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Arkansas Baptist Newsmagazine

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July 18, 1985

Arkansas Baptist State Convention

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page 9

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July 18, 1985

Arkansas Baptist

NEWMAGAZINE

On the cover



(BP) photo / Joanna Pinneo

Beverly Coad, Southern Baptist missionary from Arkansas, finds that hunger and hardship don't prevent the women of Mali from enjoying a woman-to-woman chat. The woman, who lives in a millet field outside Koro, Mali, asked Coad for some soap, which the missionary sent the next day.

Southern Baptist College adds five to faculty

WALNUT RIDGE—The faculty of Southern Baptist College will be expanded this fall when five persons join the faculty with responsibilities in teaching and counseling.

James Davis will assume the position of director of counseling in a half-time capacity. Davis, who has previous experience in teaching and ministry, follows Keith Rosenbaum, who was appointed chairman of the Division of Social Science and Religion and professor of psychology.

Paul Loop, a graduate of Southern Baptist College and Arkansas State University, will assume a position as professor of natural science. A former teacher in the public school systems of West Memphis and Pochontas, Loop will teach courses in chemistry, physical science and intermediate algebra.

Bob Magee, a music missionary on extended leave from the Southern Baptist Foreign Mission Board, will be the new director of choral activities and professor of music. His missionary appointments included Puerto Rico and Chile.

Fred Tubbs will join Southern's faculty as professor of religion and director of in-service guidance. A former pastor, Tubbs served on the Executive Board of the Tennessee Baptist Convention and served as an instructor in the Institute of Christian Studies while a doctoral student at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Tim McGraw will become SBC athletic director and professor of health, physical education and recreation, as announced in the May 2, 1985, *Arkansas Baptist Newsmagazine*.

Urgent need registered for AMAR project

An urgent request for volunteer teams has been registered for a September evangelism project in the Amazon-Arkansas Partnership Linkup.

Glendon Grober, AMAR project coordinator, needs at least 25 persons to participate in door-to-door visitation and

evening revivals in the Brazilian city of Belem in the Para-Amapa State Convention.

The project, scheduled for Sept. 1-11, has a goal of 13 new mission points. Twenty new congregations are needed in that convention, Grober said.

In this issue

12 singling ministers out

The Internal Revenue Service has disregarded its legal counsel and will continue to disallow deductions for mortgage interest and property taxes for some clergy, while allowing similar deductions for military personnel.

13, 14 fall meetings

Dates and locations for annual associational meetings and a form to submit names to the ABCS Nominating Committee will help Arkansas Baptists prepare for their annual meetings this fall.

Building dedicated

Grand Avenue Church in Fort Smith dedicated an adult education building June 16 with a service and open house. The 48,000 square foot building houses 13 adult Sunday School departments, 67 classrooms, a dining room, kitchen, prayer chapel, a fireside fellowship room, an office complex, print shop, dark room and a coordinators and receptionist area. It also houses the 6,500 volume library that guests browsed through during open house. Velma Humphrey (left) and Pat Gunselman are librarians. Pastor James Bryant delivered the dedication message.

West German congregation seeks pastor

Trinity Church, Baumholder, West Germany, is seeking a pastor.

Situated in the western part of the country, Trinity is located in a community of 5,000 persons. It is affiliated with the European Baptist Convention and is the only such church serving an American military community of 22,000 people, according to Capt. Dan Chapman, acting chairman of the congregation's pulpit committee.

Writes Chapman: "Needs are great in our community. Our pastor must be able to

cope with an ever-changing congregation, due to the military commitments of our members.

"We desire someone who sees problems as challenges and challenges as opportunities, because we believe this church is capable of great growth and ministry to our community."

Individuals who may feel called to minister in such a situation may contact Chapman by writing: Capt. Dan Chapman, A Battery 2-29 FA, APO New York 09034.



ABN photo / Millie Gill

Should churches be taxed?

The editor's page

J. Everett Sneed



Today, a sizable minority in our country maintains churches should not be tax exempt. These individuals, either deliberately or unwittingly, ignore the fact the right to tax is the right to control and even to destroy.

Those who maintain gifts to churches should be taxed make two arguments; (1) the churches do not make enough contribution to society for the gifts to be tax exempt; or (2) the churches are not involved in adequate benevolent activities to justify their gifts being considered "for charitable purposes."

A careful examination will reveal a large part of the benevolent activity taking place in most communities stems directly or indirectly from the churches. Generally, the more evangelistic the church is, the greater its benevolent involvement. Yet the press to pay "their just portion" of the government's operating expenses continues.

Most agree the income tax would have little or no effect on a church, because it has little or no profits. Most of what a church receives is used in operation, evangelism, benevolence or missions. However, if income tax were levied, it could and most likely would have long range implications. Once a tax is established and accepted, it can be readjusted in such a way as to destroy. Small congregations who own property in high taxation areas would be destroyed immediately.

Religious organizations have been tax exempt for thousands of years. When Israel came to Egypt, their places of worship were tax exempt (see Gen. 47:26). The tax exempt status of churches has existed since our beginning in America.

The argument churches are the only major recipients of property tax exemption is totally untrue. Our founding fathers never intended for property tax to be equalized. Among the exemptions are benevolent non-profit organizations, cemeteries, government parks, educational facilities (both public and private), government departments of public works, etc.

Finally, it is probably illegal for a church to pay taxes to the government, because the money contributed to churches is given exclusively for religious purposes. If the government takes any of the money, it certainly would be going for other than religious activities.

The government does have a problem, since several organizations, not at all religious in nature, claim to be churches. These organizations were formed to avoid taxation. We believe the law which took effect on Jan. 1, 1976, to tax all unrelated church income is fair and should solve the problem. Unrelated taxable income is money acquired through business investments. If, for

example, a church opens a retail store, these profits should be taxable.

There also seems to be a growing philosophy maintaining churches should be tax exempt only if they remain silent on all matters of state. Freedom of speech should in no way be connected with taxation. Old Testament prophets believed their responsibility included speaking to matters of government. Since laws must deal with matters of morality, it often becomes incumbent on religious leaders to speak on these matters, too.

