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Arkansas Baptist State Convention

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August 26, 1982

Arkansas Baptist

NEWSMAGAZINE



Getting ready for
Arkansas Baptist Youth Day
at Magic Springs, Sept. 11

First statewide pastors' retreat on calendar for October

Arkansas pastors will be offered a fresh view on their "inner" life and "outer" ministry at the state retreat for them in October. The first-of-its-kind event will be held at Camp Paron, near Little Rock.

Two sessions of two days each will be provided. The first begins Monday afternoon, Oct. 4, and closes Wednesday noon, and the second runs Wednesday afternoon to Friday noon.

H. D. McCarty, Fayetteville pastor who is chairman of the Statewide Pastors' Retreat Committee, has written to all pastors, encouraging them to use the opportunity provided by the state convention.

Messengers at last November's annual meeting approved the retreats, providing funds for promotion and speakers' expenses. Individual pastors will pay their own expenses, Dr. McCarty pointed out in his letter.

Speakers for the retreats are the state convention's director for the Ministry of Crisis Support, Glen McGriff, and two for

mer Arkansas pastors. The two, now serving in Texas churches, are Damon Shook, of Champion Forest Church in Houston, and George Harris of Castle Hills Church in San Antonio.

Both are graduates of Ouachita Baptist University at Arkadelphia and Southwestern Baptist Theological Seminary at Fort Worth. Both men have served churches in other states, also.

The schedule for the retreat provides for discussion, questions, sharing, recreation and fellowship.

Pastors who have received in the mail a registration form should return it before Sept. 22 to the office of the Executive Secretary, Arkansas Baptist State Convention, P.O. Box 552, Little Rock, Ark. 72203. The cost of \$26 will be payable at registration at Camp Paron. Additional information is available from the Executive Secretary's office by writing or by calling 376-4791, extension 101.

A&P Photo/Barbara Kennedy



Youth of Central Church, Hot Springs, and their youth minister, Mike Butler, share the excitement of Magic Springs' preparations for Arkansas Baptist Youth Day. The Sept. 11 event at the Hot Springs theme park is expected to draw 7,000 to 8,000 Baptist youth, the largest youth gathering of the year.

In this issue

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Life has not been easy for missionaries in Argentina the past four months, but they are not backing out. Baptist Press tells the story in photos and text in this issue.

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Weekday Early Education is a way not only to reach preschoolers, but their families as well, a Sunday School Board consultant says, and Arkansans learn to implement WEE programs here at home.

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Overemphasis on biblical authority is a "heresy," Foreign Mission Board president R. Keith Parks says, that is drawing Southern Baptists away from what has historically been their primary concern — missions.



McGriff



Shook



Harris

Baptist system hospital receives accreditation

CORNING, Ark. — Months of hard work paid off for Corning Community Hospital when the Joint Commission on Accreditation of Hospitals gave its seal of approval to the 40-bed hospital.

The Arkansas affiliate in the Baptist Memorial Health Care System, Inc. received a three-year accreditation on its first inspection.

Larry Walker, hospital administrator, said Corning undertook the voluntary accreditation process because "it's the mecca

of proving excellent quality health care. We've always known we provided it. This is our way of letting the community know it."

Carl Barker, administrative consultant in the Operations Division of Corporate Services for the health care system in Memphis, said it's almost unheard of for a hospital as small as Corning even to attempt a JCAH accreditation due to the time and manpower the process requires. The JCAH demands extensive documentation plus personal inspection of all facets of operation before accrediting a hospital.

Cooperative Program Report: July

1981		1982
\$ 669,511.50	Budget for July	\$ 759,888.73
653,687.53	Gifts for July	737,259.05
(15,823.97)	Over (under)	(22,629.68)
\$4,686,580.50	Budget year-to-date	\$5,319,221.23
4,765,145.88	Gifts year-to-date	5,189,106.73
78,565.38	Over (under)	(130,114.50)

A total of 1,167, or 92.62 percent of Arkansas Baptist churches, have given 97.55 percent of the budget goal through July. This faithful giving represents an 8.90 percent (\$423,960.85) increase of gifts over last year.



Soon, every congregation will be formulating its 1983 budget. Perhaps the area your pastor will be most reluctant to discuss is his own salary. Many pastors even leave the budget committee meeting when the subject comes up. It is vital, however, that every church do its utmost to adequately support its pastor and his family. This requires a prayerful examination of the pastor's financial needs.

Unfortunately, a few still seem to hold to the attitude of the church member who is said to have prayed, "Oh, Lord, please keep our pastor poor and humble." "On second thought," he offered, "Lord you just keep him humble; we will keep him poor."

Most of our churches are far more considerate for the proper support of the pastor than they were in the past. But there is still some carryover from the past and too often church members are unaware of the expenses that confront the pastor which most others do not have.

There are many factors that contribute to a lack of proper support for the pastor and his family. First, most men, in responding to God's call to the ministry, relinquish any desire that they might have had for great wealth. Certainly, this is as it should be. However, the pastor and his family should have an adequate salary to live comfortably.

In former times, many of our pioneer preachers established and served churches for only token salaries. Times were hard. Little money was exchanged by anyone. The church members often compensated for this inability to pay by providing produce, meat, hay, etc. Since almost all of our churches were small and part-time, the preacher was able to work at a second job, usually farming, which provided much of his living.

Today, however, the situation has changed dramatically. We live in a money economy. No longer is it possible to support the pastor and his family with gifts of food. He must have the same medium of exchange to purchase the same necessities enjoyed by everyone else in the community.

The question arises, "How much should a church pay its pastor?" Obviously, it is impossible to compensate a man for his spiritual services. For no one can value an

eternal soul. In many instances, it might be even difficult to pay a servant of God for the actual hours of his work. He is present to preach and to teach, to give comfort in times of sorrow, to assist in times of joy, to counsel, to visit, and, most of all, to witness, to the lost.

In determining the 1983 pastor's salary, the church should begin at a minimum with the average salary of the congregation. Information on the effective buying power of the average family can be obtained through the state Chamber of Commerce, Wallace Building, Little Rock 72201.

The congregation should recognize that the pastor has expenses that members of the average Arkansas congregation do not have. The pastor will have much greater mileage than most members. The pastors are expected to wear suits more often than the rest of the congregation. These items should be cared for in the pastor's salary or in some other portion of the church budget.

Churches need to remember that inflation is continuing. An economist recently said that America has experienced a rise in the cost of goods in 41 of the past 50 years. The cost has climbed by over nine percent in the past 12 months, which means the pastor has nine percent less buying power than he had a year ago. His salary should be increased over nine percent merely to give him the income that he had last year. This is not a true raise but a cost of living adjustment.

If a church is paying an adequate salary, an increase will say, "We appreciate all you do for us. We love you."

All that has been said about the pastor's salary holds true for staff workers and associational directors of missions. Perhaps, associational DOM's, as a group, are the most underpaid full time religious workers in our state. This is particularly true when we consider the load they carry and the importance of their task.

When budget making time arrives, let us remember the advice of Paul as he said, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14).

Arkansas Baptist

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meeting the information needs of Arkansas Baptists.

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

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

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The Southern accent

D. Jack Nicholas/President, SBC

Freedom of choice

The last article in this column observed that after several decades during which America has been susceptible to the powerful influence of various liberal groups, a coalition of conservative groups is developing which is determined to turn back many of the gains made by the liberal forces.

