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Arkansas Baptist Newsmagazine, 1980-1984

Arkansas Baptist Newsmagazine

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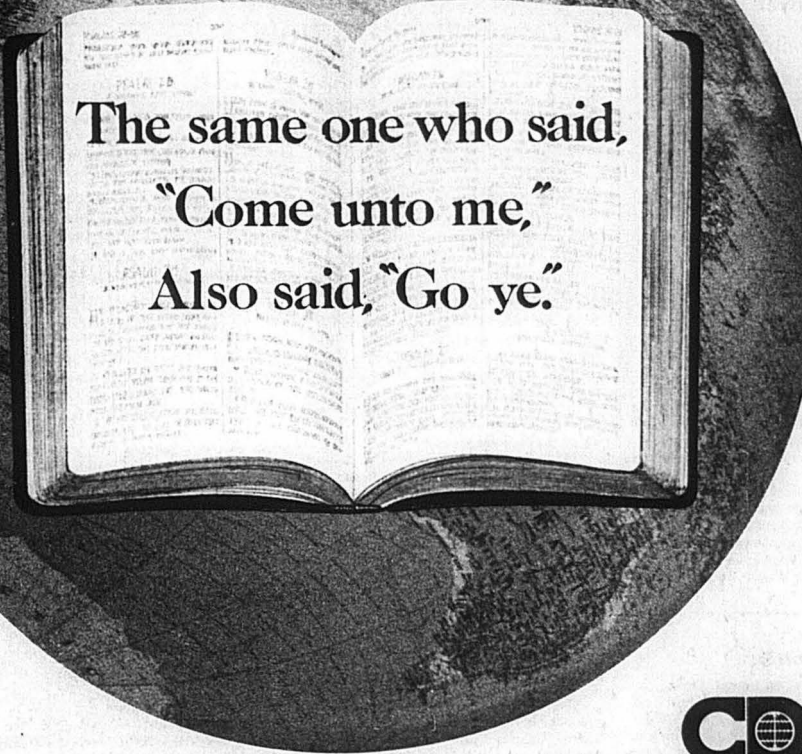
September 24, 1981

Arkansas Baptist State Convention

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The same one who said,
"Come unto me,"
Also said, "Go ye."

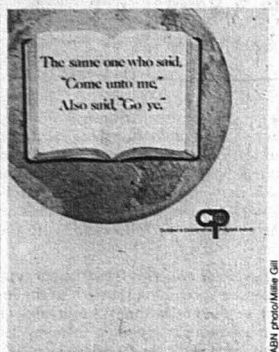


October is Cooperative Program month

September 24, 1981

Arkansas Baptist
NEWSMAGAZINE

On the cover



ABN Photo/Mike Gill

Over 6,000 Southern Baptist missionaries are serving at home and around the world; much of their support is made possible through the Cooperative Program. Thirteen million church members in over 35,000 churches join hands and hearts to become partners in mission support through the Cooperative Program. Challenge your church to grow in worldwide mission support by boldly increasing the Cooperative Program percentage in your church budget for next year.

Convention site

Readers who had trouble finding the location of Fayetteville First Church on the map in the Sept. 17 issue, should note that the location of the church is just north of hotel number six. First Church, site of the 1981 annual meeting of the Arkansas Baptist State Convention in November, was indicated by a [2] but reproduction processes resulted in a blur of lines.

In this issue

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World Hunger Day will be marked in Southern Baptist churches on Oct. 11. Ken Sehested of "Seeds" magazine points out what the Bible says about hunger.

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Baptist leaders at a conference in Washington, D.C., warned of encroaching dangers to America's traditional religious pluralism.

Baptists seek ways to help in case of floods or strife

by Bill Webb

LAKE YOJOA, Honduras (BP) — Baptists in Honduras made plans to minister in any disaster — even civil conflict — at their first national disaster response conference in late July.

Deeply aware of the civil unrest and violence experienced in recent times by their neighbors — El Salvador, Nicaragua and Guatemala — pastors, deacons and laymen voiced concern over what their response should be if turbulence erupts in Honduras.

They considered what they would do in the event of a hurricane like "Fifi" that killed thousands in 1974 or in the event of heavy flooding like that recently on the north coast. But they concentrated their planning on their response in the case of civil conflict.

They posed questions to each other and to Southern Baptist missionaries participating in the four-day meeting.

"What we need to know is, what do we do if our pastor is held hostage for ransom by guerrilla forces," said Maria de Saucedo, regional WMU president. "Should we pay, or fight?"

"Neither" was the response suggested by David Harms, medical evangelist for nine years in Honduras. "When we all turned our lives over to Jesus Christ to serve him, we knew that the Bible spoke of these risks. Christians then were willing to die for

Christ; we today as pastors and missionaries must be willing to do the same.

"If you were to pay the ransom you would put every pastor in the country under the danger of being taken hostage," he said. "The guerrillas would have found a gray train."

The conferees decided they could respond positively in several ways in the face of civil conflict:

- Pastors would continue to preach the gospel, though they would hold all services during daylight hours.

- They would pray for confidence and then demonstrate it by their lives in troubled times.

- If needed, they would set up first aid stations and clinics in their church buildings, evangelize the wounded, care for orphans and feed the hungry.

They were advised not to align themselves or their churches with any group, either political or ecumenical.

One conferee suggested, Honduran Baptists "show whose side you are on. We belong to Christ. Let us demonstrate his love and works."

Honduras has lived in peace since its war with El Salvador in 1969, but as the nation faces national elections in November, the Baptists admonished each other to "please pray for peace."

Former Moonie continues 'con game' with churches

ATLANTA (BP) — Despite wide news coverage of his activities, a young man who claims he has "just escaped from the Moonies" and needs help is continuing an apparent "con game" at churches.

George Trisko, described as about 25, thin, and blonde, has shown up recently at Meadows Baptist Church, College Park, Ga., and First Baptist Church, Orlando, Fla., making "commitments to Christ" in both cases.

He attended a Wednesday night prayer service at the suburban Atlanta church and "received Christ" after the pastor, Tracy Brinson, and a deacon prayed with them.

The deacons paid for a night's motel lodging, bought his dinner, and found him a job as a groundskeeper at a high-security condominium.

When one of the church members mentioned reading a Baptist Press story in the Christian Index, the Georgia Baptist state newspaper, warning churches about ex-Moonies who play a new "con game" wanting financial help, the pastor confronted George. He confessed he had lied about his needs, and admitted "the article is about me."

The story told about George's visit to

First Baptist Church, Auburn, Ala., where he claimed he had just escaped from the Moonies. Later he admitted he lied and did not need help.

In Orlando a few weeks later, he appeared at St. Luke's Episcopal Church, and was referred to the Christian Service Center which seeks to help indigent transients. The next morning, he went to First Baptist Church where he again made a profession of faith in Christ in the office of a church counseling minister.

Meanwhile, Mrs. Priscilla Williams, counselor at the Christian Service Center, had just returned from a vacation in Portland, Maine, where she read a United Press International story based on the Baptist Press report of George's activities in Auburn. The UPI story was widely carried across the nation.

When Mrs. Williams confronted George, he confessed he had lied, refused any further help, and disappeared. He showed up next in Atlanta again with the same story.

In Atlanta, George is reported to have contacted Pleasant Hill Baptist Church, College Park; First Christian Church of Forest Park; and Trinity Congregational Holiness Church, Decatur, Ga.



This is the season for the annual associational meetings to take place. All together 42 associations in Arkansas will gather in annual meetings between Oct. 12 and 23. What happens in these meetings is critically important because a strong Baptist witness around the world depends upon strong local associations.

The basic organizational structure and program format of the district association today are not far different from the first association in America. Some of the meeting places where our associations will convene this year sound like those from earlier years. Several of our associations reflect the natural surroundings of the geographic area in which their association is located.

The roots of the modern Baptist association began with the Civil War in England in the 1640s when the soldiers, finding themselves away from home, desired fellowship. By the middle of the 17th century the association was a definite part of English Baptist life. The association was then transplanted to America. The first known association was founded for fellowship in Philadelphia in 1707.

It would be difficult to over-emphasize the vital role played by Baptist associations. They are the most important unit beyond local churches. Without the association, it would be most difficult for a community of churches to function properly in Baptist life. Associations provide opportunity for fellowship and mutual support, a forum for doctrinal discussion, and assistance for its churches.

An association should never be confused with the church. The purpose of an association is to assist the churches in carrying out their God-given function. This means that an association cannot use the local church as a model for administration. Each is different and must be conducted and administrated in a different way. An association receives its strength from churches, and a church can never thrive as it should without being an active participant in an association.