Jesus did not hesitate to deal with both the religious and governmental acts of his time. If some principle of morality was involved, Jesus boldly took his stand.

The colonial preachers were among the most forceful voices in the formation of our country. They dealt with almost every issue, except which candidate should be elected to public office. The contribution of these men in obtaining freedom and liberty for all is immeasurable.

The 1934 action of Congress is the one under which, some argue, churches which speak on political matters should be taxed. It reads as follows: "... no substantial part of the activity of which is carrying on propaganda, or otherwise attempting to influence legislation." The 1934 congressional action confronts the nation, in general, and the Internal Revenue Service, in particular, with the problem of defining the meaning of "substantial." A ruling in 1955 said an organization which expends five percent of its annual budget in political activity was not a lobby to a substantial degree. Currently, the IRS has a sliding scale based on the percentage which tends to take away the advantage of a larger organization upon smaller ones.

We believe the First Amendment to the U.S. Constitution protects churches when they take their stand on political issues. Significantly, the First Amendment guarantees both the right of assembly and the right to petition the government for redress of grievances. These rights may be exercised independently or in conjunction with each other, but they guarantee full protection to our churches.

It is imperative churches have the right to speak to any issue before the legislature. When the voice of our churches is muzzled, righteousness will die. If our churches are to retain their God-given role, Christians must always be on guard. Our freedom of religion is at the heart of our democracy. Let us love it, support it, and defend it.

Arkansas Baptist

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

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

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HISTORICAL COMMISSION, SBC

Memphis, Tennessee

Don Moore

You'll be glad to know. . .

...Time and opportunities are unparalleled (continued)! We have the position, the people and the programs to unbelievably impact our world. Who would think of trying this without people?

...We have the people! Besides career missionaries, we have missionary associates, journeymen, special assignment personnel, 6,000 volunteers last year (1984) and numerous laity abroad.

In addition, we have as many as 12,000 preparing for ministry in our seminaries, many of whom will have no place to serve except in a mission setting. We have the people to touch our world, if we come up with the resources to send them.

...We have the position! Ranked number one as to size of all Protestant denominations; already admitted to 105 countries of the world; already known for compassion ministry and the elevation of life in foreign countries; and having proved no ulterior political involvement abroad, we are in a position to do more than any group since the first century in spreading the gospel.

...We have the media! Radio, TV and publications abilities are ours in this day of instant communication. Limited not by technology or personnel, our limitation is in finances to get the gospel out.

...We have the program! We can help with hunger, education, medical and agricultural needs. These open the door for us to most effectively meet the spiritual needs. The program works. Our missionaries saw 156,326 persons baptized last year.

Our program of discipleship called "Masterlife" is unparalleled. Our soul winning strategy, "Continuing Witness Training," is the finest.

...We have the record! In eight years of Bold Mission Thrust efforts, the number of home missionaries have increased 49 percent, foreign missionaries increased 29 percent, the number of nations increased 25 percent and the total number baptized was 3,064,016 persons.

...Planned Growth in Giving lets individuals and churches determine how they could increase their giving over the next 15 years in order to make the most of our unparalleled opportunity.

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



Moore

God alone our judge

The June 28, 1985, Arkansas Baptist News magazine has a report on the meeting of evangelists in Dallas on Wednesday afternoon during the SBC. Sam Cathy, an evangelist from Oklahoma, in speaking to them said, "For years I've said we have got to take off the kid gloves. People who don't believe the Bible can be mean as hell." Since he is one of the fundamentalists, he sounds like we Southern Baptists who do not call ourselves fundamentalists are the ones he is speaking of.

For years and years, we the people who are "mean as hell" have been busy carrying out Christ's great commission. Teaching God's Word, the Bible, in the Sunday School; witnessing to lost boys, girls, men and women, winning them to Christ; ministering to the sick and needy in Christ's love; teaching missions in G.A. and R.A. organizations; praising God when these same young people answer God's call and go into all the world as missionaries to tell of God's saving grace.

Feeling God's leadership, we have been and still are serving as deacons, Sunday School teachers, WMU workers and in other places of responsibility in our churches. We are raising our children in the nurture and admonition of God in our homes, helping them to trust Jesus as their Savior and praising God when they go out to serve Christ in our world.

We have given our tithes and offerings—and still are—to God's kingdom through our

Cooperative Program. Together, we support our teaching, educational and mission work, here at home and around the world.

We have done these things and still are doing them in response to Christ's great commission. With grateful hearts filled with love, we serve Christ. God alone is our judge, not... any other human being. — Violet Falkner, Belton, Texas

Conviction and freedom

Soul competency, or priesthood of the believer, has been taught me since my earliest days in the Independent Congregational Bible Church.

I became a Southern Baptist when I was 20, having already accepted Christ and followed him in believer's baptism. I believe the Baptist Faith and Message and the Cooperative Program are the best guidelines devised by man for the development and exercise of my personal walk with God. Before, during and beyond these guidelines is the Bible's authority. I believe it teaches a walk with his orthodoxy of servanthood, not man's orthodoxy of words. Ultimately, "what we believe is what we do, everything else is religious talk."

Arkansas Baptists are a special people. I am thankful for this place of service. We are a diverse people, with priesthood freely exercised:

—Some believe in private schools; others public schools.

—Some are premillennialist; others post, or it doesn't matter.



Photo by Kenneth Bazley

Magnolia church recognized—Jon Stubblefield, pastor of Central Church, Magnolia, and president of the Arkansas Baptist State Convention, was presented a plaque recently for his church's participation in the "Great Churches of America" television program on the ACTS network. Making the presentation was Jimmy Allen (left), president of ACTS and the SBC Radio and Television Commission.

—Some share church membership with any race; with others this is not possible.

—Some emphasize the gospel's social ministry; others do not agree.

—Some support an independent seminary; others will only support our six seminaries.

—Some understand God's truth through one interpretation; others understand the same truths through a different interpretation.

A list of differences in belief, interpretation and convictions could go on and on. Persons are pursuing, as a matter of priesthood, their personal walk with God. How could it be otherwise? If there is not individual priesthood, whose priesthood is to be followed?

