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Arkansas Baptist State Convention

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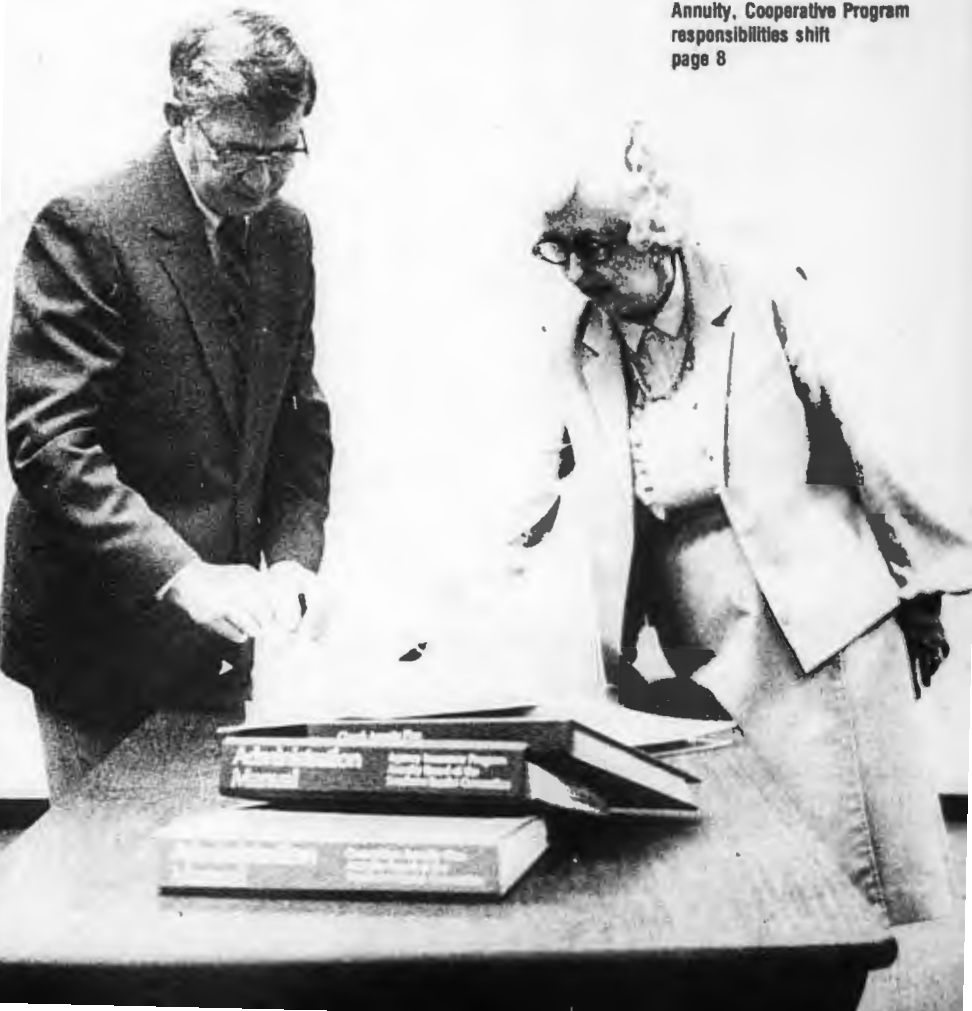
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June 2, 1983

Arkansas Baptist

NEWSMAGAZINE

**Annuity, Cooperative Program
responsibilities shift**
page 8



Arkansans make ACTS receivers

by Charles Willis

Pocahontas, Ark. (BP) — When John Hastings and Virgil Richardson were elementary school entrepreneurs selling homemade radios, no one would have thought their efforts would lead them into the futuristic world of satellite communications.

But some 25 years later, Hastings and Richardson are gearing up to provide Southern Baptist churches with television receive only systems (TVROS) or earth stations to receive Baptist TelNet and American Christian Television System (ACTS) programs beginning 1984.

ACTS is a satellite network designed to bring programming into people's homes, while TelNet programs will be sent by the Sunday School Board direct to churches, associations, state conventions and other Baptist groups.

Hastings, president of StarView, a subsidiary of Craig Electronics, and a deacon at Witt's Chapel Church in Maynard, recently recalled his first venture with Richardson, the company's vice president. "I was in fifth grade and Virgil in ninth grade when our small town got a radio station," he said. "None of us had transistor radios, so we started building crystal radios, using as cases the plastic medicine boxes discarded by the local drug store."

Richardson built radios and Hastings sold them schoolmates for about \$3. The radios had to be grounded, he recalled, and "all the kids wanted to sit on the outside row in class so they could hook their radio wires to the water pipe."

Their efforts in "homemade" electronic equipment didn't end with childhood. In the late 1970's, Hastings, a cattle rancher, decided he wanted better television reception than he was getting from stations 60 to 100 miles away. Friends in other areas could receive movies through cable system televi-

sion, but the cost of an earth station for his ranch would be about \$100,000. Knowing Virgil, now an appliance store owner, had the needed electronics background, Hastings proposed another venture.

So Hastings and Richardson experimented again, but on a larger scale, to build a satellite receiving antenna. At a cost of \$10,000, excluding labor, their mission was accomplished. Using commercial equipment and parts of their own design, the two friends completed the project in 1,000 man hours. Word quickly spread among Hastings' neighbors, many of whom wanted better television reception, too. In 1980, when the Federal Communications Commission deregulated earth stations, permitting their use without a license, Hastings convinced Richardson to join him in manufacturing TVROS.

"We figured if we could sell 100,000 a year, we'd make a good living at it," Hastings recalls with a grin. Soon thereafter, at a satellite show in Miami, Fla., they sold \$150,000 worth of satellite dishes in three days.

Today, earth stations built by StarView are being used in eight countries and in every state in the U.S. StarView, purchased by Craig Electronics of Compton, Calif., in 1982, has grown from a two person operation in a garage to a multi-million dollar firm employing 45 persons in a 45,000-square-foot building.

While StarView already manufactures receiving dishes numbering in the thousands annually, Hastings said he feels a special sense of purpose in providing equipment for Southern Baptists through the Sunday School Board's Broadman division. The unusual career path that brought him to such a relationship with the denomination was part of God's plan, Hastings said. "I really think the Lord had a hand in all of that."



APR photo / CMA

James A. Walker will take over the position of state Annuity representative August 1, upon the retirement of Nadine Bjorkman, who has been the representative for the last six years. Walker, who was head of the Stewardship Department, has ceded his Cooperative Program responsibilities to L. L. Collins, state associate executive secretary. See story, page eight.