The term "Baptist association" is sometimes ambiguo-

us. It may refer to a geographic area, an annual meeting, a community of churches, a denominational organization, or an assembly of messengers. In 1971, Lloyd Carter, then director of Associational Services for the Home Mission Board, defined an association as "a fellowship of churches on mission in their setting." This places the emphasis on the local church where each freely fellowships with the other.

The genius of the association stems from the concept of "koinonia," or fellowship, providing strength to the local congregation, both within and without. As citizens of the heavenly kingdom are brought together, their way of life becomes that of showing forth the Good News of salvation to all.

Although state and Southern Baptist denominational agencies and programs should be of great concern at the associational level, they should never displace local concerns of the association or its churches. They should, rather, be a partnership between the association, the state convention and the SBC. The association functions in two ways in this unique relationship: (1) it serves to provide information to the state and to the Southern Baptist Convention; (2) it communicates to its churches the resources that are available in the association.

Historically, the association has played a vital role as a forum of doctrinal discussion. Today, the doctrinal sermon at each annual association is the recognition of this important historical function. Such discussions are biblical. The consideration of the spread of the gospel to the gentiles (Acts 11:1-18 and Acts 15:1-31) resulted in a gathering similar to an associational meeting.

The annual meetings of local associations in Arkansas will take place in a few days. Attending one's own association will provide an opportunity for fellowship, knowledge of Baptist work locally and around the world, as well as encourage more useful involvement in the Lord's work.

Arkansas Baptist

NEWSMAGAZINE

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

VOLUME 80

NUMBER 37

J. EVERETT SNEED, Ph.D. Editor
BETTY KENNEDY Managing Editor
ERWIN L. McDONALD, Litt. D. Editor Emeritus

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.

Copies by mail 25 cents each.

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

Advertising rates on request.

Opinions expressed in signed articles are those of the writer.

Member of Southern Baptist Press Association.

The Arkansas Baptist Newsmagazine (USPS 031-280) is published weekly, except the third week in April, at July 4 and Dec. 25, by the Arkansas Baptist Newsmagazine Inc., 525 West Capitol Ave., Little Rock, AR 72201. Subscription rates are \$4.92 per year (individual), \$3.94 per year (Every Resident Family Plan), \$4.44 per year (Club Plan) and \$12 per year (to foreign address). Second class postage paid at Little Rock, AR. POSTMASTER: Send address changes to Arkansas Baptist Newsmagazine, P.O. Box 582, Little Rock, AR 72203



One layman's opinion

Daniel R. Grant

Helpful advice on falling from a ladder

The Centennial Advancement Program of Ouachita Baptist University received a temporary setback recently when its leader fell from a ladder and broke his elbow. Ouachita Vice President for Development Roger Harrod was saving money in a house-painting project and stiff-armed the ground after falling seven feet from a ladder in a freak accident. It was sometime after the all-night trauma that Roger spent in the emergency room of the hospital that I heard about it and gave him the comfort that a wise and sympathetic counselor can give. I think my first question was, "Roger, don't you know how to fall from a ladder like a cat?" His reply indicated he didn't see much help or comfort in my question,

saying, "Dr. Grant, I really didn't have a lot of time to plan my fall."

Just a couple of days later I received a call from Al Sparkman, pastor of the First Church of Crossett, and member of Ouachita's Board of Trustees. He said he had fallen nearly 24 feet from a ladder while trying to repair part of the roof structure of his church building. It seems that a wasp had other ideas, stung him on the forehead, and Al made a hasty retreat downward without the benefit of the ladder. I was amazed to hear Al say that his fall was long and slow, and that he even engaged in serious planning during his descent: (1) on how to land on his feet to avoid breaking his back; (2) on who should conduct prayer meeting that

evening in his absence; and (3) on who should attend a finance committee meeting in his place.

I tried to share this information with Roger Harrod on the proper way to fall from a ladder, but he still seemed unappreciative and unimpressed, saying, "If I had fallen from 24 feet up, I could have done a better job of falling." Honesty requires me to report that later information on Al Sparkman's fall revealed that he not only jammed both ankles, but fractured a heel. I have come to the conclusion that, in this day of specialization of labor, even though the apostle Paul was a tentmaker as well as a preacher, both preachers and fund-raisers would probably be better preachers and fund-raisers if they left the ladder-climbing to those skilled in the trade (ladder leaders). It is also possible that Baptist university presidents should leave the matter of advising those who fall from ladders to professional counselors. God doesn't give us all the same talents.

Daniel R. Grant is President of Ouachita Baptist University at Arkadelphia.



The Southern accent

The chief architects of radical permissiveness

by D. Jack Nicholas

In my last column, I referred to an article by Page Stegner, "The Limits of Tolerance," in which he, a social liberal, laments the disastrous changes which have taken place in Santa Cruz, Calif., during the last 13 years in an atmosphere of radical permissiveness, and belatedly concludes that there should be "limits" to permissiveness.



Nicholas

Two powerful currents converged in the late '60s to move America in the direction of radical permissiveness, both of which, no doubt, influenced Stegner earlier in his career. The first, the education establishment, had rejected several decades earlier the Judeo-Christian tradition, including its account of origins and its value system and had substituted for those values the optimistic but naive doctrines of humanism. Tolerance was identified as the supreme virtue in the humanistic value system, for if one cannot be certain of what is right and what is wrong, then one can hardly afford to be dogmatic about it.

Therefore tolerance emerged as the pre-eminent virtue of the enlightened, liberated man. Reason was deposed as the distinguishing characteristic of the intellectual,

and tolerance was enthroned in its place.

The second current which swept America in the direction of radical permissiveness was the student movement of the 1960s and early 1970s. It is easy to underestimate the tremendous impact of that movement upon America. The highly visible and widely publicized demonstrations, riots, rock music festivals, and the perverted ethic which energized them, impacted upon every American. With the "Kent States" and the "Woodstocks," the students attracted the attention of the entire world with their strategy of an aggressive confrontation of both the establishment and of traditional values.

One of the primary objectives of the student movement was to de-sanctify authority, to de-legitimize the established political system as well as rule by law and thus undermine the institutions of this democracy and the values upon which it was founded.

The intellectual community provided the content of the "new morality" and the student movement became its enthusiastic practitioners and its fervent evangelists, and radical permissiveness became the order of the day.

The next article: "Now that we got it, what do we do with it" or "What's wrong with radical permissiveness?"

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

El Paso church gets new channel, new time

EL PASO, Texas (BP) — First Baptist Church of El Paso is back on the air, but on a new channel and at a new time.

The church made news when telecasts of its Sunday morning worship services were cancelled by KVIA, Channel 7. The station's new owner, Marsh Media, instituted a policy that it would accept no paid religious broadcasting because of "religious profiteering and political implications creeping into such shows."

While the church service broadcasts were acknowledged to be guilty of neither practice, they were victims of the policy and went off KVIA after the Sunday, Sept. 6, broadcast.

Pastor Joe Trull said the church was to begin broadcasting at 10 a.m. — an hour later — on KCIK, Channel 14, on Sunday, Sept. 13.

The new station is an ultrahigh frequency outlet with limited range. Trull said he would have preferred to be on a network-affiliated station, but said the 10 a.m. time may be more beneficial than the previous 11 a.m. hour because it will not conflict with telecasts of professional football. El Paso is on mountain time.

Top Arkansas gives to Annie Armstrong Offering named

ATLANTA — Immanuel Church, Little Rock, and Douglas Church, Gould, led the Arkansas Baptist State Convention in gifts to the 1980 Annie Armstrong Easter Offering for Home Missions.

The churches head the "top 10" lists for largest dollar gifts and largest per capita gifts from churches with resident membership of 25 or more. The lists were compiled by the Home Mission Board from 1980 Uniform Church Letters, the statistics from each church on file with the Sunday School Board in Nashville.

Immanuel Church, W. O. Vaught Jr., pastor, contributed \$9,906 to the offering, while Douglas Church, which is without a pastor at present, gave \$27.37 per resident member. Both churches will receive plaques in appreciation from the Home Mission Board at the Arkansas Baptist State Convention meeting Nov. 17-19.

Other churches and their pastors included in the lists are:

Largest dollar gifts: (2) First Church, El Dorado, Don Harbuck, pastor \$7,960; (3) Park Hill Church, N. Little Rock, Cary Heard, pastor, \$7,041; (4) Immanuel Church, El Dorado, Thomas E. Kimball, pastor, \$6,762; (5) First Church, Fort Smith, William L. Bennett, pastor, \$6,232; (6)

Grand Avenue Church, Fort Smith, Don Moore, pastor, \$5,953; (7) First Church, Camden, (no pastor at present), \$5,286; (8) Beech Street First Church, Texarkana, J. W. Adams Jr., pastor, \$5,042; (9) First Church, Jonesboro, Emil Williams, pastor, \$4,147; (10) First Church, Brinkley, James McDaniel, pastor, \$4,061.