I thank the Lord, the giver of my priesthood the instant I believed. I thank Southern Baptists for a place in which to practice it. Out of my soul's competency there may be an exercise of belief that others do not understand or accept. I will follow the revelation of conscience, belief and practice that is between me and God. I celebrate my freedom with all others who are doing likewise throughout our churches.

Thank you, Arkansas Baptists, that our differences can join together in spirit and love as we are a part of God's truth and a part of his plan. —**Doug McWhirter, Little Rock**

The one sure thing

I am a new Christian and have a wonderful desire for the Word of God. I have been hearing a lot about the inerrancy of the

Scriptures. I will never doubt the Word of God, because God would not have given me a desire for all the Word, if it were not true. With all the unsure things we see in this life, the Bible is the one sure thing we have to hold to.

If the validity of any part of the Word is denied, or ignored we have nothing left to stand on or for.

I know for sure that God would not allow anything to be put into His Word that is less than "all" truth. Rev. 22:18 confirms this. — **Gregory Wright, Pea Ridge**

Playing church

A trend that has disturbed me recently, and may have bothered other readers, is the practice of accusing all who do not fit into the exact thought pattern of the speaker of "playing church." These people (and some are guilty from the most popular evangelists to the lesser lights who imitate them) suggest that every one who does not think and act just as they do is insincere and that the churches are filled with unconverted people, who attend church simply for show.

I suppose they would cite the example of Jesus' denunciations of the Pharisees as their New Testament authority. Actually, that case works against them, for the Pharisees were a small, self-righteous group, who despised all who did not conform to their little pattern of thought and conduct.

When so many take no interest in God, the Bible, the churches or any spiritual things at all, I certainly do not believe that a ma-

ajority of those who do are insincere, and I do not believe that this kind of thinking is in keeping with the letter or the spirit of the New Testament.

If any is "playing church," it is the one who tries to make everyone else conform to his patterns of thought and action in minor matters, to the neglect of the gospel of the love, mercy and grace of God in Christ Jesus and to the neglect of the exposition and explanation of the Holy Scriptures.

Accusing others of "playing church" is not the gospel of Christ. God's grace in the believer results in a corresponding spirit of love and mercy toward others. — **Clay Hale, El Dorado**

Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed by one person, though the name may be withheld on request. Mailing address and phone number of the writer should be included. Letters must not contain more than 350 words and must not defame the character of persons. Letters must be marked "for publication." Only original letters will be considered.

Kenians decide for Christ

MOMBASA, Kenya—More than 50 people made public decisions to become Christians in a recent revival at Mombasa (Kenya) Baptist High School. Several local churches also held revival services as part of a partnership missions project between Kenya and Kentucky Baptists.



One layman's opinion

Daniel R. Grant

Reflections on being a yellow 'Paw Paw'

Not long ago, I received word about another exciting but provocative episode in the life of my two-year-old grandson, Jonathan Hardin, who knows me as "Paw Paw." He was picking his way through a stack of mail at his home in Paragould when he stopped abruptly and said, "Look, a yellow Paw Paw!" After some investigative journalism, our daughter Shirley wrote that Jonathan had, in fact, seen my picture printed in the *First Baptist Informer* which they had received from a friend in Batesville. Furthermore, it was printed on yellow paper, so I was clearly yellow.

Faithfulness to the details of the story requires me to add that Jonathan's excitement at seeing his grandfather's picture lasted for a full five seconds, and his next words were a firm, "Now it's time for supper!"

All of this has caused me to do some thinking about our color. Yellow is said to indicate cowardice; a red face indicates embarrassment; green usually refers to envy or jealousy; purple suggests rage; and blue connotes cold. White, when not spoken in racial terms, often refers to fear; and black in its nonracial sense often suggests an evil heart.

Pigmentation of the skin poses many problems for us human beings, and we need to remember the biblical admonition that man looks on the outward appearance, but God looks on the inward appearance.

The comic strip, "Bloom County," has a character whose name is Oliver Wendell Jones, a brilliant little boy who happens to have black skin pigmentation. Until recently, talented talents have been focused on such things as astronomy, computers and

nuclear devices. More recently, he became aware of the problem of racial apartheid in South Africa and came up with an inventive solution: an "electro photo pigment-izer" that turns people black with a single flash.

We can laugh at this humorous commentary on an exceedingly complex problem, but it wouldn't hurt any of us to begin thinking about the role of skin pigmentation in Heaven. Most of us need to work harder at the business of getting ready for Heaven, where pigmentation of skin will surely be irrelevant to our eternal happiness.

Meanwhile, I am very happy to be recognized by my grandson, whether he sees me as yellow or some other color.

Daniel R. Grant is president of Ouachita Baptist University.

by Millie Gill / ABN staff writer

people



Cash

Randy Cash graduated May 31 from Golden Gate Baptist Theological Seminary with a doctor of ministry in missions administration degree. Cash, who for four years has served as language missions director of Arkansas Baptist State Convention,

is a native of Eden, N. C. He is a graduate of the University of North Carolina. His wife, Martha, is a graduate of Furman University. Both are graduates of Southeastern Baptist Theological Seminary.

Doug Dickens has resigned as pastor of Hot Springs First Church, effective July 31 to join the faculty of Southwestern Baptist Theological Seminary as an instructor in pastoral ministries.

Shauna Renaye Veteto died July 2 in a Canadian hospital at the age of eight. She was a member of Mulberry First Church and a second grade student. Funeral services were conducted July 5 at the Mulberry church where her father, Danny Veteto, is pastor. Graveside services were at Jonesboro Memorial Park. Other survivors include her mother, Pamela Veteto, two brothers, Carl and Jonathan Veteto, all of Mulberry; her grandparents, Mr. and Mrs. W. L. Veteto of Jonesboro and Rev. and Mrs. Shelby Bittle of Wynne; and her great-grandparents, Clara Minick of Bay and Nettie Bittle and Joshua Hooten, both of Heber Springs. Memorials may be sent to Mulberry First Church.

Scott Heller is serving as pastor of Vista Heights Church in Hot Springs.