However much the reader may object to the use of the labels (conservative and liberal), it cannot be denied that numerous groups of national scope fall clearly into distinct and opposing categories with reference to a number of crucial moral issues, that they are apparently set on a collision course, and that the issues are of such significance that all Americans will be involved in some measure.

One of the interesting features of this developing conflict is the terminology that is being employed — the often euphemistic catch-phrases and slogans.

Liberals are naturally more politically

adept than conservatives and have won the day already in terms of vocabulary by couching their position in terms which elicit a strong, positive emotional response, i.e., "freedom of choice", "religious liberty", "pluralism", "separation of church and state".

"Freedom of choice", for example, has been invoked frequently, and effectively disarms opponents, if only temporarily. For Americans, both "freedom" and "choice" are good words and when combined they become dynamite. So powerful in fact that the issue under consideration becomes secondary and the matter of someone denying someone else's "freedom of choice" becomes the issue.

But careful analysis reveals that the term "freedom of choice", when applied to issues of morality and the law, is nothing more than an irrelevant and confusing semantic device.

If "freedom of choice" can be appropriately applied to moral and legal issues such as abortion and homosexuality what then of murder, rape, robbery? Would any court exonerate an individual for rape who admitted, "I did it but was merely exercising my 'freedom of choice'." (a dangerous question in the present judicial quagmire). The matter is complicated further when it is pointed up that the fetus or the victim is also entitled to "freedom of choice."

The fact is that one may not exercise "freedom of choice" in even such issues as whether he pays taxes, drives over 55 mph, or uses a product banned by the government because it may be dangerous to his health.

Thus the impropriety and absurdity of the expression "freedom of choice" is apparent when applied to matters of morality and the law.

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

Letters to the editor

A letter to the world

It is said that most of today's Christians are guilty of the sin Christ seemed to condemn the most; that is, of being set in a "religion" close-minded and unyielding. Those addressed refuse to be flexible or even sensitive to new revelations from him with whom they are supposed to be in constant touch. To cover up this failure and stagnation in spiritual matters, one will attempt to explain away the miraculous or simply state "those things" don't happen anymore, they were for a past generation. A very pat answer for escaping the responsibility of our spiritual inability.

God does heal today. He also continues to work wonders in the lives of those who let him. However, few let him. Instead we would relegate Christ to the past as a "once-for-all" cure of our sinful lives and go on our unhappy way. In an attempt to fill that spiritual vacancy men search for new gods to take his place. The demagogue of psychology or the various philosophies so available arise to try and idolize man himself. Surely some see the vanity in these actions? Surely some have not left the straight and narrow?

Indeed, there is yet that righteous remnant. The remnant that can't be assigned to a certain denomination or school of thought. For they are simply the church triumphant. Bruised, battered, and weary, but also alive and vital. Fighting on for the final victory in Jesus. They have been condemned, shunned,

and even persecuted in this age. Still they fight on. Christ's church is not dead as many would suppose, she is simply waiting for her Master to come and claim her. There are many souls still true to Christ who await his return with all its consequences. Our hope is that there will yet be many more. — Lajonn O. Klein, Arkadelphia

Promotion not always good

Well, it's that time again when all the 'good' Baptists line up in dread anticipation for promotion day in Sunday School, or Bible study. The children first — and then adults from age 21 to 100 or over.

When one is young it makes no difference — when one becomes or approaches middle age it becomes a whole new ballgame. Too bad that an adult cannot choose to stay in his department or class where he is happy without the stigma of lack of cooperation.

Every class roll carries one (or many) names of people inactive — one time active — and with visitation, phone calls and cards urging their presence in Bible study, it is to no avail. Could we assume (safely or not) that at sometime they were forced to promote and became dropouts? If so, who failed? Other denominations have recognized danger in the field of forced promoting. Maybe we Baptists should take a second look! — Patsy Horton, Little Rock

missionary notes

Mr. and Mrs. Milton A. Lites, missionaries to Taiwan, have arrived in the States for furlough (address: 4829 Merida, Fort Worth, Texas 76115). He was born on a farm near Garland, Ark., and grew up in Many, La. The former Nannette Webb of Arkansas, she was born on a farm near Dyess and grew up in Wilson. They were appointed by the Foreign Mission Board in 1969.

Carla Carswell, missionary journeyman to Japan, has completed her two-year term of service and returned to the States (address: 6108 Mandan Rd., Little Rock, Ark. 72210). Daughter of Southern Baptist missionaries, she was born in Concord, Calif., and also lived in Amazonas, Brazil, and Heber Springs and Little Rock, Ark. She was employed by the Foreign Mission Board in July 1980.

Mr. and Mrs. Allen N. Stickney, missionaries to Kenya, have arrived in the States for furlough (address: c/o University Baptist Church, 315 West Maple, Fayetteville, Ark. 72701). They are natives of Texas. He is from Houston. The former Alice Miles, she was born in Jasper and also lived in Zavalla, Woodville, Port Arthur and Orange before settling in Lufkin. They were appointed by the Foreign Mission Board in 1970, resigned in 1975 and reapointed in 1978.

Opinion

Are we still Southern Baptists?

A somewhat puzzled church member asked a fellow church member, "Are we still a Southern Baptist church?" He answered, "Why do you ask?" The inquirer replied, "It seems things are changing. I can't put my finger on exactly why I ask."



Hatfield

Change in a church is not all bad. Change can be either good or bad, according to the purpose of a church.

What makes a church a Southern Baptist church? What are the purposes, the "ties that bind?" Primarily a Southern Baptist church is one that supports world missions through the Cooperative Program. But there were Southern Baptists before 1925, the birthday of the Cooperative Program. In addition, a Southern Baptist church holds to doctrines that are set forth in general terms in the Baptist Faith and Message, adopted by the Southern Baptist Convention in 1963. Another major characteristic of a Southern Baptist church is its use of Southern Baptist literature in Sunday School and other organizations.

A Southern Baptist church uses Southern Baptist literature because it is doctrinally sound and clearly supports on the printed page, Southern Baptist missions and programs. Also, Southern Baptist literature costs less.

A church could purchase a Southern Baptist order of literature for \$98.30 or pay up to twice as much from any one of six other publishers. (see the chart below.) The cost difference is most significant. The Sunday School Board produces the best literature possible at the lowest cost possible. Not only does the Sunday School Board have a lower margin of profit, but the profits of the SSB go back into the services of the church through conference centers support and training services and functions in the states.

In addition a church can choose from three lines of lessons, including one series

by Lawson Hatfield

in which all ages use the same weekly scripture lesson. There are other ties that bind, but the three major ties include Cooperative Program mission support, doctrinal likeness, and the use of Southern Baptist literature. It is also true that the purposes of a church and the purposes of the convention are the same. The difference is that the convention helps the churches do some

things together that they cannot do so well alone.

"Are we still a Southern Baptist church?" A better question would be, "Are we a stronger Southern Baptist church today than ever before?"

Lawson Hatfield is director of the Sunday School Department of the Arkansas Baptist State Convention.

