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March 29, 1984

Arkansas Baptist State Convention

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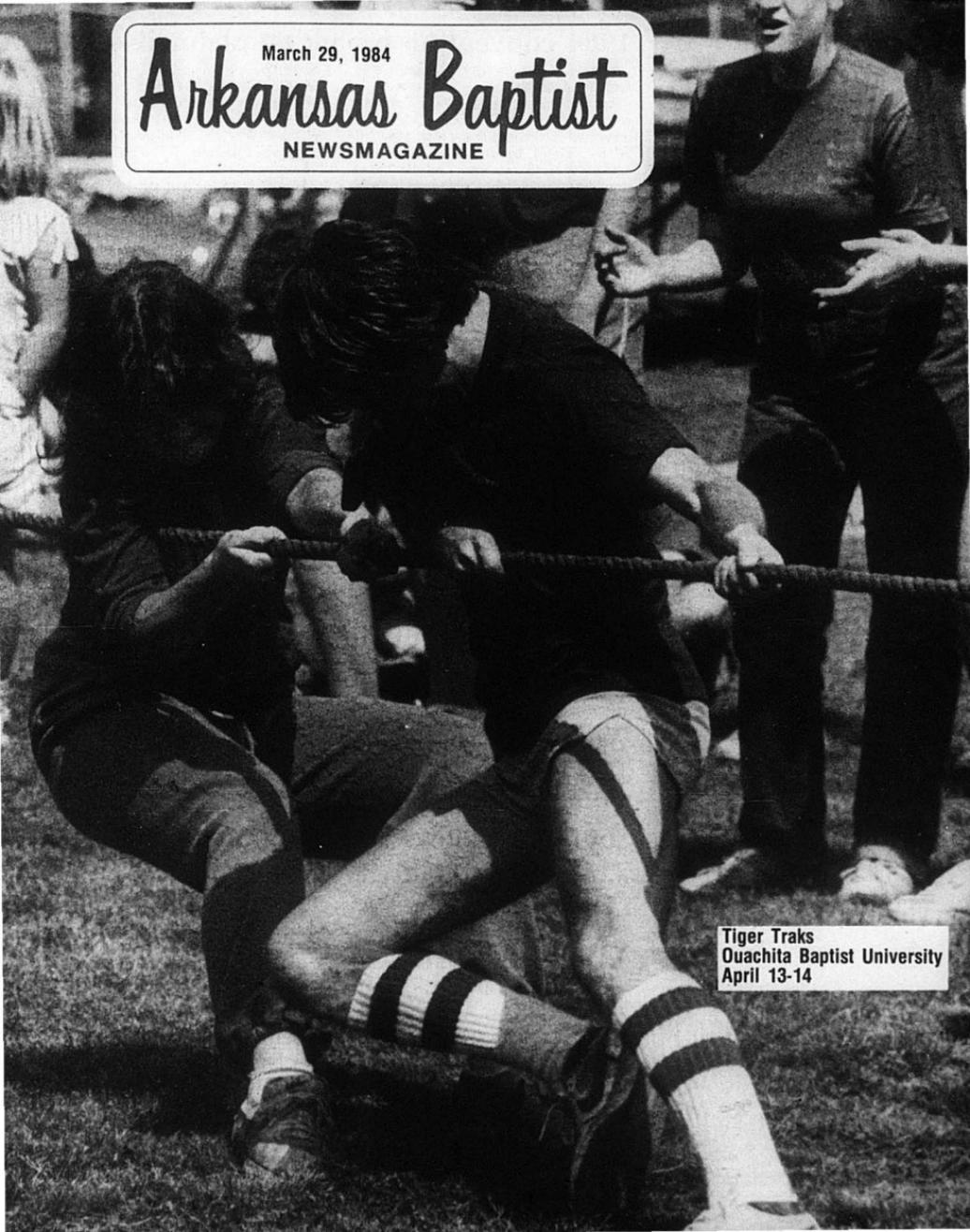


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March 29, 1984

Arkansas Baptist

NEWSMAGAZINE



Tiger Tracks
Ouachita Baptist University
April 13-14

On the cover



Church and student coed teams help create an atmosphere of entertainment and competition as the Ouachita Student Foundation celebrates its 10th anniversary with another Tiger Traks Weekend. The event raises money for scholarships.

1984 convention broadcast planned

NASHVILLE, Tenn. (BP)—Southern Baptists will take a historic step into the telecommunications age June 12-14, when portions of the Southern Baptist Convention will be broadcast live from Kansas City, Mo.

BTN (Baptist Telecommunications Network) and ACTS (American Christian Television System) will jointly broadcast approximately five hours of the annual convention directly into churches and homes for the first time in the history of the denomination.

The live broadcast will begin Tuesday morning, June 12, with the president's address. Election of officers will be covered Tuesday afternoon when nominations are made for the office of convention president.

The Tuesday evening broadcast, beginning at 6:30, will include a taped delay of the Sunday School Board's afternoon report,

followed by live coverage of the Home Mission Board report and official dedication ceremonies of BTN and ACTS.

The convention sermon by Russell H. Dilday, president of Southwestern Baptist Theological Seminary, will be broadcast live at noon on June 13. The annual report of the Foreign Mission Board will be broadcast Wednesday evening at 7:45.

In addition to the live telecast segments, some parts of the WMU and Pastors' Conferences will be taped for use at a later date.

Theme interpretation sessions for the convention also will be taped, along with opening ceremonies and congregational singing. These will be used to prepare a one-hour highlight tape, which pastors can review to report to churches about the annual meeting.

CP records first \$10 million month

NASHVILLE, Tenn. (BP)—The national unified giving budget of the Southern Baptist Convention took a roller coaster ride the first two months of 1984.

In January, contributions to the national Cooperative Program broke the \$10 million mark for the first time. The \$10,233,923 was \$692,492 more than January 1983 (7.26 percent). In February, however, the contributions of \$8,596,012 were 2.96 percent less than for the same month in 1983—which in

turn had been lower than February 1982.

But despite a 4.53 percent and \$1.92 million increase over last year, the possibility of not meeting the operating budget of \$114.5 million is very real.

In order to meet the operating budget, monthly contributions must average, over the 12 months, more than \$9.5 million. The combined basic, capital needs and challenge budget of \$125 million requires monthly average receipts in excess of \$10.4 million.

In this issue

5 events ahead

Arkansas events for April are noted in the monthly calendar, explaining the who, what, where, why and how of opportunities for Baptist individuals and churches.

8 serious clowning

Everybody loves a clown, and when that clown is planting the seeds of the gospel, even the hardest soil can be receptive.

OBU offers family life, recreation major

Ouachita Baptist University has instituted a new major within its religion department: Family Life Ministry and Church Recreation.

The program will focus on skills in family life ministry, including youth, married couples, singles and senior adults, said Wes Lites, OBU professor of religion and philosophy. It is intended to introduce students to ministries not included in the pastoral and

religious education majors, Lites explained.

Required classes will include The Church and Ministry in Contemporary Society, Religious Education of Youth, Church Recreation: Organization and Administration, Camp Leadership and Theological Foundations of Leisure. The program also includes studies in theory, models of ministry, theological foundations and ethics.

Southern College schedules auction April 7

Southern Baptist College, Walnut Ridge, has scheduled its third annual benefit auction for 10 a.m., Saturday, April 7, at Carter Field House on the SBC campus.

Items donated to the school will be auctioned off, with the proceeds going to the SBC operating budget, said Jim Tillman, SBC development vice-president. Donors will

receive "non-cash" gift receipts for tax purposes, Tillman noted.

A wide variety of goods have been auctioned in the past, "everything from diamond rings and fur coats to tractors and legal services," Tillman explained.

Persons with items to donate may contact Southern College at 886-6741.

MK Prayer Calendar

Home and foreign missionary kids
who attend college on the Margaret Fund

April

7 Tommy Hardister (Jordan) OBU Box 3493, Arkadelphia, AR 71923

27 Teddy Reynolds (Botswana) OBU Box 3011, Arkadelphia, AR 71923



The Southern Baptist Convention is the largest non-Catholic body in the United States, and our membership continues to grow. During 1983 we surpassed the 14 million mark by adding 187,202 new members to our churches. The growth figures were not all that we might desire, but every indicator was good to excellent.

This growth is remarkable for several reasons. First, and most important, is the fact that at a time when most mainline denominations in America were losing in membership, Southern Baptists were growing. This has been true over the last ten years. Many have suffered significant losses, yet, the growth of the Southern Baptist Convention continues on a healthy pattern.

Our Baptist work grew in all areas — Sunday School enrollment, Church Training, Woman's Missionary Union, Brotherhood and Church Music. Everyone of these areas of our work is important. Because the place where we study the Word of God is Sunday School, it provides an excellent opportunity for reaching persons who have never had an experience with Christ. Properly taught, the Bible not only will strengthen and guide Christians, but it will, also, tell those who are outside of Christ how they can find him. A good increase in Sunday School enrollment usually forecasts that a good year in baptisms is just ahead.