Jesse Calvin Ratton, age 78, died July 1 in North Little Rock where he made his home with his daughter, Pat Ratton, preschool consultant for the Arkansas Baptist State Convention Sunday School Department. He was a retired owner and operator of a garage in Smackover, where he was a member of Smackover First Church. Funeral services were held July 5 in El Dorado with burial in Smackover. Other survivors include a daughter, Peggy Coe of Round Rock, Texas; two brothers, Leonard Ratton of Stamps and J. W. Ratton of Batesville, Miss.; and three grandchildren.

John Eason is serving as pastor of Woodrow Church at Heber Springs.

Martha Dewbre recently participated in an enlistment special workers training meeting at the Woman's Missionary Union national headquarters building in Birmingham, Ala. She is a member of Park Hill Church in North Little Rock.

Andrew and Harriet Hall are serving on Grand Cayman Island in the Caribbean in July and August under assignment from the Foreign Mission Board. They are assisting First Church while the Herbert Neely family is taking a mini-furlough. Hall is interim pastor of Calvary Mission, located between Rogers and Bentonville.

Clyde Glazener recently completed five years of service as pastor of Calvary Church in Little Rock.

Ron Harper of Norphlet has joined the staff of Calvary Church in Benton as minister to youth and children. He graduated in May from Ouachita Baptist University with a degree in religious education. Harper has also served on the staff of Joyce City Church in Smackover and Old Union Church, El Dorado. His wife, Sandra, is currently completing her studies to become a registered nurse at University Medical Center in Little Rock.

Dan Threet has resigned as pastor of Natural Steps Church in Little Rock.

briefly

Sylvan Hills First Church in North Little Rock has a summer mission team working July 8-21 with Scenic View Chapel in Troutman, Ore. The team, for the third successive year, will assist with door-to-door surveying and provide special music for a revival to be led by pastor Don Moseley.

Calvary Church in Hope youth will observe "Missions Alive" this summer as they assist with four backyard Bible clubs in the Hope area, do work around the church, take a family religious census and work and lead evening worship services at Hope Migrant Mission Center.

Hot Springs First Church recently honored Mabel and Clarence Ledbetter for their service. He has served for more than 26 years as Sunday School director, as volunteer maintenance assistant for

more than 30 years and has contributed more than 6,000 hours maintaining the church's contribution records.

Lonoke Church recently observed "Pastor Appreciation Day" by honoring pastor Eddie Simpson and his family with a "This Is Your Life" service at which they were presented with an appreciation plaque and a money tree.

Immanuel Church in Pine Bluff is preparing for its fourth trip to Indiana to work with churches in Bedford, Paoli, Hardinsburg and Mitchell.

Indian Head Lake Church in North Little Rock and **Tyler Street Church** in Little Rock had a joint worship service and fellowship June 30 at the Tyler Street Church. Don Hook, interim pastor of the Indian Head Lake Church, was speaker. Bob Fletcher directed music.

Baring Cross Church in North Little Rock mission team will leave Aug. 3 for Horseshoe Bend to construct a new church and to assist with vacation Bible school.

Warren First Church observed "Home Dedication Sunday" July 14 with families making commitments to a daily altar time.

Marshall First Church has experienced membership growth since March that includes 21 additions by baptism, according to pastor Sid Byler.

Beech Street Church in Texarkana deacons have recently re-organized to more fully meet the needs of the church fellowship. Deacons have indicated their desire to be active in ministering to the sick and shut-in, to the lost and to inactive members, to those elderly members needing repair and maintenance assistance and to those needing financial assistance.

Springdale First Church mission team will be in Danville, Ind., July 20-26 to assist the Hillcrest Church with outreach ministries.

Calvary Church in Benton has planned a lay renewal weekend for Aug. 16-18. Bob Fisher of Portland will be coordinator.

Trinity Church in Benton will celebrate its 25th anniversary July 21 with a special morning worship service featuring former pastors and staff members, a noon meal and an afternoon musical program.



Woman's viewpoint

Mary Maynard Sneed

Religious education in the home

Since the historic decision of the U.S. Supreme Court in 1962 in which prescribed prayers in the public schools were ruled unconstitutional, Christian parents of every persuasion have been crying anxiously, "But who will teach our children to pray?" Am I in danger of being considered too bold if I humbly suggest that we will?

From time immemorial, parents have taught their children the elements of their own faith. Although Hannah, after dedicating her son Samuel to the Lord, took him to the temple to receive his religious training under capable guidance of the pro-

phet Eli, the young Timothy was taught in the ways of the Lord by his mother Eunice and his grandmother Lois. Even our Lord Jesus Christ learned his "Father's business" at his mother's knee.

Yet, in a nation founded upon the principle of religious freedom, upon whose coins are inscribed the words "In God we trust" and whose pledge of allegiance proclaims the republic "one nation under God," surveys reveal that the vast majority of families have no time at all in which they regularly pray and read the Bible together. What does this say about the spiritual vital-

ty of a so-called "Christian nation?" Does this deplorable tendency of Christian parents to leave the religious education of our children to others, even those of other faiths or of no faith at all, not reveal the very spiritual complacency we seek to deny?

The spiritually healthy person is not often the product of a spiritually healthy home. For a little child to grow into a spiritually emotionally and psychologically mature adult, God must be both present and active in his life. A child's most impressionable years are those over which his parents have the greatest influence. These are the six short years prior to his entering public school. Here, too, in the spontaneity of everyday situations occur many of his most teachable moments. To miss even one such moment in the life of a child is a great loss, indeed.

Parents enjoy many advantages over other teachers. Not only do they spend more time with the child, but the quality of the relationship is better. They are especially privileged to hold higher positions of authority in the eyes of their little ones than any other teacher could ever expect to attain.

The Christian home, in fulfilling its spiritual obligation to the family, is a complement to the church. No matter how great its outreach, the church will never be able to substitute for the home as the institution primarily responsible for the religious education of the family.

As they seek to provide the food for their families' spiritual growth, Christian parents have the task of teaching, training and setting examples, as well as personal evangelism. If religious education is provided in the home, as he reaches the age of spiritual accountability, the child should turn naturally to his parents for guidance. Christian parents should covet the opportunity to lead their own children to Christ.