COMPARISON STUDY OF LITERATURE COSTS BASED ON SIMILAR ITEMS ORDERED

ADULT	Baptist Lit.	Accent	Union Gospel Press	Sunday School Board	Scripture	Cook	Gospel Light
Teacher (10)	19.50	19.50	10.00	11.40	19.50	19.50	21.00
Pupil (90)	99.00	148.50	85.50	45.90	90.00	90.00	90.00
Shipping	—	—	Less 3%	Less 5%	+2.50	—*	—
Total Cost	118.50	168.00	92.64	54.44	112.00	109.50	111.00
YOUTH							
Teacher (4)	7.80	7.00	4.00	3.84	5.80	7.40	8.40
Pupil (25)	27.50	41.25	21.25	12.50	25.00	27.50	25.00
Shipping	—	—	Less 3%	Less 5%	+2.50	—	—
Total Cost	35.30	48.25	24.49	15.52	33.30	34.90	33.40
CHILDREN							
Teacher (6)	11.70	10.50	5.40	3.84	8.70	11.10	8.40
Pupil (24)	26.40	26.40	21.60	12.00	24.00	22.80	24.00
Shipping	—	—	Less 3%	Less 5%	+2.50	—	—
Total Cost	38.10	36.90	26.19	15.05	35.20	33.90	32.40
PRESCHOOL							
Teacher (2)	4.50	4.50	—	2.10	2.90	3.70	5.30
Pupil (13)	14.95	14.30	—	5.59	13.00	12.35	13.00
Resource (1)	3.50	5.25	—	6.05	4.45	5.95	5.25
Shipping	—	—	—	Less 5%	+2.50	—	—
Total Cost	22.95	24.05	—	13.05	22.85	22.00	23.55
GRAND TOTAL	214.85	277.20	143.32	98.06	203.35	200.30	200.35

*Cook shipping is + 5% to a maximum of \$7.50.

Foundation awards Ouachita grant

ARKADELPHIA — Ouachita Baptist University has been awarded a challenge grant of \$250,000 by The Kresge Foundation of Troy, Mich. toward the construction of a new \$4 million health, physical education and recreation complex now under construction on the Arkadelphia campus.

Announcement of the award was made July 19 by Alfred H. Taylor Jr., president of the Foundation, in a letter to University President Daniel R. Grant.

Fulfillment of the grant is provisional.

subject to Ouachita securing the entire \$4 million construction cost in cash or pledges by December 15, 1982. The University has now raised approximately \$3 million in the HPER campaign drive, including the Kresge award.

In addition to the renovation of the present varsity basketball facility — Rockefeller Field House — there will be 65,000 square feet of new space added.

The new multi-purpose structure features a 25-yard swimming pool, new classroom

and office space, four handball/racquetball courts, a gymnastics area, reception room, and an intramural facility for basketball, volleyball and tennis. The swimming pool will have a unique bulkhead that permits easy conversion from 25 yards to 25 meters, and permits division of the pool into sections for multiple use.

Renovation of the present field house includes improvement in the seating area, addition of new weight rooms, dressing room improvements and enlargement of concession spaces.

by Millie Gill/ABN staff writer

Tom Isbell

of Mountain View has been awarded Fellowship in the Academy of General Dentistry for completing more than 500 continuing education credits since his graduation from the University of Tennessee College of Dentistry. He is a member of Mountain View First Church.



Isbell



Parks



Passmore

Alan Parks

has joined the staff of Piggott First Church as minister of music and youth. He is a graduate of Lamar University in Beaumont, Texas and has served in church staff positions in that city and in Livingston, Tex. He has also served as a band director for public schools in both locations.

William C. Thompson

is serving on the staff of Hope First Church as minister of music. He is a July graduate of Southwestern Baptist Theological Seminary. He and his wife, Janie, are natives of Ada, Okla., and both are graduates of Oklahoma Baptist University, Shawnee. They have a daughter, Sarah.

Brock Watson

has resigned as pastor of the Rolling Hills Church at Fayetteville.

Glynetta Burnett

has joined the staff of Pine Bluff Second Church as part-time minister of music. She and her husband, Mike, reside in Star City and she is a student at the University of Arkansas at Monticello. The Burnetts have a daughter, Mika.

Barry King

has been called as associate pastor of the Buie Church at Prattsville.

Ron S. Griffin

began serving Aug. 8 as pastor of the North Main Church in Jonesboro. He is a graduate of the University of Corpus Christie and Southwestern Baptist Theological Seminary. He and his wife, Martha, are parents of two children.

Dennis Coop

has accepted the call to serve as minister of education at Jonesboro First Church, going there from Harrison First Church. He is a graduate of Arkansas State University and Midwestern Baptist Theological Seminary. He and his wife, Martha, have three children.

Bruce Venable

is serving the Mount Zion Church at Paragould as minister of youth. He and his wife, Rita, began their work there in June.

James Bryant

is serving as interim pastor of the Eagle Heights Church at Harrison.

Jack Howell

has joined the staff of Harrison Trinity Church as music director.

Larry Bailey

was ordained to the gospel ministry Aug. 1 by Central Church of Jonesboro. He and his wife, the former Sheila Forshie, are native Arkansans. They were recently accepted by the Foreign Mission Board to serve as missionaries to West Africa, following completion of study at Southwestern Baptist Theological Seminary.

Bill Passmore

began serving Aug. 15 as pastor of the Shady Grove Church at Little Rock. He has served as pastor of other Arkansas churches including those at Cave City, Mountain Pine and Little Rock.

H. O. Shultz

has resigned as pastor of the New Liberty Church at Marmaduke.

Bill Hatton

is serving as pastor of the New Liberty Church at Marmaduke.

Wade Meister

was ordained to the gospel ministry recently by the Calvary Church at West Memphis. He is the son of Mr. and Mrs. Herman Meister of West Memphis. A 1982 graduate of Marion High School, he will attend Arkansas Tech University this fall.

Bob J. Mathis

has received the first humanitarian award in family dentistry from the Academy of General Dentistry. He recently resigned as pastor of the Lone Rock Church at Norfolk.

Randy Granderson

has resigned as youth director at the Mount Carmel Church at Cabot.

Harold Carter

is serving as pastor of the Jarvis Chapel at Crossett.

Bernard Ford

has resigned as pastor of the Emmanuel Church at Blytheville to become pastor of

the Black Oak Church at Gary, Ind.

C. K. Coffman

has resigned as pastor of the Whitten Church.

Stephen Miller

has resigned as pastor of the Gosnell Church to join the faculty of Mid-America Seminary where he will teach Hebrew and Old Testament courses.

Roland Chappell

is serving as pastor of the Armored Church. A native of West Helena, he is a graduate of Southern Baptist College. He and his wife, Janie, have two children, Doug and Ruth Ann.

Dana "Buzz" Brown

was ordained to the gospel ministry Aug. 22 at the Wardell Church.

Leland Hurt

has resigned as minister of music at North Little Rock First Church to move to Mississippi.

briefly

Austin State Church

participated in camp activities at Spring Lake Baptist Assembly Aug. 2-6. Aaron Carter is pastor.

Pine Bluff Immanuel Church

will offer sign language training each week beginning Sept. 5. "Let's Sign," a book written by George Joslin will be used. Immanuel Church has had a deaf ministry since 1970, and continues to train hearing persons to communicate with their deaf relatives, co-workers and friends.

Lake Hamilton Church

at Hot Springs observed its 50th anniversary July 18. Mark Baber of Arkadelphia Richwoods Church was speaker. He was the first young person in the history of the Lake Hamilton Church to enter vocational Christian service. Pastor Richard Johnson presented the church's history.