In this issue

9 Pornography problems

A series on the extent of the problem of pornography and a look at some things concerned Christians can do to combat it begins in this issue.

8 Urban ministries

Arkansas Baptists met with Home Mission Board personnel to begin to make plans for ministry to people who have moved into some of the state's increasingly urban areas.



(BP) Photo by David Haywood

POCAHONTAS, ARK. — Virgil Richardson (left) and John Hastings of StarView, manufacturers of television receive only systems for receiving Baptist TelNet and the American Christian Television System, recall their childhood days as "manufacturers" of homemade radios.

A positive Christian attitude

The editor's page

J. Everett Sneed



How important is it to be positive? Or, to ask the question another way, what affect will negative thinking have on an individual or church?

A few years back, a group of preachers were returning from the state evangelism conference. One of the pastors, not quite as energetic as the others, had made numerous excuses for missing some of the sessions. The others in the car retaliated by agreeing that he really did look sick. They insisted that this face was flushed and that his complexion looked bad. "You really look terrible," they said, "We understand your lack of energy. You'd better see a doctor."

Arriving home, the preacher in question checked into the local hospital. Only after a complete physical, and the insistent reassurance of the medical staff that his health was perfect, was he willing to leave the hospital. Even then, he was not sure that the doctor's diagnosis was accurate.

Most, if not all, psychiatrists will agree that positive or negative attitudes can affect an individual physically, psychologically and socially. This being the case, great care should be exercised to follow the instructions of the old song, "accentuate the positive and eliminate the negative."

But what about the spiritual realm? Can negative attitudes hamper a Christian's witness in usefulness to God? Can a church feel so defeated that it will be doomed and die? Jesus indicated that inner thoughts have a great affect on actions, success and failure. He said, "Out of the abundance of the heart the mouth speaketh," (Matt. 12:34).

Jesus laid down an important principle in indicating that our innermost thoughts control our speech. If a person has a negative attitude toward his church, he will inevitably communicate it. He may endure it in an unguarded moment, but people will sense his attitude. The attitude of church members may have more to do with a congregation's success or failure than any other single factor.

But the most basic questions are, "What is meant by negative Christian thinking?" and "How can it be eliminated?"

The individual who says, "I can't do anything for the Lord, my talents are too few," and the one who continually in-

sists, "I couldn't be a witness; I have no ability," are defeated Christians. The church which believes it has seen its best days is in trouble, unless attitudes change.

Paul said to the Christians, "But unto everyone of us is given grace according to the measure of the the gift of Christ," (Eph. 4:7). Here, two points are emphasized: (1) every Christian is the recipient of one or more gifts; and (2) these gifts are provided through God's grace. Since the gift is not attained through an individual's merit, he is responsible to God for the use he makes of God's bestowal.

The apostle was placing primary stress on the individual, in relationship to the whole congregation of believers. Each Christian receives his gift(s), but the purpose is so that the entire body may be able to carry out the work of Christ. Every Christian has a partial responsibility for assisting his church to succeed as God desires.

There are several things which can prevent Christians from being defeated. The first is to recognize that, if we belong to God, the ultimate victory is already won. We are a part of the victory; so we should never be downcast.

Furthermore, we should major on our Christian successes. Every active follower of Christ and every involved congregation has some victories, which should be magnified. This is not to say that failures are to be denied. But yesterday's problems can and should be tomorrow's victories.

A congregation should set goals, both physical and spiritual. These goals should be challenging but attainable. The congregation should be kept informed of the progress that is being made in relation to the goals. As goals are met, the congregation should have a time of celebration and thanksgiving. This does two things: (1) it recognizes God's assistance; and (2) it helps to build a positive attitude, so that the church can move on to the next victory.

Above all, we should ask God to guide us to set the right goals and objectives so that our successes will count for a maximum in the Lord's work. Jesus taught us to be positive as he said, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you," (Luke 11:9).

Arkansas Baptist

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One layman's opinion

Daniel R. Grant/President, OBU

Has Arkansas "grown up"?

"Growing up" is usually thought to be a worthy goal for just about anyone, including not only children, but a state or a nation. At least I always thought so until a few months ago when a court decision made it legal in Arkansas for all kinds of stores to open their doors on Sunday. An enterprising television reporter interviewed one happy Sunday shopper who said, "It's great that Arkansas has finally grown up!"

Equating growing up with striking down Arkansas' Sunday closing laws reminds me of similar definitions of growing up that we hear from time to time. Book stores that sell pornographic books and magazines are often called *adult* book stores. Obscene movies are shown in "*adult* movie houses," and "soft pornography" is shown in "*mini-adult* movie houses" in some cities.

We are sometimes warned that a television program with explicit sex and/or profanity is "for mature audiences only." I

think I understand the original intent of all of this, suggesting that only adults have reached the stage of experience and wisdom that they can safely be given the freedom to make decisions on whether these things are harmful or dangerous. But isn't it sad, and even ironic, that children are inevitably taught in all of this that pornography and obscenity are for adults and not children; that alcoholic beverages are apparently good for grown-ups but not children and young people; and that it is apparently a mark of growing up when a city or state begins treating Sunday as a work day and shopping day just like the other six days of the week?

I am well aware of the constitutional problems of "Sunday Blue Laws" and potential violations of separation of church and state. There are constitutional ways of setting aside a legal day of rest for society, however, without doing it in the name of

imposing religious requirements on people who do not want to be religious. I am more concerned about us Christian people who make it profitable for stores to remain open on Sunday. I have never forgotten my first visit to such Asian cities as Hong Kong and Bangkok, and the shock and moral indignation I felt at seeing Sunday just as commercialized as all other days. Little did I realize then that my own "Christian America" was making so much "progress" and "growing up" in the same direction as non-Christian Asian cities.

In the opinion of this layman, it is not too late for Americans and Arkansans to make a mature grown-up decision that a day of rest each week is not only in our self interest, but it is constitutional, enforceable, and (would you believe?) sophisticated.

Daniel R. Grant is president of Ouachita Baptist University.



Woman's viewpoint

Kathy Findley

Beyond the gift

"Jonathan" means "gift of God." Our son, Jonathan, was indeed a special gift God gave us. But God gave us much more than a gift in that warm, wiggly bundle. He gave us an enormous responsibility.

Jonathan is only two, but his rapid growth tells me that I must make some choices now. Either I make a deliberate decision to raise my own child responsibly, or I will let him be raised by the T.V., the day care, the school. Even the church cannot, and must not, replace parents in raising children to be God's people.