It has been said that "knowing God and walking with him is one of life's most important priorities." The schedules and activities of the Christian family should be established upon that priority. When commitments are made to discover God's will and to accomplish his purposes for the home, parents will bring their children the meaningful religious experience they seek.

Mary Maynard Sneed is a North Little Rock homemaker and an adult Sunday School teacher at Park Hill Church.



Food and fellowship

Virginia Kirk and Jane Purtle

Picnics

Picnics and July are almost synonymous to me. In my teens our intermediate department (now called the youth department) in a church in Lawton, Okla., had a marvelous outing in the Wichita mountains each July. The picnic was an all day affair. We ate, climbed the large granite boulders, skated at the small roller rink, rode the little rickety merry-go-round that sat by its lonesome self in a field and ate some more.

The adult leaders of the group were a wise young couple who had several children, yet still had time to show love and wisdom in guiding young people. We met around their dining room table to form committees and plan the picnic. Transportation, finances, food and chaperones were the areas of responsibility. Each committee carefully made plans with the approval of the young couple.

Everyone assumed a share of the responsibilities. I always enjoyed being on the food committee. Some food was donated by parents, such as home-made cookies and real-squeezed-from-lemons lemonade. The major portion was bought with whatever money we had.

The finance committee collected 25 cents from each young person. We were learning early about finances because the church budget could not pay for socials. Times were hard—even that 25 cents was difficult for most of us.

Do you work with young people in your church? Organize a picnic this summer. Your youth will probably appreciate taking responsibility, just as we did. Perhaps in the twenty-first century some past middle-aged lady will think loving thoughts of you and the influence you had on her.

The recipe this month is for a low calorie dip. It is suitable for a picnic or at home entertaining.

Cottage cheese dip

- 1 16 oz. carton low-fat cottage cheese
- 1 8 oz. carton low-fat yogurt
- 2 envelopes onion cup of soup mix

Blend ingredients in a blender until smooth. Serve with chips or raw vegetables.

Virginia Kirk, professor emeritus at Arkansas College, is a member of Batesville First Church. Jane Purtle lives near Tyler, Texas, and is a college teacher. They have enjoyed cooking together for several years.

Van Buren First Church celebrates centennial anniversary

by J. Everett Sneed

First Church, Van Buren, celebrated its centennial on June 23. The morning service featured a message by Don Moore, executive director of the Arkansas Baptist State Convention. Former music director Harold Biggs directed the music and was assisted by his wife, Jean, in providing special music. Greetings were read from former pastors Charles Graves and Bruce Cushman. Mrs. T. H. Jordan and Mrs. Paul Fox, both widows of former pastors, both spoke briefly. Rev. Fox died only three weeks prior to the centennial.

Dr. Moore said that he was intrigued by the history of the church. He observed, "There have been many who have paid the price to bring this day to fruition. For many years, every pastor of the church was called on the condition of the state being able to help supplement the small salary the church was able to pay. We have not been asked to help this church for a long time. You have been helping others. So the victory of today is the victory of all, because we have worked together."

Moore concluded his sermon by challenging the people to "remember and rally." He observed that there were many who were lost in their own community and "you must always have your eyes open to the needs of the entire world."

During the afternoon service, Mrs. Fox and Mrs. Jordan spoke again. Harold Biggs spoke of his years as music director and Bill Mitchell, a member of the church who has served as interim on several occasions, addressed the congregation.

The evening message was brought by Charles Graves, who was pastor of the church from 1960 to 1966.

A Baptist church was organized by a small group of people on June 17, 1883. This church, meeting in the Methodist Church building, ceased to function in November 1884.

In October 1885, J. C. Clark, P. A. Bolton and a Mr. Moore organized a new Baptist church. They invited J. B. Wise of First Church, Fort Smith, to assist them. Wise invited those wishing to establish a Baptist church to come forward. Those who responded to the invitation met a short time later, adopted a Church Covenant and Articles of Faith and appointed a committee to search for a building to purchase as soon as funds were available. There were 17 charter members involved in the organization.

Following the organizational meetings, the new church first assembled for a regular worship service on Nov. 1 in the home of Mrs. Bealer, with Wise presiding.

In January 1886, the church conducted its first revival, led by Rev. Wise. There were 15 additions during this revival effort.

On June 1, 1886, the church purchased a store on the corner of Webster and North

Sixth Streets, at a cost of \$1,500. Previously, all church meetings had been held in the homes of various members. The store served as the meeting place for the church for more than 20 years.

On Feb. 2, 1904, a building committee was appointed to select a new site to erect a church building. A soliciting committee also was formed and reported four days later that more than \$1,000 had been pledged for the building fund.

In October 1908, the foundation was completed and paid for with \$200 remaining in the building fund. The 2,500 square foot building was to stand at the corner of North Eleventh and East Main Streets. The new sanctuary was ready for services early in 1909. It remains a part of the church facilities today, having been remodeled in 1959 into what is now the Jordan Chapel.

On January 10, 1910, the church trustees were authorized to borrow \$2,500 for a period of five years to pay the price of construction of the recently completed building.

The church continued to grow numerically and in the programs instituted. On Dec. 30, 1914, the church enrollment was 118. There had been a marked increase in the Baptist Young People's Union and the Woman's Missionary Society (now known as WMU). In November 1917, the church became one of the first to institute a budget system of financing. The plan included all church expenditures and all mission objects, except the evangelistic services, the orphan's home and interest due in February on the church loan.

In March 1920, pastor Everett Rawlings held a revival in which there were 80 additions to the church, many by baptism. By the close of 1920, the church's finance had improved and a budget of \$5,000 was approved for 1921.

Due to the dramatic growth in membership which occurred in the early 1920's, the church auditorium was no longer able to accommodate the regular attendance. It was decided that work on an auditorium should start as soon as possible.

On May 21, it was reported that a two-story annex with basement could be constructed at an estimated cost of \$8,000 to \$10,000. The first floor would include office space and Sunday School rooms, with the center section serving as emergency seating for the overflow crowds that frequently attended the preaching service.

On April 13, 1922, pastor Rawlings resigned, concluding a tenure of almost six years. In that time, the membership had more than doubled, and a major enlargement of the physical plant had been completed.