Largest per capita gifts: (2) First Church, Sparkman, Wayne Smith, pastor, \$18.60; (3) Arkansas City (Ark.) Church, Rick Sanacool, pastor, \$17.65; (4) Bingen First Church, Nashville, Victor Rettman, pastor, \$12.90; (5) West Hartford Church, Edward Riley, pastor, \$11.92; (6) Two Mile Church, Mena, (no pastor at present), \$9.97; (7) James Fork Church, Clayburn C. Bratton, pastor, \$8.38; (8) Shiloh Church, Arkadelphia, (no pastor at present), \$8.14; (9) Immanuel Church, El Dorado, Thomas E. Kimball, pastor, \$8.08; (10) First Church, El Dorado, Don Harbuck, pastor, \$7.84.

Each church will receive a letter of commendation and a volume from the Home Mission Board's "Human Touch Series."

Proceeds from the offering cover approximately half of the Home Mission Board's operating budget each year. The remaining portion is provided by gifts through the Cooperative Program.

Symposium will study medicine and religion

A symposium on medicine and religion is scheduled for Oct. 10 from 8:45 a.m. to 5 p.m. at the University of Arkansas for Medical Sciences Campus.

Sponsored annually by the Arkansas Medical Society, the University of Arkansas for Medical Sciences and the Interdenominational Executive Roundtable, the theme of the symposium will be "Physician and minister: What we expect of each other."

Speakers will include Dr. Carl Wenger, a Little Rock surgeon, and Allan L. Ward, professor of communications at the University of Arkansas at Little Rock.

For more information, contact Dr. Fred O. Henker, 661-5266.

Scholarship given to Ouachita

ARKADELPHIA — A \$10,000 endowed scholarship in honor of the late Joseph F. and Grace Bone Synder of Hot Springs has been given to the Ouachita Baptist University Student Foundation, according to Carol Roper, OSF director.

The scholarship will be awarded in the amount of \$1,000 per academic year to an outstanding junior or senior OBU student who is deserving in academic standing, financial need and achievement and service to the institution.

The award will be presented during Tiger Traks Weekend next April.



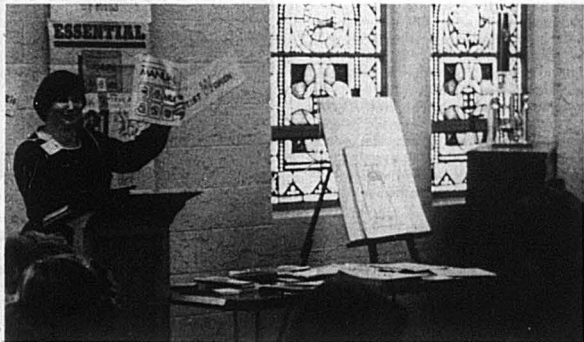
Missions education leaders, who came to Little Rock Immanuel Church from Missouri, Tennessee and Oklahoma, as well as Arkansas, participated in the general session prior to the training conferences (above); Mrs. Michael Hollingsworth of Camden trained Baptist Women and Baptist Young Women group leaders during the meeting (right).

Arkansas WMU trains leaders

Arkansas Woman's Missionary Union sponsored a Leadership Training Conference Sept. 10 at Little Rock Immanuel Church for the purpose of equipping missions organization leaders.

The conference revealed a return of Baptist Young Women's involvement and also a large percentage of women attending a leadership conference for the first time.

Mrs. Boyd Margason of Mountain Home, state WMU president, encouraged women to continue in the local church and association to promote missions education. She said, "If we continue in our efforts as WMU members then Arkansas will continue to send representatives to the state, home and foreign mission fields."



by Millie Gill/ABN staff writer



Rev. and Mrs. Harms

Rev. and Mrs. Alvin A. Harms celebrated their 50th wedding anniversary Aug. 30 at Sedgwick Church where he is pastor. The couple renewed their marriage vows in the 6 p.m. service. Their first vows were exchanged Aug. 30, 1931, in Hillsboro, Kan. Harms, a retired Southern Baptist minister, has also pastored other churches in Kansas, as well as New York, Pennsylvania, Tennessee, California and Alabama. He and Mrs. Harms are parents of three children. The surviving daughter, Mrs. Bill (Emelda) Williams of Jonesboro, honored them with a reception at her home Sept. 6. The Harms' have five grandchildren and two great-grandchildren.

Jody L. Nichols has been selected for inclusion in the 1981 edition of "Outstanding Young Men of America." A North Little Rock resident, he

is a member of Little Rock Second Church. **Harvey Fowler** has retired from serving as a full-time pastor. He was pastor of the Blackwater Church and will now be available to do supply and interim preaching.

Marie Pendley will serve Little Rock First Church as coordinator of deaf ministry.

Ed Simpson has been selected for inclusion in the 1981 edition of "Outstanding Young Men of America." He is pastor of the Lonoke First Church.

Bob Atwood resigned as pastor of the Jonesboro Philadelphia Church, effective Aug. 30. He and his family have moved to Tulsa, Okla., where he will be working in missions in the Tulsa Association.

briefly

New Liberty Church

will observe homecoming Sept. 27 with services that will begin at 10 a.m. and resume at 1:30 p.m. following a noon meal. Pastor Danny Veteto will preach at the 11 a.m. worship hour and again in the afternoon. Buddy and Bethel Brown will be in charge of music.

Scott Toltec Church

senior adults climaxed the church year by attending the Passion Play at Eureka Springs Sept. 8.

Little Rock Immanuel Church

three single adult departments moved into their new quarters in the Carl Ledbetter Memorial Building Sept. 13. There were 145 in attendance.

Grady First Church

held a deacon ordination service Sept. 13 for Floyd Abbott, John Manly and Norman McPherson according to Pastor Kyle Johnson. Freddie Pike, director of missions for Harmony Association, preached the ordination message.

Reydel Church

celebrated its 50th anniversary Sept. 20. C. R. Cooper was speaker. A morning worship service, luncheon and song service were all a part of the day-long celebration.

Little Rock West Side Church

recently honored Pastor Bill Ward on his first anniversary of service to the congregation. A fish dinner was prepared for the occasion, after which he was presented with gifts.

Successful blitz recorded

MANILA, Philippines — Reports from the "Bicol Blitz" show 34 people already baptized, with others waiting further training and baptism. Southern Baptist missionary Greg Holden, who worked with the South Metro Manila Baptist Churches Association in the effort, says that 20 to 30 believers are meeting regularly for Bible study and worship in each of three towns. A core group is studying the Bible in a fourth and contacts were made in a fifth. The group had hoped to have at least 30 baptized believers meeting in each of the five selected towns in southeast Luzon by the end of the 10-week effort.

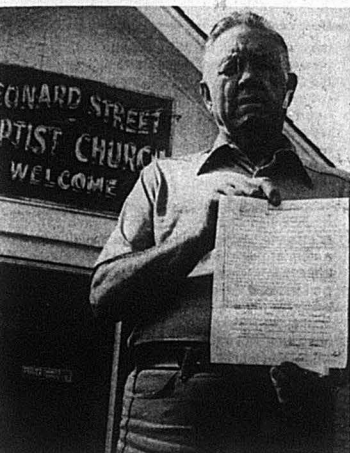
Films spark responses

SINGAPORE — More than 60,000 people saw 1,500 films provided by the Great Joy Baptist Media Centre in 1980. More than 400 people registered professions of faith after seeing the films, some of which have been viewed at least 200 times.



Women's conference committee meets

Committee chairmen for the Arkansas Baptist State Convention Conference for Women met Sept. 8 at the Baptist Building in Little Rock to discuss program personalities and planning program materials. Mrs. Joe Atchison of Pine Bluff, coordinator, presided over the meeting that was also attended by state convention president John Finn and J. Everett Sneed, editor of the "Arkansas Baptist Newsmagazine". Harry Trulove, president of the Arkansas Baptist Foundation, Dr. Payton Kolb of Little Rock and Jonetta Fargason of Memphis, Tenn., were named as additional program personnel for the conference that will convene at the Pine Bluff Convention Center April 29-May 1, 1982.



Debt dissolved

Pastor Jesse Holcomb displays the mortgage loan notice that was burned Sunday, Sept. 13, by Leonard Street Church in Hot Springs to mark the church's having liquidated the debt 7½ years early. The document, marked "paid and satisfied in full", represents \$50,000 the congregation borrowed in 1973 when they were building a pastor's home. Final payment of the loan was made in May. Pastor Holcomb says the church has \$28,000 available, which the congregation may decide to use to add to education space. Clarence Shell, director of evangelism for the state convention, was the speaker for the morning service in which the noteburning took place.

