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**May 25, 1989**

Arkansas Baptist State Convention

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Even in Crisis . . .

# Arkansas Baptist

May 25, 1989



**'The Troubles'**

## In This Issue

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BP photo / Joanna Pinneo

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*Ireland's civil strife, centered on religious differences, has taken the lives of missionaries such as this girl's father.*

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## IT'S UPLIFTING

### 'We All Have The Same Needs'

TYLER, Texas (BP)—Forty years after he entered Baylor University, a 60-year-old anesthesiologist from Tyler, Texas, returned to college. Today, 14 years later, the lessons Ivey E. Lamberth learned during his late-life school days are serving him well as a member of the Hispanic congregation of First Baptist Church of Tyler.

Lamberth, who received his bachelor's degree in pre-medical studies and religion from Baylor in 1938, earned a second bachelor's in art and interdisciplinary studies at UT Tyler in 1982 and a master's degree in 1986. As a part of his study in Spanish, he also spent time in Mexico during the summers of 1980 and 1984.

At about the same time Lamberth was completing his most recent degree, his church started a new Hispanic congregation as part of the "Mission Texas" emphasis on church planting. Due largely to his new-found interest in Spanish, Lamberth—a deacon and member of the missions committee at First Baptist Church—decided to become a part of Iglesia Bautista de Tyler.

"I started attending the Hispanic congregation for purely selfish reasons," he

said. "I wanted to go to church where Spanish was spoken so that I could maintain my use of the language.

"I'm not bilingual by any means. When I go to church at the Hispanic congregation, I get the big ideas of the sermon. I usually can give back the preacher's outline, but I miss lots of details, and I miss the punchline of every joke."

Still, Lamberth does not consider his work with the Hispanic congregation praiseworthy, saying: "I don't do anything big. I don't want to be singled out."

In fact, if Lamberth takes pride in anything related to his involvement with the Hispanic congregation, it is that he no longer is "singled out" there.

"The Hispanic people have adopted me as one of them," he said. "They have accepted me as I am."

"My idea of the mission of the church is much broader than it was when I was 55," he said. "Now I believe the church's task is to accept people just as they are and to make it possible for them to be lifted to what they can be.

"Many times cultural differences are greater in appearance than they are in depth. We all have the same needs as human beings—for acceptance, for friends. We need to help meet those needs."

## GOOD NEWS!

### Something to Sing About

Judges 4:1 to 5:21

Deborah was a judge and a prophetess. She was called by God to free her people. Once again Israel "did evil in the sight of the Lord." Jabin, king of the Canaanites, threatened the existence of Ephraim where Deborah lived. She persuaded Barak to raise an army and to fight against the Canaanites. Statistically, it was impossible for Deborah's army to defeat the Canaanites; but with God on Israel's side, the statistics were meaningless. Jabin and his mighty Canaanite army were defeated and destroyed by God and his people.

The fifth chapter of Judges consists of a song written by Deborah, describing the miraculous event. This great victory song is one of the oldest examples of Hebrew poetry in existence. Deborah really had something to sing about.

*A song of praise (5:1-2)*—Israel's down-to-earth faith was based on the conviction that her destiny was guided by God.

Deborah and Barak praised God in song for his deliverance. They praised God that the leaders led in Israel (v. 2, NASB). How often Israel was in trouble because leaders refused to accept their responsibility under God's direction, but with Deborah's help God's leaders led God's way.

*A song of blessings (5:2)*—The joyous mood of thanksgiving is included in Deborah's song because of the people who volunteered themselves to God's cause. What an exciting song! The leaders led, and the people volunteered. They offered themselves. Compare to Romans 12 where Paul talks about dedicated service.

*A song of victory (5:4-21)*—Deborah's song sounds the exultant mood of a victory celebration, but she was careful to acknowledge the awesome presence of God as the power that secured the outcome. He not only created the universe but also controls it for his desired ends.

Adapted from "Proclaim," Jan.-March 1980. Copyright 1980 The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission. For subscription information, write to Material Services Dept., 127 Ninth Ave. North, Nashville, TN 37234.

# Laboring Together

J. EVERETT SNEED

The work of the association is crucial to Baptist life. The associational director of missions needs to work with every aspect of missions and outreach in his area. Determining needs and strategies to meet those needs is absolutely essential. Associations must enhance traditional ministries as well as develop non-traditional methods of reaching people and maximizing the Lord's work.

This week, May 21-28, is the date suggested in the SBC calendar for churches to remember associations in prayer. The national theme, "Churches Laboring Together with God," communicates much of what the association does. Larry L. Lewis, president of the SBC Home Mission Board sums up the strategic role of the association as he says, "The work of associations is crucial to the future and effectiveness of missions in the United States. Everything the Home Mission Board does we do in some association. Most of what we do, we do best in partnership with the association. It is vital that we support and strengthen our associations and our associational mission programs!"

The association is a vital link between the churches and the state convention and national programs. The director of missions and others involved in the associational program provide information to both their state convention and the Southern Baptist Convention as well as carry information from the conventions back to the local churches. In order for associations today to serve churches effectively, a great deal of labor is required. We salute our associational DOMs for the effectiveness with which they serve in strategic places of leadership. Our DOMs are willing workers who perform their tasks gladly.

An effective laborer must have developed skills. This involves a call to service and taking advantage of every opportunity to become better equipped for the task which God has given them. Perhaps above all else an effective associational leader must be committed to his task.

Determining priorities becomes absolutely essential. There are innumerable activities which an association can promote. There are also a tremendous number of activities that can be carried on by the association. Since the possibilities are so wide and varied, each association must determine its priorities.



Once an association has identified the greatest needs which are to be met by the churches and or the association, strategies must be adopted which will help the association in responding to those needs. Hence, associational leadership must continually observe the changes that are transpiring within the association, discover the needs, and provide proper responses.

This year's theme emphasizes the need for congregations to labor together. One of the basic reasons for the original founding of the association was to promote fellowship. In the Greek language the word for "fellowship" is *koinonia*, which carries with it the concept of partnership. Each Christian as well as each church should be in partnership with God through Christ. Because we are in partnership with God, we also are in partnership with each

other. Obviously, there are many things that can be done more effectively by several churches than can be done by one church alone. Fellowship among churches of like faith and order enriches the Lord's work.

Baptist churches need each other. So the associational director of missions must coordinate the efforts of the churches in these areas: fellowship, missions performance, and administration. The association can encourage the development of new missions and new strategies better than any other entity in Baptist life.

Involving churches in mission strategy requires proper administration. The associational program should be managed in such a fashion that the resources are utilized to the fullest. This involves continual planning, conducting and evaluating of associational resources.

Obviously, the work of the associational director of missions is extremely strategic. His leadership directly impacts the churches of the association he serves. Because of the importance of this position, associations should provide adequate financial support for its DOM.