On June 25, 1952, plans and specifications for another new building were adopted. The groundbreaking ceremony was conducted on July 6. By Nov. 1, the entire building had been completed, and pastor T. H. Jordan

preached the first sermon in the new sanctuary.

Pastor Stanley G. Daniel became pastor in February 1980. Daniel stated that much of his emphasis had been placed on church fellowship. He said, "The church has the best attitude it has had in many years. We now believe that we can grow, so we are at the threshold of experiencing a new and invigorated outreach."

Other accomplishments under Daniel included the remodeling of the auditorium, which involved the padding of the pews; the reworking of the platform area and the in-

ABNC photo / J. Everett Sneed



Van Buren First Church pastor Stanley Daniel, whose congregation recently celebrated its centennial anniversary, welcomes ABSC Executive Director Don Moore to the pulpit. Moore brought the morning message.

stalling of new windows; the purchasing of an adjacent building, so additional parking could be constructed; the purchasing of a house adjacent to the church which is now used for a singles department; the increase of the Cooperative Program gifts to 12 percent, which represents a one percent increase during the current year; the development of a mission on the east side of Van Buren in a government housing project; the support of the Wicker Avenue Chapel in St. Johns, Ind.; and the laying of plans for a new church on the north side of Van Buren, where the residential area is expanding.

Pastor Daniel is excited about the future of First Church, Van Buren. He said, "As we develop a Christ-like fellowship and follow the leadership of the Holy Spirit, we can be the kind of witness God would have us to be."

J. Everett Sneed is editor of the Arkansas Baptist Newsmagazine

Long, hard hours on the road get grain to hungry in Mali

by Mary Jane Welch

BAMAKO, Mali (BP)—Norman Coad keeps his emotions about drought in Mali at arms' length, close enough to keep him motivated but far enough to prevent paralysis.

He does that because he's determined to help the drought victims. And he's determined to do it the right way.

That's also why the Southern Baptist missionary spends long hours going from government office to government office getting to know people, familiarizing them with his plans, seeking their input and approval.

That's why he spends even longer hours bumping down dusty roads under a blazing sun. That's why he'll spend every other week this summer away from home checking and rechecking to make sure everything's going according to plan.

Coad and his wife, Beverly, are newcomers to Mali. The Arkansans arrived in September 1983 as Southern Baptists' first missionaries there. But in that time they've distributed 5,000 tons of grain, waged two vaccination campaigns and planned a community center for Bamako and a major development project for Kenieba. They're putting the finishing touches on plans to use Southern Baptist hunger relief funds to distribute another 6,000 tons of grain in the dry, starving land in coming months.

Why would a couple drive themselves to do so much in so short a time? Norman and Beverly Coad arrived in Mali with a vision. They felt God was calling them not just to start a personal ministry which might touch 100 people. They felt he called them to be part of his plan to strengthen the Christian church throughout Mali and to prepare the way for as many as 30 other Southern Baptist missionaries to come to the predominantly Moslem country.

"It's Mali's time," says Coad. "The Lord is ready to bring a lot of people into the kingdom in Mali." The signs are everywhere, they say, but especially in people's response to Christian help for drought victims. In many areas where Christians distributed grain last year, people are walking long distances just to find out more about Christianity.

This didn't happen by accident. It happened in part because the Coads contacted the Foreign Mission Board long before the crisis developed to start the wheels moving for grain distribution. It happened because Norman Coad worked with evangelical Christians across Mali, people he knew he could trust, to handle local distribution. It happened because those people knew their communities and knew who really needed help.

From the beginning, Southern Baptists were being closely observed. Malian officials watched to see whether these missionaries could avoid the pitfalls of corruption and distribute grain in areas others couldn't reach. They watched to see whether the Christian distribution system would follow

their aims for preserving families and villages.

The U.S. Agency for International Development looked for a model distribution program which could get their grain where it was needed with the least amount of loss.

Moslem and animist Malians watched to see whether the stories they'd heard about Christians were true. Would they help everyone or just Christians? What would they expect from those who accepted their grain?

By the time the Christian distribution ended, U.S.A.I.D. felt they'd found their model. Coad reported less than 0.1 percent loss, an amount almost unheard of in relief circles. Mali's government was eager for Baptists to distribute grain again.

The Coads are working hard to duplicate last year's success with 6,000 tons of grain this year. The Coads plan to start distribution in July to fill the gap in the last months before harvest, when food is shortest. They will use the same system as last year, working through evangelical churches and hiring Moslem observers to insure fairness.

Coad feels Southern Baptists have been preparing since the 1973-74 drought to respond to this one. In that time, he feels they've built one of the best drought response programs available.

He's played an important part in that. When the Coads first arrived in Upper Volta (now Burkina Faso) as music missionaries during the earlier drought, they were deeply moved by what they saw.

They began drilling wells and distributing grain, using a system similar to the one they're using in Mali. They dreamed of a major development project that would touch a whole region. Water development, agricultural, health and literacy training would mesh with evangelism to move a

whole group of people away from the edge of survival.

Their dream became reality when Tennessee Baptists adopted their plans for the Sanwabo development project. Today that project is a model for Southern Baptist development work across west Africa.

When the Coads opened Southern Baptist work in Mali at the beginning of yet another drought, they were convinced they wouldn't penetrate the Moslem culture with traditional evangelism. "Mali is not a country you can go into with traditional evangelism," says Beverly. "They'll insult you and throw rocks at you, but they won't listen."

They would have to earn the trust of people who had been taught to distrust Christians. They would have to teach Malians about Christianity by living it. They set out to earn that trust by responding to needs for vaccination, developmental assistance and grain distribution.

But the hard work does pay off.

Last year, a Christian pastor moved to Bankass to start a church, but people there wouldn't let him buy land or draw water. When he finally secured a poor field, he was still treated as an outcast. But then the Christian grain distribution came to Bankass.

The Moslem leaders told the people not to eat the Christian grain. They responded the leaders had no right to ask them to starve. Although the Moslem leaders claimed to know God, the people said, the Christians had shown by their actions that they were the godly ones. They ate the grain. Today, the people of Bankass support the pastor they once scorned.

Mary Jane Welch is a feature writer for the SBC Foreign Mission Board.