AEN photo/Billy J. Kemnitz

Mission is a vision

A notable thing is being accomplished in Little Rock at Otter Creek. C. A. Johnson, Pulaski County Baptist Association director of missions, led the foundation by having vision to purchase 7.9 acres of choice property in Otter Creek. John Jackson, pastor of Forest Highland Church and chairman of the association's mission committee, and other churches have contributed to the purchase of the land and to the development of the Otter Creek Mission Committee, which is charged to initiate the church-type mission in the area. The Otter Creek Mission Committee is made up of representatives of five Pulaski County Association churches and another church from North Pulaski County Association. I was entrusted with the privilege to serve as chairman of the committee.

Nan and I spent from 1947-1980 in mission work in California as pastor of four Southern Baptist churches. My experience qualifies me to be grateful to churches who extend their strong arm in missionary outreach. If a cluster of five of the 56 churches making up Pulaski County Baptist Association can share the joy of Otter Creek, why not five other clusters doing five other missions? To demonstrate our match-up commitment with Indiana, why not clusters of other churches sponsoring new or strengthening weak, struggling churches in needy areas of Indiana? As a veteran missionary field pastor sees it, this can mean dreams come true. — **John S. Ashcraft, Little Rock**

News about missionaries

Susan Campbell, missionary journeyman to Ecuador, has arrived on the field to begin her two-year term of service as an elementary/secondary teacher (address: Casilla 3236, Guayaquil, Ecuador). She was born in Little Rock, Ark., and also lived in Harlingen, San Antonio and Waco, Texas. She considers Athens, Texas, her hometown. Before she was employed by the Foreign Mission Board in July 1981, she was graduated from East Texas Baptist College, Marshall.

Mark Dewbre, missionary journeyman to Zimbabwe, has arrived on the field to begin his two-year term of service as bookkeeper at Sanyati (Zimbabwe) Baptist Hospital (address: Private Pag 735, Gatooma, Zimbabwe). He was born in Memphis, Tenn., and also lived in Spain and Tyrone, Ark., but considers North Little Rock, Ark., his hometown. Before he was employed by the Foreign Mission Board in July, he was graduated from Ouachita Baptist University, Arkadelphia, Ark.

Jim Walker, missionary journeyman to Israel, has arrived on the field to begin his two-year term of service as assistant to the manager of the Baptist Book Store (address: Baptist House, P.O. Box 154, Jerusalem, Israel 91000). He was born in San Antonio, Texas, and also lived in Houston and Warren, Texas, his hometown. Before he was employed by the Foreign Mission Board in July, he was graduated from Ouachita Baptist University, Arkadelphia, Ark.

Mr. and Mrs. Ross B. Fryer Jr., mission-

aries to Indonesia, may be addressed at P.O. Box 258, Medan, Sumatra, Indonesia. He is a native of Dallas, Texas. She is the former Mary Lynn Baker of Warren, Ark. They were appointed by the Foreign Mission Board in 1955, resigned in 1978 and reappointed in 1980.

Douglas Shepard, son of Mr. and Mrs. John W. Shepard Jr., missionaries to Japan, married Lori Edgemon on Aug. 22. His parents may be addressed at 1-15-1 Momochi, Nishiku, Fukuoka 814, Japan. Born to missionaries in Brazil, Missionary Shepard lived there and in New Orleans, La. The former Jean Price, she was born in Chicago, Ill., but grew up in Arkansas. They were appointed by the Foreign Mission Board in 1948.

Mr. and Mrs. Billy B. Tisdale, missionaries to the Philippines, may be addressed at Box 7480, Airmail Exchange, Manila International Airport, Philippines 3120. He was born in El Dorado, Ark., and grew up in Joinerville, Texas. She is the former Helen McWilliams of Joinerville. They were appointed by the Foreign Mission Board in 1955, resigned in 1970 and reappointed in 1979.

Mr. and Mrs. Edward L. Smith, missionaries to Botswana, have arrived on the field following furlough (address: P.O. Box 59, Francistown, Botswana). They are natives of Arkansas. He is from DeQueen, and she is the former Charlene Clements of El Dorado. They were appointed by the Foreign Mission Board in 1971.

Ouachita names co-chairmen

ARKADELPHIA — R. A. "Brick" Lile of Little Rock and Judge Edward S. Maddox of Harrisburg have been chosen to serve as co-chairmen of the trustees/former trustees portion of the Ouachita at 100 Centennial Advancement Campaign for Ouachita Baptist University.

The Ouachita at 100 campaign is designed to finance campus and academic improvements at OBU.

Lile, a 1927 graduate of Ouachita, is a former member of the university's board of trustees. He is president of a private investment company, chairman of the board of the Industrial Development Company, and chairman of the board of trustees of the Baptist Medical Center in Little Rock.

Maddox, a current member of the Ouachita board of trustees, is a municipal judge in Harrisburg and Trumann and a juvenile judge in Poinsett County. He was a circuit judge in the Second Judicial District from 1961 to 1963.

The Bible speaks on hunger

by Ken Sehested

Concern for the poor and hungry is one area of Christian discipleship receiving increased promotion in Southern Baptist ranks. This year marks the third annual observance of World Hunger Day on the denominational calendar. Beginning this year, the day receives more prominence, having been moved from a Wednesday in August to a Sunday in October.

There are several factors behind this new level of concern. The most important is a renewed commitment to reading the Bible with hungry people in mind. God's word is clear about the basic causes of hunger, about God's deep concern over the plight of the hungry, and about the demands placed on an obedient church to care for the poor.

The Bible indicates, first of all, that hunger is not an accident. Although natural disasters account for some of the problem, the root cause of hunger is injustice. "The fallow ground of the poor yields much food, but it is swept away through injustice" (Prov. 13:23). Other causes for poverty, such as laziness and drunkenness, are mentioned in a few texts. Yet at least 122 texts make the direct link between hunger and oppression. The Lord enters into judgment with the elders and princes of his people: "It is you who have devoured the vineyard, the spoil of the poor is in your houses. What do you mean by crushing my people, by grinding the face of the poor?" (Is. 3:14-15).

The biblical authors make it clear that God has a special concern for the hungry. God considers it a personal insult when the poor are oppressed (Prov. 14:31). The Lord hears the needy (Ps. 69:33); stands at their right hand (Ps. 109:31); maintains their cause and executes justice (Ps. 140:12); delivers their life (Jer. 20:13); raises them from the dust (I Sam. 2:8). The cries of the poor are an alarm to heaven: "Because the poor are despoiled, because the needy groan, I will now arise," says the Lord; "I will place him in the safety for which he longs" (Ps. 12:5).

One of the dominant themes of scripture is that God chooses the foolish, the weak (I Cor. 1:27), and the poor (James 2:5) to be divine messengers and witnesses to the coming of the kingdom of heaven. This kingdom will include the redemption and restoration of the earth. Isaiah predicts that "every valley shall be lifted up, and every mountain and hill be made low" (40:4). This image is spelled out in Mary's song of praise, upon hearing that she is to give birth to God's Son: "(God) has put down the mighty from their thrones, and exalted those of low degree; he has filled the hun-

gry with good things, and the rich he has sent empty away" (Luke 2:52-53).

One of the characteristics of a faithful church, a sign of obedience to the Lordship of Christ, is care for the hungry. According to Matthew 25, when we minister to "the least of these" we minister to Christ himself and will inherit the kingdom of God (vs. 31-46). The knowledge of God is reflected in the lives of those who judge the cause of the poor and needy (Jer. 22:16).

The fact that "the poor will never cease from the land" is no excuse for apathy. Just the opposite: "therefore I command you, you shall open wide your hand to him, and lend him sufficient for his need, whatever it may be" (Deut. 15:7-8).

The Bible indicates that our care for the hungry is not to be limited to charity. We are to go beyond relief, beyond handouts, to seek structural justice. "Open your mouth, judge righteously, maintain the rights of the poor and needy" (Prov. 31:9). The poor have a right to food. "Woe to those who decree iniquitous decrees, and the writers who keep writing oppression, to turn aside the needy from justice and to rob the poor of my people of their right" (Is. 10:1-2).

Jesus' first sermon set the tone for his followers. "The Spirit of the Lord is upon me... anointed me to preach good news to the poor... proclaim release to the cap-

tives... set at liberty those who are oppressed... proclaim the acceptable year of the Lord" (Luke 2:18-19). This last phrase involves a reference to the "year of jubilee" (see Lev. 25), where slaves were to be released, debts cancelled and property rights returned to original owners every fiftieth year. It was a plan to foster justice in a structural way.

Special care for the hungry is often sighted as a sign of true repentance. Isaiah 58 speaks of sharing bread with the hungry as a form of piety. Proverbs says that "a righteous man knows the rights of the poor; a wicked man does not understand such knowledge" (29:7). Jesus commanded us to "invite the poor, the maimed, the lame, the blind" when we throw a feast (Luke 14:12-14). At the point of his conversion, Zacchaeus volunteered to give half his goods to the poor (Luke 19:8).