This year's motto emphasizes that our "laboring together" is "with God." This reminds everyone that the associational resources in the end belong to God. Churches and associations are conducting God's business, not man's. Historically, the association has been at the center, not the edge, of all that Southern Baptists have done. This must continue to be true if we are to carry out the Lord's work effectively.

This week, May 21-28, is Associational Emphasis Week. During this week pause to pray for your associational program. Your association is vital to all that Southern Baptists are doing together.

## Arkansas Baptist

VOLUME 88

NUMBER 18

J. Everett Sneed, Ph.D. . . . . Editor  
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Erwin L. McDonald, Litt. D. . . . . Editor Emeritus

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## Letters to the Editor

### *Involvement a Must*

As a lifelong Southern Baptist, I am very concerned about the lack of involvement on the abortion issue. In spite of the strong pro-life resolutions passed by the Southern Baptist Convention and the Arkansas Baptist Convention, most Baptists seem unconcerned and disinterested.

The two most common reasons I hear given for this are: (1) this is a political issue and the church should stay out of it; and (2) that man does not become a living soul until he takes his first breath outside the mother's body. To be the first, I say this is a moral issue and the church must get involved! If the SBC would wake up and realize the seriousness of murdering millions of unborn children, we could single-handedly turn things around! To the second, I say this is based on one verse of scripture (Ge. 2:7). This is not a logical defense, because Adam was not created the same way as the rest of us!

We do have a precedent. Southern Baptists have historically been involved in anti-liquor, anti-gambling, and anti-pornography activism. Can we do any less on this issue, which is far more serious, since it involves taking human life?

David realized that God gave him life in the womb, the most striking passage being Psalm 139:13-16. Regarding God's knowledge of concern for the unborn, Isaiah wrote in chapter 44:2,24 and 49:5,15. Another great verse affirming the personhood of the unborn is Jeremiah 1:5. To find out how God feels about abortion, read Exodus 20:13, 21:22, and Proverbs 6:17 and 24:11-12.

These innocent lives cannot speak in their defense. We must speak for them. If we do not, we are giving consent. As Christians who know the Bible, we are without excuse. God help us all if we do not take a stand, and take it now.—**Lisa Clay, Little Rock**

### *Fails All Tests*

I find mind-boggling a statement in a recent Baptist Press article that the job of Les Csorba III on the White House staff "is to see that Southern Baptists get their share of tax monies back to them." Csorba has just resigned from the SBC Public Affairs Committee because of his White House position.

When J.M. Dawson became the first executive of the Baptist Joint Committee on Public Affairs in 1946, he made it clear that

Baptists seek no public monies and that they will oppose efforts by any denomination to tap the public treasury for its institutions and activities. The SBC supported that position for decades.

It is dangerous, as James Madison warned 105 years ago, for the state to use religion as an engine of civil policy. Our Virginia Baptist ancestors opposed a bill to tax all to support teachers of the Christian religion; they viewed it as 'A Bitumen to Cement Church and State together: the Foundation of Ecclesiastical Tyranny.'

An evil which the Non-Establishment Clause of the First Amendment was designed to prevent was the government's financial support of religion (Waltz, 1970). Any government activity is unconstitutional if it fails any of three tests: (1) secular legislative purpose, (2) effect which neither advances nor inhibits religion, and (3) intimate, ongoing entanglement between church and state.

Csorba's philosophy, it seems to me, fails all three tests. PAC members endorsed the proposed Religious Liberty Commission. If it should espouse Csorba's philosophy, it

would not safeguard religious liberty and church-state separation.

I think that these principles are safer in the hands of the Baptist Joint Committee on Public Affairs.—**Hugh Wamble, Kansas City, Mo.**

### *Destructive Habits*

Last year we found that alcoholic beverage tax accounted for only 1.3 percent of the budget of the state of Arkansas. In contrast, this figure was published recently by the *Washington Post*: The advertising budget of Anheuser-Busch in 1987 was \$643 million, a major part of the Arkansas budget. The *Post* said that America's beer, wine, and liquor companies spent about \$2 billion annually advertising and promoting their products. It is high time that this part of the problem is addressed: People have too much inclination toward destructive habits because of human weakness and the sinful nature without spending billions to encourage them.—**Clay Hale, El Dorado**

BOB PARKER

### Today's Issues

### Good Goode

Tommy Goode is our Arkansas Baptist State Convention's Executive Board employee charged with promoting Christian social ministries in our state. He works out of the Missions Department at the Baptist Building.

Soon after coming to this work, he became involved with the Arkansas Interfaith Hunger Task Force. He has already made significant contribution to the cause of hunger in Arkansas. To that I say not only good but great!

More recently greater interest has been generated in Arkansas for the cause of literacy missions. We must understand that adults especially, who cannot read, must be taught to do so if possible. Tommy Goode is available to work with individual churches and associations in setting up literacy workshops. Please contact him at the Baptist Building if you are interested in doing something about this



problem. He recently informed me that approximately 30 million adults in the United States and one out of three adults in Arkansas are functionally illiterate, that is, they cannot properly fill out such as a simple application for employment. Many of these simply cannot read or write. How can, for instance, these read the Bible or information such as the dangers involved in gambling, drinking, and other drug use or obscene materials?

Thanks, Tommy Goode, for providing this good, splendid opportunity to do something which will help us all. By the way, I wonder about the problem of literacy in Japan. One need not wonder that this is a serious current issue in this state and nation.

**Robert A. Parker** is director of the Christian Life Council.



# 'I Am the Association'

by Margaret McCommon Dempsy  
SBC Home Mission Board

I am the association in Southern Baptist life. Many of you may know my name but not really know me. In fact, it's my name that sometimes causes people to misunderstand me. Many people, when they think of me, think in terms of an organizational chart or a committee meeting or—would you believe it—even an office building! That's so cold! I'm really much more warm and human than that! Let's see, I guess the way I like to describe myself best of all is "family of churches."

In our family, each member is important and each member is unique—an individual. But our family is much more than a group of diverse individuals. Our family is a partnership—a partnership committed to each other and to certain goals outside of ourselves. There is a unity in our family. We've learned we can do a lot more together than we can do separately.

Come to think of it, that's one of the reasons I was born way back in 1707. The churches in the New World at that time were young, small, struggling. It was all we could do to stay alive ourselves—much less think beyond ourselves! But when we joined together, there was no holding us back.

I remember those days well. Things weren't always easy, but we kept the faith.

Oh, I'm sorry, I'm rambling. Where were we? Oh yes, our family is committed to each other and committed to certain goals outside of ourselves. That's the reason I even exist. My purpose in life is to enable my member churches to be in fellowship with each other and to be on mission, both individually and together. It's a big job and I work real hard to make sure that everything I do relates to that purpose.

So, what are some things that I do on a day-to-day basis?

For one thing, I try to keep harmony within my family. As I mentioned earlier, there's a lot of diversity in my family. I try to make sure that this diversity is disciplined and that there is harmony in faith and practice among the churches.