(BP) photo / Joanna Pinneo



Arkansas Beverly Coad cooks breakfast while her husband, Norman, plans their efforts in Mali's fifth region to prepare for later distribution of 6,000 tons of grain. The two often camp outside the homes of pastors who are helping with the distribution.

Your state convention at work

Missions

Healthy, growing missions

Our goal in church extension is not to just see X number of new missions started. The real aim is for missions to be started that become healthy, growing congregations.



Tidsworth

The failure of new congregations after they are launched is "bad news" for everybody. It is very difficult to start again in that community for several years.

Several steps can help toward starting congregations that will be healthy. One of the first things a church should do is elect a church mission committee to work with the pastor. The committee can do the kind of work that helps develop a solid new church.

The church extension program will provide a consultant trained in new work to work with each sponsoring church. A sponsor can also order material from the state office that details the steps in developing a healthy congregation.

Most of all, each new mission needs to be bathed in prayer for God's leadership and power! — **Floyd Tidsworth Jr., church extension director**

Family and Child Care Pearce at ABHC

Dirk Pearce has accepted the position of caseworker at the Arkansas Baptist Home for Children in Monticello. He fills the position formerly held by Clinton Morrison, who has assumed the position of director of the Harrison area office.



Pearce

Pearce was born in Lubbock, Texas, and is the son of missionaries Boyd and Syd Pearce, who currently serve in Arusha, Tanzania. He attended Wayland Baptist University where he received his bachelor of arts degree in religion in May 1980. He then went to serve as minister of youth at Highland Terrace Church in Greenville, Texas, before moving to Fort Worth to attend Southwestern Baptist Theological Seminary.

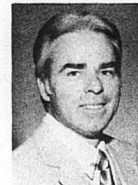
While attending seminary in Fort Worth, Dirk and his wife, Libby, served as houseparents at the All Church Home for Children for two and one-half years. Pearce graduated in May, 1985, with an M.A.R.E. with a concentration in church social work.

He was also selected to receive the President's Merit Award for the School of Religious Education for 1985.

We are happy to have Dirk and Libby as a part of our child care team. — **Royce Aston, director of social work services, Arkansas Baptist Home for Children**

Sunday School Super September

Reach our 8.5 by '85 enrollment goals? Sure! "It's late but it's not too late," says Dr. Harry Piland. "We intend to work and pray



Hinkson

and scratch until the very last day. We will stay on the job and complete the task. We will give it our very best until the very last. We will not turn aside or turn away. We will hoe to the end of the row."

Super September can be used to help your church reach your 8.5 by '85 goals. I would encourage you to get the "From Here to Victory" materials which includes the Super September materials. You can order these products from the Baptist Book Store Mail Order Center, 3359 Winbrook, P.O. Box 161121, Memphis, TN 38116, Phone (901) 345-6525 or you could use the "Five Fabulous Sundays" materials. Super September - Five Fabulous Sundays: Sept. 1, High Attendance Day; Sept. 1-7, "Contact 5" Week; Sept. 8, High Attendance Day; Sept. 8-14, "Contact 6" Week; Sept. 15, High Attendance Day; Sept. 15-21, "Contact 7" Week; Sept. 22, High Attendance Day; Sept. 22-28, "Contact 10" Week; Sept. 29, High Attendance Day - Celebration Day. Do something! Make it a Super September! — **Ed Hinkson, assistant director**

Evangelism Growth in the Word

God's Word is essential for a new Christian's spiritual growth just as food is for physical growth. Just as a new baby starts on physical milk, a new spiritual baby starts on the milk of the Word. 1 Peter 2:2-3 states, "As new born babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious."



Shell

A new Christian needs to fully realize that Jesus is the living Word. John 1:1,14 state, "In the beginning was the Word, and

the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." The written Word is so precious to us because it is the most perfect revelation of the living Word, Jesus.

The apostle Paul expressed to Timothy the value of the written Word. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17). Herein we see the proof for the Word, the profit in the Word and the perfection through the Word. — **Clarence Shell, director**

Church Training Pastor-Director Retreat

The annual Pastor-Director Retreat has proved to be one of the most helpful and practical experiences for those who have



Holley

attended. This year's Pastor-Director Retreat will be held at Camp Paron on Friday night and Saturday morning, Aug. 9-10. The retreat begins with supper at 6 p.m. on Friday and concludes with lunch on Saturday.

Pastors and Church Training directors who have attended the retreat in previous years have testified that it has helped them to greatly strengthen their training programs. They have gained new insight into the biblical basis for discipleship training and practical ways to plan and conduct an effective training program in their churches.

This year's retreat will focus on the 1985-86 Developing Believers strategies along with an emphasis on building the organization, enlisting and training leaders, selecting appropriate curriculum and on New Member Training and conservation in preparation for the Good News Revivals in 1986.

Growing in discipleship is not optional for the Christian; providing an effective program for discipleship training is not optional for a church. Take advantage of this opportunity to help your church develop the best possible discipleship training program.

The cost is \$20 per person. Reservations should be sent to the Church Training Department by Aug. 6. — **Robert Holley, director**

Stewardship/Annuity Salary surveys mailed

Pastors and deacon chairmen will receive *Considered Worthy* during July. *Considered Worthy* is a publication of the Stewardship/Annuity Department and reports on current salaries and benefits paid to ministerial and supportive staff members.



Walker

Pastors, staff members and church treasurers responded to a form requesting information on salaries and benefits. The survey represents 1,262 positions in Arkansas Baptist churches.

Secretaries and church custodians are included in the survey for the first time this year.

Considered Worthy may be used by committees responsible for recommending personnel salaries and benefits to the church. Personnel committees will find helpful suggestions when they consider compensation plans for those who serve the churches.

Worksheets in the booklet will help ordained personnel in establishing a housing allowance. The budget committee can use the compensation worksheet to establish basic compensation, fringe benefits and ministry-related expenses.

Churches or committees desiring a personal conference on *Considered Worthy* may contact the Stewardship/Annuity Department. Additional copies of the booklet are available upon request. — James A. Walker, director

Christian Life Council Ironically Southeast

The Arkansas state Vietnam Veteran's Memorial will be constructed on the southeast corner of the State Capitol grounds



Parker

in Little Rock. It's ironic because the conflict which took more than 58,000 American lives was, and is, often referred to as the war in Southeast Asia.