Christian parenting is a ministry, a commission. Is it possible that God commissions parents to create a family atmosphere so filled with love and reverence for God and persons that the building of God's kingdom begins there?

The Second Vatican Council's "Declaration On Christian Education" gives insight into the integral role of the family. The Declaration states that children are led into their place in the people of God and into fellowship with fellow human beings through the family. Parents, then, must recognize the vital role of the Christian

family in the development of God's own people.

So raising my Jonathan is not a responsibility I acquired by accident, but by God's design. God commissions me and empowers me to raise my child to be his child. But how do I create a nurturing Christian atmosphere in my home? I need to begin a process of evaluating our family environment by asking some questions: How are we resolving conflict? Are we communicating honestly? Do each of us feel unconditionally loved and accepted? Are we listening to each other, sharing desires, dreams? Do we feel good about ourselves? Do we enjoy one another? Are we growing in our relationships with one another and with God?

In the refuge of family relationships, between husbands and wives, parents and children, sisters and brothers, we find a haven where we gain strength for living. Family is indeed a precious gift from God, formed in his partnership with us.

Kathy Findley is the wife of Fred Findley, pastor of South Highland Church in Little Rock and a commercial artist with Systematics, Inc. A former missionary to Uganda,

she attended the University of Alabama and Southern Baptist Theological Seminary.

Day camp set for SBC

PITTSBURGH, Pa. (BP) — The Brotherhood Commission will sponsor a mission day camp for children in grades one through six during all daytime sessions of the Southern Baptist Convention annual meeting in Pittsburgh.

Boys and girls who have completed the first grade may participate in the camp. Activities include mission emphases by home and foreign missionaries, games, sports, crafts and nature study.

Cost of the camp is \$7 per day per child or \$20 for three days. For two children in the same family, the three day cost is \$40 and for three children in the same family the three day cost is \$55. Prices include lunch Tuesday and Thursday and refreshments each day.

Karl Bozeman, Crusader Royal Ambassador services director, will coordinate the camp. He said a group of specially trained counsellors from Royal Ambassador camps in Texas will serve as day camp staff.

Letters to the editor

Landmarkers please leave

We are Southern Baptists, not Landmark or Fundamental Baptists. We do not now, nor have we ever had a creed or any other little set of holy truths which we elevated above all other biblical truths as the test of fellowship.

Certainly you can find a book written by one Southern Baptist which lists those things which he personally believes to be the essential doctrinal positions. The Southern Baptist Convention has, on two occasions, approved a statement of faith entitled "The Baptist Faith and Message". This represents the doctrinal positions of the messengers who met together in 1925 and in 1963 and no one else. The chairman of the committee which brought the statement of faith to the 1963 convention was asked to write a study guide for use in Southern Baptist churches to help us understand its meaning. In that study guide Hershell Hobbs said: "The moment that a Baptist seeks to coerce another person, even another Baptist, in matters of religion, he violates the basic belief of Baptists. The only thing that would divide Southern Baptists with regard to their faith would be for one group to attempt to force upon others a creedal faith."

Throughout our convention's history there have been great men of God who have discovered that they were more fundamental than the Southern Baptist Convention and they have had the integrity to separate themselves from us publicly. Men such as Alexander Campbell, J. Frank Norris, John R. Rice, Lee Roberson and many others have done this and gone on to be used greatly of God in independent work. Some of them did try to take as many Southern Baptists with them as they could, but at least they were honest enough to leave us publicly rather than trying to destroy us from within. Today's Landmark mis-leaders within our convention are not so honest. When a man or an institution stops supporting Southern Baptist institutions, agencies, or ministries and urges others to do likewise, he has stopped being a cooperating Southern Baptist. May they have the grace to go in peace! — Dennis J. Davis, Pine Bluff

End hypocrisy

I read the article entitled "Tax Tuition Deduction Argued in High Court" and found it very interesting; however, it left me a little confused. As Southern Baptists, we seem very strong in taking a stand against this which seems to be nothing more than the privilege we have of deducting our tithes and offerings to our churches.

While we are so strong on this we seem to have no problem in receiving state and federal funds to operate our children's home in Monticello, which in my opinion is a definite violation of the constitution and our belief in separation of church and state.

The receipt of funds for our children's home would definitely be an establishment of religion because it is a Baptist home and teaches our beliefs as Baptists. I think steps should be taken to correct this discrepancy before we stand so firm in seemingly less important areas. I feel we are being hypocritical. — Don Grendell, Plainview

Article commended

I commend you for the recent article entitled "Terminated" which is long overdue. We have showed the subject under the table too long in hopes that silence will correct the situation, but like cancer, it has spread instead of ceasing.

I couldn't help but hear the voice of Elihu echo from the book of Job as I read the article. The reasons for pastoral dismissal are identical to that of Elihu. The source of Job's problem is the same as these troublesome pastors — Satan.

There are vital questions that demand answers regarding the practice of firing a pastor! The Bible declares that "for whatsoever is not of faith is sin" (Rom. 14:23b). "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). "How shall they call on him in whom they have not believed? and how shall they hear without a preacher?" (Rom. 10:14).

As we look back through history and God's relations with mankind, there are questions we must seek to answer, such as: Was there a single prophet used to write the word of God that was not rejected by God's so called people? If we expect Christ's son to call, as I do, then we must be living in the days which Jesus and Paul spoke of, wherein people will reject sound doctrine; but will heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables (II Tim. 3:3, 4, Matt. 24).

The current advice from our Southern Baptist bishops and cardinals is to just move on, don't stand for anything controversial, compromise until you find an acceptable position, which is always lukewarm. Jesus said, "But he that is an hireling, and he that is a shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep" (John 10:12, 13). — Jim Glover, Sulphur Rock

More than controversy

When a person late in his career becomes embroiled in controversy, the only image many have of that person is drawn from the controversy. That would be a tragedy in the case of Dale Moody of Southern Seminary. There are other images we need to have of this gifted teacher and preacher.

Dale Moody was my major professor in

my graduate work at Southern Seminary. For two years I served as his graduate assistant. Allow me to share some memories that may show some of the facets of this Baptist scholar.

I remember Dr. Moody for his fiery style of teaching that kept students awake through late afternoon classes in systematic theology — no mean feat. I remember him as a biblical scholar *par excellence* with a passion for studying, teaching, and living by the word of scripture. I remember him as an inveterate reader with a personal library of well-marked, and well-digested books.