The increase in Church Training, undoubtedly, surprised some who had declared it as good as dead. But, in the last four years, it has grown by 235,000. In 1983, there was a gain of 38,000. Many are predicting that the Church Training enrollment will reach the two million mark any day. In December the count was 1,987,390.

Church Training offers preparation for membership that is essential for every Christian. It provides initial training for new members, on-going training of all members and church leadership training.

If the new member has recently been saved, it is exceedingly important that he learn the Bible teachings. He will also need to learn about church polity and organization. The months immediately following conversion are of great importance, particularly for an adult, in determining his future kingdom's service.

A change of church membership may also be a traumatic experience for a longstanding Baptist church member. He will need to learn about his new church, its organizations and its programs. Most of all, he will need to feel welcome, wanted and needed. A pastor's class or a new member class is the best way to meet the needs of all new church members.

On-going member training is essential for each successful

church. In member training, individuals not only have opportunity to experience the excitement of learning but are challenged to greater involvement in the King's service. Training of key leaders may make the difference between great leaders or just mediocre ones. Our continuing growth in Church Training will have a vital impact on the future of Southern Baptists.

In 1983, we baptized 394,606 new members. Although it was by no means our best year, it did maintain our growth pattern. We also added 229 new churches, giving us a total of 36,531. There are many positive signs pointing to the future of even greater number of baptisms. In addition to the growth in Sunday School and Church Training, we have the witnessing tools developed by the Division of Evangelism of the Home Mission Board.

Materials are available which will assist any church to be more effective in reaching the unsaved in the community. Recently, the HMB has revised and made more effective the Lay Evangelism materials. The beauty of this approach is that any individual who can read can be an effective witness.

A second personal evangelism program which has proven most effective is the Continuing Witnessing Training. This program provides a more in-depth study of witnessing than does the Lay Evangelism approach. It, also, utilizes those who have the training to train others as effective witnesses.

The Evangelism Department can provide materials to enhance the effectiveness of any type of evangelistic approach used by any church. From preparation for reaching the lost to the preservation of results, materials are available.

Most of the signs of our growth are quite positive. However, one statistic which was not given was the comparison of Southern Baptist growth to that of the nation's population. Even a superficial glance shows that we are losing, not gaining, in this area. This, as nothing else, shows our need to accelerate our efforts.

Perhaps the darkest side of the picture is the 27 percent who are missing. Almost four million Southern Baptists are classified as inactive or non-resident. In many instances the churches where they are members do not know where they are. We would do well to launch a special effort to find our own.

Last year was a good year for Southern Baptists. We are alive and doing well in comparison with other major denominations. But, obviously, we are not doing all that God would want us to do. Let's make 1984 a year in which we will reach and teach more people for our Master.

Arkansas Baptist

NEWSMAGAZINE

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

VOLUME 83

NUMBER 13

J. Everett Sneed, Ph.D. Editor
Betty Kennedy Managing Editor

Erwin L. McDonald, Litt D. Editor Emeritus

Arkansas Baptist Newsmagazine Board of Directors: Tommy Robertson, El Dorado, president; Mrs. J. W. L. Adams Jr., Texarkana; Charles Chesser, Carlisle; Lonnie Gibbons, North Little Rock; Leroy French, Fort Smith; Mrs. Jimmie Garner, Trumann; Merle Milligan, Harrison; Hon. Elsjane Roy, Little Rock; and Lane Strother, Mountain Home.

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.

Advertising rates on request.

Opinions expressed in signed articles are those of the writer.

Member of the Southern Baptist Press Association.

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Opportunities neglected

On page 5, column 3 of the *Newsmagazine* March 1st, we read that Southern Baptists have not started enough new churches to keep up with population growth.

We have neglected some opportunities for growth. We start with one or more churches in a town. As the town grows we work hard to build a strong church and eventually increase the size of our church buildings. This is as it should be. However while we are strengthening the central church the town grows in size and some people are without transportation and do not attend church. It is easy to get children to come to Sunday school, if they are in easy walking distance of the church.

It might be asked, "Why are there so many non-denominational churches and cults in our towns?" One likely reason is that as the towns grew there was a religious vacuum in outlying areas of town that Southern Baptists could have filled. However we were not willing to send some of our best and most talented workers to work in the outlying areas. We wanted them to stay and strengthen our central churches. The non-denominational churches and cults moved in to fill the need, and we missed an opportunity to plant new Southern Baptist churches.

It might be interesting to study the history of some other denominations that have been reluctant to start new work because they wanted to have one large church in a town. Hasn't there been a decline in membership in some of those denominations? If we do not establish missions in some of our growing towns, but try to build one big church, will we see our denomination begin to decline? — **Ben Fried, Mena**

No absolutes

I am being disturbed more and more as I read our SBC-produced issues of our Sunday School and Church Training quarterlies, in the January Bible study book and other periodicals, I am seeing statements which lead me to believe that among our writers there are no longer absolutes in Biblical interpretation.

Words and statements such as "possibly", "probably", or "it could mean" are being used regularly in interpretation comments by our writers.

I can't help but wonder what happened to "thus said the Lord". It seems to me if we as Southern Baptists continue in this train that it will not be long until we will not know what to believe about the Bible.

Are we as Southern Baptists being pulled into the trap of the world which refuses to believe that there are still absolutes in the world in which we live? — **Paul Parker, Little Rock**

[Editors' note: The above letter raises a good question. The following is a response by the Baptist Sunday School Board.]

Editorial guidelines

Editorial guidelines for church literature materials produced by the Sunday School Board specify that writers are to clearly affirm basic Christian and Baptist beliefs.

The "Baptist Faith and Message" is a key source in defining Southern Baptist absolutes. The deity of Christ is an example of a basic Christian belief, and believers baptism is a Baptist distinctive. On these subjects, and other areas of agreement among Southern Baptists, writers are instructed to deliver a clear, ringing affirmation.

In areas where differing points of view are held among Southern Baptists, guidelines specify that writers are to deal factually and fairly with differing points of view. Interpreting the Millennium (second coming of Christ as discussed primarily in the book of Revelation) is a primary example where differing views are held.

Therefore, the policy of the Sunday School Board is to stress the absolutes.

Editors of Sunday School Board materials do try to respond to questions or suggestions from persons concerning the application of the guideline in specific instances. It is difficult to respond to a general concern without specific examples.

The Sunday School Board is committed to providing Bible materials which churches need and want. We want to respond to questions and suggestions from persons who are using the materials.

Questions may be addressed to the editor of a book or periodical by name or simply to Editor and name the item in question. The address of the Sunday School Board is 127 Ninth Ave. N., Nashville, TN 37234.— **Robert Dean, Nashville, Tenn.**

Not too late

Recently I read an article in the *Arkansas Baptist Newsmagazine* concerning a situation at Baylor University. As a Christian and as a Southern Baptist, I was disturbed and grieved over the incident. Not only am I concerned about Baylor, but I am concerned about all Christian institutions and ministries. As a former public school teacher and parent of two sons of college age, I believe God has shown me that his people cannot compromise with the world.

Christian parents and others in places of leadership and authority must realize that God is calling us to know his Word and take a firm stand against the wiles of Satan in our day. Young people need and desire strong leaders, strong rules, and firm love to form principles and guidelines for their own lives.

God's Word exhorts us to bring up our children in the nurture and admonition of the Lord and to teach them to obey parents

and others in authority. This applies not only to parents but certainly to our Christian learning institutions, as well. This requires knowledge, wisdom, and spiritual strength. We have an inexhaustible source for all our needs. Do we have a desire to obey God's Word? Do we have the faith to believe that God will stand with us as we "stand up" for him? That he will give us victory and success with our young people.

God will not hold us guiltless in this matter. Consequences of our failure are seen all around us as many adults and teenagers fail to consider God's will and way for their lives, but rather listen to Satan and follow his deceptive leading. It's not too late to turn the tide.

It's time we, God's people, stand up for truth and right! — **Mary Riley, El Dorado**

A better way

The foremost question among pastors today is, "Why do I not see a movement of the Lord in my church?" You as a pastor must learn how to move yourself and your congregation into God's presence. David knew the secret of getting into God's presence and so did all the old prophets.

Take a lesson from the prophet in II Kings 3:15. Elisha needed to get into God's presence so he could deliver a message to the kings of Israel and Judah. Elisha said "Bring me a minstrel (a musician) to play for me." "And it came to pass as the minstrel played, the (Holy Spirit) hand of God came upon him and he said, 'Thus saith the Lord.'"

You can move yourself and your congregation into God's presence through prayer, but it may take hours because a person's mind wanders. You can bring people into unity and God's presence in minutes through praise. A person's spirit radiates vibrations in whatever mood he's in toward those about him. To see and feel the power of God in your church, all these radiating human spirits must be brought into unity under the directions of the Holy Spirit.