Growing out of this, I try to build up the spirit of support and care among family members. This is vital to our life together.

Also, I am a challenger. I challenge the member churches to not just talk about missions or give to missions but really get involved and do missions. After all, that's what our faith is about, isn't it?

I work to determine what kinds of resources or services the churches need and then make those available. One thing I've discovered is that sometimes this requires the churches to share. That's a brilliant idea, isn't it?

I also train and encourage leaders in the association. I'm working extra hard to make sure that we have the best leaders possible.

I move outside of the church doors and build good relationships with the community and the denomination. I guess this is a little selfish on my part, but I want the whole community to know who Baptists are. At the same time, I want to get the best that the denomination has to offer and bring it home to our family.

Finally, I spend a lot of time doing "business." This includes governing, planning, evaluating. I'm just thankful that God has gifted some of my family members in these important administrative tasks.

Whew, I guess that about covers it! As you can tell, I'm pretty busy; but I guess everybody is busy these days. And, as I always say, I'd rather have too much to do than not enough!

That gets me to thinking. There is so much that I do and so much more I could be doing if only—if only—I had the leaders to help me. Excuse me if I get personal just a moment. I know you're committed to God and to missions. As you're being faithful to God's call—why don't you think about me? Wherever you live, I'm going to be there. Whatever your gift, I could sure use some help.

What do you get in return? You get to be a contributing member of this family—this innovative, growing, loving old family. I wouldn't trade it for anything!

## DAYS INN

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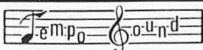
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## Plaque Dedication

A plaque was dedicated May 8, at the Cummins Unit of the Arkansas Department of Correction in honor of the late Chaplain Dewie Williams. The brief program included comments from Cummins Warden Willis Sargent, ADC Director Art Lockhart, and William Stricklin, ADC chaplaincy administrator. Leroy Sisk, director of the chaplaincy program for the Arkansas Baptist State Convention, pronounced a dedicatory prayer.

Williams served at Cummins from 1970 through 1984, at which time he became the first ADC administrator for chaplaincy services. He retired because of ill health in 1986 and died in 1988. The plaque and monument was constructed with memorial funds donated at the time of Williams' death. Among those attending the memorial service were his sister, Maurine Bradford of Forest, Miss., and daughter, Ann Leger of Lafayette, La.

## Seminary Studies Offers Courses

Three courses will be offered for the fall term through the Seminary Studies Program. Classes will meet each Monday from Sept. 11-Nov. 27 at Immanuel Baptist Church in Little Rock.

New Testament Background (9-11:45 a.m.) will be taught by Tommy Brisco, assistant professor of biblical backgrounds and archaeology at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Ancient Church History (1-3:45 p.m.) will be taught by Jim Spivey, instructor in church history at Southwestern Seminary.

A course on the Gospel of John (5-8 p.m.) will be taught by Brian Harbour, pastor of Immanuel Church in Little Rock and adjunct professor for Midwestern Baptist Seminary in Kansas City, Mo.

Interested persons should apply to Lehman Webb, director of continuing theological education for the Arkansas Baptist State Convention, P.O. Box 552, Little Rock, AR 72203; or to the Seminary Studies Department, 901 Commerce Street, Suite 500, Nashville, TN 37203. Admission deadline for fall semester is August 21.

Matriculation fees are \$75 per credit hour, with a semester minimum of \$200.

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## Neither Male nor Female

by Frank White  
Baptist Sunday School Board

NASHVILLE(BP)—Working with preschoolers and children at church is not a masculine or feminine role but a Christian responsibility that requires love and dedication, according to three leaders of preschool and children's work at the Southern Baptist Sunday School Board.

Cos Davis, manager of the Sunday school preschool program section; Sybil Waldrop, manager of the Sunday school preschool curriculum section; and Bill Young, manager of the church training preschool-children's section, discussed their concerns about the lack of male involvement in work with preschoolers and children.

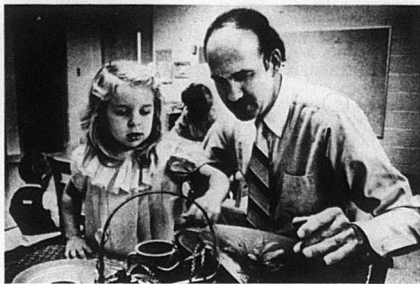
People who work with children—male or female—need to show love for children and focus on meeting their needs, Davis explained.

The greatest influence on a child's life is during the first five years, and a child needs to see men as well as women involved in church activities that affect the child, Young said.

Waldrop pointed out that because of the importance of the first five years of life, men and women working in preschool have the most important jobs in the church.

Too often, preschool responsibilities are assigned to women based on a stereotype that it is woman's work, said Waldrop.

BSSS photo / Jim Veneman



Bill Chalmers and friend at First Church, Clarksburg, Tenn.

These responsibilities are belittled as babysitting and keeping the children busy while the parents are in church when, actually, life-long foundations and attitudes about church and God are being developed in the preschool years, she said.

A balance of men and women who see their Christian service role in the preschool area is necessary for the development of the children, the three agreed.

When children see men involved with them in church, they develop a healthier attitude about church, Waldrop said, noting, "They learn that church is important to men, too."

Children need to have men involved in their lives who display God-like, unconditional love, Davis said. An increase in the number of single-parent families makes children's association with a loving, caring male image that they may not see anywhere else even more crucial, he added.

Waldrop believes Southern Baptists are ahead of secular education and child

development programs regarding involvement of men, although barriers are crumbling in all segments of society.

"Men are in childbirth and parenting classes with mothers. They get more involved in bathing, feeding and other childcare responsibilities," she pointed out.

Despite the openness, Young said, salary levels in both secular and Southern Baptist areas involving full-time work with children continue to be barriers for men. Men may begin working with children but move to more lucrative administrative roles as soon as possible.

Volunteer roles in Sunday school, church training, mission organizations and extended session offer opportunities for men. They also provide chances for husband-and-wife teams to model good Christian relationships for children, Waldrop said.

An added benefit of volunteering in preschool areas, Davis said, is the experience gained in parenting skills.

To work with children, men need to be comfortable with children. "They need to know how to love a child appropriately—to hug a child when the child needs it. The adult is there to meet the child's need," Davis said.

Davis offered several guidelines for people in preschool work.

Workers should be comfortable with children. Men, more often than women, were not allowed to be a child and therefore have difficulty relating to children, he said.

Children need to know that they are important to the adults who are with them. That requires focusing attention and listening to them, he said.

Young pointed out that the pastor can be a key to a good image of preschool work in the church. "When the pastor refers to preschoolers as 'rug rats' or other derogatory terms, it not only degrades the children but alienates people who have given their lives to working with them."