Moody is a grand story-teller. From his stories about revival breaking out in his student pastorate in Mexia, Tx, to his stories about living with Emil Brunner in Zurich and studying with Karl Barth, he punctuated his teaching and preaching with fascinating anecdotes.

But I also remember Dr. Moody for his willingness to come to my rural church in Shelby County, Kentucky, to preach and teach the Bible. I remember his eagerness to come speak to my deacons when he knew his only pay would be some country cooking. And I remember him as a friend who listened to me as I shared my struggles to be husband, father, pastor, graduate student, and graduate assistant.

Controversy has dogged the heels of Dale Moody in part because he has been bold in his proclamation of what he understands the Bible to say. But controversy is not the only thing he ought to be remembered for. To see only the controversy is to ignore the broader dimensions of a twentieth century giant among Baptist teachers and preachers. — Bill Blackburn, Mexia, Texas

ABN letters policy

Letters to the editor expressing opinion are invited. Letters should be typed double spaced and must be clearly marked "For publication". All letters must be signed original copies, although the name of the writer may be withheld at writer's request and discretion of the editor. Letters are limited to 350 words and must not defame the character of persons.

missionary notes

Mr. and Mrs. Earl G. Goatcher, missionaries to Thailand, have completed furlough and returned to the field (address: Box 832, Bangkok, Thailand). He is a native of Formosa, Ark. The former Joann Horton of Texas, she was born in Carlsbad and grew up in Odessa. They were appointed by the Foreign Mission Board in 1962, resigned in 1971 and reappointed in 1980.

by Don Moore

You'll be glad to know . . .

... Leaders of both factions of our Southern Baptist Convention have indicated that they will not be spearheading drives to oust or elect any particular persons to any particular office. This is good news. I look forward to a strong convention in Pittsburgh where our



Moore

energies and resources may be more carefully aligned with God's redemptive activity in this world. We can ill afford to spend more time trying to get people aligned with our particular theological — political — denominational persuasion unless that position aligns with God's obvious purposes. I only regret that so many of our Arkansas people will not be going. Finances, distance, and poor housing arrangements have discouraged our people. Do pray for the Convention, especially during the days June 14-16.

... We are serving. April reports from our Convention leadership here in the Baptist Building indicate that we have been in 137 individual churches and conducted 104 conferences in which 1,029 churches were represented. There were 29 professions of faith in the services conducted. Church leaders are so closely associated with their membership and so often with them, that it is easy for church people to encourage their pastor and staff. "Have you hugged your Baptist Building leaders lately?" Let them know you appreciate their help. Keep calling on us! We love to help!

... Conditions for revival are right. The 1857-58 revival that saw one million converts in America and caused most denominations to experience a two to three times gain in attendance, began in circumstances similar to ours today. "Worldliness in the churches, money mania throughout the country, division over social issues, and ineffective evangelism campaigns." (J. Edwin Orr). But, he added, "the people knew how to pray." Revival, real revival, will not likely come until we come to a position of constant, burdened prayer for a general awakening. At some point in the process of seeking God, the church will get honest, acknowledge their sin and heaven's blessing will fall. Sinners will be seeking the evangelist rather than the evangelist seeking sinners. The next move is ours. Does that excite you? It does me!

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



ABM photo/Jones

Rudy Davis, pastor of Cedar Heights Church in Little Rock, pauses to survey the damage an early morning fire did to his church's sanctuary May 25. Damage to the four year old \$250,000 building was heavy, but the church's other three buildings were only slightly hurt. Services will be held in the fellowship hall while clean-up and repair work goes on.



ABM photo/Jones

Brent Fields (left), son of Mr. and Mrs. Bill Fields of Jonesboro, is the recipient of the first L. J. (Dutch) Funderburk scholarship at Ouachita Baptist University. Giving the \$100,000 endowment are L. J. and Cathy Funderburk while Dr. Daniel R. Grant, OBU president, looks on.

New "Lessons for Living" writer

The new writer for the International series of Lessons for Living in this issue is D. C. McAtee, a member of First Church of Forrest City. Though retired from coordinating BSU activities for the six community colleges of Arkansas, he still oversees the work at East Arkansas Community College. He was a pastor for 40 years and twice served as vice president of the state convention.

A graduate of OBU and Southeastern Baptist Theological Seminary, he also serves as an interim pastor for various churches. He is married to the former Clyta Vene Agee of Texarkana, and they have one daughter.



McAtee

by Millie Gill/ABN staff writer

Layne E. Smith

has accepted the call to serve as pastor of the Rolling Hills Church in Fayetteville. He comes to Arkansas from the Second Church of Liberty, Mo. A graduate of Midwestern Baptist Theological Seminary, he was recipient of the Word Books/Baptist Book Store



Smith

Award in Preaching, presented annually to the graduating student who has excelled in the preaching field. Smith has also done graduate work at Southwestern Baptist Theological Seminary and Baylor University. He has written for *The Deacon* magazine.

Steve Acklin

has joined the staff of Markham Street Church in Little Rock as minister of youth. He is a recent graduate of Southern Baptist College and is the son of Rev. and Mrs. Jim Acklin of Reyno.

Sherron Bornmann

has resigned as Girls in Action director at Ozark First Church following 15 years of service.

E. L. Wheeler

has accepted the call to serve as pastor of the Corinth Church at Wilmar. He will go there from the Southside Church in Warren.

Maurice Hargis

has resigned as pastor of the Corinth Church at Wilmar following 12 years of service.

Ron Franks

has resigned as pastor of the Trinity Church at Alma, effective June 1, to become pastor of the First Church of Wister, Okla.

Keldon Henley

is serving El Dorado First Church as interim minister of youth and activities. He is a



Acklin

sophomore church music major at Ouachita Baptist University.

Wylene Williams

is serving Texarkana Beech Street First Church as part-time recreation director.

James Gardner

of Blytheville, chairman of the Southern Baptist Convention Brotherhood Commission, was recently in Windsor, Ontario, Canada, to speak to the North American Baptist Men's Conference. He is a deacon in Blytheville First Church.

Mark Overman

has joined the staff of Central Church in Magnolia as minister of youth/activities. He came there from a similar position with the Metropolitan Church in Wichita, Kans. He is a graduate of Pittsburg State University in Kansas and Midwestern Baptist Theological Seminary where he earned the degrees of master of divinity and master of religious education. He has also served churches in Missouri and Illinois. Overman and his wife, Donna, are both natives of Columbus, Kans. She is an experienced dental assistant and Sunday School worker. They are parents of an eight-year-old son, Jimmy.

Terry Dwigings

was ordained to the ministry May 22 at Harrison First Church.