1. Bring your people into unity by singing simple choruses that everyone knows. Let the Holy Spirit lead.

2. After getting them in unity, move into praise songs that lift up Jesus and God the Father in all their glory. This brings your people into worship.

3. Throw away all condemnation sermons and just lift up Jesus in your message. Surrender your pulpit and your message to Jesus through the Holy Spirit.

4. Draw the net. So many fish get away because in your determination to finish your five point sermon, you have neglected to listen to Jesus when he says draw the net. Remember Jesus is the director there with special needs that he wants to minister to. Some need salvation, some need healing, and some need deliverance from alcohol and drugs. — **James Young, Warren**

You'll be glad to know...

Don Moore

You can come apart before you come apart. I guess if we were spiritual enough we would not need to get away for rest and renewal, right? Wrong! If that is what you believe, you have passed judgment on Jesus as being unspiritual. Matthew 14:13, 23; 17:1, 19; 20:17; Mark 6:31; 9:2 all record Jesus drawing apart from the needs, the crowds and the work. His survival depended upon it. The welfare of his disciples depended upon it. He not only taught them by example to "come apart for a while," but also led them in doing it. This was only necessary because of his humanity which was real. Only in the full-orbed exercise of deity is one able to stand alone, unchanged by time and circumstance.

It is because of our humanity that we need to come apart for a little while. Listen to how it happened, "Then because so many people were coming and going that they did not even have a chance to eat, he said to them, 'Come with me by yourselves to a quiet place and get some rest.' So they went by themselves to a solitary place." (Mark 6:31-32 NIV)

These men walked right off the job. Jesus told them to. Jesus walked right away from all the needs to have his own need met with the Father. He seemed to think it was very important, not only to be available to the people, but to be worth something when he was available.

It is because of Jesus' perfect example and clear command that we are constrained to work toward leading our pastors to "come apart and rest awhile."

Most pastors are buried in their work and service to their people. Most need a little boost, and maybe a little expense money, to get away a few hours. Help them do it!

Here are the facts: A pastor's retreat, May 21-23, Camp Paron, cost is only \$25. He can be renewed and given new motivation and strength in his ministry.

Don Moore is executive director of the Arkansas Baptist State Convention.

Hunger in Mozambique

As many as 40,000 people may have starved as a result of a severe drought in Mozambique. Livestock herds are depleted. Assistance may be sent to BWaid, 1628 16th St., NW, Washington, D.C. 20009.



Moore

JANUARY					FEBRUARY					MARCH					APRIL					MAY					JUNE				
S	M	T	W	T	S	M	T	W	T	S	M	T	W	T	S	M	T	W	T	S	M	T	W	T	S	M	T	W	T
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
31																													

Next month in Arkansas

April 2, Northwest District drills and tournaments, Huntsville, First Church. Older children and younger youth will compete in Bible drills and older youth in original speech writing and delivery. Preliminary to state tournaments.

April 2, Southwest District drills and tournaments, Hope Calvary. (See April 2 event, above)

April 3, Urban Training Cooperative, Executive Inn, Little Rock. Help for the church in an urban environment to inspire their members to reach out and minister in their location.

April 3, West Central drills and tournaments, Paris First. (See April 2)

April 3, Southeast District drills and tournaments, Warren First. (See April 2)

April 5, North Central drills and tournaments, Mountain View First. (See April 2)

April 5, Northeast drills and tournaments, Jonesboro, Central. (See April 2)

April 6, Central drills and tournaments, Olivet, Little Rock. (See April 2)

April 6, East Central District drills and tournaments, Wynne Church, Wynne. (See April 2)

April 7, State Young Musicians Choir Festivals, Benton First, El Dorado First, Rogers First, West Memphis First (Note four locations). Adjudication, mass choir and worship service for grade four through six choirs.

April 7, 8.5 Send I You Clinic, Life Line Church, Little Rock. Training for Sunday School workers to identify prospects and make effective evangelistic, ministry, and cultivation visits.

April 9-10, New pastor and staff orientation, Baptist Building, Little Rock. Time of orientation for all local church pastors and staff who have come to Arkansas for the first time since April 1, 1983. Helps for wives also.

April 13-14, Baptist Young Women retreat, Camp Paron. First-of-its-kind event for women ages 18-30. Missional speakers, Bible study, fellowship and worship are planned.

April 13-14, Tiger Traks weekend, Ouachita Baptist University, Arkadelphia. Tenth annual event by the Ouachita Student Foundation to raise money for scholarships. Includes fun competition and a concert.

April 15, Cooperative Program Day. Time for emphasis on the voluntary cooperation in giving that allows

Southern Baptists to support together work they cannot support alone.

April 16-17, Interfaith Witness Conference, Immanuel Church at Rogers. Training focused for laypeople who want an understanding of how to witness to other faiths. New this year is a conference on Baptists and other mainline denominations.

April 19-20, Interfaith Witness Conference, Mountain Home First. Additional sessions at Yellville First and White River Association Office. (See April 16-17)

April 20, State Youth Convention, Little Rock Statehouse Convention Center. Annual event with a speaker, music and other features that focus on helping youth live their discipleship on a daily basis.

April 23-25, Statewide Pastor's Bible Conference, Ouachita Baptist University, Arkadelphia. Worship, fellowship, recreation and Bible study that offers a preview of 1985 January Bible study.

April 23, Area Summer Youth Ministry Conference, Ouachita Baptist University, Arkadelphia. Help for students who plan to serve in youth ministry and for churches seeking those ministers this summer.

April 24, Church Building Conference, Baptist Building, Little Rock. Help for churches and building committees about planning, financing and erecting buildings.

April 25, Area Summer Youth Ministry Conference, Baptist Building, Little Rock. (See April 23)

April 26-27, Ministers of Education and Youth seminar, Arkansas 4-H conference center at Ferndale. Conferences aimed at personal and professional growth for each group. Reservations are needed.

April 27, Acteens Encounter, Fort Smith East Side Church. Second of two meetings for teen young women. Home and foreign missionaries will provide information on varied cultures at the "global village".

April 27-28, Statewide Baptist Men's Convention and Royal Ambassador Congress, Ouachita Baptist University, Arkadelphia. Baptist Men will participate in a Friday night banquet and program with the RAs, emphasizing missions. Saturday events for boys include track and field events, a model racer meet, campcraft rodeo, swim meet and speakers' contest.

April 30-May 1, Key leadership meeting, Baring Cross Church, North Little Rock. Associational program leaders and directors of missions will get an overview of Baptist programs. National and state leaders will speak.

by Millie Gill / ABN staff writer

people

J. Everett Sneed, editor of the *Arkansas Baptist News* magazine was elected as president of the of the Southern Baptist Press Association when the organization recently held its annual meeting in Orlando, Fla. Elected to serve with him were Bob S. Terry, editor of *Word and Way* in Missouri, president-elect; and Lynn P. Clayton, editor of the *Louisiana Baptist Message*, secretary-treasurer.

Mark Evans has joined the staff of Liberty Church at Mineral Springs as youth director. A native of Little Rock, he attended Ouachita Baptist University and the University of Arkansas at Little Rock. He has previously served as youth director at Parkway Place Church in Little Rock.

Hal Gallop Sr. has resigned as interim pastor of Pleasant Plains Church.

E. W. Goodson is serving as associate pastor of Shady Grove Church in Little Rock. A former pastor of the church, he has also pastored other Arkansas churches including those at Pleasant Grove, Ferndale and North Little Rock.

Phillip Graves has resigned as pastor of Mountain Pine Church to move to the pioneer mission field of Wyoming.



Sneed

Evans

Richard Dacus, member of Springdale First Church, assists with a meditation service in one of three Baptist churches in Leipzig, GDR. In February, Dacus and his wife, Patricia, and Springdale pastor Cliff Palmer and his wife, Mary Elizabeth, attended the International Congress on Revival in Salzburg, Austria, then toured in East Germany to visit Luther sites, as well as locations of interest to Baptists.

Bobby Ivy has resigned as pastor of the Life Church.

Joe Skaggs has resigned as pastor of Nutts Chapel at Marmaduke.

John Franklin has joined the staff of Calvary Church in Blytheville as minister of youth and education. A native of Helena, he is a graduate of Columbia Bible College, Columbia, S. C. Franklin and his wife, Darlene, are both graduates of Southwestern Baptist Theological Seminary. They have a son, Jaran.

Rick Seaton will be ordained to the ministry April 1 at Brush Creek Church near Springdale. Services will begin at 2:30 p. m. The ordination council will convene at 2 o'clock.

W.G. Dove is serving as interim pastor of the Shiloh Church at Texarkana.

briefly

Independence Association sponsored its first pastor's seminar March 19-20 at Batesville First Church. Oklahoma pastor Thomas W. Dove led pastoral skills improvement sessions.