The message from scripture is clear: care for the poor and hungry is not optional for the church. The "world's wisdom" gives special attention to the wealthy, to those who have plenty to eat. God's "foolishness," the "folly" of the cross, directs the church to care for the poor and hungry as a sign of its obedience and witness to the coming kingdom.

Ken Sehested is co-editor of SEEDS magazine, a ministry of Oakhurst Baptist Church, Decatur, Ga.

Make a joyful noise to the Lord on Youth Choir Day at Ouachita Baptist University Oct. 3.

For more information on Youth Choir Day, write Dr. Paul Hammond,
P.O. Box 710, OBU, Arkadelphia, AR, 71923

A pastor speaks about Child Care support



WINFRED P. BRIDGES
PASTOR
127 S. 14TH ST.
PHONE 338-8338

P. O. BOX 608

August 21, 1981

PHONE 338-8338

Arkansas Family & Child Care
Baptist Building
525 W. Capitol
Little Rock, AR 72202

Dear Fellow Christians:

It has been a personal joy of mine to see the congregation of the First Baptist Church, Paragould, support in active prayer, real concern, and with monetary means the work of the Arkansas Baptist Family & Child Care Ministry.

Our personal urging to this congregation to be supportive of this work stems from our days in Seminary. We had a fine home furnished us by a student church and had the privilege of having some residents of Spring Meadows home in Kentucky in our home for weekends, trips, and vacations. Our church there was small, but on one occasion was able to give a \$10,000.00 gift to Baptist Child Care work in Kentucky. We love children, and our hearts go out to those whose homes are not what they could be. We urge Arkansas Baptists all over this state to have a heart to care, to find out different ways to support the Arkansas Baptist Family & Child Care work, and then give prayers, encouragement, and money for this great work. God will make your life rich for it.

WFB/sgb

cc

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Dehoney



Ward



Tolar



Ferguson

Housing request form SBC, New Orleans, La. June 15-17, 1982

Use of form

The form on the following page is similar to the one that has been used for the past three Southern Baptist Conventions. All individuals wishing to make hotel reservations for the Southern Baptist Convention must use this type of form. No phone reservations will be accepted by the New Orleans Housing Bureau.

Who should use the form

All individuals wishing hotel reservations should use this form. One form should be used for each room requested.

How to use the form

Part I — Accurately fill in the requested information. The confirmation will be mailed to the person whose name appears in Part I.

Part II — From the accompanying map, select five hotels of your choice. Place the name of the hotel on the line in Part II, in the order of your preference. You must select five (5) hotels.

Part III — Fill in all information requested for the room you wish to reserve. If you need more than one room, use a second sheet. Photo copies of the form may be used.

Detach the form and mail it to:

SBC Housing
334 Royal Street
New Orleans, Louisiana 70130

NOTE: HOUSING REQUESTS POST-MARKED PRIOR TO OCT. 1, 1981, WILL BE PROCESSED AFTER THOSE POST-MARKED OCT. 1, 2, OR 3.

Further information

If you have need for further information, contact: HOUSING INFORMATION, SBC Executive Committee, 460 James Robertson Parkway, Nashville, Tenn. 37219, phone (615) 244-2355.

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HOTEL LOCATION AND RATES

CONVENTION HOTELS

Number on Map	Hotel	Rates		
		Single	Double	Twin
1	Ambassador*	\$35.00	\$40.00	N/A
2	Bianville House*	\$45.00	\$80.00	\$80.00
3	Chateau Motor*	N/A	\$38-50.00	\$44-50.00
4	Crescent Hotel*	\$24.00	\$28.00	N/A
5	Dauphine Orleans*	N/A	\$69.00	\$79.00
6	de la Poste Motor*	\$40.00	\$60.00	N/A
7	Downtown Howard Johnson's*	\$42.00	\$51.00	\$51.00
8	Fairmont Hotel	\$60.00	\$80.00	\$80.00
9	Fountain Bay Club Hotel	\$35.00	\$40.00	\$40.00
10	Holiday Inn-Chateau La Moyné*	\$89.00	\$83.00	\$83.00
11	Hyatt Regency	\$62.00	\$77.00	\$77.00
12	Inn on Bourbon Street	\$47.00	\$58.00	N/A
13	International Hotel	\$48.00	\$85.00	\$85.00
14	La Pavilion Hotel	\$44.00	\$54.00	\$54.00

CONVENTION HOTELS

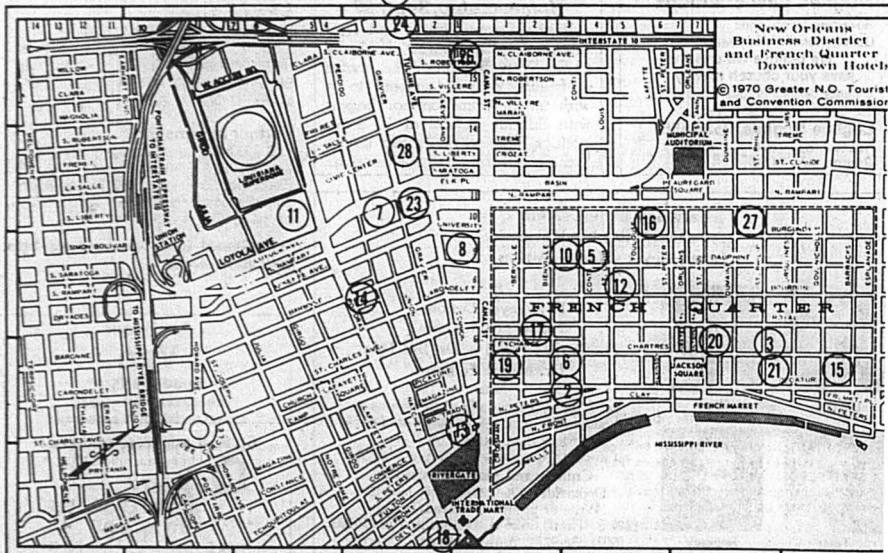
Number on Map	Hotel	Rates		
		Single	Double	Twin
15	La Richelieu Motor*	N/A	N/A	\$80.00
16	Maison Dupuy*	\$45.00	\$50.00	\$50.00
17	Montaleone	\$54.00	\$54.00	\$89.00
18	New Orleans Hilton	\$60.00	\$77.00	\$77.00
19	New Orleans Marriott	\$50.00	\$65.00	\$65.00
20	Place D'Armes Hotel*	N/A	\$50.00	\$50.00
21	Provincial Motor*	\$55-60.00	\$55-60.00	\$55-60.00
22	Quality Inn-Midtown*	\$48.00	\$58.00	\$58.00
23	Rault Center Hotel*	\$44.00	N/A	\$54.00
24	Rodeway Inn-Downtown*	\$32.00	\$38.00	\$42.00
25	Superdome Motor Inn*	\$32.00	\$38.00	N/A
26	Travelodge Downtown*	\$49.00	\$55.00	\$61.00
27	Vieux Carre Motor Lodge*	\$45.00	\$55.00	\$55.00
28	Warwick Hotel*	\$49.00	\$54.00	\$54.00

*Hotel has committed 150 or less rooms.

NOTES:

1. The Hyatt Regency is the Convention headquarters hotel, and the WMU headquarters hotel is the New Orleans Hilton.
2. The Convention and Pastors' Conference will meet in the Louisiana Superdome. The WMU will hold its meeting in the New Orleans Hilton Hotel.

- (1 4 9 22) Approximately 2 miles out Tulane Avenue.
 (25) Approximately 5 blocks out Tulane Avenue.



SOUTHERN BAPTIST CONVENTION
JUNE 15-17, 1982 NEW ORLEANS, LA
OFFICIAL HOUSING REQUEST FORM

MAIL TO
SBC Housing
334 Royal Street
New Orleans, LA 70130

• PLEASE READ CAREFULLY •

- PLEASE **PRINT** OR **TYPE** ALL ITEMS TO ASSURE ACCURACY.
- COMPLETE EACH PART BELOW IN DETAIL FOR CORRECT AND RAPID COMPUTER PROCESSING.
- SHOULD MORE THAN **ONE** (1) ROOM BE NEEDED, SUPPLEMENTAL ROOMS LIST **MUST** BE ATTACHED USING SAME FORMAT AS IN PART III.
- ALL** CONFIRMATIONS WILL BE SENT TO INDIVIDUAL INDICATED IN PART I.

PART I

INSTRUCTIONS: Complete requested data using abbreviations as necessary.

(NAME OF PERSON REQUESTING ROOMS)

If necessary, photocopies of this form may be used to make additional reservations.

