvary Church in East Camden has hosted the group for breakfast each morning, with pastor Jimmie Taylor serving as an excellent chef. Nancy Clark of First Church in Camden has been in charge of arranging suppers at area churches.

Wives and older children of the workmen have worked in Vacation Bible Schools at Hillside Church and Grace Church in Camden. — **Tom Logue, director of Baptist Student Union**



Logue

Missionary notes

Foreign Mission Board appointed the Stanclis in 1979.

Mr. and Mrs. Jason Lee, missionaries to India, have arrived in the States for furlough (address: c/o Rev. Thurlo Lee, Box 777, Onia, Ark. 72663). A native of Arkansas, He was born in Mountain View. The former Carolyn Stewart, she was born in Fort Smith, Ark. They were appointed by the Foreign Mission Board in 1976.

Mr. and Mrs. Ross B. Fryer Jr., missionaries to Indonesia, have arrived in the States for furlough (address: 3205 Colcord Ave., Waco, Texas 76707). He is a native of Dallas, Texas, and she is the former Mary Lynn Baker of Warren, Ark. They were appointed by the Foreign Mission Board in 1955, resigned in 1978 and reappointed in 1980.

Tina Murdock, missionary journeyman to Singapore, has completed her two-year term of service as a youth worker at International Baptist Church and returned to the States (address: 1201 Brentwood, Pine Bluff, Ark. 71601), her hometown. Before she was employed by the Foreign Mission Board in July 1981, she was an English teacher at Chapel Academy in Pine Bluff.

Jim Walker, missionary journeyman to Israel, has completed his two-year term of service as assistant to the manager of the Baptist Book Store in Jerusalem and returned to the States (address: 12600 Pleasant Forest, Little Rock, Ark. 72212). He was born in San Antonio, Texas and also lived in Houston and Warren, Ark., his hometown. He was employed by the Foreign Mission Board in July 1981.

New school prayer model should be scrapped

by Stan Haste

WASHINGTON (BP) — Comparing President Reagan's new school prayer amendment with last year's model brings to mind a comparison between the 1969 and 1970 Volkswagen beetles — each was distinct but not much different.

The president and his staff apparently believe the newer, shinier prayer amendment will have a smoother ride than last year's now discarded model. They are already finding the ride to be rough.

This can be attributed basically to a disturbing reality — neither model of the amendment answers the basic question of who will write the prayers school children

tent of such prayers."

That bit of truth in advertising came back to haunt the president and his men. Some defenders of separation of church and state, such as James Dunn of the Baptist Joint Committee, wouldn't let them forget the product's main deficiency. For his trouble, Dunn was made a target of Religious Right leaders both within and without the Southern Baptist Convention.

Yet before the 1982 model of the prayer amendment had been on the road for a year, its designers recalled it in favor of the new version. They were forced to admit that what had been said about the older model was true.

Now Mr. Reagan and company offer the American consumer a version of an amendment that conveniently comes without a warning like that on the first one. They do not tell the people this time who would write the prayers, except to say that it would not be Congress or the state legislatures.

But the consumer is not likely to be fooled this time either. Even Sen. Orrin G. Hatch, a Reagan Republican from Utah, believes the new model is not much better than its predecessor and predicts it, too, will fail the road test in the Senate.

It deserves to fail, not because school children don't need to pray, but because they don't need zealous adults, who reflect the prevailing local religious majority, writing their prayers for them.

No one has made that point more convincingly than Charles Ashcraft, the retired executive secretary for Arkansas Baptists. In a 1980 letter to then — SBC president Adrian Rogers, who was supporting an effort by Sen. Jesse Helms to strip federal courts of jurisdiction in school prayer cases and leave the matter in local hands, Ashcraft noted that such local option would favor

Baptists in the Bible Belt states, where they can "outvote by virtue of their vast majority any minority."

But in a state like Utah, he pointed out, Mormons constitute such a huge majority of the population that Mormon prayers would prevail. Any school board in Utah, he said, would have "a 90 percent Mormon majority and any ruling on prayers would be Mormon in content and intent."

Ashcraft, whose earlier days in the pastorate were spent in Utah, added this: "My own children will carry the scars of Mormon persecution in the school system of Utah to their graves and I do not intend to stand still and be silent when our faithful pioneer preachers and their families suffer."

More recently, SBC President Jimmy Draper was likewise correct when he declared he could not support a prayer amendment which fails to guarantee that no agent of the state will be allowed to compose the prayers to be recited.

That, Draper emphasized, includes local school boards and classroom teachers. "Anyone who works for the school is the agent of the state."

Mr. Reagan would be well advised to drive his new model amendment out to the salvage yard to join the ill-fated 1982 model.

In its place he could examine more closely what is looking more every day like a luxury model, the bill proposed by Oregon's Sen. Mark Hatfield to allow groups of high school students equal access to classroom space for religious gatherings.

Hatfield's view that religious students who voluntarily gather for worship or Bible study should not be discriminated against is one that most Americans, including most opponents of prayer amendments would find acceptable.

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will be expected to recite as a part of their daily routine.

Last year, when the first model was unveiled, the White House — on the advice of the Justice Department — told too much about the product. In words more revealing than Mr. Reagan or his advisers realized, they correctly observed that state governments and local school boards would be free to compose their own prayers for public school use. "If groups of people are to be permitted to pray," the White House document read, "someone must have the power to determine the con-

Abortion amendment loses in senate

by Larry Chesser

WASHINGTON (BP) — The U.S. Senate has soundly defeated a proposed constitutional amendment designed to overturn the Supreme Court's 10-year-old ruling that the Constitution protects a woman's right to privacy in abortion decisions.

By a 49-50 vote — 18 votes shy of the two-thirds majority necessary for passage of a constitutional amendment — the Senate rejected a one-sentence amendment pushed by Sen. Orrin G. Hatch, R-Utah, which declares: "The right to abortion is not secured by this Constitution."

One of the Senate's strongest foes of abortion, Jesse Helms, R-N.C., voted pres-

ent. Helms, troubled by what he considered a weakness in the Hatch measure that would allow states to pass liberal abortion laws, plans to push his own proposal later in the session.

Sen. Bob Packwood, R-Ore., who led opposition to the Hatch amendment, said the vote against the measure was bigger than he expected and declared the "battle over the constitutional amendment is over for this Congress."

Afterwards, Hatch expressed disappointment in the vote and told reporters that for this Congress, he is "going on to other issues."

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