GOD'S PATTERN



## NORTHWEST ARKANSAS WOMEN'S CONFERENCE

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## June Ministries

by Don Moore  
 ABCS Executive Director

The coming of the summer brings to mind the traditional activities such as vacations, Bible Schools, camps, etc. This year is no different. There is sameness, but there is newness and freshness. There will be new programs and personnel. There will be new participants. Perhaps there will be new challenges.

We need to plan, pray, and work hard to make these count for the very most in the lives of our young people.

Let me whet your appetite and stir up your excitement about our opportunities in June.

**Super Summer Arkansas**—Fortunate are the young people who will be able to attend Super Summer! This is the most intense discipleship training event sponsored for senior high and college young people. More serious time and effort are committed by the young people toward their growth and maturity in Christ than any activity we sponsor. The dates are June 19-23. The place is Ouachita Baptist University. Pre-registration is required.

Because we have depended upon a committee of youth ministers to put this together, the committee chaired by Johnny Burnett of First Church, Russellville, will carry on Super Summer without the benefit of our Youth Evangelism consultant. Some have wondered if there would be a change in Super Summer since Jim Lagrone has left the staff to take a pastorate. The answer is, there will be no change. We are deeply grateful to the youth ministers who are carrying the load in this activity.

**Young Musicians Camp**—No camp brings more consistent good response than this music camp at Ouachita for children in grades 4-6. Excellent guest directors have been secured, as well as outstanding worship leaders. Advance registration is required for this June 26-29 event. The variety of experiences and opportunities make this a very good week for those interested in music. Please call Peggy Pearson (376-4791) if you think you could bring some children. We would like to add at least 10 more churches to the representation this year. You may be the one person in your church who will make it happen. Gifted children are as often found in small churches as in larger ones. Please try to get



yours to this camp this year.

**RA Camp/Man and Boy Camp**—I do not know that there has ever been a boy who did not need and want a good camping experience. The need becomes greater as more and more boys find themselves growing up in homes where their mom is the only parent. It is crucial that these men of the future spend some time with good Christian men who can model and inspire Christian manhood.

RA Camp is June 19-23, and this camp is for grades 1-9. We can take many more boys than we have been having, but we will need to know ahead of time and we will need you to help provide counselors.

Man and Boy Camp is June 23-24, and is for boys, grades 1-3, and their dads or a sponsor who may come with them.

Both camps require pre-registration and will be conducted at Camp Paron.

**GA Camps**—The Mother-Daughter Camp is June 9-10 at Camp Paron. Girls, grades 1-3, and their moms, or sponsors, are included in this camp. Excellent missionary speakers and activities will make this a rich time for the girls and their moms.

Two GA Mini-Camps will be held at Camp Paron for grades 4-6. The dates are June 26-28 and June 28-30. Both mothers and daughters will treasure the memories of times together like this. If moms go to such length as they do to get their girls to ball games, cheerleader camps, etc., why shouldn't they do equally as much for a more spiritual activity? Girls decide what is really important by what the parents seem to feel is most important.

**Disaster Relief Training**—Men interested in Disaster Relief training should set aside June 3. This statewide training will focus on the area of Central Association, which is in Saline and Garland counties. For more information contact the Brotherhood Department, 376-4791.

**The Bigceel Siloam Springs Assembly**—In the six weeks of camp at Siloam we will have 5,000 to 6,000 people registered. There will be from 200 to 300 children and young people saved plus scores of others will surrender to the call to Christian ministry. Some of the most effective youth speakers in the convention will be speaking. Churches will invest hundreds of dollars plus a lot of loving labor through counselors to make this our best year ever.

Two of the six weeks are in June. The dates are June 19-23 and June 26-30. It is extremely important that registration be made immediately. Two other weeks have

already been filled and registration closed.

We are indebted to over 700 people who work as volunteers teaching and staffing Siloam Assembly each summer. These are enlisted from the Sunday School workers throughout the state by our Sunday School Department. Siloam could not happen without this winning combination. Our thanks in advance to all who will give their best to help our youth have a life changing week at Siloam Springs.

## Brotherhood A Dream For More Churches

The following is a guest article requested from home missionary Ed Hart.

"I live and move and have my being" in an area where Southern Baptists are few and far between. Our association, Northwoods, spans 41 counties across northern Minnesota and Wisconsin. I am now serving as Church Extension Consultant for the western (Heartland) zone of the Northwoods Baptist Association. I am also pastor of the Ridgewood Baptist Church.

I came to Bemidji, Minn., in 1983 to establish Ridgewood Baptist Church. There was no SBC witness in the Heartland area. We now have two constituted churches, two church-type missions, and one Bible study fellowship. My dream is to see at least one Southern Baptist church in each of the 17 Heartland counties in my lifetime.

Most of our new congregations either have to do without a building or incur a burdensome debt. Either of these options retards growth.

The Home Mission Board says, "The unchurched world is largely unfamiliar with the theological concept that the church is the people. They think the church is the building. Therefore, the pastor must take seriously his responsibility to produce a building that looks like a church as soon as possible in the life of the church."

The solution to this dilemma includes the operation of our own sawmill, kiln, and planner to turn inexpensive native timber into lumber for construction.

In order for our plan to work, we must enlist manpower and materials from established Southern Baptist areas. We need work crews of any size (one or two and up). They can work a few days, or a few weeks, at such tasks as felling timber, hauling logs, sawing lumber, stacking lumber, operating a dry kiln, operating a planner, maintaining equipment. Some teams can be

involved in the actual construction of a church building.

We also seek help in obtaining non-lumber building materials (doors, light fixtures, electrical wiring, plumbing supplies, etc.) as a donation or at least at wholesale. We also need donations of miscellaneous equipment such as scaffolding, ladders, nail-guns, etc.

We hope some associations will follow the lead of three associations who are involved in our Adopt-A-Project program. Funds are being raised and labor provided for a specific project over a two to three year period to help provide a debt-free facility on a pioneer mission field.

Our promise is to expend our best effort to be good stewards of all materials and manpower contributed. We promise to exhaust our energies to assist Southern Baptists as they strive toward the goals of Bold Mission Thrust in the Heartland of Northern Minnesota and Wisconsin.

If you would like further information you may contact Ed Greathouse, c/o Arkansas Baptist Men, Box 552, Little Rock, AR 72203 or contact Ed Hart directly at 2885 15th Street, N.W., Bemidji, MN 56601, telephone 218-759-1940.—Glendon Grober, director

### Family Ministry It's Senior Chautauqua Time

Now is the time for Senior Adults to begin planning for a week in the beautiful mountains of North Carolina this fall. "Life Transitions—Together or Alone" will be the theme of the Chautauquas at Ridgecrest and Glorieta. Reservations have already been made for 46 senior adults for the Ridgecrest Chautauqua the week of Oct. 9-13.

The group will leave from the Baptist Building in Little Rock on Oct. 7, and return Oct. 14.

The group will stop overnight in Nashville and Gatlinburg, Tenn. A Sunday evening vesper service and fellowship is planned in Gatlinburg with Monday morning free for shopping and sightseeing.