Elmdale Church at Springdale has 41 persons trained as a result of two years of intensive preparation through a continuing witness training program.

Lockesburg First Church was in a revival March 4-11 that resulted in six professions of faith, five baptisms and three additions by letter and statement.

Jesse Reed, former evangelism director for the Arkansas Baptist State Convention, was evangelist. Joe Starr of Nashville directed music.

Knowles Church near Strong will celebrate its 100th anniversary April 1. Former members, pastors and friends are to be special guests.

Monticello First Church held a "Sending Service" March 11 for Ron and Alana Greenwich, recently appointed SBC missionaries to Brazil. The Greenwich's were presented with \$1,300 from mission organizations and church members.

Maple Avenue Church in Smackover ordained Mike Sharp to the ministry March 4. Sharp, a graduate of Smackover High School, Ouachita Baptist University and Southern Baptist Theological Seminary is currently minister of music and youth at Eastern Hills Church in Charlotte, N. C. He is the son of Mr. and Mrs. Bob Sharp of Smackover. He is married to the former Leanne Mullins of Birmingham, Ala. They are parents of a daughter, Bethany Lauren.

Temple Church in Searcy missions committee and Baptist Men are leading services and assisting with counselling at the White County Detention Center.

Ouachita Baptist University Baptist Student Union will host Tony Weston and Billy Davis, contemporary Christian recording artists, in concert April 3. The concert will be held in the recital hall of Mabee Fine Arts Center at 7:30 p. m.



Most Grove City coverage missed case's main point

by Stan Hasteby

WASHINGTON (BP)—If it is true most Americans rely on television to learn what's happening in the world, those citizens missed the main point of an important Supreme Court decision announced Feb. 28. But it wasn't their fault.

They missed it because broadcast accounts of the high court's decision in Grove City College v. Bell focused almost exclusively on a subplot of that celebrated case rather than on the main plot.

In the decision, the court decided Title IX of the Education Amendments of 1972, designed to eliminate sex discrimination in colleges receiving federal aid, applies only to those specific programs in the schools where such discrimination is proved but not to all programs.

That reasoning, set forth in a single section of the court's opinion, was immediately and understandably attacked by women's organizations and other civil rights groups as running contrary to the clear intent of Congress in passing the statute a dozen years ago.

But if one relied entirely on television and radio coverage or even on most newspaper accounts, the larger and more fundamentally important legal question in the case was missed.

After all, the suit against the government was filed, not by women's organizations, but by a college whose principal argument was the federal government had no right to demand burdensome paperwork demonstrating compliance with a public law which the school contended did not apply.

To put it another way, the Grove City College decision will have more profound impact on private colleges and universities across the country than it will on the progress of women's rights.

Like Grove City College, most private colleges and universities do not discriminate against women anyway. And the decision applies only to private schools rather than to public institutions.

Grove City's problem with the statute had nothing to do with a desire to escape its responsibilities to women students. What it was about has to do with the increasingly critical question of whether agencies of the federal government have statutory or constitutional authority to regulate the internal affairs of private institutions that receive no direct federal assistance.

What the court decided unanimously in Grove City College—and this was the main plot—was the mere receipt of Pell Grants by individual students at the once-Presbyterian school amounts to a federal subsidy to the college. From that premise, the court reasoned, the school must submit annual assurance-of-compliance forms for its students to continue receiving the grants.

As damaging as the ruling may prove to be for the advance of women's rights—and that in itself is a debatable point—it may well represent the beginning of a new era of federal regulation of private schools.

On another constitutional level—that of separation of church and state—the case could have far-reaching implications as well.

Now that the court has held that indirect

assistance in the form of grants to students amount to subsidies to their schools, will a majority of the justices apply the same reasoning to instances of similarly indirect aid to parochial elementary and secondary schools? Will they, consistent with the Grove City College ruling, agree such schemes as tuition tax credits and deductions are in fact subsidies not only to parents but to the schools themselves?

Perhaps not, judging from a 5-4 decision last year upholding the constitutionality of a Minnesota tax deduction benefit to parents who send their children to parochial schools.

If that and other such plans are upheld, will the court remain consistent with its Grove City College reasoning and hold that because public assistance is a subsidy the government has the legal authority to regulate parochial schools at the elementary and secondary levels?

These questions have profound implications for every private school in the country and lie at the heart of what Grove City College v. Ball was about.

You would never know it from the coverage of the case on the tube.

Stan Hasteby is Baptist Press bureau chief in Washington, D.C.

Couple appointed



Glenn and Cile Borders were among 12 people named missionaries by the Southern Baptist Foreign Mission Board March 13 in Richmond, Va.

Borders, a former minister of activities at Central Church, Magnolia, and his wife will serve in Ivory Coast, where he will be a student worker and she will be a church and home worker.



DOM honored—Carl Fawcett (second from left), director of missions for the Arkansas Valley Association, West Helena, recently received Ouachita Baptist University's annual Director of Missions of the Year award. OBU President Dan Grant presented the award to Fawcett. Also pictured are the 1983 award recipient Carroll Gibson (far left) and Carbon Sims (far right), OBU coordinator of the event.

Drama builds bridges, frees both 'saved' and 'lost'

by Mark Kelly

Masked with grease paint and decked out in Salvation Army rejects, a mock hobo stalks an imaginary quarry through the crowd, flyswatter in hand.

His eyes light on a spectator's shoulders. A quick swat, and the hobo shouts in triumph, "I've got the beef!"

Through the laughter, the assembly learns an important lesson: makeup, costume and props can liberate both actor and spectator.

That was one point of the Drama Festival Workshop sponsored by the ABSC Church Training Department March 9-10 at Camp Paron. More than 50 people from 25 Arkansas churches gathered for this workshop—a first for Arkansas—to learn the basics of ministry through drama, puppetry and clowning.

Everett Robertson, a drama specialist for the Baptist Sunday School Board, emphasized the power of dramatic media in today's society.

The last 25 years have witnessed the increasing influence exerted by the mass media on U.S. society, Robertson said, with the result that people today are less verbal and more visually oriented. "We don't listen or communicate as well as we used to," Robertson said.

Coupled with this, he pointed to the emergence of "a second generation of young adults who have never been to church and never seen a Bible."

Consequently, there are more "hard-core secular people than ever before," people who are resistant to the traditional, very verbal media used by the churches to communicate the gospel, Robertson said.

On the other hand, Robertson noted that during the same period of time there emerged in the church a "definite trend to close ourselves in, to protect ourselves within the walls of the church from society's changes."

"Many congregations today are trying to provide a 'total life experience' within the walls of the church, instead of doing what we are commanded to do: going into the world," he observed.

The result is a gulf between two societies, one "secular", another "sacred", and a lack of both tools and inclination to cross that gulf.

Media such as drama, clowning and puppetry hold power in secular society because they are visually oriented, Robertson explained. Because of that "natural inroad", they provide an excellent means to plant seeds of the gospel where more traditional means might fail.

Conversely, these media "can get people out of the pews and into contact with others," asserted Robertson. "If a person learns to verbalize a witness through a puppet, it becomes easier to verbalize that

witness in daily life. I've seen people who stammered and couldn't speak publicly become leaders in the church after becoming involved in puppetry," he claimed.

There is as much danger as opportunity in areas of church recreation such as drama, explained Bill Falkner, associate in the ABSC Church Training Department and coordinator of the workshop.

"Taken to an extreme, church recreation can be used to create a monasticism, cloistering us from the world, when we need to be taking the values of the faith into the world," Falkner warned.

"The greatest ministry church rec can have is teaching Christian values, as well as providing recreation. It should augment outreach. It is supposed to be supportive of Sunday school (outreach) and church training (discipleship)," he said. "If it isn't, it shouldn't be done."

"We need to encourage our churches to be bold in going beyond their buildings into other settings," Falkner continued. The popular acceptance of drama gives Christians freedom to move into fora they might not otherwise be able to enter: fairs, parades and malls, he said.

"Drama can communicate the gospel in a non-offensive, even entertaining way," he explained. "Magic or clowning can be used to communicate traditional moral values in a non-traditional way. Something said by a clown can make a point in everyday language and familiar things—like Jesus used parables—and communicate the gospel.

"Many think Christianity must always be serious and somber, but putting on clown makeup or picking up a puppet can release the zany and joy of the Christian life," Falkner continued.

"Many churches think they can't do



A meticulous makeup process precedes the fun and games part of clowning. Above, Pete Petty, ANSC special mission ministries director, lends Shilo Steward of FBC, Mulberry, a steady hand during a clown makeup and techniques seminar at Arkansas' first Drama Festival Workshop March 9-10 at Camp Paron. Above right, Teresa King of Crystal Valley Church, North Little Rock, creates her new, but temporary, look. Right, a hastily-organized clown kazoo band renders an impromptu concert before lunch in the Paron cafeteria.



Mark Kelly is an intern with the Arkansas Baptist Newsmagazine.