(FIRST NAME)	(LAST)
--------------	--------

(STREET ADDRESS OR P. O. BOX NUMBER)

(CITY)	(STATE)	(ZIP - U.S.A.)
--------	---------	----------------

(Area Code)	(PHONE NUMBER)
-------------	----------------

Must be received by Housing Bureau no later than May 17, 1982

PART II

INSTRUCTIONS: Select FIVE Hotels Motels of your choice. No request will be processed without FIVE choices.

FIRST CHOICE _____

SECOND CHOICE _____

THIRD CHOICE _____

FOURTH CHOICE _____

FIFTH CHOICE _____

PART III

- INSTRUCTIONS:**
1. **PRINT** OR **TYPE** NAMES OF **ALL** PERSONS OCCUPYING EACH ROOM.
 2. SELECT TYPE ROOM DESIRED WITH ARRIVAL AND DEPARTURE DATES.
 3. SUPPLEMENTAL LIST FOR ADDITIONAL ROOM **MUST** USE SAME FORMAT.
 4. **PRINT** OR **TYPE** LAST NAME FIRST.

Name of all persons occupying the room (print last name first)

1		3	
2		4	

Arrival Date _____ Departure Date _____

Arrival Time _____

Check type of room desired:

- | | |
|--------------------------|-----------------------------|
| _____ Single (1 bd/1 pr) | _____ Triple (2 bd/3 pr) |
| _____ Double (1 bd/2 pr) | _____ Quad (2 bd/4 pr) |
| _____ Twin (2 bd/2 pr) | _____ Other (specify) _____ |

IMPORTANT: No phone orders will be accepted. Hotel locations are shown on accompanying map. Make a photocopy of your order for your files. Housing Bureau processes reservations in order of date received. Confirmations will come direct from your hotel. **DO NOT SEND DEPOSITS WITH RESERVATIONS.** If rooms are not available at hotels of your choice, comparable reservations will be made at another cooperating hotel. If rate requested is not available, next available rate will be assigned. Cancellations and other changes may be made by phoning the hotel in which you have a reservation.

NOTE: PLEASE RECHECK ALL ITEMS FOR CORRECT INFORMATION

DO NOT MAIL FORMS POSTMARKED BEFORE OCTOBER 1, 1981



Chatham

International

Sept. 27, 1981
Isaiah 40:21-23, 25-31
by Roy Chatham
Conway First Church

The everlasting God

Isaiah was one of Jesus' favorite books, and he quoted it frequently because the central theme is salvation. God is seen as the Savior of his people who redeemed them from Egypt, who will redeem them from their coming captivity, and who will send his beloved Servant to bear the sins of us all (53:6). God freely offers to pardon all who will turn to him in repentance and faith. The future kingdom of God on earth is also described in exquisite detail as a time when men will lay down their swords and, in peace, sing praises to God their King.

To whom will you liken God?

This question is asked in verses 18 and 25. Twice the challenge is here made, "To whom will you liken me?" Who represented God by creatures and so changed his truth into a lie and his glory into shame? Who made images and then said that they resembled God and paid them homage? Who put creatures in the place of God? Who feared them more than God, as if they were a match for him, or loved them more than God, as if they were fit to be rivals with him? Whatever we esteem or love, fear or hope in, more than God, that creature we equal with God, which is the highest affront imaginable to him who is "God over all."

Some read verse 21, "Will you not know? Will you not hear?" For those that are ignorant of this are willingly ignorant; the light shines in their faces, but they shut their eyes against it.

God is in command of all the creatures. The heavens and the earth themselves are under this management: "He sits upon the circle, or globe, of the earth" (v. 22). He that has the special residence of his glory in the upper world maintains a dominion over this lower world, gives law to it, and directs all the motions of it to his own glory. He sits undisturbed upon the earth, and so establishes it.

The children of men, even the greatest and mightiest, are as nothing before him (vs. 23-24). The numerous inhabitants of this earth are in his eye as grasshoppers in ours, so little and inconsiderable, of such small value, of such little use, and so easily crushed. Proud men's lifting up themselves is but like the grasshopper's leap; in an instant they must stoop down to the earth again. When God takes princes and judges to task, he brings them to nothing; he humbles them and tames them; he blasts them when they think they are settled. He does but "blow upon them" and then "they shall wither" and come to nothing, and "the whirlwind shall take them away as stubble." Those that will not bow before him cannot stand before him.

He was from eternity; he will be to eternity

He is himself Almighty God (vs. 26-31). With him there is no deficiency, no decay. He has his being of himself, and therefore all his perfections must needs be boundless. He is without beginning of days or end of life, and therefore with him there is no change.

Living like the eagle

"They that wait upon the Lord shall renew their strength. They shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint" (v. 31). As much superior as the eagle is to that of a hen should the life of a Christian be to that of him who is not a Christian. The king of birds is notable for: (1) Length of life. (2) Sharpness of sight. The eagle can gaze unblinking into the blazing sun. Christ is our Sun of Righteousness. We look to him. (3) Fleetness in flight. Swift-er on the wing than other birds, the eagle streaks like lightning across the sky. So must we be quick to do the Master's will.

The Outlines of the International Bible Lesson for Christian Teaching, Uniform Series, are copyrighted by the International Council of Religious Education. Used by permission.

A good neighbor policy

One of the great questions of the Bible, "Who is my neighbor?" was answered with one of the parables. Jesus taught that "neighbor" is an action noun. Neighboring involves responding to need wherever it is found. The passages for this lesson give instruction about neighboring.



Glazener

The bad neighbor (Prov. 3:28-30; 26:18, 19)

These verses rebuke the postponing of giving of aid to one's neighbor when the provision is available. The picture is that of a miserly person who does not want the name of refusing to help the unfortunate. However, he cannot bring himself to part with his goods. Therefore, he sends the poor neighbor away with the (likely false) hope that he will meet the need tomorrow (v. 28).

The step to outright exploitation of one's neighbor is then a small one (v. 29). All personal relationships are based on trust. "Dwelleth securely by thee" means simply that the fellow has confidence in his neighbors. Verse 30 forbids contentiousness toward neighbors.

Some bad neighbors are simply irresponsible. The wisdom writer says people who cover irresponsible action (whether carelessness or practical joking) with the claim

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Life and Work

Sept. 27, 1981

Proverbs 3:28-30; 26:18, 19; 14:20, 21;
17:9, 10; 27:10, 17

by Clyde Glazener

Little Rock Calvary Church

that they meant no harm are like the madman who shoots dangerous weapons without caution.

Prejudice in neighboring (Prov. 14:20, 21)

The prejudice forbidden is that based on economic circumstances, but the principle is applicable to all external distinctions. The sage says that detesting one's neighbor is sin. It is rebellion against God to despise classes of people.

Forgiveness in neighboring (Prov. 17:9, 10)

The Bible indicates that actions reveal motives. The one who will not gossip or even expose mistakes for the purpose of hurting the offender encourages friendship. He is motivated by love. When one is offended, simple and quiet confrontation ("re-proof") which communicates the problem and the concerns of the offended is the proper approach. A wise man who has offended will repent at this action. Further action would be fruitless with the foolish.

Maintaining friendship (Prov. 27:10, 17)

The sage admonishes against taking friendships for granted. Give care to the enrichment of friendships. A good neighbor will be more valuable in a crisis than a distant brother. Nurture neighbor-friendships.

To be able to maintain friendship one must be alerted to the likelihood of disagreements and differences of opinion. These differences among true friends are often catalysts for growth. Neighboring encompasses the whole world and includes all of life!



Garner

Bible Book

Sept. 27, 1981

James 5:1-20

by Jimmie Garner

Trinity Association

Heeding timely words of instruction

The purpose of James in writing his epistle was twofold: to protest the oppression of Christians and to encourage Christians to stand firm in the midst of trials. The last chapter of this epistle reflects James' desire to strengthen his brethren. He urged them to be patient, prayerful and attentive to their ministry of mutual support and reconciliation.

The call to be patient

The farmer does not understand all the processes at work in the soil and seed. He does his part in planting and cultivating and then waits patiently for the harvest. James said Christians were to work with patient hearts, obedient to Christ's commands, never thrown off course by scoffers who ridiculed their faith. The fact that Jesus was close at hand would put iron into their blood.

James gave us an example of patience when he called Job by name. Job steadfastly maintained his sense of integrity. He refused to curse God or to become cynical in his view of life. Because of Job's patience God's purpose was accomplished in his life, and the compassion of the Lord was expressed toward him. A man who possesses genuine Christian character can be tested and followed without affidavits.