Judsonia First Church

held a commissioning service Aug. 8 for Charles and Nancy Browning. The Brownings have been approved by the Foreign Mission Board for appointment to Jordan, pending completion of 20 seminary hours. Those participating in the service were Pastor Ray Meador, J. W. Royal, Noel McDonough and Cheri Wright. The Brownings will attend Southwestern Baptist Theological Seminary prior to leaving for Jordan in mid-December, 1983. They are both graduates of the University of Central Arkansas and are the parents of three children, Ann, Benjamin and Renay. Their parents are Mr. and Mrs. Russell Browning of Judsonia and Mr. and Mrs. E. O. Woodward of Lonoke.

Prairie Grove First completes mission trip

A youth group from First Church of Prairie Grove has completed a mission trip to Cricket Hill Church in northeast Indianapolis. A daily schedule for the group included Vacation Bible School, door-to-door witnessing, revival and youth emphasis programs. Plans are already underway to include a visit to the Cricket Hill church on

next year's mission trip itinerary.

Hughes First youth take part in linkup

Eleven young people and four adults from First Church of Hughes, Ark. worked with Southern Baptists in Shipshewana, Ind. July 10-17. The group, led by Ron Graham, youth director, conducted Backyard Bible Clubs. Carroll Evans is pastor of the Hughes church.

Arkansas Baptists' annual Season of Prayer for State Missions, a week set aside for lifting up the work of the Missions Department of the Arkansas Baptist State Convention, is scheduled Sept. 19-26. Again as in the past, the *Arkansas Baptist News-magazine* will offer a special section promoting the emphasis in the Thursday, Sept. 22 issue. The goal for the 1982 Dixie Jackson Offering for state missions is \$300,019.82.

It's not too late to plan

Had you thought it too late to plan for your retirement years? To be sure, this vital part of one's life deserves early and long term planning, but it really is never too late. In fact, planning for our lives is a continuous process



Kerr

and is completed only when our lives come to an end. Changing circumstances call for changing plans.

As long as you have any control over your life you can plan for the rest of it. In planning for retirement the following areas are considered most important: health, money, housing, use of time and attitudes toward aging and retirement. These same areas continue to be our concern after we are retired. Conditions may arise which cause us to rethink earlier decisions in any one of these areas. If you have never consciously planned these areas of your retirement, now is the time to start.

Planning begins with conscious decisions about what you want out of your life. Are there things you have always wanted to do, but haven't done yet? What goals or aspirations do you have for your life? This is an individual matter. If you are married your spouse is a vital part of your decision making. Be realistic at this point. This is a matter of your desires and goals. If you are married these should be joint decisions and plans.

Having dreamed your dreams — determined your wants from life — you must realistically evaluate those dreams in terms of what is possible for you. For example, if you have always wanted to learn to fly, but now find you cannot pass the physical, cannot logically afford the lessons or use the skill as you might have earlier in your life, you may

by Horace L. Kerr

need to look for another goal in which to invest your energies. You may have a real desire to become an amateur radio operator and find that is a realistic option. These may be far-fetched examples, but you will discover your own desires and be able to realistically evaluate them. Just don't sell yourself short on the evaluation. You probably can do far more than you might think at first!

What you want to do and be will have a bearing on plans for health, money, housing and use of time. Your attitude toward aging will largely determine the level of your dreams.

For and about



senior adults

You can plan for health to a greater extent than many think possible. We all know more about health maintenance and illness prevention than we practice. Proper diet, exercise, rest and necessary medical attention will improve the health of all but the perfectly healthy. Health is defined here as a state of physical being which allows us to pursue our normal activities. Few persons, if any, are totally free from all physical ills or losses. *Lifelong Fitness and Fullfillment*, a 1980 publication by Broadman Press, will be helpful at this point. Very likely what you would like to do for the rest of your life depends on a measure of good health.

Money may be a real concern in retirement. Perhaps you don't feel you have enough of it. If not, then there are

two directions for planning to cope with that problem. One, plan to have more. Consider investments for the money you have. You may earn additional money through hobbies or part time employment. Second, plan your expenditures so your money will go further. Cooperative buying with others, shopping discounts for senior adults, purchasing generic drugs or foods (lesser known brands with same ingredients as popular brands), cutting non-essential and non-utilitarian expenses are some suggestions. If your plans for the future call for money, plan now how you can have the amount you need.

Where you will live may still be a concern for you. Alternative type or location may be considered as your needs change and your wants dictate. Look at your options and plan for your needs.

Use of time will largely be determined by the things you find necessary to do to maintain yourself and your lifestyle, and by your plans for the rest of your life. You should now have more control over the use of your time than before retiring. It is still important to plan how you will spend your time. Time may well be your most important commodity. Budget it between what you must do and what you'd like to do. Make it work for you as you make the rest of life the best of your life!

It is not too late to plan.

Horace L. Kerr is supervisor of the senior adult ministry section of the family ministry department of the Sunday School Board of the Southern Baptist Convention. He worked with the Mississippi Baptist Convention 16 years before moving to Nashville. Kerr is author of "How to Minister to Senior Adults in the Church".

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

Don't cry for Argentina, send help, missionaries say

by Erich Bridges

BUENOS AIRES, Argentina (BP) — Southern Baptist missionaries won't be leaving Argentina anytime soon, although memories are still fresh of the South Atlantic war that tore them between their homeland and the land they call home.

In the last four months Southern Baptist missionaries in Argentina have lost one of their own, endured insults and silence from former friends, received anonymous and open threats, faced the real possibility of evacuation and struggled to help their children understand why.

Despite their experiences, missionaries believe now is the time for a new mission push as Argentina struggles to overcome the devastating loss and a threatened economic collapse.

Many Argentine Baptists agree. "Because of the crisis we are in, the people will come to the church, all the churches," active layman Alfredo Constela said. "People always look for God in times of trial. We must use this time."

The Argentine Baptist Mission (missionary organization) has asked for 25 new missionaries and requested reallocation of funds for new projects. Partnership evangelism efforts with Mississippi Baptists are being rescheduled.

"If we could get an influx of missionaries at this time, get them settled and get them started in their work, when the economy changes again we'll have them in place and ready to move," Mell Plunk, mission vice president, pointed out.

For missionaries it was touch and go for awhile. After Argentine forces occupied the Malvinas (Falkland) Islands in April, mis-

sionaries watched and prayed from the sidelines until the U.S. government came down firmly on the British side. Then everything changed, according to missionary Bruce Romoser. "The response here was, 'The British are the enemy but the U.S. stabbed us in the back,'" Romoser says.

Hostility toward North Americans in Argentina quickly followed. The tension never approached the terror of the early 1970s when military units and urban guerrillas fought pitched battles on the streets of Buenos Aires and missionaries dodged crossfire. But it was real enough for Southern Baptist missionaries to adopt a contingency plan for evacuating the country. Several began packing.

Some feel the great weight of responsibility and concern felt by mission president Robert Burtis for more than 50 missionaries and their families contributed to his fatal heart attack May 15. A friend called Burtis "a victim of the war."

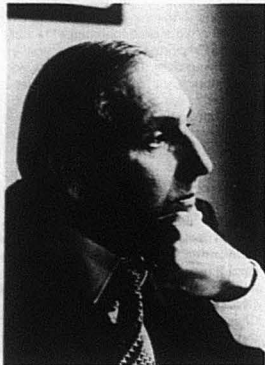
One missionary received an anonymous letter accusing him of being "a traitor, like all North Americans," and warning him to leave Argentina immediately. Several missionary children were harassed or threatened by schoolmates. A missionary fond of gardening found her plants ripped out and replaced by poison mushrooms.