Rural churches strength of Southern Baptists

by J. Lawrence Westbury

drama because of expense," he added. "But much of the most effective drama, puppetry and clowning can be done very inexpensively. It doesn't have to look like it came off Broadway."

The purpose of the workshop, then, was to show people how to turn a cardboard box into a puppet stage or go down to the Salvation Army store and find a clown costume, Falkner explained.

Drama, like music, is a God-given instinct, and, like everything else God has given, it can be used for good or evil purposes, Robertson noted.

But because many people who would never listen to "Christian media" will listen to a clown or a puppet, Christians have an obligation to take drama outside the church as tool for outreach, he concluded. And the "therapeutic value" of drama for the hesitant witness makes it a doubly good deal.



ABN photos / Mark Keely

OXFORD, Miss. (BP)—Rural churches, unfairly stereotyped as backward and resistant to change, are much more progressive than most assume, participants at a Church in Rural America symposium have been told.

The three-day gathering, sponsored by the Rural-Urban Mission Department of the Home Mission Board, brought together representatives of SBC associations and local churches to address the issue of the rural church in twentieth century America.

Robert Wiley, associate director of the department, set the tone by dispelling the view of rural churches as antiquated and out-of-touch with contemporary ministry.

Drawing on facts from the 1981 Uniform Church Letter, Wiley cited studies which revealed one-third of the convention's Sunday school members are enrolled in rural churches which also account for a third of the denomination's annual baptisms.

"They are baptizing more people out of fewer possible candidates because of the less populated areas in which they minister," he explained. "More than 55 percent of new people enrolled in Sunday school last year were enrolled by those same rural churches. They are not as weak as we are sometimes led to believe."

Too often rural churches (with 300 or fewer members in a population area of 2,500 or less) are considered the "runt of the litter" by larger urban churches when they are actually the strength of the convention, participants were told. The 22,260 rural churches are eligible for 44,520 messengers at the annual SBC meeting, he pointed out.

"We are a convention of small churches," Wiley said. "Nearly 67 percent, or 1,320 churches in the 1-49 member category, are located in extreme rural areas."

The misunderstanding reaches to the denominational level where SBC programs and approaches also fail to grasp the special nature of the small, rural church, Royce Rose, director of independent studies for the Seminary External Education Division, said.

Rose, who wrote his doctoral dissertation on the small rural church, said a recent study showed "a significant failure on the part of the denomination to understand the rural church. The primary areas of misunderstanding were their intense personal nature, the primacy of worship in them and their consistent pattern of intergenerational activities in church functions."

Royce charged the SBC, "in its infatuation with time management, organization, goals, plans and change runs counter to the nature and concerns of lay leaders in small rural churches. The denomination's preoccupation with change seems to say to the small rural church, 'you must set goals and grow in number and organizational structure—you must become a large church to be adequate and visible.'"

David Ray, a bi-vocational pastor from

Warwick, Mass., explained culture's bias against anything small, ranging from tomatoes to houses, and noted, "Size is the yardstick for excellence in our society."

But citing scriptural parallels, the northern minister said God constantly worked with small groups for mighty tasks and pointed out the history of Israel was a cycle of a people growing larger and larger, groups becoming more prosperous and less faithful, until they declined with a small remnant emerging with a renewed faith in God.

"Members of small churches are more regular in attendance and giving than their larger counterparts. They are the right size to do what God wants them to do, without apology," insisted Ray, pastor of a 70-member church.

The number of rural Southern Baptist churches and opportunities facing those churches has not changed significantly in the last 50 years, according to James Lewis, director of associational missions division, Home Mission Board.

Southern Baptists' 22,000 rural churches of today, like those of 1930s, are responding to concerns of self image, changing community, leadership training, stewardship and economy. This presents a challenge to denominational leaders to "capture the energy and imagination of the tremendous people and financial resources" in rural America, he said.

Dale Holloway, national consultant of bivocational ministries, HMB, told the group Southern Baptist's distribution of pastors may not be in harmony with God's plan. He reported a proportionately high concentration of ministers in some areas short-changes other areas with greater needs. One ministry alternative to reverse the trend would be a greater acceptance and use of bivocational ministers—those who work a full-time secular job while fulfilling a ministerial leadership role, he explained.

Tommy Starkes, professor at New Orleans Baptist Theological Seminary, urged rural pastors to continue their ministries to the poor. Government findings show 27 million Americans live in poverty, 43 percent of them in the South, he said. With 85 percent of all Southern Baptist churches located in that same geographic area, those congregations have a ready-made ministry to reach that group for Christ.

"Ninety percent of the Bible is written from the view of a weak, poor and oppressed people, and historically, Baptists have had humble lifestyles and origins. We are the first Baptists in 400 years who are becoming a people of wealth and power—I hope we do not forget our rural roots and cease to relate to the needs of the poor around us," he cautioned.

Westbury is associate editor of the World Mission Journal.

Your state convention at work

Woman's Missionary Union

Acteens encounter

Monica Keathley, missionary to Upper Volta, will be one of the missionaries at the Acteens Encounter to be held at the East Side Church in Fort Smith, April 27-28.



Keathley

This talented young missionary is the daughter of state music secretary, Ervin Keathley and his wife, Marsue. She uses her knowledge of music as well as other talents to develop programs for students in a country

where Southern Baptists are newcomers. Prior to appointment, Miss Keathley was minister of music and youth at First Church, Cuba, Mo.

In addition to Monica, Connie Anthony from Israel; Barbara Wikman, former missionary to India; Jim Files, assistant pastor; Minh Van Lam, Vietnamese pastor and Khamsing Norady, Laotian pastor from Grand Avenue, Fort Smith will be on the program.

Low King of East Side Church, Fort Smith, will be in charge of the music.

Acteens from the area are reinforcing the missionaries by constructing parts of the Global Village in the gymnasium which will be the setting of the Friday evening session. The village will remain for viewing by those who do not arrive until Saturday morning. Publicity has been mailed to all Acteens leaders listed with the state WMU office. Other information can be obtained by writing or calling WMU, Box 552, Little Rock, AR 72203, phone 376-4791. — Betty Jo Lacy, Acteens director

Missions Department

City ministering

Cities change people. Churches can change cities. A relevant question should be asked by every church located in a metropolitan area: can our kind of church change our kind of city? If a church wants to minister from the safety of the building syndrome, the answer is no. But if a church wants to risk loving people in the city, the answer is yes.

Periodically churches need to take a look at their biblical-theological foundations for being a church. Churches located in cities

need to remember they have an excellent precedent because the first church in the New Testament was in a city. The missionary work of Paul was first done in cities of business and culture.

Arkansas cities have grown in the past 30 years. In 1950, the state was 35 percent urban. The 1980 census indicates that now the state is 52 percent urban. Forty-five percent of the population is located within 60 miles of Little Rock. Despite a strong rural base which will always be needed and appreciated, we are becoming urbanized.

The Missions Department is committed to helping churches minister in an urban setting. — Dpan Preuett, Central Arkansas CSM Consultant

Church Administration

Pastor-Deacon Retreat

Dr. Henry Webb, deacon ministry consultant in the Church Administration Department at the Sunday School Board, will be the keynote speaker and conference leader at the annual Pastor-Deacon Retreat meeting at Camp Paron May 4-5. The retreat is an annual event for pastors, deacons and their wives and is sponsored jointly by our department and the



Webb

Church Administration Department at the Sunday School Board.

The retreat will begin with supper at six o'clock Friday evening and will conclude with lunch at noon Saturday. The retreat provides an opportunity for fellowship, worship and training for pastors and deacons. The following topics will be included in the program: Pastor and Deacons: Partners in Ministry, The Deacon Family Ministry Plan, and The Church Needs Servant Leaders.

Henry Webb is author of *Deacons: Servant Models in the Church*, the basic resource for deacon training. He was a pastor in Hawaii before going to the Church Administration Department as editor of *The Deacon* in 1977.

For additional information or reservations write Pastor-Deacon Retreat, Church Training Department, P.O. Box 552, Little Rock, AR 72203. — Robert Holley, director

Stewardship

The utility factor

Record winter lows caused record high utility bills. Church treasurers shook their heads in disbelief that utilities could cost so much. Many churches had utility bills in

January that equaled 25 percent of January's budget receipts.

The mild spring months will bring temporary relief. Summer heat will drive the bills up again and long range utility predictions call for escalating utility costs.

Churches have certain fixed costs that require a large percent of the budget. Personnel, mission support and debt retirement are major factors in any budget. How can the church cope with rising utility bills?

An energy study, conducted by a utility company, will suggest steps a church can take to cut costs. The initial costs of repairs and replacement can be recovered through lower energy consumption.

Members can be encouraged to be energy conscious. Separate committee meetings in separate buildings wastes energy. A burning light in an empty room is costly.