William W. Black

is serving as interim pastor of the Bearden

First Church. He has pastored churches in Arkansas, Georgia and Alabama.

Winston R. Rogers

died May 17. He served as pastor of the Bearden First Church in Carey Association for 16 years. Survivors include his wife, Mary, three daughters, two sons and 11 grandchildren.

Mike Carter

has resigned as minister of youth at Little Rock Second Church to join the staff of the First Church of Longview, Texas.

Bob Rollins

has resigned as business administrator at Little Rock Second Church to enter private business.

John Holmes

has resigned as pastor of West Fork First Church.

Roy Cain

has resigned as pastor of Kingston First Church to become pastor of a church in Jasper.

Rodney Thomas

has resigned as youth director at Springdale First Church to move to Louisiana.

Jack Schoepppy

has joined the staff of Springdale First Church as associate pastor, coming there from the Eastside Church in Tulsa.

Dan W. Caldwell

has been called as pastor of the Fayetteville Immanuel Church, effective June 5. He will come there from Poplarville, Miss. He and his wife, Brenda, have three children, Danny, Matthew and Rachel.

buildings

Lonoke Church

celebrated the payment of its new education/administration building with a note-burning May 1. Built at a cost of \$212,000, it covers some 7,000 square feet. The membership, by using a financial commitment plan, paid for the program in just over a year. This was accomplished without cutting back on the Cooperative Program contributions by the church, which amount to 25 percent of the church's financial commitments, according to pastor Eddie Simpson. The building is a first phase, design to allow the church to expand its buildings as needed. Members of the building committee were Harry Buffalo, Mrs. Ruth Wilson, Mrs. Lois Ramsey, Thomas Privett, Gary Beville, chairman, and Bob Brandon, treasurer. Keith Miller and associates were architects. Roper Construction Company was the contractor.

briefly

Fayetteville First Church

will host a 7 p.m. concert June 5 featuring "Chara," a 17 member musical ensemble from Mountain Home First Church.

Benton County Association

recently sponsored youth rallies in the Siloam Springs Community Center and the Rogers High School cafeteria in preparation for a summer crusade. Paul Jackson, crusade evangelist, spoke at the rallies that resulted in 361 professions of faith and 139 other decisions.

Moro Church

sponsored a youth poster contest to promote community awareness in a June 6-10

Vacation Bible School.**Wynne East Church**

has begun the Good Hope Mission, located between Wynne and Forest City. Pastor Larry Pettus reported J. D. Webb as mission pastor and average attendance as 31.

Big Fork Mission

was constituted into a church April 24. It will be associated with the Caddo River Association and the Arkansas Baptist State Convention. C. H. Moore was called as pastor. Goals adopted included designating two percent of the regular offerings to the association and three percent to the Cooperative Program.



Annuitant and stewardship responsibilities realigned

Nadine Bjorkman retires

by J. Everett Sneed

On Aug. 1, James A. Walker will assume the responsibility for Annuity work in Arkansas, following the retirement of Nadine Bjorkman, who has served as Annuity representative for over six years. The responsibility for promotion of the Cooperative Program will be given to state associate executive secretary L. L. Collins, freeing Walker to provide the Annuity services.

"I believe the stewardship and annuity work will fit together beautifully," Mrs. Bjorkman said. "Brother Walker works already with church budgets and can just as easily offer annuity information for pastors and staff members."

In the past, several joint stewardship-annuity conferences have been held on the associational level. "Since Mr. Walker is out in the field with the churches already, the program should work well," Mrs. Bjorkman said.

Mrs. Bjorkman expects the transition to go smoothly and anticipates no interruption of services. "I am training both Mr. Walker and his office secretary, Jonnie McCumpey," Mrs. Bjorkman said. "Their both being able to answer questions concerning annuity programs will add a new dimension to the services that we will be providing. Since I was my own secretary, when I was out no one was available to provide information."

Walker is planning to continue all the Stewardship services, including the monthly Stewardship mailout, money management seminars, capital funds consultation, the preparation of the pastor/staff salary brochure and the promotion of the general Stewardship program. The Stewardship

Newsletter will be a joint venture of Walker and Collins, with Collins providing Cooperative Program information.

Bulletin inserts are being provided through the associational offices. "June is Annuity Month," Mrs. Bjorkman said, "and I hope every church will use these bulletin inserts, which are available locally. I also suggest churches recognize any annuitant in the membership on the Sunday in June the bulletin inserts are used."

Mrs. Bjorkman, 62, is taking early retirement because a new approach to the annuity program is being planned. "Just as I had a new program underway, I would be 65 and retiring anyway," she said.

Mrs. Bjorkman is looking forward to retirement. "I have enjoyed my 25 1/2 years in the Baptist Building and want to thank Arkansas Baptists for allowing me to serve," Mrs. Bjorkman said. "My husband has been retired for three years and my retirement will give us more time together. I am also looking forward to seeing more of my granddaughter and to the opportunity of attending day WMU."

Walker is pleased to have the new area of work. "I feel that the Annuity program is important, because I have seen so many pastors come to retirement with inadequate support," he said.

After Aug. 1, Walker will be the person to contact for Annuity information. "I will be available to assist pastors, staff members and churches in any way that I can in planning a new retirement program as well as continuing all stewardship services," Walker said.

Could you live on \$200 per month?

by D. William Dodson Jr.

Approximately 10,000 retired Southern Baptist pastors, missionaries and widows receive less than \$200 a month in Annuity Board retirement benefits.

These servants served sacrificially for the Lord, their churches and their denomination in proclaiming the gospel. Now, many of them must look to government assistance programs to have enough money to survive. As a result, many of them try to get part-time jobs wherever they can find them and work long past their retirement age.

Basically, many of our retired Southern Baptist pastors and widows receive less than adequate retirement benefits because some did not enter the Southern Baptist Retirement Program early enough, while others' retirement contributions were not sufficient to provide necessary retirement benefits.

The endowment department of Southern Baptist Convention's Annuity Board is engaged in a Bold Mission Thrust emphasis in securing endowment funds to supplement these poverty-level incomes.

Interested, caring Christians can help your Annuity Board build an endowment fund to assist those who harvested before us by supplementing their basic needs every month. Response from Southern Baptists will demonstrate Christian love and concern for these needy servants who have given their lives in service for the Lord.

Southern Baptists are responding with gifts of cash, property, insurance policies, inclusion in wills, gift annuities and trusts. These gifts can be channeled through the Arkansas Baptist Foundation with the Annuity Board receiving earning benefits.