The call to prayer

James suggested the methods of dealing with suffering and sickness: prayer, both personal and corporate, and anointment with oil at the hands of the elders. In the ancient world oil was used medicinally. Like medical missionaries, the elders applied both physical and spiritual therapy. While they performed their ministry in behalf of the individual, the healing itself was ascribed to the goodness of God. There was recognition that sickness sometimes was related to sin. Thus James could say of the man over whom the elders offered prayer, "If he has committed sins, they shall be forgiven him."

Prayer and confession

James believed that Christians should recognize and admit their faults, not only to themselves but to others. The response of those who heard such confessions should be prayerful concern for the healing of the one sinning. Whether the confession related to sins against persons or to the irresponsible behavior associated with "sickness", the prayers of fellow Christians would assist the process of healing body, mind and relationships.

James gives us an example of a righteous man who prayed. Elijah, a man much like the rest of us, demonstrated faith in God's power to achieve certain results. He prayed fervently and persistently, believing that God was close enough to hear him.

The closing verses of James set in focus the perennial task of the church. Whether the person distant from the gospel truth is an erring Christian or a confirmed believer, we are to confront him lovingly with his need and the possibility of forgiveness and cleansing.

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Your state convention at work

Evangelism

Organizing the association

The organization of the association will help determine the total effectiveness of the simultaneous revivals in each of the local associations. The total effect of the simultaneous revivals will depend completely upon God. We have taken special note that God blesses his people as they organize to succeed.

The elected officers of the association make up the steering committee. Each of these officers will have a specific responsibility in planning and preparing for a successful crusade.

The chairman of evangelism serves as chairman of the steering committee. He will give direction to the steering committee as they meet to plan and prepare for a successful simultaneous revival. His specific responsibilities are listed on page 21 in the "Associational Simultaneous Revival Preparation Manual." Each chairman of evangelism should have this manual in hand as he leads his association.

The associational director of Sunday School should serve as the attendance chairman. He should lead all of his churches in the association to prepare and update their prospect list. If we are to win the lost, we must know the lost. Other responsibilities for the attendance chairman are listed on page 23 of the preparation manual.

The director of missions or moderator should serve as enlistment chairman. This can be very effective as they work together as co-chairmen. It is their responsibility to seek to enlist every church in the association to join in the simultaneous revival. Other responsibilities of the enlistment chairman are found on page 24 of the preparation manual.

The associational treasurer is the ideal person to serve as finance chairman. His or her specific responsibility is to assist in



Shell

working out a budget for the simultaneous revivals. This budget should include items such as publicity, fellowship breakfasts or luncheons. Other responsibilities are listed on page 25 of the preparation manual.

This "Associational Simultaneous Revival Preparation Manual" is available in the state Evangelism Department. We encourage the director of missions or chairman of evangelism from each association to pick up a manual for each of the pastors in your association.

This is only a partial list of those in the organization of the association. Each of these leaders should be present at the meetings of the associational simultaneous revival committee. The next article will discuss other leaders in the association and their responsibilities. — **Clarence Shell, director**

Church Training Bold Growth in Discipleship

Bold Growth in Discipleship is the Church Training strategy for enrolling 3.5 million persons in discipleship and doctrine training by 1985. This is a bold objective that will demand a bold strategy. However, it is not an unrealistic goal for a denomination of over 13 million members. Arkansas will make every effort to support this worthy objective and is already well on its way.

Last year Arkansas reported a 4.35 percent increase in total Church Training enrollment or an increase of 3,437 persons enrolled in training. This is compared to a convention-wide increase of 2.3 percent. The average attendance in Church Training increased by 1,878 persons a week last year. These are encouraging statistics and indicate a renewed commitment by churches to maintain a strong and effective training program.

Church Training directors and church clerks will soon complete the annual church letter containing their statistical report for 1980-81. We encourage special care in completing items 74-85. The total Church Training enrollment (item 85) should reflect the total of all types of training conducted during the year. This should

include ongoing training for preschoolers, children, youth and adults and short term training such as new member training, leader training and survival kit.

We expect an increase again for 1980-81 for Arkansas, especially if our reporting accurately reflects all of the training done by our churches. You will hear more about Bold Growth in Discipleship at the Church Training Convention on Oct. 27. — **Robert Holley, director**

Brotherhood Men's retreat to be at DeGray

On Oct. 16-17, the Brotherhood Department of the Arkansas Baptist State Convention will hold a Baptist Men's retreat at beautiful DeGray State Park near Arkadelphia, on Highway 7. You are invited to bring your camper and fishing gear or make reservations at the Lodge and enjoy an evening of great fellowship and day of great fishing with Huber Drumwright, L. L. Collins, Norman Godfrey and other men from all over Arkansas.

A Catfish Steak Supper will be prepared and served from the Disaster Relief Bus at 7 p.m. on Friday night. Cost for the meal is \$3.50 per person. Each one will be responsible for his own housing and all other meals.

Also on hand will be Clyde Lampkin, a world's champion professional fisherman and guide. He will be sharing information with us on Friday night and Saturday morning. Perhaps we can learn how to land those "lunkers" we've always dreamed about.

This should be a great time together with men of Arkansas just spending an informal evening around the campfire sharing together what God is doing in their lives everyday. Don't miss the fun, food, and good Christian fellowship.

For more information contact your pastor or Brotherhood director. — **Neal Guthrie, director**

Family and Child Care Youth involvement in child care

Who says all young people today are lazy, ungrateful, unconcerned and unproductive? To be sure, there are some because they have learned those things from adults.

But look again! There are many young people who are energetic, thoughtful, industrious, compassionate, visionary and committed to helping others. They believe in involvement, hard work and sacrificial

Cooperative Program report: August

1980	1981
\$ 621,035.78	August gifts \$ 684,298.15
591,258.08	Monthly budget 669,511.50
29,777.70	14,786.65
\$4,887,124.74	Gifts year-to-date \$5,449,444.03
4,730,064.66	Budget year-to-date 5,356,092.00
157,060.08	93,352.03

The Cooperative Program is one way Baptists express their work. Arkansas Baptists continue to demonstrate faith in action with Cooperative Program gifts running 11.51 percent above last year. — **James A. Walker, director**

Your state convention at work

Attendance report

giving. In fact, they put some of us adults to shame with their love and service for Christ.

You may ask, "Well, where are they?" The reply is they are in every community. The following examples are sufficient evidence:

Kelso Church youth took the initiative in a work day to raise money for our Children's Home in Monticello. As a result they raised \$164 for special needs for our children. They personally delivered the check and toured the campus. They also have "trick or treat" for dollars on Halloween and give the money to child care. Sardis Beaver is their pastor.

Concord Church youth, Little Red River Association, have accepted the responsibility to provide a beef for our children. They have brought a calf to feed out for us. Johnny Lemmons Jr. is their pastor.

The children of Yellville First Church, received an offering in their children's church services each Sunday for our child care ministry. They recently invited David Perry, our Area Director in Harrison, to share information about our work with them. Howard Kisor is pastor.

Youth of Harrison Woodland Heights Church, are involved with other church members in producing potatoes for our children. J. A. Hogan is their pastor.

Yes, children and youth do care. They are of tender heart and loving concern. They are willing to become involved. Missions become very personal and tangible for them.

We hope more will follow these examples in your church or community. — Homer W. Shirley Jr., director of development

Student department 'Where the money is'

In a recent issue of the Arkansas Gazette there was a picture of Capitol Avenue with the caption "Where the Money Is." In the foreground of this picture were many of Arkansas' major financial institutions and this was the thrust of the article. Near the center of the picture, but far in the background, someone familiar with the area could pick out the Baptist Building, a very small structure as compared to the great buildings on this street.

This picture remained vivid in my memory and set my mind in motion. Buildings are so important to our way of life. We equate so much of the value of



Sims

organizations to the size of the building they are able to build. When the BSU Third Century Endowment Campaign was first proposed, many people asked, "Will these funds be used to build new BSU Centers?" The answer was "No," because the Steering Committee has a larger vision for the million dollar goal that they had set. Their vision was of ministries and not buildings.

To this date, over \$800,000 has been received and invested to support expansion of the ministry of Baptist Student Union in Arkansas through the Third Century Campaign. Student-to-Student Workers have reached out through personal relationships to witness and teach witnessing techniques on almost half of Arkansas' campuses. Small group Bible study has been promoted and set upon a firm foundation as leaders are secured and trained. Directors have been employed part-time at all of the community colleges to add stability to the outreach of BSU programs where the student population is so mobile. The missionary in residence program at the University of Arkansas is in its fourth year with assistance from Third Century earnings. Other ministries are also receiving needed financial resources.

Good stewardship requires that the funds trusted to the Third Century Endowment Campaign be invested to yield the best return possible. It also requires that the money earned should support ministries based on the variety of needs seen on the campuses. Good stewards are what God has called us to be in every area of our living.