A \$50 reservation fee is required to hold your place on the bus and to reserve your room at Ridgecrest and in motels enroute. For reservations or information call or write Robert Holley, Church Training Department, P.O. Box 552, Little Rock, AR 72203; telephone 376-4791.—Robert Holley, director

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## Church Training Youth Labs At Siloam

Ever wish for a way to give those one or two key senior high youth a special discipleship growth experience? You will have just such an opportunity during four weeks of Arkansas Baptist Assembly at Siloam Springs this summer.

The State Church Training Department will again offer the Youth Discipleship Lab during week one (June 19-21), week three (July 3-7), week four (July 10-14), and week six (July 24-28) at Siloam.



Falkner

The lab is open to selected senior high youth (maximum of two per church) who would like to experience "hands on" discipleship training with a strong emphasis on implementing those experiences in their own churches. Youth ministers, pastors and youth leaders should begin now to prayerfully select youth who would benefit from such a study experience and who would help multiply it at home.

Contact the Church Training Department, P.O. Box 552, Little Rock, AR 72203; telephone 376-4791, for more information.—Bill Falkner, associate

## Stewardship/Annuity Planning Develops Stewards

Christian stewardship includes money management. Good financial planning is essential to growing Christian stewards. Some believers are limited in their Christian ministries through their church because they do not practice financial planning.

Money management is based on available resources. Families should know their net income. Spending gross income before taxes and no consideration of flexible expenditures causes problems.

Financial records are important. Keep a record of all expenditures to become familiar with spending habits. Keeping a record of pocket expenses may reveal a substantial leak of financial resources.

After establishing the amount of money available and keeping a record of expenses,

a spending, giving and savings plan can be established. It's called the family budget. The budget remains flexible enough to meet needs but firm enough to help establish fiscal discipline, responsibility and accountability.

Budgets permit families to set goals. Short term goals provide immediate satisfaction while mid and long term goals enhance dreams and Christian ministries.

Helps are available. Most family magazines print articles on money management. Bookstores stock their shelves with "how to" books. Churches strengthen families when they offer money management courses. Your Stewardship/Annuity Department can help with materials and conferences.—James A. Walker, director

## Church Training Now, That's Different!

On Aug. 4-5, pastors and Church Training directors are invited to attend a different kind of conference. It's a Pastor-Director Conference.

What's so different about that? The conference will be held at a shopping mall. That's right! Pastors and Church Training directors will gather on Friday night and Saturday morning at the University Mall in Little Rock in the beautiful, spacious conference area.

Think of all the benefits—ample parking, centrally located, wide choice of restaurants, motels nearby and shopping opportunities available for spouses. The conference will meet on Friday 7-9 p.m. and Saturday 8:30 a.m. until noon. A continental breakfast will be served at 8 a.m. on Saturday.

Pastors and directors will receive an update on all aspects of the Church Training Program—enlisting and training leaders, selecting and using curriculum materials, planning for New Member Training and using LIFE (Lay Institute for Equipping) to enrich your training program. All of this just in time to launch the new year Oct. 1.

The registration fee, including the Saturday morning breakfast, is \$5 per person. It's not too early to make your reservation today!—Robert Holley, director



Holley

## Church Training Baptist Youth Day Sept. 9



Gabriel

Saturday, Sept. 9, marks the ninth Arkansas Baptist Youth Day at Magic Springs in Hot Springs. Baptist Youth Day has become a traditional "first of Fall" outing for thousands of youth across the state.

The day will focus on youth discipleship training through DiscipleLife. There will be training opportunities for leaders as well as performing groups, rides and much more for youth. The "Meet a Missionary Missions Fair" will be back plus a DiscipleLife Rally at 4 p.m..

The rally will feature the music of Gabriel, a well-known Christian music group from Arlington, Texas. In addition, youth will be challenged to a deeper, more visible commitment to Christ.

All this will be available for the advance ticket price of \$6.25 (plus 5 percent sales tax) per person when tickets are purchased before Sept. 1. After that date and at the gate tickets will be \$6.75 per person (plus 5 percent sales tax).

Make your plans now to join us for a fun day together. For more information, contact the Church Training Department, P.O. Box 552, Little Rock, AR 72203; telephone 376-4791.—Bill Falkner, associate

# Looking Ahead

## June

- 1-2 Summer Missionary Supervisors' Orientation, *Mills Valley (Mn)*
- 3 Disaster Relief Training, *(Bhd)*
- 9-10 GA Mother-Daughter Camp, *Camp Paron (WMU)*
- 19-23 Arkansas Baptist Assemblies, *Siloam Springs (SS)*
- 19-23 RA Camp, *Camp Paron (Bhd)*
- 19-23 Super Summer Arkansas, *Ouachita Baptist University, Arkadelphia (Ev)*
- 23-24 Man and Boy Camp, *Camp Paron (Bhd)*
- 26-28 GA Mini-Camp, *Camp Paron (WMU)*
- 26-29 Young Musicians Camp, *Ouachita Baptist University, Arkadelphia (M)*
- 26-30 Arkansas Baptist Assemblies, *Siloam Springs (SS)*
- 28-30 GA Mini-Camps, *Camp Paron (WMU)*

## July

- 3-6 Arkansas Baptist Assemblies, *Siloam Springs (SS)*
- 10-11 Enrichment Leadership Conference, *Little Rock Parkway Place Church (CT)*
- 10-14 Arkansas Baptist Assemblies, *Siloam Springs (SS)*
- 10-14 Church Building Tour, *(CT)*
- 13-14 Revival Preparation Seminar, *Camp Paron (Ev)*
- 20-22 High School Baptist Young Men's Primitive Camp, *Cotter (Bhd)*
- 21-22 State BSU Advisory Committee meeting/BSU directors' conference, *Days Inn, Little Rock (Stu)*
- 24-28 Music Arkansas for Youth, *Ouachita Baptist University (M)*
- 24-28 SummerSing, *Ouachita Baptist University (M)*

29 Associational Brotherhood directors meeting, *Hot Springs Piney Church (Bhd)*

## August

- 1 Director of Missions Meeting, *Baptist Building (Ad)*
- 3-4 Weekday Early Education Workshop, *Little Rock Geyer Springs First Church, (SS, M)*
- 4-5 Pastor-Director Retreat, *University Mall Community Room, Little Rock (CT)*
- 7-11 MasterLife Workshop, *Southern Baptist College, Walnut Ridge (CT)*
- 17 Associational Clerks Workshop, *Baptist Building (Ad)*
- 18-19 Associational Leadership Training Conference, *North Little Rock Park Hill Church (CT)*
- 18-19 Associational WMU Officers' Retreat, *Camp Paron (WMU)*
- 18-19 Volunteer/Part-Time Music Leader Retreat, *Southern Baptist College, Walnut Ridge (M)*
- 21 Children's Choir Leader Workshops, *Arkadelphia First Church (M)*
- 22 Children's Choir Leader Workshops, *Monticello First Church (M)*
- 22 State Growth Spiral Workshop, *Little Rock Markham Street Church (SS)*
- 28 Children's Choir Leader Workshops, *Wynne Church (M)*
- 28 IMPACT '89 Meeting, *Fort Smith Grand Avenue Church (WMU)*
- 29 Children's Choir Leader Workshops, *Springdale First Church (M)*
- 29 IMPACT '89 Meeting, *Fayetteville Immanuel Church (WMU)*
- 31 IMPACT '89 Meeting, *Harrison First Church (WMU)*