Additional help is needed now to assist retired pastors, missionaries and widows who exist on less than adequate incomes. You may contact Arkansas Baptist Foundation office, Box 552, Little Rock 72203, or the Annuity Board Endowment Department, 511 North Akard, Dallas, Texas 75201, for additional information.

Arkansans will be interested in some localized statistics which dramatize the scope of our challenge. Arkansas has 381 annuitants listed with SBC Annuity Board. Of these, 331 receive \$200 per month or less, with 213 receiving less than \$100 monthly.

During 1982, the number of persons on annuity rolls in Dallas increased from 11,865 to 12,067. These are precious servants of God who deserve our support for their support.

D. William Dodson Jr. is Vice President and Director of the Endowment Department of the Southern Baptist Convention's Annuity Board.

Services change hands as Mrs. Bjorkman turns over working tools to Walker.



ABM photo/Mike Gill

First in a series:

Pornography and prostitution: the extent of the problem

by J. Everett Sneed

The problem of pornography was recently brought into the spotlight by John Finn, who is head of the Christian Civic Foundation of Arkansas. Finn said, "Shortly after my election as executive director of the Foundation, I observed that pornography and prostitution were exceedingly bad in our capitol city. Pornography is one of the areas of our concern."

Finn became director of the CCF January 1 of this year. Other areas in which the interdenominational organization is licensed to lobby include alcohol, narcotics and gambling.

The first step Finn took was to contact the Little Rock Vice Squad. "The Vice Squad, under the direction of Sgt. Monty Vickers, has been most cooperative," Finn said. "I am convinced that they are doing their best to control the problem."

The second step was to have a group of Christian leaders meet with Vickers and his squad. In the meeting May 11, the Vice Squad told the group its areas of responsibility and the methods used to control vice in Little Rock.

The five-member Little Rock Vice Squad has the responsibility of examining every business that requests a liquor permit, the surveillance and arrest of gamblers and the control of prostitution and pornography. The Vice Squad must document every case prior to making an arrest.

In the initial meeting, the Vice Squad reviewed the kinds of equipment which are available in "porno houses" in Little Rock. They also explained the methods used by the "pimps" (those who manage

Editor's note: This is the first in a series of articles on pornography in Little Rock. The information is well documented and, to a large extent, has been observed firsthand by this editor. Future articles will deal with the problem from the perspective of the prosecuting attorney's office, the courts and how pornography can be controlled.

prostitutes).

"Girls are more or less trapped into prostitution," Vickers said. A frequent scenario would be that of a girl who runs away from home, is discovered at a bus station by a prostitute and offered food and a place to stay. The prostitute begins giving her drugs to break down her resistance. When she has had some sexual experience, the girl is then introduced to a pimp who threatens and beats her and puts her on the street as a prostitute.

A few years ago, the Vice Squad found a 17-year-old prostitute who had been fiercely beaten with a clothes hanger. Photographs in the possession of the Little Rock Police Department indicate that her entire body was cut and lacerated. "She was in the hospital for three weeks," Vickers said. Girls as young as 13 years of age are sometimes involved in prostitution.

Prostitutes become virtual slaves. "The pimps take all the money the girls make. He may reward her by buying her a new dress when she has had a profitable night or when she is unusually obedient," Vickers said.

The third step was to take the group of Christian leaders to the "porno places." The

first of these visits was on May 13. There are three kinds of places which promote sexual immorality in Little Rock. First, there are those which purport to be private clubs. Here, one must buy a membership for \$1.

The fifth one finds in the "porno houses" is astonishing. "Many think of pornography as the Playboy magazine of the '50's," Robert Parker, director of the Christian Life Council of the Arkansas Baptist State convention declared. "But this is simply not what a person finds in a hardcore pornographic outlet today."

The "porno houses" offer for sale the worst types of sexual displays possible in magazines, motion picture films and in video tapes. Pictured are normal, homosexual and oral sex.

In the back there are coin operated projectors showing oral sex, normal sex and homosexual activity. The back is divided into a number of small rooms, kept in almost total darkness. A person has a choice of the kind of sexual display he (or she) wishes to view.

Some porno houses show feature length films of the same type and others have what is described as "live adult entertainment." These bars feature nude or semi-nude dancers.

Finn said, "We are determined to rid Little Rock and Arkansas of this curse through legal means. I am convinced that the majority of people do not know what it happens and that they will want this stopped."

J. Everett Sneed is editor of the Arkansas Baptist Newsmagazine.

Missionary says Christian record mixed

WAKE FOREST, N.C. (BP) — The church has done rather well spreading the Gospel of Jesus Christ. But in four specific areas — human survival, human rights, world poverty, and stewardship of the environment — the emphasis has been weak according to E. Luther Copeland.

Copeland, a retired Southern Baptist missionary and former chancellor of Seinan Gakuin, a Baptist School in Fukuoka, Japan, said Christianity is found throughout the world, sometimes in unexpected places. He related how U.S. servicemen were often surprised during World War II when they found Christianity thriving on small Pacific islands where they had expected to find savages.

Copeland challenged his audience at Southeastern Baptist Theological Seminary's Missionary Day, to "confess the sacredness of this world in which we live."

He noted in two-thirds of the 223 nations in the world Christianity is the religion of the majority. The Christian population has increased three times since 1900 and evan-

gelization today is occurring at 2½ times the rate of that year.

Copeland said the geographic center of Christianity is rapidly moving south and noted phenomenal growth in Asia, Africa and Latin America. Predictions have been made that 60 percent of the world's Christians will live in third world countries by the year 2000. Countries like Brazil are beginning to send their own missionaries to foreign countries and now account for 20 percent of all Protestant and 8½ percent of all Catholic cross-cultural missionaries.

Turning from the Christian success in numbers, Copeland expressed concern that not enough has been done to provide "the abundant life in a world of hunger and human misery." He asked, "How well have we preached the gospel to the poor?"

Calling human survival the most important issue of our time, Copeland said, "We are under the constant threat of nuclear destruction. I confess I often see my fellow Christians more concerned with strife than

with peace. Where are the peacemakers?"

Referring to material supplied by Amnesty International, Copeland said the second greatest issue today was human rights. He said millions in the world live under "new and terrible means of oppression."

He asked where the church today stood on the issue of poverty. "Read the Bible from beginning to end and we find that God is always on the side of the poor," he said. Noting the Scriptures do not use words like "winos," "drug addicts," and "panhandlers," Copeland said, "I become anxious when I see missionaries going into foreign societies from a society which is angry with the poor."