Nearly every missionary can recount minor incidents — merchants refusing service, insults, sarcastic remarks, the stony silence of once-friendly acquaintances. But they felt greater conflict within. "We stood before our church and told them we felt torn apart," recalled Cecile Alexander, who works with her husband Mark in Mar del

Plata. "Yes, we're North Americans, but you don't spend 25 years in Argentina without becoming a part of the people."

Jackie Simpkins remembers the May evening her husband Jimmy called from the mission office in Buenos Aires laughingly advising her that she "better pack a bag." "He wasn't serious but he didn't realize

Monica Graciela Castro (center, with mother-in-law, Felisa Gende, and son, Jonatan) attended missionary Glen Johnson's church to pray for her brother, a soldier sent to the island war zone. When he returned alive, she requested baptism, saying that answered prayer made her "realize there is a living God."



Ignacio Loredo, Argentine Baptist leader, believes Argentine evangelicals must seize the new opportunities for witness offered by increased public recognition gained during the South Atlantic war.



Missionary pastor David Ford (right) shares coffee and conversation with church members Miguel and Elizabeth Dmiytri in their home, as Janene Ford bounces the Argentine couple's new child. Southern Baptist missionaries in Argentina faced some hostility after the United States declared support for England, but Argentine Baptists overwhelmingly opened homes and hearts to missionary families.

We made it! — But it wasn't easy. Missionary Ronnie Reynolds and son David, like other missionaries and MKs in Argentina, wondered for a time if the South Atlantic war would drive them from the land they call home. Americans in Argentina suffered insults, threats and cold shoulders from acquaintances after the U.S. government sided with Great Britain. But Argentine Baptists showered missionaries with support, concern and love.



how it would affect me," she said. "I walked through our home, looked at everything, and sat down and cried."

Missionary children, many born in Argentina, felt the inner struggle even more acutely. Those in Buenos Aires watched as many of the other American and British youngsters at their English-speaking school left for Uruguay, the United States or England.

David Mines, 14, the son of missionaries Don and Margie Mines, found himself wishing he could see relatives and his older brother Steve in the United States but wondering if he could ever return to Argentina if he left.

"I didn't know what to think," David said. "I mean, I'm an American citizen but I'm Argentine. I was born here. I think the Malvinas (Islands) belong to Argentina too!"

Throughout the crisis missionaries said they felt the prayers of Southern Baptists. "We really sensed the prayer support," mission president Leon White reported. "Part of it was felt in the sense of peace and security we had. We felt the Lord was going to take care of it all."

Another source of strength came in the overwhelming outpouring of love and support shown by Argentine Baptists. The National Convention urged missionaries not to

leave and affirmed their work and presence through letters and statements.

In individual churches family after family offered homes to missionaries as sanctuaries should protection become necessary. Others wrote letters, brought food or visited missionaries they felt needed encouragement. One overanxious congregation begged a missionary pastor to hide in the baptistry rather than consider leaving, promising to supply food and clothing.

While missionaries temporarily cut back on some public activities (such as evangelistic campaigns and visitation) during the height of the crisis, Argentine Baptists took advantage of new opportunities for ministry, especially in the military. With support from Baptists nationwide, the Baptist church in Comodoro Rivadavia launched ministry to military men at that city's major naval base, one of the primary points of embarkation to the island war zone.

"Many of the boys had never held a Bible before and when they heard God's word and promises their eyes filled with tears," Pastor Omar Szust wrote a missionary.

Baptists distributed thousands of New Testaments to servicemen around the country, according to convention executive secretary Ignacio Loredo. Many of the testaments reached the islands packed in supply boxes otherwise reserved for absolute essentials, Loredo said, and were shipped aboard military supply planes that ran the British blockade. Authorities also distributed the testaments to wounded soldiers in military hospitals.

Loredo believes those ministries and the Argentine Baptists' vocal support of the national cause have increased public recognition of Baptists and other evangelicals, a minority in heavily Catholic Argentina.

Attendance at church prayer meetings soared during the war and at least some of those who came to pray stayed to give their lives to Christ. Monica Graciela Castro, a young woman living in South Buenos Aires, came several times to missionary Glen Johnson's church to pray for her brother fighting in the islands. When he returned she asked to be baptized. "What I went through made me realize there is a living God," she said.

Churches have also banded together to help members in financial straits and families knocking at the door for help.

As the war moves into the background of national consciousness, Southern Baptist missionaries are getting back to work. They admit Argentina won't be an easy place to work for the next few years but talk of leaving is out.

People ask, "Why did you stay?" missionary Barney Hutson explained, "That leaves the door wide open for you to relate. You come here to laugh and cry. You are part of a people."

Erich Bridges is a staff writer at the Foreign Mission Board. He wrote this article following a 10-day visit with missionaries and Baptists in Argentina.



Shoppers in Buenos Aires search for items they can afford. A map of the Malvinas (Falkland) Islands pasted to a store window at left declares, "Sovereignty is not negotiable." Economic consequences of the war could render the Argentine peso non-negotiable, too. Devaluation in July decreased its value nearly 500 percent against the dollar.

Child care program educates children

by Jim Lowry

RIDGECREST, N.C. — Weekday Early Education, a child care program of education for preschoolers, can be a ministry opportunity for Southern Baptist churches of almost any size.

This program is more than a baby-sitting service but a ministry to parents and children, according to Ray Evette, consultant in the church administration department of the Southern Baptist Sunday School Board.

Evette, leading a session during Bible Preaching Conference at Ridgecrest Baptist Conference Center here, said Weekday Early Education (WEE) programs should be structured but flexible to provide for needs of growing preschoolers.

Every WEE program should seek to provide for the emotional, social, spiritual and intellectual development of preschoolers through planned activities, Evette said.

"All programs should be teaching programs," Evette said. "It is a common feeling that the younger the child, the less

teaching leaders feel they can do."

Approximately 3,000 churches in the Southern Baptist Convention have some form of weekday education program, Evette said. The three basic kinds are mother's day out, day care and kindergarten.

"WEE programs are opportunities for ministry to a larger group than the church members," Evette continued. "In some instances, as many as 50 percent of the children participating in a WEE program are from outside the church membership.

"If we take care of the children in day care centers, opportunities for witnessing to parents and other family members very often naturally follow," Evette said.

Evette said churches of almost any size can start a day care program. Volunteers can operate a small program one morning a week for instance, providing a ministry to the people in the community. Most churches can use existing facilities for the pro-

gram. Churches generally must subsidize a WEE program either with budget or by providing facilities, Evette said.

Church involvement in support of a WEE program helps insure the value of the program as a ministry to the community, Evette continued. The program likely will not be a money-making proposition for a church, but with such a large number of non-church families bringing children, the potential for a successful outreach ministry is excellent.

This is the first time in several years a Weekday Early Education Conference has been offered at the conference center. Evette said the church administration department is seeking to provide administrative helps and teaching materials for churches involved in weekday education programs. In addition to Evette, Gail Merritt has been employed in the church administration department as editor of WEE materials.

Arkansans receive WEE training

One hundred thirty-five Arkansas WEE instructors were trained in a recent workshop at Markham Street Church in Little Rock. The Sunday School and Missions Departments of the Arkansas Baptist State Convention were sponsors.

The group, representing 25 of the state's 55 churches who have WEE centers, got some tips on dealing with classroom crisis and its prevention from Glen McGriff, director of Ministry of Crisis Support for the

ABSC.