Comfortable, attractive buildings enhance church ministries and churches practice good stewardship when they are conscious of the physical needs of their people. The church is also a good steward when it conserves energy. Natural resources are conserved for future generations. Savings realized through energy conservation enable the church to respond to mission opportunities. — James A. Walker, director

Evangelism

Personal salvation

Salvation is very personal. Salvation is based therefore on a personal response. The necessary response may be described



Holley

as a complete change of allegiance on man's part from sin to God and a trusting committal of self to God.

Involved in that personal response is the act of repentance. Repentance in itself is a work of grace. No man can repent at will. God works repentance in man but man must cooperate with God in the experience. Repentance is a shift of life's emphasis growing out of the experience of decision and faith. When a sinner repents, he turns about face. When he does, he looks God in the face. In repentance, he faces God and sees then what he has suspected all along, the guilt and wrongness of his own life.

Faith also is a work of grace. Faith is confidence in God. We find in Hebrews 11:1 that saving faith is a trustful surrender of one's entire being and destiny into the hands of God. Through this experience one becomes a Son of God. In John 1:12 we see what happens when man has this experience. "As many as received him, to



Preuett

Seminary trustees elect 12 professors

LOUISVILLE, Ky. (BP)—Trustees of Southern Baptist Theological Seminary, approved the addition of 12 faculty members, established the Carver School of Church Social Work, and confirmed the appointment of C. Ann Davis, WMU professor of church social work to be the first dean of the new school.

The 63-member board also changed the name of the School of Religious Education to School of Christian Education, ratified the appointment of William E. Rogers as dean of the school, and authorized the granting of the master of arts degree in Christian education to replace the master of religious education degree. The appointment of G. Willis Bennett as dean of the school of theology also was confirmed.

Among the faculty added were:

William L. Hendricks, to be professor of theology, with tenure. He currently is professor of theology and philosophy at Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

John Hendrix, named professor of Christian education with tenure, to fill the Basil Manly Jr. Chair. He is adult section supervisor in the Church Training Department of the Baptist Sunday School Board.

E. Glenn Hinson, who returns to Southern Seminary as the David T. Porter professor of church history with tenure, after two years as professor of religion at Wake Forest University in Winston-Salem, N.C. Hinson earlier had taught for 23 years at Southern Seminary.

Mozelle Clark Sherman, professor of church music. She comes to the seminary from the fine arts faculty of Grand Canyon

College (Baptist) in Phoenix, Ariz.

Thomas G. Smothers, professor of Old Testament with tenure. He will leave the faculty of Midwestern Baptist Theological Seminary, Kansas City, Mo., where he has taught since 1979.

James Michael Hester, associate professor of Christian family ministry, from work as a consultant in family ministry in Asheville, N.C. Hester will be director of the seminary's new Center for Christian Family Ministry, endowed by the Cheens Foundation of Louisville.

Trustees also ratified teaching contracts for the following new faculty members:

Ragan Courtney, associate professor of church drama. He is widely known as a producer and director. His wife, Cynthia Clawson, is a popular Christian musician.

Ronald F. Prevost, associate professor of Christian education. He comes from Samford University, Birmingham, Ala., where he teaches Christian education.

Lloyd Lee Mims, assistant professor of church music. He is completing a doctor of musical arts degree at Southern seminary and serving as an instructor in church music.

Pamela Scalise, assistant professor of Old Testament, comes to Southern from Yale Divinity School, New Haven, Conn., where she earned a PhD. She has been active in Southern Baptist work in New England where her husband directs the program of campus ministry.

Molly Marshall-Green, assistant professor of Christian theology, and Danny Roy Stiver, assistant professor of Christian philosophy. Both are recent doctoral graduates of Southern Seminary.

them gave he power to become the sons of God, even to them that believe on his name: "We have access to God's grace by faith only and the response has to be faith that salvation might be by grace. Romans 4:16 states, "Therefore it is of faith, that it might be of grace". — Clarence Shell, director

Christian Life Council Ignorance is bliss

Occasionally someone feeds my ego by telling me they regularly read my articles. I usually respond with two comments. First,



Parker

I sometimes wonder if anyone reads them and secondly, I urge them to be sure and read the rest of the newsmagazine.

For maximum Christian living a minimum of two publications needs to be read. One is "truth without any mixture of error" while the other is not. The word of God ought to be prayer-read every day and the denominational newspaper every week. As the former is read, basic, needed principles for living are obtained from God himself. The latter, though imperfect, generally provides good coverage of happenings at home and abroad regarding the spread of the Gospel.

All of us at the Baptist building, but especially the newsmagazine staff, are anxious that Arkansas Baptist Christians be well informed. Such is necessary for the continued, effective carrying out of the Great Commission.

Again, don't just read two or three articles or pages each week. You would be doing your staff at the Baptist building and throughout the world a great big favor by being a well informed Christian Baptist. This can be accomplished through the regular reading of the Bible — and the *Arkansas Baptist Newsmagazine!* — Bob Parker, director

Church furniture for sale

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For Information Contact: Woman's Missionary Union
P.O. Box 522, Little Rock, Ar 72203

Missionaries apprehensive about cult growth overseas

RICHMOND, Va. (BP)—Southern Baptist missionaries in many countries overseas are finding themselves competing with Jehovah's Witnesses.

Missionaries talk of the fast-growing cult as they do of hunger, inflation, disease, or overpopulation—an obstacle to evangelism. "Down the street and around the world, people are starving for spiritual help," says Joe Hewitt, a Texas Baptist pastor raised a Jehovah's Witness. "If a Christian doesn't show up soon to help them to the Bread of Life, a Jehovah's Witness will come around with cultish sawdust, and the spiritually hungry will be filled, but not nourished."

Through personal witnessing and group indoctrination, Jehovah's Witnesses have built an organization in many countries much larger than Baptists'.

In 1982 Jehovah's Witnesses baptized 138,540 converts worldwide, almost as many as were baptized by overseas churches related to Southern Baptist work. That same year Jehovah's Witnesses claimed almost 45,000 congregations worldwide, exceeding Southern Baptists' 27,000 churches reported at the end of 1982.

Begin in the late 1800s when Charles Taze Russell organized a Bible class near Pittsburgh, the cult is exhibiting much the same persistence in faith sharing that produced the foundations on which Baptists now build.

"The Baptists of the early period had the same type of explosive growth the Witnesses are experiencing today," missionary William Wagner says of the cult's growth in West Germany.

Wagner believes Jehovah's Witnesses have registered gain because they have adopted methods Baptists once used. In his book, "New Move Forward in Europe: Growth Patterns of German-Speaking Baptists in Europe," Wagner lists several reasons for gain in Europe common to early Bap-



(BP) photo / Leiland Webb

Jehovah's Witnesses Kingdom Hall congregational buildings like this one in the Philippines, are a common sight in some areas overseas. Through personal witnessing and group indoctrination, Witnesses have built an organization that in many countries is larger than Baptist groups.

tists as well as present-day Witnesses.

Among them are a strategy using laymen as missionaries, an anti-establishment image and person-to-person evangelism with tracts.

In Zambia, missionary Tom Waddill says it is not unusual to find organized groups of Jehovah's Witnesses even in the remotest areas. One byproduct of such presence is that some of the cult's doctrine has found its way into the Christian church.

In Toulouse, France, Christian evangelicals have been forced to abandon door-to-door

witnessing. "If you go door to door," says missionary Frank Thomas, "people say you are either a Mormon or a Jehovah's Witness. You're automatically identified that way."

In Guatemala, missionary Helen Hardeman takes the Jehovah's Witness movement very seriously. "Our challenge for the future will be not only bringing non-believers to Christ, but also refuting the false doctrines of the cults," she says.

"They are very active. We'd better recognize their threat and be prepared."

missionary notes

Mr. and Mrs. Ross B. Fryer Jr., missionaries to Indonesia, retired from active missionary service March 1. They were appointed missionaries in 1955, resigned in 1978 and reappointed in 1980. During their last term of service they lived in Medan, North Sumatra, Indonesia, where he was a general evangelist and she was a church and home worker. She is the former Mary Lynn Baker of Warren, Ark. They may be addressed at 6014 Caldwell, Waco, Texas 76710.

Monica Keathley, missionary to Upper

Volta, has arrived in the States for furlough. Her address is: 1209 Southedge Dr., Little Rock, AR 72207. She is the daughter of Ervin Keathley, ABSC Music Department director. She was appointed by the Foreign Mission Board in 1977.

Mattie Lou Bible, missionary to Brazil, has arrived in the States for furlough. Her address is: 303 W. Sixth St., Smackover, AR 71762. A native of Haughton, La., she was appointed by the Foreign Mission Board in 1956.

New lesson writer begins

W. Coy Sample, pastor of First Church, Morrilton, begins this week writing the Bible Book series Sunday school lessons in "Lessons for living".

Sample, a native of El Dorado, is a graduate of Southern Baptist College, Arkansas College and Southwestern Seminary.