As we visit with BSU workers across Arkansas and hear of the expanded ministries resulting from campaign fund earnings, we can thank God for his leadership. Monetary investments are paying off in changed lives of students who are coming to know and serve Christ. Buildings may show where the money is invested in the banking world. But for the BSU Third Century Endowment Campaign, the real investments and the real earnings, are in the expanded ministries to students. — George E. Sims, associate



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Sept. 13, 1981

Church	Sunday School	Church Trng.	Church attnd.
Alexander	135	70	70
First	81	41	41
Yvonne Ridge Immanuel	192	48	48
Alma, Clear Creek Southern	77	33	33
Alpena, First	248	106	106
Batesville	200	72	72
First	179	172	172
West	485	179	179
Nursing Home	172	179	179
Bella Vista	172	179	179
Bentonville, First	191	82	82
Berryville	214	71	71
First	150	54	54
Freeman Heights	301	111	111
Blue Eye, Mo., First	168	111	111
First	302	94	94
South Side	140	74	74
Bryant	365	112	112
First Southern	485	153	153
Indian Springs	371	147	147
Cabot	121	41	41
First	165	83	83
Ark. Carmel	111	52	52
Camden, Cullendale First	127	71	71
Cherokee Village, First	171	41	41
Conway	122	83	83
Harlan Park	111	52	52
Club Rowery	167	71	71
Pickles Gap	111	178	178
Second	441	85	85
Crossett	94	45	45
First	138	115	115
Meridian	190	79	79
Mount Olive	158	40	40
Tampala	158	40	40
Danville, First	22	80	80
Nursing Home	64	81	81
Des Arc, First	110	41	41
El Dorado	430	127	127
Parkview	548	127	127
Nursing Home	22	80	80
West Side	110	41	41
Forest City, First	2,099	396	396
Fort Smith	806	58	58
First	148	37	37
Grand Avenue	45	35	35
Mission	52	26	26
Wentzelo	138	74	74
Genery, First	213	50	50
Grady, First	229	94	94
Grandview	139	60	60
Hampson, First	110	51	51
Hards, First	84	44	44
Harrison	84	51	51
Eagle Heights	69	40	40
Northside	82	72	72
Woodland Heights	141	68	68
Hot Springs	200	66	66
Antioch	70	38	38
Emmanuel	11	14	14
Fairdale	267	80	80
Grand Avenue	82	42	42
Harvey's Chapel	73	24	24
Leonaud Street	151	61	61
Memoir	138	57	57
Millicent	105	55	55
Park Place	190	101	101
Rector Heights	142	80	80
Visa Heights	142	80	80
Hughes, First	115	30	30
Jacksonville, First	692	151	151
Jessaville, First	96	50	50
Jonesboro	254	112	112
Friendly Hope	47	24	24
Nettleton	21	11	11
Philadelphia	142	80	80
Little Rock, Central Hill	115	30	30
Magnolia, Central	692	151	151
Maryland	96	50	50
Monticello, Second	254	112	112
Mountain Pine	47	24	24
Cedar Glades	21	11	11
First	83	31	31
Mountain Valley	11	16	16
Mulberry, First	213	61	61
North Little Rock, Stanfill	105	63	63
Paragould	204	160	160
Calvary	225	225	225
East Side	452	102	102
First	327	49	49
Paris, First	55	26	26
Mission	260	79	79
Pea Ridge, First	100	66	66
Pine Bluff	579	73	73
Centennial	186	120	120
First	564	117	117
Low Memorial	193	69	69
South Side	157	75	75
Sulphur Springs	193	69	69
Watson Chapel	157	75	75
Wagon Creek, First	194	76	76
Rogers, Immanuel	548	206	206
Russellville, First	35	22	22
Sandusky, Okla., Faith	79	44	44
Songbirds	108	32	32
Berry Street	289	100	100
Caudle Avenue	118	70	70
Elands	118	70	70
Tearkana	124	59	59
Highland Hills	291	2	2
Shiloh Memorial	118	70	70
Trinity	103	43	43
Valley Springs	423	91	91
Van Buren, First	41	43	43
Vandeventer, First	132	73	73
Ward, First	234	109	109
West Helena, Second	112	73	73
Wootter, First	177	75	75
Yellville, First	177	75	75

Religious liberty meet set for October

A conference on religious liberty sponsored by the Baptist Joint Committee on Public Affairs will meet in Washington, D.C., Oct. 5-6 to examine the intersection of evangelism and religious liberty.

Religious and public leaders will lead discussions on the conference theme, "Faith and Freedom: Evangelism Rooted in Religious Liberty."

For more information, contact the Baptist Joint Committee, 200 Maryland Ave., Washington, D.C., 20002.

Baptists identify threats to pluralism in America

by Larry Chesser

WASHINGTON (BP) — America's commitment to pluralism is being eroded by new right and religious right activists, two Baptist leaders warned during a conference on religious liberty.

C. Welton Gaddy, keynoting the 34th National Conference on Church and State sponsored by Americans United for Separation of Church and State, declared that pluralism "is prohibited as sin" by evangelists who issue calls for involvement in "their kind" of politics.

The senior minister of Broadway Church of Fort Worth, Texas, said pluralism is essential for religious liberty and highlighted several threats to both pluralism and religious freedom.

"When political issues are made religious, pluralism is in fact denied and religious liberty is jeopardized," Gaddy said, pointing to retention of the Panama Canal and support for expansion of the military as examples of political issues that have been "baptized as religious issues" in recent U.S. politics.

Gaddy further chided the nation's "self-appointed moral reformationsists" for distorting and oversimplifying issues such as abortion and prayer in public schools as well as those who confuse the public conscience.

"What is political and what is spiritual?" he asked. "The public is now confused. The president preaches sermons and the evangelists give political speeches."

"Purveyors of perverted politics and simplistic moralisms have thoroughly confused the public conscience," Gaddy said, noting that the confusion is accomplished by such tactics as misinterpreting opposition to the so-called "pro-family" platform of the reli-

gious right as opposition to the family and mislabeling disapproval of school prayer legislation as disapproval of prayer.

Gaddy urged conference participants to maintain vigorous support for religious liberty and pluralism, warning that "only as other faiths are free for propagation is my faith free for evangelization."

In another address, Southern Baptist Theological Seminary professor Paul D. Simmons said that religious fundamentalists deny religious pluralism by dogmatic claims to have the Christian position.

Simmons said the disturbing element of the movement of religious fundamentalists into the political arena "is the way religious fervor has been combined with reactionary political movements."

In the alliance between new right and religious right activists, Simmons said, "Fundamentalism has been politicized and ultra-conservative political ideologies have been given religious legitimacy."

The agenda of the religious right, Simmons said, "amounts to a coalition of ultra-conservative religion, laissez-faire capitalism and American nationalism... they are equally committed to God, Adam Smith and George Patton, but not necessarily in that order."

The fundamentalist stress on moralistic issues, Simmons added, "misses the great moral problems of the day such as racism, injustice, the threat of nuclear war and world hunger."

The Baptist educator predicted that the "fundamentalist-new right movement" will meet the same fate as the McCarthy era, but warned that "many good people will be hurt before the scaffolding of this house without foundations in truth begins to fall."

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Meeting reveals attitude change

GLORIETA, N.M. (BP) — A surprise visit from an unknown "grandson" demonstrated to retired missionary Josephine Scaggs healthy attitude changes in America's Southern Baptist churches.

Twenty years ago, Scaggs, home on furlough from Nigeria, was asked to speak on African missions at a large Southern Baptist church. When she suggested bringing with her a Nigerian Christian, a product of Baptist missions, her invitation was withdrawn.

A few weeks later, she spoke at the Southern Baptist Convention meeting in St. Louis.

"I didn't speak on the subject I was given," she says ruefully. "I pled with our Southern Baptists, 'Don't just give your millions to send your missionaries with the

gospel to the black men in Africa with the message of the same Savior who died for them as died for us and then not be willing to worship with them the same Savior in your church in America."

This August at the Foreign Missions Conference at Glorieta Baptist Conference Center, a young Nigerian who was just a boy when Scaggs started work in his village in 1955, introduced himself to her.

She had not known Felisi Sorgwe then and had never met him. He had become a Christian and joined the church Scaggs helped start, then had come to the United States to study chemistry.

Unlike the 1961 experience Scaggs related, First Church of Bothell, Wash., had

taken Sorgwe in and under their ministry, he acknowledged a call from God to the gospel ministry.

The church ordained him and continues to give him "consistent help" while he studies at Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Sorgwe lost his government scholarship when he changed from chemistry to theological education.

"I give thanks to God for the great change of attitudes in our Baptist churches in America," she said. "When he shared with me how that church took him in as one of theirs, licensed him when he felt the call to preach — and through their ministry he felt the call to preach — how we thank God."

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