Dr. McGriff listed a sense of belonging, a sense of worthiness and a sense of competence as three needs of children. He emphasized that crisis is prevented only as basic human needs are understood and met.

"As you meet these needs you will not only solve a classroom crisis, but you will guide students in becoming both creative and productive. Your guidance also reveals

to both student and parent your Christian witness," he told instructors.

Ed Hinkson, pastor of the host church; L. L. Collins, interim Executive Secretary of the ABSC; and Jerri Carey of Waco, Texas, were other speakers for the meeting that was coordinated by Pat Ratton and Pete Petty. They were assisted in planning by Lynne McCauley, Janet Vire, Maxine Vaughn, Mary Root, Linda Halbrook and Cliff Jameson. — Millie Gill



Linda Myers and Sharon Hicks of Fayetteville First Church took advantage of the noon break to browse in conference room, gaining creative classroom ideas from displays of conference leaders.



Jerri Carey of Waco, Texas, speaker and workshop leader, continued discussion of WEE resources with workshop participants during her lunch hour. Carey was one of four conference leaders to share ideas with 135 Arkansas WEE instructors at a workshop held recently at Markham Street Church in Little Rock. The Sunday School and Missions Departments of the Arkansas Baptist State Convention co-sponsored the event.

Thai Christian students build homes for widows

BANGKOK, Thailand — A group of 25 Christian students from Ramkhamhaeng University in Bangkok, Thailand, recently built homes for widows in a rural village.

The village people, about 5,000 Hmong hill tribesmen, had been moved by the government from a Communist mountain area to a more secure lowland. There are more than 300 Christians in the village, including the Christian leader, a former "Moh Du," or witch doctor, who is very influential among the non-Christians.

The students planned the work, their yearly development project, after surveying the area to decide on needs and the most helpful activity. They raised money for their own transportation and food and built the homes using bamboo and logs the villagers had cut by hand.

Each night they led worship services in various tribesmen's homes and on Sunday they led the regular worship service.

Jones named student manager

RICHMOND, Va. — Jerry D. Jones has been named manager of the Student Sec-

tion of the Southern Baptist Foreign Mission Board's Ministries and Deputation Department. In this post, Jones will assist college and pre-college students committed to foreign missions and will coordinate furloughing missionaries in ministering to and counseling with these students. He assumed his new duties Aug. 4. For the past year he has been college student coordinator in the Student Section.

Mindanao Baptists ahead of schedule

MINDANAO, Philippines — Baptists in Mindanao, the large southern island in the Philippines, are making faster progress than expected in reaching their goal of 1,085 churches by the end of 1985. Since the goal was set in 1981, 151 new churches have begun, representing 22 percent of the total projection. With 545 churches to date, the convention already has more than the 494 churches expected by the end of 1982.

Husband and wife join Southern faculty

The Board of Trustees of Southern Baptist College named Mr. and Mrs. Brent Ballweg to the Music Faculty at their meeting July 30.

Ballweg will be in charge of choral music, and Mrs. Ballweg will be the instructor of keyboard. The couple has degrees from Oklahoma Baptist University. He also holds a degree in choral conducting from Southwestern Baptist Theological Seminary in Fort Worth, Texas. He graduated from the seminary in 1981, magna cum laude.

Ballweg has had experience as a teaching assistant at the seminary and church minister of music in Texas and Oklahoma. Mrs. Ballweg has served as music assistant and organist for churches in Texas and Oklahoma. She graduated from Oklahoma Baptist University in 1977, cum laude.

Among Mr. Ballweg's many duties at the college he will be the director of the Southern Singers.

Area WMU Leadership Conferences

for leaders and members

Sept. 13 a.m., p.m.	Beech Street First, Texarkana
Sept. 14 p.m., Sept. 15 a.m.	First, Monticello
Sept. 16 a.m., p.m.	First, Forrest City
Sept. 23 a.m., p.m.	First, Blytheville
Sept. 27 a.m., p.m.	Immanuel, Fort Smith
Sept. 28 p.m., Sept. 29 a.m.	Immanuel, Rogers
Sept. 30 a.m., p.m.	First, Mountain Home
Oct. 4 p.m.	Central, No. Little Rock

Day sessions
10 a.m.-2:30 p.m.

Night sessions
7-9 p.m.

Conferences for WMU officers, BW/BYW officers, Acteens, GA, & Mission Friends leaders, BW/BYW members

WMU conferences repeated
Brotherhood conferences:
Baptist Men and RAs
Bring leader materials.

Bring a sack lunch and leader materials.

Nursery for preschoolers at each session.

Area Evangelism Conferences

7:00 each evening

- September 13
Central, Jonesboro
- September 14
Eagle Heights, Harrison
- September 16
Oak Grove, Van Buren
- September 17
First Cullendale, Camden

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Your state convention at work

Senior Adult

Mid-South Senior Adult Convention planned at Memphis

On Sept. 6 approximately 2,000 Baptist senior adults are expected to converge on Memphis, Tenn. for the first Mid-South Senior Adult Convention. The Convention is sponsored by six states, Arkansas, Kentucky, Louisiana, Mississippi, Missouri and Tennessee. The Convention begins at 6:45 p.m. Monday and will adjourn at noon on Wednesday, Sept. 8. All sessions will meet at Bellevue Church. The Tuesday sessions will be 8:45 a.m.-noon and 6:45-9:15 p.m. The Wednesday morning session will be 9 a.m.-noon.

A fellowship by state groups is planned for Monday night following the session. We are looking forward to



Holley

a large group of Arkansas senior adults for the fellowship.

Adrian Rogers, pastor of the host church, will speak on Monday night. Bob Norman, pastor of the Northway Church of Dallas, Texas, will bring inspirational messages at three of the sessions. Bible study groups and interest conferences will be offered on Tuesday and Wednesday mornings. The senior adult musical, "Saints Alive," will be presented by the senior adult choir of the host church on Wednesday morning.

There is still time to register for the convention. Send or phone your reservation to the Church Training Department, P.O. Box 552, Little Rock, Ark., 72203. If motel reservations are needed, they should be made directly with the motels in Memphis. You may also register at the convention if you do not send your reservation in advance. — **Robert Holley, director**

Sunday School

State Sunday School convention Sept. 20-21

The 1982 state Sunday School convention will be conducted at the Geyer Springs First Church, Little Rock, Sept. 20-21. An outstanding list of program leaders will be led by Harry Piland, director of the Sunday School department of Nashville, and Leon Kilbreth, Sunday School revival leader of Illinois. These men will speak to the convention and will be conference leaders for general officers.

The convention will start at 1:30 Monday and will continue with a second session Monday night and three sessions on Tuesday. Major time will be given to five conference periods for all age divisions of the Sunday School. Ken Dean of Nashville will lead a conference for small churches, those with less than 250 enrolled in

Sunday School.

First Church Geyer Springs is located at Geyer Springs Road just off University in southwest Little Rock. The host church has a growth record over the years that has brought it to becoming one of the outstanding churches in the state.

Attendance will include not only those from the central Arkansas area, but many from over the state will travel by car, van, and bus to the event.

The basic theme will be growth and will relate to the 8.5 by '85 growth emphasis of Southern Baptists. A souvenir key ring will be given those in attendance. It will help remind everyone of the need is required for Arkansas to do its share in reaching the national goal. The "key" is 43. — **Lawson Hatfield, director**

Family and Child Care

Back to school

School days are here again. Our children at the Home in Monticello began another year this week.