The fourth concern is stewardship of the environment. "We are his priests in his creation. We are bound together not only with our fellow human beings but with the whole lot of the common order," Copeland explained. "We ought to remember it doesn't exist just for our sake. After all, it existed for millions of years before man arrived."

Urban missions training set

by J. Everett Sneed

"Little Rock and the surrounding communities are as much a Metro area as any city in our nation," declared Dean Preuett, consultant for Central Arkansas Social Ministries. "The rural people who live in Little Rock can no longer classify themselves as rural. This city has a way of changing people, so we must find ways to minister to people in the urban setting."

Recently, Preuett had Jere Allen, Home Mission Board consultant on metropolitan missions, come to Little Rock to assist in discovering the needs in the urban setting of central Arkansas. The purpose is to assist churches to be able to minister more effectively to urban people of today.

In order to assist churches to deal with contemporary problems of urban people, the State Missions Department, in conjunction with the Home Mission Board, will provide training. The training is shaped to meet the needs within a given area. But in general, the training includes a theological or biblical base for understanding the church's mission in the urban setting, insights into interpreting the psychological needs for people in the urban setting, awareness of sociological needs and opportunities and the practical skills to meet the needs in reaching people for Christ. A pastor who has had success in reaching and developing people in the urban setting helps in the training.

A number of needs were discovered in the central Arkansas area. Among these were: How can a church in the intercity continue to grow? How can individuals understand the changes which are transpiring in the urban area? What is the best way to reach people for Christ in the urban setting? How can churches expand their counselling program? What is the best way to promote black and white cooperation and dialogue? What is the best way to minister to ethnics and internationals? How does one go about setting up a successful senior adult day care center? These and many other topics will be dealt with in the next few years through the Urban Training Cooperative.

The first Urban Training Cooperative is to be held in Little Rock on April 3, 1984. The primary resource person will be Don Hammond who will deal with the biblical base for ministering in the city.

Preuett said, "Our initial purpose is to help churches, through the pastor, to do some dreaming about ministering in the urban setting. Ultimately, we hope to make our churches more effective in reaching people for Christ and ministering in our cities."

"Many times people come to cities, such as Little Rock," Preuett continued, "and are impacted upon by urban conditions and forgotten. Christ expects us to reach and minister to all types of people everywhere."

Crucial Questions for Christians

by Glen D. McGriff

Dr. McGriff, each member of our family is so busy in their individual activities that we are becoming strangers. How do we find time for each other?

The problem faced in your question is indeed common. Indications suggest that it is increasing. Projections into the future are even more alarming.

While there is little encouragement in present conditions, changes are possible. Commitment and courage are necessary if such changes are effected.

It might be well to note that this problem is relatively new to much of the American culture. Families in an agricultural economy a few decades past spent most of their time together. They worked side by side much of the time. When recreation was possible it was shared by the family. The routine of meals, work time and rest included all members of the family.

The industrial revolution has brought significant challenge to traditional family structures. Agencies, institutions and industries have taken over many traditional family functions. Day-care or nursery school for children is a growing industry. Recreational programs conducted by institutions and agencies are widely offered. Entertainment is often oriented to a rather narrow age group.

Perhaps the answer resides in the ability to discover, to dare, and to do. To discover the uniqueness of family members can be exciting. To discover the warmth of togetherness in an increasingly impersonal world can enrich. Families should dare to set their own priorities and have courage to do what they value.

Glen D. McGriff is the Director of the Ministry of Crisis Support, Arkansas Baptist State Convention.

Inquiries, comments or questions to be used anonymously in this column should be sent to Questions, Ministry of Crisis Support, Medical Towers Building, Suite 660, 9601 Lile Drive, Little Rock, AR 72205.



McGriff



ABN photo/Mike Orl

A Home Mission Board specialist met with several Arkansas Baptists recently to assess the needs for urban ministry in the state. Those meeting were: David Henderson, minister of education of Pine Bluff First Church, Dean Preuett, consultant for Central Arkansas Social Ministries, Jere Allen, Home Mission Board consultant on metropolitan missions, and James Hill, pastor of Central Church, Hot Springs.

105 at OBU Bible meeting

Don Moore, executive secretary-treasurer of the Arkansas Baptist State Convention was the preacher at the state Pastor's Bible Conference at Ouachita Baptist University April 25-27. One hundred and five participants registered for the annual conference, which covered the January Bible Study book.

International

Aaron: spokesman for God

by D. C. McAtee, First Church, Forrest City
Basic passages: Exodus 4:14-16; 27-30; 17:9-13; 28:1-3

Focal passage: Exodus 4:14-16

Central truth: When we are willing to do God's will, he will supply our needs, whatever they may be.

1. Aaron's background. Aaron was the second child of his parents, Amram and his wife Jochebed. He was a grandson of Levi, who was the third son of Jacob. He had an older sister, Miriam, and a younger brother, Moses (Ex. 7:7).

2. A successful leader will have able assistants (Ex. 4:14-16). Aaron was chosen to assist Moses in delivering God's message to God's people. According to verse 14, Aaron's speaking ability was apparently well known in heaven. Verse 15 tells us that God was to give them the words to say. Aaron was to be a mouth to Moses and Moses was to give God's message to Aaron (v. 16).

3. Aaron is told to go and meet Moses (Ex. 4:27-31). This shows how God works on both ends of the line at the same time. When God is working in the hearts of people, they can be drawn together, as were Peter and Cornelius in the tenth chapter of Acts. It is important to note that Aaron obeyed the Lord, and he and Moses met at the "Mountain of God", and he kissed him. This reflects the love of two brothers in the service of the Lord.

4. When God calls people to proclaim, he calls believers to believe (Ex. 4:29-31). Moses then instructed Aaron in all the words and signs the Lord had given him. They called the elders of the sons of Israel, and shared God's message with them and then performed the signs before the people and they believed.

5. Upholding the hands of another is important too (Ex. 17:9-13). Aaron and Hur help Joshua win the battle against Amalek by holding up the hands of Moses while the army fought. When Moses hands were upheld, Joshua prevailed, and so the battle was won.

6. God rewards Aaron's faithfulness (Ex. 28:1-3). Though the record points out that Aaron was far from perfect, yet God rewarded him for his faithfulness by making him the high priest and his sons were made priest to assist him.

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Life and Work

The mission of God's people

by Clyde Glazener, Calvary Church of Little Rock

Basic passage: Isaiah 60:6-6

Focal passages: Isaiah 60:1-3; 61:1-3, 8-9; 66:1-2

Central truth: God is not impressed by our buildings, but he will bless his people who faithfully share the gospel, help the hurting, and champion justice for all people.