### Abbreviations:

*Ad - Administration; Bhd - Brotherhood; CLC - Christian Life Council; CT - Church Training; Ev - Evangelism; M - Music; Mn - Missions; SS - Sunday School; SA - Stewardship/Annuity; Stu - Student; WMU - Woman's Missionary Union*

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# Even In Crisis

by Mark Wingfield

SBC Home Mission Board

ATLANTA (BP)—Despite drought, farm crisis and grain embargoes in the past decade, rural Southern Baptist churches have consistently increased missions giving, four researchers reported.

New research from the Southern Baptist Home Mission Board indicates that rural Southern Baptist churches gave a larger percentage of their income to missions during recent tough economic times than metropolitan churches did in comparatively good times.

The study was done by Gary Farley and Ray Dalton of the Home Mission Board in Atlanta along with Gregory Hoover and Michael Carter of Carson Newman College in Jefferson City, Tenn.

"Our hypothesis was that when things got tough, rural churches would cut back on missions giving," Farley said. "But that was proved wrong."

"This study indicates that when rural people get in a bind, they're more mindful of the needs of others. Instead of becoming selfish, they gave more than ever before."

The four researchers studied more than 10,000 Southern Baptist churches in Missouri, Mississippi, North Carolina and Georgia. They focused on 1,400 churches in counties with agriculture-based economies.

Financial data was taken from the denomination's annual statistical survey for the years 1975, 1980, 1985 and 1987. Farley explained that 1975 was the "boom of rural agriculture," while the latter years were marked by drought, lower commodity prices and farm foreclosures.

Missions expenditures included all giving to ministries outside the local church, such as to the Southern Baptist Cooperative Program unified budget, Annie Armstrong Easter Offering for Home Missions and Lotie Moon Christmas Offering for Foreign Missions.

The average total membership of rural churches grew slowly from 1975 to 1985 and plateaued the following two years, the study said. In contrast, metropolitan churches grew steadily in membership from 1975 through 1987.

During that 12-year span, both agriculture-dependent churches and non-agriculture-dependent churches increased the proportion of their church budgets given to missions, Farley said.

However, churches dependent upon agriculture consistently gave a slightly higher share of their budgets to missions despite declining local economies, he added. Missions giving in rural churches increased from nearly 15 percent to nearly 17 percent.

During the same time, missions giving in metropolitan churches increased from 14

percent to slightly more than 16 percent.

The study did not seek reasons for the increase in rural mission giving, Farley said. However, he offered some personal interpretations.

"It appears that when you're suffering, you're more sensitive to the hurting of others," he said. "I feel a little guilty on Sunday when I walk into a nice suburban church that has just redecorated and bought a new organ while cutting back on missions giving."

"Also, the mission of the church is more likely to be central in the lives of rural and small-town people than it is for metropolitan folks," Farley said.

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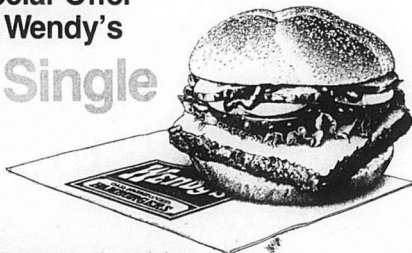
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# Bogus O'Hair Petition

## Interfaith Leader Gives Tips on Spotting Document

by Mark Wingfield  
SBC Home Mission Board

ATLANTA (BP)—A petition that has caused government officials to see red for years could be eliminated if concerned Christians would learn to see "little black spots," a Southern Baptist interfaith witness leader said.

Bill Gordon, assistant director of the Southern Baptist Home Mission Board's interfaith witness department, warned that "Petition 2493" about Madalyn Murray O'Hair's alleged attempt to end Christian broadcasting is making a comeback.

Well-meaning Christians across the United States periodically have deluged the Federal Communications Commission in Washington with signed copies of the phony petition for at least 11 years, he explained.

Although government and church leaders repeatedly have said the petition is false, photocopies of the original continue to appear on church bulletin boards and in church newsletters, Gordon said.

"There is absolutely no truth to this rumor about Madalyn Murray O'Hair attempting to end Christian broadcasting," he said. "The petition is bogus."

For skeptics, Gordon offered two ways to confirm that petitions currently circulating are the same as previous

petitions.

First, look for little black spots all over the paper which result from photocopying poor-quality original documents, he said. "Those spots are a sure sign that the petition you have is a copy of a copy of a copy."

Occasionally someone will retype the petition, eliminating the black spots, he said. "Fortunately, those who retype the petition often don't go to the trouble of updating it. They copy verbatim the exact words which were first written on the petition."

There are two typographical errors and one wrong date that usually get retyped unchanged, he said. O'Hair's name is misspelled "O'Haire" and atheist is misspelled "athiest."

Beyond that, the petition states that O'Hair "successfully eliminated the use of Bible reading and prayer from all public schools 15 years ago."

That court case was settled June 17, 1963—which is now 26 years ago. The 11-year difference is exactly the amount of time the current inaccurate petition has been circulating, Gordon said.

Christians who receive copies of this petition should destroy them and should inform anyone else with copies of the scam, he said.

## SBA Seminary Elects Ashcraft

RICHMOND, Va. (BP)—Morris Ashcraft, former faculty dean at Southeastern Baptist Theological Seminary, has been elected acting president of the seminary to be started by the Southern Baptist Alliance.

Ashcraft is on sabbatical leave from Southeastern, and the effective date of his work with the new seminary is May 15.

He is a native of Arkansas and a graduate of Ouachita Baptist University in Arkadelphia, Ark., and Southern Baptist Theological Seminary in Louisville, Ky. He also has done postgraduate study at Union Theological Seminary in New York City, the University of Zurich, Switzerland, and the University of Chicago Divinity School.

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## Convention Uniform

### *The Christian Home*

by Michael D. Johnson, First Church, Pine Bluff

Basic passage: Ephesians 5:21-6:1,4

Focal passage: Ephesians 5:21,22,24; 6:1,4

**Central truth: Christ provides the basic guidelines in family relationships.**

Our study today is one that has been taken out of context many times to make erroneous points regarding man's dominion over women or vice versa.

When this passage is viewed in light of Galatians 3:28 ("there is neither... male or female") an argument for male chauvinism is considerably weakened. In order to fully understand the point Paul is making last week's lesson must be reviewed as we looked at the various principles one is to live by.