Along with school comes increased expenses. It has been estimated that school supplies for a child cost approximately \$12 a month.

One way you may become involved in this ministry and have a significant influence on a child is through an education sponsorship. You may become a sponsor by sending \$12 per month for school supplies.

If you desire to sponsor a specific child you may do so by con-

tacting Mrs. Eula Armstrong, P.O. Box 180, Monticello, Ark. 71655, phone 367-5358. You may prefer to contribute to the "education sponsorship" without having the name of a specific child. If so, make your check to Arkansas Baptist Family and Child Care Services and mail to P.O. Box 552, Little Rock, Ark. 72203. Mark your check "education sponsorship".

A mind is a tremendous field to cultivate. Thank you for helping us do it in a Christian atmosphere. — **Homer W. Shirley Jr., director of development**

Christian Life Council

Death is my shepherd

"This is the way of those who are foolish... death shall be their shepherd." (Psalm 49:13, 14 NASB) Foolish are those who reject the will of God for their lives. Though some may parrot "The Lord is my shepherd," their values and lifestyle testify otherwise. Really, death is their shepherd!

Some need to re-examine whose they are. Those manufacturing, growing and distributing for a profit ethyl alcohol, "pot" or other brain adding drugs deal in death and destruction. Such often foolishly reason and state that so do the makers and sellers of means of transportation. There is, however, a tremendous difference. Those who only walk, not ride, are endangered and often killed when the brain is chemically addled.

The Lord and his sheep are interested that all find life eternal

and abundant. This life is found in Jesus Christ. Death, tragedy and the fact many are hurt are not matters of lasting and serious concern so long as the pocket or purse is adequately provided dealers of death.

Jesus teaches that none can serve or be the sheep of both he and mammon (money). Such truth is often referred to by sophisticates as being too simplistic. The sad truth is that simplistic is a favorite word of propaganda and ridicule, used often by those in the great flock of shepherd death.

The ability to sincerely say, "The Lord is my Shepherd" as he intended is a good way to check out your salvation! — **Bob Parker, director**

Evangelism

Leading to decision

The Continued Witness Training witness has presented the Model Presentation. He has discussed in detail repentance, faith, and the Lordship of Christ. This is a very crucial time in the witness procedure. The devil will try to impress the witness to leave the lost person here to think about the presentation. The witness is at the point to win or lose the battle — to succeed or fail. God's spirit says "Move on to a decision".

The lost person is asked the question, "Does this make sense to you?" If they respond with a "yes", move on to the next question. If they respond with a "no", review the main points of the gospel.



Shell

The lost person is asked, "Is there any reason you would not be willing to receive God's free gift now?" As they respond with the green light, the next question is asked, "Are you willing to turn from your sins and place your faith in Jesus Christ right now?"

The witness shares a final clarification. To receive Jesus Christ you must repent of your sins, place your faith in Christ, make Jesus the Lord of your life.

The witness and the lost person share in a prayer of commitment. The Christian witness prays directly for the lost person. The lost person then is led in a prayer of commitment to Christ. The lost person is welcomed to the family of God. This is followed by a prayer of thanksgiving for his or her salvation. This is a glorious experience for the mature Christian and the new Christian. — Clarence Shell Jr., director

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International Silas and Titus: Workers with Paul

by L. L. Collins Jr., Interim Executive Secretary, ABSC

Basic passages: Acts 15:22, 30-41; 17:1-15; 2 Corinthians 7:2-16; 8:1-6, 16-24; Titus

Focal passages: Acts 15:22, 30-34; 2 Corinthians 8:16-24

Central truth: A part of the ministry of Paul was accomplished by Silas and Titus, his fellow workers.

Little is known of the way Titus became a member of Paul's band, but Silas first appears during a time of controversy. The leadership of the early church met at Jerusalem to discuss the controversy, and Silas was among those who returned with Paul to Antioch with the solution.

When Barnabas and Paul went separate ways Silas joined Paul and remained with him for the remainder of his ministry. The life of faith is lived one day at a time sensitive to the leadership of God in every situation.

The qualities that are seen in Titus that make him worthy of note including his concern for others, his aggressive involvement in God's work, the recognition by his fellow Christians of his leadership ability and finally his active role as the leader.

Titus shared more than Paul's work; he shared his "earnest care" (1 Cor. 8:16). An individual or a church can never replace caring by giving. Giving may be an expression of caring, but it is not caring.

Titus recognized the needs of the Corinthians and went to them "of his own accord" (1 Cor. 8:17). Like him we must be quick to respond to the physical, emotional or spiritual needs of our brothers and sisters. Hesitancy to become involved is unfaithfulness.

The early Christians recognized Titus' abilities. Perhaps their choice was basically their recognition of God's call. God's calling of an individual is best seen in his interests and abilities. When we recognize these traits and skills in others we may be helping them define God's calling for them.

Titus emerged as the leader in the group that went to Corinth (1 Cor. 8:23). Leadership is earned by faithful service. As God's children we must be faithful in the place where we find ourselves, aggressively seeking to serve. Titus took the initiative in service and leadership came to him. Every Christian can affirm that service in God's kingdom is easier because of those who work with us.

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Life and Work Sarah: Faith that trusts

by Homer W. Shirley Jr., Family and Child Care of Little Rock

Basic passages: Genesis 17:15-18; 21:1-7; Isaiah 51:1-2; Hebrews 11:11

Focal passages: Genesis 17:15-17, 19; 21:1-2, 6-7; Isaiah 51:1-2; Hebrews 11:11

Central truth: Faith trusts God under all circumstances for all time to come.

1. Faith believes God in spite of unbelievable circumstances. This means trust. It is the capacity to take God at his word. A person of faith not only accepts the intellectual fact of God's promise but also trusts God to fulfill his promise. To trust means to totally relax and rely upon God. Complete confidence is in him. Like stepping on the scales, the whole weight rests upon God.

When we look at circumstances that defy human reason we would lose hope except for God. But when God is injected into the picture the entire situation changes. This was the case of Abraham and Sarah. Being past the normal child bearing age the promise of a son seemed futile. And so it would have been but for God who made the promise. To the person who believes God, nothing is impossible. Therefore he rests the case with God as if all of life depended upon it. And that is how it does.

2. The faith that trusts God realizes the fulfillment of God's promise. Isaac was born as a result of faith. "Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised (Heb. 11:11). God stands ready to shower his blessings upon those who trust him.

3. Faith trusts God to fulfill his promises according to his own time table. Often we pray and ask God for something and affix a time to it. We may then become fretful if we do not realize the answer according to the table we set.

Faith continues to trust God through all seeming delays, recognizing that God's purposes which are not always known to us, are accomplished within His time table. This kind of trust transcends time and reaches into eternity.

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Bible Book Personal thanksgiving

by John C. Matthews, First Church of Ozark

Basic passages: Psalm 18; Psalm 66

Focal passage: Psalm 18:1-6; 16-20; Psalm 66:13-20

Central truth: When we see who God is and what he does for us, we will desire to praise him.

Have you ever overheard a parent asking his child this question: "Now, what do you say?" Usually, the parent is teaching the child to say either "please" or "thank you". Every child should be taught such courtesy and gratitude.