The proclamation of the prophet in this passage is directed toward the nation of Israel (remnant) after the return from exile in Babylon. The passages for this lesson call them to be a special people with a special ministry who are blessed in a special way and who have special values in worship.

1. (Isa. 60:1-3) Beautiful imagery is employed to call Israel to the task of sharing its revelation from God with others. Israel is called to be light in a dark world. They are to shine with the truth of God in a world of ignorance of that truth and lead others by their light.

Jesus is the light of the world, and we who follow Christ are to lift up that light. Those without Christ are in spiritual darkness and need our light to find their way.

2. (Isa. 61:1-3) The ministry which the prophet relates to Israel here is perfectly fulfilled only in the Messiah. Jesus put this ministry in sandals. His disciples today are to carry out this same ministry. The message of Jesus is good news to all who will hear. Our task is to put this ministry in shoe leather.

3. (Isa. 61:8-9) God's hatred for injustice and love for justice generate blessings for the faithful remnant who were oppressed in the exile. Their covenant relationship with Yahweh make them signally blessed above all other nations of their day. Those who ratify God's new covenant by receiving Jesus Christ as Lord are signally blessed in the world. They are reconciled to God.

4. (Isa. 66:1-2) The Lord does not view buildings as ends in themselves. The mere building of impressive buildings does not assure God's favor. Buildings are not to be offered as substitutes for true worship.

The one who would worship in truth must be aware of his own spiritual impoverishment, have an attitude of submission before God, and stand before the Lord with a sense of reverential awe.

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Bible Book

Evil reigns of Israel's kings

by Allen D. Thrasher, First Church, Booneville
Focal passages: I Kings 15:25, 28-29a; 16:7, 17, 23-30

Central truth: "The way of transgressors is hard" (Prov. 13:15b). The prophet Hosea prophesied of Israel, "For they have sown the wind, and they shall reap the whirlwind" (Hos. 8:7). And so it was. Israel had six kings in the span of 36 years; three were brutally removed from power and all were ungodly rulers. Since this was the case with Israel's leaders, we can expect that the people of the kingdom of Israel fared even worse. The way of transgressors is hard.

Israel was on a downward spiral of self-destruction, but she was not left without a word from God; she had the law, and God's prophets. The famous prophet Elijah was sorely hated by King Ahab for speaking the word of God and calling Israel back to her covenant with God. However, the same prophets who railed on Israel for her transgressions declared unto her the way of righteousness. The oft quoted passage, II Chronicles 7:14, was a part of the preaching of Elijah's day, as in our day. Unfortunately, Israel did not choose the path of humility and righteousness.

When sin grips a nation and her leaders, it strengthens its hold by tearing away the moral fiber of the people. Satan will not show mercy, compassion, tolerance or cooperation; instead, he will destroy both a nation and her leaders.

Had the once wise and faithful King Solomon been able to see the path on which he had set his kingdom, surely he would have remained faithful to God. The leaders of God's people, and God's people themselves, would do well to count the costs of sin before they embrace it. The payday of sin is always more than the sinner expects. On the other hand, the mercy of God toward the repentant sinner is far greater than his sin (Isa. 1:18; Rom. 7:24-25a).

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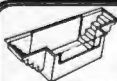


The second annual State BSU Basketball Tournament was held recently on the campus of Arkansas Tech University as 22 teams registered for the tournament. The University of Arkansas won the men's division, and Southern Arkansas University won the women's. Phillips County Community College won the women's sportsmanship award, and Arkansas Tech University won the men's sportsmanship award.

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Parkway Village

Sermon preparation presents weekly dilemma for pastors

by Jim Lowry

Nashville, Tenn. (BP) — It's Sunday again and the study time just hasn't been there. One more sermon will come from the bookshelf instead of personal study of the Bible and the people.

It wasn't supposed to be that way.

Most Southern Baptist preachers face an honest dilemma of how to balance counseling, visitation and administrative responsibilities with sermon preparation. "Any preacher who preaches three times a week year after year has to develop ways to streamline sermon preparation," according to Lavonn Brown, pastor of First Church of Norman, Okla.

However, "there are no real shortcuts in sermon preparation which exclude constant and careful Bible study," Brown continued.

either/or between preparation and counseling, because there is an "embarrassment of riches" for pastors who will take the time to plan legitimate places where a pastor can find ideas for sermons with a minimum amount of searching, such as the Christian calendar, lectionary and denominational materials. Contact with church members and community members should also guide pastors in selecting topics for sermons.

Another option for pastors is conferences about preaching. Brown first presented an address about shortcuts in preaching at a Consultation of Preaching at Stone Mountain, Ga., in the spring of 1983.

When preachers become trapped into relying on material from others week after week, Brown said there is additional stress on the minister because of concern about integrity. If a lay person discovered the preachers' source of sermons, it could lead to a spirit of distrust in relation to his preaching ministry which could spill into other areas.

"Every preacher should set aside time on his calendar to study his preaching ministry, past and future," Brown said. "Keep a calendar two months ahead showing every Sunday morning and evening and Wednesday evening when you will preach. Use that calendar to write in ideas from books and

personal contacts."

He said a preacher who is planning won't be as likely to pull down a book of sermons at the last minute because he should have a abundance of ideas which he has accumulated through continuing study of the Bible and his people.

"The preacher who says he doesn't have time to study, attend conferences on preaching or even leave the church field is adhering to a false economy of time," Brown said. "That time will be made up through the application of ideas discovered in study and planning."

On the other hand, "If the only kind of preaching a pastor does is relying on the work of others, he is definitely curtailing his own creativity and imagination," he said. "He is offering messages to his people which cost him nothing. The Bible is the authority, while another man's interpretation of a text may not be," Brown said. "If you are using another preacher's idea, should you accept his interpretation of the text?"

"The preacher who allows himself to be poured into the congregation's mold with no time for sermon preparation needs to go to the congregation with new priorities established which will allow more time for sermon preparation and planning of preaching."

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"If God called a man to be preacher, then he called him to be a preparer of sermons. A man can be stimulated and encouraged by another's ideas, but if he stops short and doesn't personalize the idea, then it's not a legitimate course."

The dilemma comes into play when the pastor has to drop preparation for the upcoming sermon to counsel with a church member. Preparation and counseling are legitimate and valid parts of ministry, but if the pastor takes an hour to counsel and then has to face his congregation on Sunday unprepared, he is penalizing the hundreds.

According to Brown, it doesn't have to be



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