The linking pin between these two lessons is found in 5:21: "Submit to one another out of reverence for Christ" (NIV). Whenever we put the concerns of another over our own, then the question of dominion disappears. Even if we fail to consider the needs of another, we should submit to another simply out of our responsibility to Christ. Another Pauline passage that adds light to the kind of relationship Paul is describing is found in 1 Corinthians.

What is found in 5:21-33 is the issue of authority. This is not, however, an arrogant authority, but is one which should follow the kind of authority that Christ has over the church (v. 23). Several people may ride in a car, for example, but there can only be one driver.

The relationship Paul is describing for husband and wife is a beautiful one. Husband and wife are to become one. Yes, they maintain a uniqueness in their personalities and individualities, but they become one in love, faithfulness, and purpose (v. 28).

This same principle exists between parents and children. Paul is describing how Christian parents relate to their children. If children are to obey their parents, parents in turn must be careful about their instructions. Just as God has bestowed on us, his children, unconditional love, then parents show that same kind of love on their children.

In a day and age when the family unit is being torn apart, Paul's words have special significance. We must capture the servanthood concept of ministry not only in our discipleship, but in our relationships.

## Life and Work

### *A Cry for Mercy*

by L.B. Jordan, DOM Red River Association, Arkadelphia

Basic passage: Judges 3:5-12

Focal passage: Judges 3:7-12

**Central truth: Sin brings judgment, but prayer brings deliverance.**

When Israel's conquest of the Promised Land came to its climax, a glaring failure was already evident. They did not destroy or drive out all the former inhabitants as God had ordered them to. This omission brought tragic results (Jg. 2:1-3,8-16).

Throughout the period of judges, there was no central government, the people forsook God and committed idolatry. Inter-marrying with the other people of the land was common and God's judgment fell upon the people. This time, roughly 300 years, has been called the dark ages of Israel's history (Jg. 3:5-6).

A cyclical pattern is seen operating throughout this era. There was (1) idolatry and immorality, (2) judgment, (3) crying and prayer, and (4) deliverance with a period of peace. This cycle is repeated over and over again. Our lesson for today is a perfect example.

Verse 7—"The Israelites did evil. . . ." verse 8—"The anger of the Lord burned against Israel so that he sold them into the hands of Chushanrishathaim. . . ." verse 9—"He raised up for them a deliverer, Othniel. . . ." How said that this same cycle has so often been repeated since the days of Othniel. Does it not still happen in our day, in our lives?

Within this setting, some poignant words stand out in verse 9: "But when they cried out to the Lord. . . ." These words speak to us of confession, of contrition, of helplessness, but also of hope. None of us shall fail to have need for crying out to God! We are all sinners. We have often failed God and sometimes forsake him. We, too, have committed out idolatries and immoralities.

Thank God for (1) being open to our cries for help, (2) forgiveness, and (3) restoration. How black and forbidding the future would be were it not for a God who loves us in spite of our sins and whose judgment upon us is redemptive. He is available even to sinners such as us.

Could it be that even today you are under the cloud of God's judgments, suffering for known sin of which you have not repented? A cry for mercy will be heard!

## Bible Book

### *God's Perfect Vision*

by Dianne Swaim, Immanuel Church, Little Rock

Basic passage: Acts 23:6-12,16-17,23-24

Focal passage: Acts 23:6-7,11,16-17

**Central truth: If we but seek, we can identify evidences that God is working to carry out his will in our lives.**

"Hindsight is 20/20!" is a colloquialism I grew up on. Of course, I had to grow up and experience some hindsight before I really understood the truth of that saying. Obviously, the indication is that foresight is less than perfect, sometimes almost blind. Personally, that makes me really thankful for a God who has a perfect vision, hindsight and foresight! How wonderful it is when he gives us a glimmer of things to come in order to instill hope within us. Today's scripture gives us encouragement through a study of the obvious signals that he was working ahead in Paul's life.

Who but a Pharisee could have stirred up the dissension between the Sadducees and other Pharisees? It must have been God's doing to bring Paul before the council rather than the Roman governor in Caesarea. God was aware that Paul's mention of his Pharisee heritage would stir up the council so that their minds would focus upon themselves rather than on Paul. In fact, the dissension became so volatile that the chief captain literally delivered Paul from it by force. Through God's intervention Paul was delivered rather than convicted.

But God did not stop there in his encouragement for Paul. In one of only four times that Christ appeared to Paul, he assured him that he would make it to Rome. He told him to "be of good cheer," for just as he had testified in Jerusalem, so he would in Rome. When things were looking awfully bleak for Paul, God indirectly let him know that he still had plans for his life in the future. Sometimes we give up on the future because we cannot see it!

Then how miraculous it was that Paul's nephew "overheard" a plot of the determined Jews to kill Paul. Surely as Christians we cannot write down as coincidence the working of God in our lives. And yet what a tendency we have to do just that! His nephew did not just happen to be in earshot of the plotting Pharisees—God used this boy for another of his miraculous escape valves for Paul.

## NORTHERN IRELAND

## 'The Troubles'

by Martha Skelton  
SBC Foreign Mission Board

BELFAST, Northern Ireland (BP)—A Baptist woman in Belfast, Northern Ireland, got a call from a Catholic friend one day last year. The friend's husband had just been gunned down before her eyes by Protestant terrorists.

"Please come to me," she begged the Baptist woman. "I need to know there are good Protestants."

As the sectarian violence—locals call it "the troubles" in Northern Ireland—marks a grim 20th anniversary this year, outside observers continue to ask questions. Who are the "real" Catholics and Protestants? Why do they seem bent on destroying themselves in the name of their faiths? How can the deaths of more than 2,600 people and the injuring of at least 20,000 more contribute to any cause?

Northern Ireland, a part of the United Kingdom, was created in 1920 out of the six counties that chose to stay British when another 26 counties formed the Republic of Ireland to the south. It has a population of nearly 2 million people, two-thirds of whom are Protestant and one-third Catholic.

Hostility has existed for centuries between Irish Catholic families and the descendants of Scottish Protestants who settled in Ireland, mostly in the northern Ulster counties. The current wave of violence, which erupted in 1969, was fomented by this tradition and heightened by housing problems, unemployment and calls for political action to enforce the positions on both sides. Northern Ireland's capital, Belfast, with a population of 304,000, is the central focus of "the troubles."

"You inherit an ideology," explains a Belfast student. "You don't think it out. If you're born in a loyalist area, you're British. If you're born in a republican area, you're Irish, and you want to see the British out."

The student's father was gunned down by the Irish Republican Army. As a teenager, the son joined a Protestant terrorist group, the Ulster Volunteer Force. His main motivation: revenge.

"The organization became my god. I swore by that organization. I would have died for that organization," he recalls. When told to kill a UVF man suspected of being an informer, he obeyed and was caught—a convicted killer at age 17.