As children of God, we frequently say "please" as we list our petitions. But, like the child, we often have to be reminded to say "thank you" to God. Petitions are important, but praise is important too. When we think about God's goodness before we pray, it's difficult not to begin our prayers with praise and fill them through and through with praise. (Praise + Petitions + Praise = Prayer)

Why give thanks?
(1) God commanded that we give thanks in all things.

(2) Giving thanks brings an attitude of gratitude rather than an expression of depression.

(3) Giving thanks blesses both the giver and the receiver.

David learned that the secret of a happy life is in always giving thanks. He considered who God was, what God did for him, and how he should respond to God. Psalms 18 and 66 illustrate David's three steps to praise:

(1) Who is God?
My rock, fortress, deliverer, God, strength, shield. (18:2); worthy to be praised (18:3); my stay (18:18).

(2) What does God do for me?
He hears (18:6); saves (18:16); delivers (18:17); delights (18:19); rewards (18:20); hears and answers (66:19). PTL!

(3) What shall I do?
Love him (18:1); call on him (18:3); cry unto him (18:6); keep his ways (18:21); worship him (66:13); testify of him (66:14); praise him (66:17); ask forgiveness (66:17).

(4) Ask yourself, "What will I do to show my gratitude to God?"

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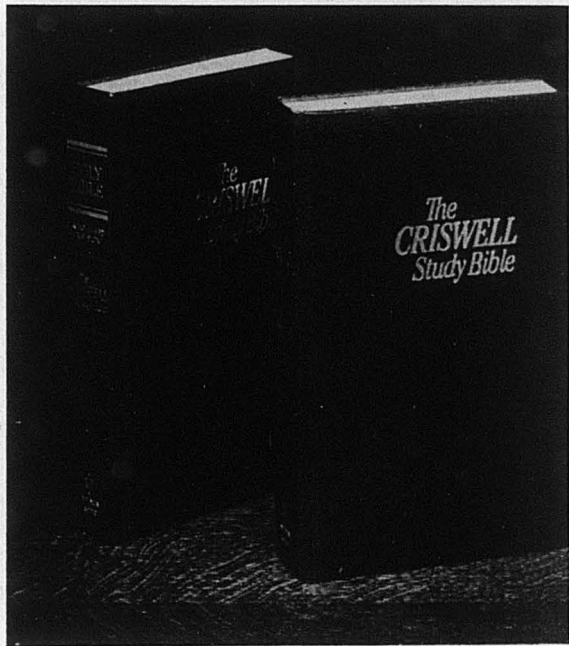
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Robertson to lead seminary extension centers

NASHVILLE, Tenn. (BP) — Paul E. Robertson, a Louisiana pastor, has assumed responsibility for promoting and coordinating seminary extension centers across the country.

As director of extension center education within the Southern Baptist seminary extension department, Robertson will work with 400 centers operating in at least 40 states and some foreign countries. He also will encourage the establishment of a ministry education program in every Baptist association.

Robertson is a Th.D. graduate of New Orleans Baptist Theological Seminary and has been pastor of Park Forest Church in Baton Rouge for the past four years. He previously

Biblical authority question blurs purpose, Parks claims

by Mike Creswell

GLORIETA, N.M. (BP) — Overemphasis on biblical authority is a heresy among Southern Baptists which is creating confusion and causing the denomination to stray from its purpose of missions, Foreign Mission Board President R. Keith Parks said.

Parks, addressing 2,000 participants at the Sunday morning worship service during the Foreign Missions Conference at Glorieta Baptist Conference Center, said:

"Anytime anyone among us would pick any of our beliefs (such as) the authority of the Bible as sole rule for faith and practice and emphasize that to the point it is the only criterion that is chosen and nothing else matters — that is the only thing that makes you Christian or makes you Baptist — that's heresy." Omitting such a belief about the Bible also is heresy, he added.

Parks defined heresy as choosing one part of the truth to the neglect of the whole body of truth and related that definition specifically to Biblical authority to illustrate this point.

It was the second time in recent weeks the missions leader has issued a strongly worded call for the denomination to unite its energies toward missions causes instead of arguing over doctrinal purity.

Parks said the current debate within the Southern Baptist Convention over Biblical authority is threatening the denomination's Bold Mission Thrust — a plan to share the gospel message with every person in the world by the year 2000.

"Just as this Bold Mission Thrust was catching us up as Southern Baptists there began to move among us distractions about doctrinal integrity. We're beginning to try to focus on other truths to the neglect of our basic purpose and we will lose the blessing of God if we continue to do so," Parks declared firmly.

"There is confusion among us because some would have us believe that our identity, our characterizing principles, our unifying force is not, in fact, missions, but something else," he said.

Parks attributed some of the confusion to ignorance. He said he believes Southern Baptist churches are not teaching these principles to enough of the new members. Many do not understand much about what it is to be a Christian or a Southern Baptist.

Southern Baptists are not God's chosen people, he said, but "as long as we have been faithful in carrying out our purpose God has blessed. Anytime throughout the Bible and, I believe, throughout Christian history, a person or a group of people failed to do the primary thing for which God had called them they lost their usefulness in the kingdom of God."

Parks likened Southern Baptists today to the Jews of earlier times who were blessed by God but failed to grasp that they were blessed in order to carry God's message to the world. That half truth, he said, prevented them from being the people God would have made them. "They never did understand the rest of the message."

The answer to the convention's problems, Parks said, "does not lie in trying to out-argue each other about what we believe about the Bible or anything else. The answer to our problem lies in each of us."

He urged Southern Baptists to allow "the living, risen Christ to so dominate us that he will carry out in us what he came to do."

The greatest problem and the greatest reason the truth of the gospel is in jeopardy today is not because of our doctrinal differences or our denominational wrangling but that Christians refuse such domination by Christ, he said.

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held pastorates in Fayette and Columbia, Miss.

"Pastors and other ministers without seminary training are the persons we most want to reach through seminary extension," said Raymond M. Rigidon, executive director of the Seminary External Education Division, which includes the seminary extension department. The division and its work is jointly sponsored by the six Southern Baptist seminaries.

Robertson is a native of Mississippi. He and his wife, Judy, have two preschool children, Chad and Charise.

CP giving 9.17 percent ahead of July 1981

NASHVILLE, Tenn. (BP) — Cooperative Program receipts from the 34 state Baptist Conventions to the national Southern Baptist Convention were more than \$8 million dollars last month, representing an increase of 9.17 percent over receipts from July 1981.

Designated giving, primarily to the Foreign and Home Mission Boards, was off one-third of one percent (.33 percent) from a year ago at almost \$2.8 million.

"Even in the face of difficult economic times Southern Baptists have continued to express their concern for world missions," Harold Bennett, executive secretary of the Southern Baptist Convention Executive Committee, said. "For the year-to-date (10 months into the SBC fiscal year), Cooperative Program receipts are up 13.9 percent with support coming from the newer state

conventions as well as older, established conventions."

Bennett pointed out that Cooperative Program contributions from the states continue to outrun inflation. July receipts were \$8,066,921.

"Although designated giving was down slightly (less than \$10,000 out of a total of \$2.8 million) for the month it is good to note the Annie Armstrong Easter offering for home missions was approximately \$1 million more than for the same period in 1981," he said. For the year, designated gifts are 12.3 percent ahead of 1981.

For the fiscal year Southern Baptists have contributed \$77,807,808 to the Cooperative Program to underwrite missionary and educational programs at the national level and given another \$77,940,779 in designated gifts, the vast majority to mission causes.