He has served as pastor of churches in Batesville, Almyra and Warren, as well as Morrilton. Sample is a former member of the ABSC Executive Board and currently serves on the board of the Christian Civic Federation of Arkansas.

Sample is married to the former Vivian Lois Keith of Hot Springs, an elementary school teacher. They have three children.



Sample



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Home Mission Board affirms policy on ordination

ATLANTA (BP)—Insisting ordination of women is an issue to be settled only by the local church, directors of the Southern Baptist Home Mission Board reaffirmed the agency's current policy which does not require ordination as a qualification for missionary appointment.

Directors rejected a motion calling for appointment of a committee to study board policies concerning ordination of women, adopting instead a substitute motion reaffirming the board's current policies. There were six dissenting votes.

The issue arose after board chairman Jerry

Gilmore, a Dallas attorney, pointed out the current policy does not require ordination or licensing of ministers for appointment of either men or women as missionaries.

Ordination, Gilmore said, is a matter to be determined solely by each individual church in the Southern Baptist Convention, not the agencies of the convention. "Our policy is that we appoint (as missionaries) qualified people who are valid members of SBC churches," Gilmore added.

Seven ordained women are currently appointed among the board's 3,800 missionaries, four under "short-term" appoint-

ment, according to the report.

In addition, 21 ordained women have been endorsed by the Chaplains Commission of the Home Mission Board. Ordination is not required for endorsement by the Chaplains Commission, but in most cases is required by the agency which employs the chaplain and sets the qualifications for each position, the report said.

Gilmore said his prayer is that Southern Baptists will not become so divided over the issue of ordination of women that they lose sight of the goal of evangelizing and congregationalizing the whole nation.

HMB directors discuss Canada recommendations

ATLANTA (BP)—Home Mission Board President William G. Tanner told HMB directors he will support an SBC study committee's long range plan which grants the HMB "the lead role in developing Southern Baptist work in Canada."

Tanner briefed trustees on the recommen-

dation of the Southern Baptist Convention Canada Study Committee, which recently completed its work.

The committee recommendation is that the Constitution of the SBC not be amended to include Canada, but that "an aggressive evangelistic strategy" be developed

for Canada.

The plan, which calls for the HMB, Foreign Mission Board, Sunday School Board and Radio and Television Commission to cooperate in aiding Canada, "will allow us to continue to evangelize one of the most fertile spiritual fields on the North American continent," Tanner said. "The important thing is where will Canada be in 20 years," he added.

Tanner declined to speculate on what action messengers will take in response to the recommendation when it is presented at the 1984 annual meeting in Kansas City.

C.B. Hogue, the former HMB vice-president for evangelism who presented the motion at the 1983 SBC that gave rise to the Canadian study, said he made the motion primarily because several Canadian Baptists had asked him to do so and because he became deeply concerned about spiritual needs in Canada when he was vice-president for evangelism at the Home Mission Board.

Hogue, now a HMB trustee, said he supported the committee's overall recommendations, but felt the study committee did not thoroughly deal with the issue of seating messengers from Canadian churches. That issue, he predicted, will be dealt with on the floor of the convention in Kansas City.

Giving background on the Home Mission Board's involvement in Canada, Tanner noted the HMB received the right to respond to Canada's request for help in 1977 after the Foreign Mission Board chose not to respond to Canada.

Since then, he said, efforts have been "extremely effective. Our first responsibility as an agency is to reach America, but we surely cannot turn our backs on Canada when they are asking for our assistance. To back out of that opportunity, for whatever reasons, would be a serious mistake and tragedy."

In his report to HMB directors, Tanner also noted the HMB now supports 3,792 missions personnel, more than any other Protestant missions agency in the world.

He added the HMB "needs at least 8,000 serving by 2000 AD" to keep pace with needs and must boost baptisms and new church starts to reach Bold Mission goals.



"...times of refreshing shall come from the presence of the Lord."
Acts 3:19

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Gambling opponents see unexpected signs of victory

NASHVILLE, Tenn. (BP)—The game is far from over, but gambling opponents may be on their way to a surprising, lop-sided victory in the latest contest over legalization of gambling.

In recent months, legislators in at least 18 states have been debating various proposals to establish state-run lotteries, pari-mutuel betting on horse races and casino gambling. By the final day of February, however, not a single proposal had been approved.

The results have surprised people on both sides of the issue. The odds-on favorite in the state-to-state confrontation has been the high-powered, high-financed gambling industry which already has at least a foothold in all but four states—Hawaii, Indiana, Mississippi and Utah.

In addition, some public opinion polls

have indicated as many as 80 percent of Americans seem to favor some form of legalized gambling.

Despite such odds, Larry Braidfoot of the Southern Baptist Christian Life Commission, believes Southern Baptists have been instrumental in stalling the early momentum achieved by gambling supporters.

Braidfoot, who directs the agency's program of Christian citizenship, claimed the hottest issue—state-operated lotteries—is "only one dimension of an ambitious effort to extend . . . America's gambling industry into the potentially lucrative Sun Belt."

Ironically, the targeted area also lies within the heart of the Southern Baptist Convention. Long known as staunch opponents of gambling, Southern Baptists have recently been living up to that reputation.

In the latest effort to combat the pervasive problem, the commission and the Southern Baptist Home Mission Board are cooperating to provide a packet of new resource materials on gambling issues to be mailed soon to every Southern Baptist church.

In the states, Baptist newspaper editors have joined forces with other groups to halt a lottery drive that boasted widespread support in state-wide polls last fall.

Thus far, however, the gambling industry has failed to win a single hand.

From a national perspective, Braidfoot also is hopeful. But he and other gambling opponents recognize the battle is far from over.

"The efforts of Southern Baptists and other concerned citizens are bearing fruit," he said. "But persistence is necessary since the gambling challenge promises to continue."

Gambling advertising bill draws Baptist opposition

WASHINGTON (BP)—Sen. Paul Laxalt, R.-Nev., has introduced legislation in the U.S. Senate which would allow interstate advertising of state-operated lotteries and casino gambling.

The proposed legislation drew immediate criticism from a Southern Baptist ethicist who has led recent opposition to legalized gambling.

Larry Braidfoot, director of Christian citizenship development for the Christian Life Commission, said Laxalt's bill would "declare open season for the gambling industry's marketing specialists."

Laxalt, who in the 1970s was part owner of a family-owned casino in Carson City, Nev., is chairman of a Senate subcommittee which has held hearings on the bill. According to a Laxalt aide, the purpose of the bill (S. 1876) is "to clarify some constitutional problems" in current legislation.

But an aide to Sen. Chic Hecht, R.-Nev., the only other sponsor of the bill, told Braidfoot the intent is "to allow casino advertising." The spokesman explained casinos now "can advertise the hotels, the entertainment but not the gaming."

Although related primarily to casino gambling, the proposed legislation "would appear in effect to allow interstate advertising of all gambling sponsored by a state,"

Braidfoot pointed out. The bill also deletes a provision allowing gambling advertising across state lines only if the adjacent state has legalized gambling.

If the changes are approved, "citizens of a state where casino gambling is illegal would be subjected to a barrage of casino advertising," Braidfoot predicted. "State-operated lotteries would spend millions of dollars for advertising in states where such lotteries are illegal."

Braidfoot questioned Laxalt's sponsorship of such "divergent" legislation as the "pro gambling" bill and the Family Protection

Act, which has been hailed as "pro-family" by its supporters. An assistant to Laxalt claimed, however, the two pieces of legislation are not in conflict since both seek to limit the role of federal government, while broadening the powers of state government.

While governor of Nevada in the 1960s, Laxalt actively supported legislation which allowed corporations to enter casino ownership. Though he also was credited for working to rid the state's casino industry of the influence of organized crime, Laxalt was critical of Justice Department probes of casino owners.

TV show producers threaten to sue agency, employee

NASHVILLE, Tenn. (BP)—Producers of the television series "Lottery!" have threatened legal action against a Southern Baptist Convention agency and one of its staff members who four months ago protested the show's "pro-gambling propaganda."

But Larry Braidfoot, director of Christian citizenship development for the Christian Life Commission, and Foy Valentine, executive director of the Nashville-based agency, have responded the threat is only a "transparent publicity gimmick" aimed at increasing the program's poor ratings.

Rick Rosner, executive producer of the prime-time series, told Braidfoot in a tersely-worded telegram if the commission's protest resulted in "prejudicing the commercial value and future of our series," then all "appropriate legal action" would be taken against Braidfoot and the agency.

Both Braidfoot and Valentine, however, questioned the timing of Rosner's remarks, pointing out the telegram came more than four months after Braidfoot's criticism of the program and coincided with the reappearance of the series on the air.

The series was dropped after a short run last fall. "Now the producers, not ABC-TV, are trying to manufacture some news about their still-ugly child," said Valentine.