Another young man grew up in a Catholic neighborhood of Belfast.

Unemployment for young Catholic males in Northern Ireland runs between 70 and 80 percent. He joined an IRA youth group because "it was just another something else to do." He carried out minor duties—informing, marching in partisan parades, bringing in people for interrogations or beatings.

He grew up suspicious of non-Catholics. People from Catholic areas "always had that wee bitterness," he says. "If they were Protestants, then you were the opposite. These traditions were drilled into you from no age."

Both of these young men, now committed followers of Christ, once claimed a religion and a heritage. But neither grew up with a personal understanding of God. "The devout Catholic is not murdering the devout Protestant," says a Baptist man born in Belfast. "They may have theological differences and see their country through different eyes, but they do not actively hate or attack the other."

A complex set of cultural and historical factors have condensed into the "Protestant" and "Catholic" extremes that terrorize the majority of Northern Ireland's citizens, observers report. Terrorists at each end of the spectrum share more in common with each other than with other members of their own religious groups—secrecy, gangsterism, robbing and stealing for money, ties to drug and weapons trafficking, manipulation of the young and the idealistic.

"People who are doing the fighting have no interest in God," contends one Belfast pastor. "Transfer a thousand (criminals) from New York over here. They won't be muggers and rapists any longer. They will be involved in terrorism."

Class structure and economics also contribute to the violence. Belfast's middle class suburbs have both Catholic and Protestant families living peaceably as neighbors and working in businesses together. But the poor neighborhoods with their high unemployment and crime rates are bastions of the alienated, the active partisans.

Separate education, social contacts and neighborhoods make meetings between people of different faiths and traditions difficult, observers say. "The troubles" have further decreased contacts, solidified Protestant and Catholic neighborhoods and increased suspicions.

Northern Ireland's religious community reflects a variety of responses to the situation. Most churches maintain traditional



Gall McConnell, now 8, was 3 years old when she saw her father shot to death. Bill McConnell and his wife, Beryl, both active Baptists, knew his work at a prison in Belfast, Northern Ireland, made him a "legitimate target" for terrorists.

ministries to their own flocks. Certain Catholic and Protestant groups, such as the Free Presbyterian Church established in the 1950s by Ian Paisley, tie their theology to a particular political position.

Cliftonpark Avenue Baptist Church in West Belfast, for example, found itself surrounded by the horrors of street fighting, bombings and partisan neighborhoods in the late 1960s. Some members moved away, but others held on. Now led by a young pastor, Gary Mason, the church is trying to reach out.

Church members invite non-Christians to "guest services." Former paramilitary fighters or others with compelling Christian testimonies speak. Joined recently by a team of American volunteers from First Baptist Church of Atlanta, members made 2,000 community contacts in one week.

Cliftonpark may be in "a bit of a wasteland" between partisan boundaries, Mason admits. But quitting the area never has been discussed by the congregation.

After 20 years, a quick solution to "the troubles" will not come. Neither politics nor religion is going to break down the barriers, says a former IRA member: "The only way they're going to be broken down is through the person of Jesus Christ. He is the mediator between man and God and he is even the mediator between Protestant and Catholic."



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## WORLD

# Soviets Give OK

by Art Toalston  
SBC Foreign Mission Board

MOSCOW (BP)—Soviet authorities have given Baptists written permission to open a seminary.

"We now (face) a period of bargaining with the government," said Alexei Bichkov, general secretary of the All-Union Council of Evangelical Christians-Baptists, in a telephone interview from Moscow about the new seminary.

Baptists in the Soviet republics of Latvia and Estonia have received permission from authorities to reopen seminaries that were ordered closed in 1957, Bichkov said. Baptists also operated Bible schools in Leningrad for five years and in Moscow for two years until they were closed by the government in 1929.

The first matter to be resolved is the location of the new seminary, Bichkov said. Several possible sites have been discussed with state officials, but "some places are over two hours by car (from Moscow). We (will) seek a more reasonable distance."

Bichkov said the Baptist council envisions opening a full-time, four year course of study for 20 theological students in "I hope not more than three years," if negotiations with the government proceed smoothly. A couple of years later, he said, the enrollment will be expanded to 40.

A theological seminary is important to Baptist ministers, Bichkov said, because it will better equip them for addressing the ways of thinking of today's Soviet citizens. "(Many adults) graduated from the technical colleges (and) universities," the Baptist leader said. "The level of education of the last two generations is very high."

The written permission from the Soviet Office of Religious Affairs was dated Feb. 20, Bichkov said. The Baptist council has been lobbying for such permission more than 10 years.

Bichkov said the new seminary will not eliminate the need for a Bible correspondence course begun by the Baptist council in the late 1960s. More than 600 church leaders have completed the three-year theology program or two-year music curriculum. The council now is working to add a fourth year of ministerial training. Enrollment stands at about 100 per year.

Five acres just outside a freeway circling Moscow is the Baptist council's preferred site for the new seminary, Bichkov said. It is less than 20 miles from the center of the city.

Negotiations over the site will not place the Baptist council and Soviet government at an impasse, Bichkov predicted. "We (will) try from our side to find as much as

possible a reasonable proposal," he said.

A proposal for a theological training center in Kiev is being prepared, he added. The second school would serve Baptists primarily in the Ukraine, where more than half of the Baptist council's 5,000 churches are located.

Keith Parker, director of Southern Baptist work in Europe, said the government's written permission constitutes "a notable historical decision" that will allow Baptists not just enhanced ministerial training, but also new opportunities in missions education. The Soviet Union encompasses one-sixth of the world's land mass and more than 100 language groups.

## Lebanon Suffers New Losses

BEIRUT, Lebanon (BP)—A young Lebanese Baptist woman was killed and a young man seriously injured in recent shelling that also damaged Baptist property on both sides the divided Beirut.

Many, including some Baptists, are trying to leave Lebanon in the wake of the most intense shelling in years, reported Frances Fuller, Southern Baptist missionary now living in Cyprus. "There seems to have been a kind of despair that has set in," she said.

Fuller said the young woman, a 17-year-old new believer and Sunday School teacher at Mousetbeh Baptist Church, was killed in a nearby building. A young man with her, also a church member, suffered two broken legs and numerous cuts, Fuller said.

Elias Bitar, principal of the Beirut Baptist School, wept as he tried to tell former principal and Southern Baptist missionary Jim Ragland about damage at the West Beirut school. A shell made a direct hit on the main building, destroying four water tanks, going through the roof and damaging a bathroom underneath, Fuller said.

Another shell landed on the school's tennis court, breaking all remaining glass in the school's newest building and a nearby mission house.

The school's buses were riddled by shrapnel, and three cars, belonging to the Baptist mission and two teachers, were badly damaged.

Damage was lighter at the Baptist seminary and Baptist International Arab Ministries building in predominantly Christian East Beirut, Fuller said. Six or seven shells fell on the property, mostly breaking windows and damaging shutters.

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