In a letter last October to ABC President Frederick Pierce, Braidfoot charged that by airing the new show the network had "either intentionally or unwittingly become the advocate of legalized gambling."

He pointed out Rosner had been quoted in a TV trade magazine as saying the series "will do a 60-minute commercial once a week for having a lottery."



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International

To serve, not to be served

by Dennis M. Dodson, pastor, First Church, Monticello

Basic passage: Mark 10

Focal passage: Mark 10:32-45

Central truth: Service to others as exemplified by Jesus is the way to greatness in the kingdom of God.

As Jesus moved toward Jerusalem, his "upward way" had more to do with his mission than the mountains (Luke 9:51; John 12:32,33). Going ahead of his disciples, he set the pace and showed the pattern for them. He is still there before us to follow and to form our lives.

Though hearing about it three times (8:31; 9:31; 10:32), the disciples still didn't comprehend the predictions Jesus gave concerning his death and resurrection (Luke 18:34). As before, when they were told these things, they were still concerned about "going up" in the world (9:31). Expecting Jesus to establish an earthly kingdom, they sought status for themselves in their selfish ambition.

Such recognition and reward they requested are not for the asking, but for the achieving. To share his glory, we must share his suffering (Rom. 8:17). Too, these positions of prestige and power lie solely within the authority of God. They are possessed only at his prerogative.

Striving for preeminence and power is the downward way of the world (Luke 14:11). By the secular standard, greatness is perceived to be power over others. This isn't to be a concern for Christians, however, because it doesn't meet the spiritual standard. The way to greatness and preeminence in the kingdom of God is selfless service to others. Christ leads us on the "upward way." As he sought not to be served, but to serve, so are we (Jn. 13:4; Phil. 2:5-11). This is the only way to greatness and glory according to God.

As our righteousness must exceed that of the scribes and Pharisees to enter the kingdom (Mt. 5:20), so must our comprehension of "the way of the cross" exceed that of the disciples, if we are to excel in the kingdom.

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Life and Work

Prejudice, pressure and judgment

by Gene Crawley, First Church, Newport

Basic passage: Mark 14:53 to 15:15

Focal passage: Mark 14:53-56, 60-64

Central truth: Yielding to prejudice and social pressure will inevitably lead to wrong decisions.

Christians are constantly faced with the need to make decisions. It is important, because we are Christ's representatives on earth, that each decision is based on truth and not on prejudice or pressure.

The religious leaders and Pilate reached the same decision. Christ must be put to death.

The religious leaders were not basically bad people, but they were prejudiced. They had their own ideas as to who Christ should be, and Jesus met none of their expectations. Therefore, their minds were made up. Jesus must die. Though their trial was illegal and their witnesses were false, they condemned him anyway. They used his words to do so. It did not matter that he spoke the truth. Their prejudice blinded them.

Pilate believed Jesus was innocent. There was doubt of this. However, not to let the Jews crucify Jesus would be political suicide. What was he to do? Who would care? Jesus was only a man. The pressure was on, and Pilate yielded.

Christians must ask God's help in overcoming prejudice, because it is blinding and sinful. The thing that makes prejudice so difficult to overcome, is that many times we are too blinded to even know we have a problem. God will show us, if we are willing to change.

How many times are our decisions based on what others think? Of much more importance is, what does God think? If our decisions are based on outward pressure, rather than inner Godly strength, we will do and become what God never intended.

As we allow the Holy Spirit of truth, who lives within us, to lead us, Godly decisions are possible.

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Bible Book

Judgment against Israel

by W. Coy Sample, First Church, Morrilton

Basic passage: Amos 1:1-2:16

Focal passage: Amos 1:1-5, 2:6-11a

Central truth: In harmony with God's longsuffering, Amos reveals that God is moving to punishment, not for a single sin, but for repeated and cumulative guilt.

Amos masterfully gains the attention of his listeners with short, direct statements denouncing the sins of Israel's neighbors. His audience agreed that the surrounding nations deserved the wrath of God. Their "amens" came forth enthusiastically as Amos spoke of the crimes of Damascus, the Philistines, Tyre, Edom, Amos, Moab and Judah.

But when Amos has stirred his people's imagination by his judgment of their neighbors' sins, he turns the same formula on themselves. Are they any better? With greater detail he shows them to be worse off and their doom the heavier for all their privileges.

Israel's sins are the sins of "civilized society" — the pressure of the rich upon the poor, bribery, corruption of morals, and the silencing of the prophets. Amos has deliberately placed these sins at the top of his list as opposed to the atrocities of other nations.

God's wrath had not been aroused by sudden impatience; it had been building through a long history of sinful acts. God's nature of seeing, knowing, and punishing evil, emerges as Amos speaks. Enough is enough!

The hope for Israel's house was for them to turn to God and practice righteousness. Amos reminds us that God is aware of all nations and holds all people to be accountable to him and his standards.

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Supreme Court upholds nativity displays

WASHINGTON (BP)—Cities and towns may erect Christmas nativity scenes without violating the Constitution, the U.S. Supreme Court ruled March 5.

In a 5-4 decision, the high court upheld the practice of including scenes depicting the birth of Christ as part of larger Christmas displays under sponsorship of municipal governments, ruling such a practice is not inconsistent with the First Amendment's ban on an establishment of religion.

At issue in one of the term's major church-state conflicts was a 40-year-old Pawtucket, R.I., tradition of erecting a large Christmas display in the heart of the city that included a Santa Claus house, reindeer pulling Santa's sleigh, candy-striped poles, a Christmas tree, carolers, cutout figures representing seasonal characters, a large "Seasons Greetings" banner and the creche.

Two lower federal courts agreed earlier inclusion of the creche violated the Constitution.

But the nation's high court, in an opinion filed by Chief Justice Warren E. Burger, narrowly disagreed, citing numerous examples of permissible intermingling of the sacred and the secular. Burger relied heavily on a decision last term upholding the practice of state-paid legislative chaplains in which he held the nation's founders did not intend to divorce religion from public life.

Pawtucket's Christmas display, including the creche, did not violate the Establishment Clause, Burger held, because it had a secular as well as a religious purpose, did not have the "primary effect" of advancing religion, and did not involve "excessive entanglement" between church and state.

That three-part test was first applied by the court in a 1970 ruling and has served since then as the litmus test for Establishment Clause disputes. In his Pawtucket decision, Burger called the three-part test "useful" but not mandatory.

In a dissenting opinion nearly twice the length of Burger's ruling, senior justice William J. Brennan Jr. scored the majority position as contrary to "our remarkable and precious religious diversity as a nation."

By upholding public sponsorship of a sectarian religious symbol, Brennan said, "the prestige of the government has been conferred on the beliefs associated with the creche." That means, he continued, "the effect on minority religious groups, as well as on those who may reject all religion, is to convey the message their views are not similarly worthy of public recognition or entitled to public support.

"It was precisely this sort of religious chauvinism the Establishment Clause was intended forever to prohibit," Brennan concluded.

Virginia court affirms ruling against Sorrels

RICHMOND, Va. (BP)—Virginia's Supreme Court has affirmed a state industrial commission decision denying workmen's compensation to Robert W. Sorrels, a paralyzed Mission Service Corps volunteer.

Sorrels had sought the compensation because of automobile accident injuries received April 15, 1980, less than a week after he arrived in Nigeria for a year's service as an accountant. He was paralyzed

from the shoulders down in the accident, which took the lives of a Southern Baptist missionary and a Nigerian Baptist.

Sorrels, now 32, is a master of divinity student at Southwestern Baptist Theological Seminary, Fort Worth, Texas, and hopes to become a preacher. Before the accident he worked for a Washington savings and loan firm and was a member of Capitol Hill Metropolitan Baptist Church in that city.

Former missionary to enlist preachers

RICHMOND, Va. (BP)—A former missionary to the Philippines, now a seminary missions professor and administrator in the States, will direct a new department to enlist Southern Baptist preachers for foreign missions work.

John David Floyd, who worked in the Philippines from 1965 to 1976 as a church starter and later as director of church growth, has been named to head a new Foreign Mission Board department effective April 1. He is a vice president at Mid-America Baptist Theological Seminary, Memphis, Tenn.

The new missionary enlistment department will expand the board's efforts to find more preachers willing to be evangelists and church developers overseas. Nearly three-fourths of the most urgent requests for missionaries are in those two categories.

Last year the board appointed only 52 general evangelists. Missionaries had requested 387. This year they have asked for 315.

Floyd will select, train and supervise furloughing missionaries to help him enlist new missionaries, especially field evangelists. He also will represent the board at various conventions and conferences.

Floyd is a graduate of Ouachita Baptist University, Arkadelphia, Ark. He received his master of divinity degree from Southwestern Baptist Theological Seminary, Fort Worth, Texas, and his doctorate of theology degree from Mid-America Baptist Theological Seminary.

He comes to the FMB from Mid-America Seminary, where he is administrative vice-president and director of the School of World Mission and Church Growth.