Having served briefly in two U.S. Navy hospitals during those years, I visited scores of young sailors and marines. Only a few hours before, they had been wounded in South Vietnam. Most of these were still in their teens and early twenties.

Almost everyone agrees that the war was a much too long, drawn out conflict. Citizens of this state must not let a similar lengthy time period pass before this needed reminder of the sacrifice of many Arkansas youth is constructed. There were approximately 1,000 killed or missing in action and many times that number wounded from our state. The fact that this unpopular war had many critics does in no way lessen the fact of pain and loss caused by these youthful sacrifices.

Please join me and other Arkansas Baptists in making the monument a reality soon.

Tax deductible contributions should be sent to the Secretary of State's office, Arkansas State Capitol, Little Rock, AR 72201. Designate it to this fund. — Bob Parker, director



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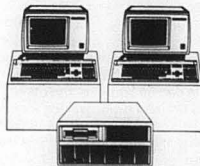
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Court strikes 'shared time' in federal, state aid plans

WASHINGTON (BP)—The U.S. Supreme Court ruled July 1 that federal and state programs which send public schoolteachers into parochial schools to provide specialized instruction violate the constitutional separation of church and state.

In a pair of 5-4 decisions in related cases, the high court struck down separate programs in New York City and Grand Rapids, Mich., that used public monies to send teachers into parochial schools to teach subjects ranging from remedial reading to physical education.

Writing for the narrow majority, Justice William J. Brennan Jr. faulted the New York plan for violating the Constitution by excessively entangling church and state in the supervision process. Excessive entanglement is one of three tests the Supreme Court has

used for 14 years to determine whether laws dealing with religion violate the establishment clause of the First Amendment.

Among the dissenters, Chief Justice Warren E. Burger lamented the decision "will deny countless schoolchildren desperately needed remedial teaching services," and declared further, "Rather than showing the neutrality the Court boasts of, it exhibits nothing less than hostility toward religion and the children who attend church-sponsored schools."

Justice Brennan, who as senior justice for the majority assigned both the New York and Grand Rapids opinions to himself, declared the establishment clause was penned by the nation's founders to accomplish more than to forbid an official state religion or prefer one religion over another.

That view—a strong rebuttal to opinions expressed last month by Justice William H. Rehnquist in an Alabama school prayer case—has held that the founders, supported by later Supreme Court decisions, determined "jealously to guard the right of every individual to worship according to the dictates of conscience while requiring the government to maintain a course of neutrality among religions, and between religion and non-religion," Brennan declared.

In a brief dissent, Rehnquist reassessed his view expressed in the Alabama silent prayer case that the high court over the past 40 years has relied on what he described as the "faulty 'wall (of separation) premise,' a fallacy by which "the Court blinds itself to the first 150 years' history of the Establishment Clause."

Morgan decries IRS ruling as discriminatory against ministers

DALLAS (BP)—The Internal Revenue Service confirmed it is continuing "discrimination" against ministers and in favor of the military by announcing a ruling which will prohibit some clergy from deducting mortgage interest and property taxes while allowing members in the armed forces to continue, said one denominational leader.

Ministers who own and occupied a home or had a contract to purchase a home for which they were receiving a ministers housing allowance before Jan. 3, 1983 will be allowed to continue deducting their mortgage interest and property taxes until Jan. 1, 1987. However, the IRS said ministers who do not fulfil these requirements will not be allowed these deductions. The new ruling

(revenue ruling 85-96) modifies the effective date of revenue ruling 83-3.

Annuity Board President Darold H. Morgan said the ruling is "discriminatory because it allows members of the armed forces with tax free housing allowances to deduct their mortgage interest and property taxes, while disallowing these deductions for ministers."

He noted IRS officials disregarded the legal advice of the IRS chief council to make no distinctions between the minister and members of the armed forces on this issue.

Morgan said the arbitrary effective date of the ruling also discriminates within the clergy. He said he was informed last February that the IRS would suspend the ruling until

Jan. 1, 1987, and make its application retroactive for all ministers regardless of when the home was owned or occupied until the discrimination issue could be resolved.

"Obviously someone within the administration decided to continue the unfair discrimination against the clergy as a class in favor of the military. This kind of discriminatory and unfair interpretative action by those charged with the responsibility for the fair interpretation of the tax laws is a disturbing challenge to destroy the respect for our voluntary tax system."

Morgan has requested the U.S. Treasury Department suspend the original ruling (RR 83-3) and reconsider the new revenue ruling 85-96.

Hollis urges action against social 'malady' of porn

WASHINGTON (BP)—A Southern Baptist ethicist has urged the Attorney General's Commission on Pornography to propose bold initiatives and concrete actions to deal with "not just a minor social irritation, but a major, far-reaching, influential malady" in America.

Harry N. Hollis Jr., of the SBC Christian Life Commission, testified June 19 at the first of a series of hearings to be held by the 11-member commission, which will conduct a year-long study of the problem of pornography and make recommendations on controlling its production and distribution.

Hollis challenged the commission to consider common sense arguments against pornography. Common sense, he said, "may be all that can lift us out of the continued confusion brought on by waiting for conclusive empirical data everyone can agree on."


Hollis argued pornography is harmful to society because of its negative impact on both character and conduct. Southern Baptists and others oppose pornography, he said, "not because it deals with sex, but because it exploits and degrades sex." In contrast to Christianity's holistic view, pornography

presents a selective and distorted picture of sex, he added.

Hollis challenged the pornography commission to recommend strong and specific actions against the nation's pornographers whom he portrayed as "stealthy termites" who are "eating away at the structures of family fidelity and sexual integrity on which the foundations of society rest."

Hollis urged citizens to use their "wallet power" to oppose distributors of pornography, including convenience stores which provide young people "convenient access" to pornographic magazines.

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State WMU names staffer

Arkansas Woman's Missionary Union has named Angela Lowe, a former Baptist Young Women consultant for the Northern Plains Baptist Convention, as Acteens director for the state of Arkansas.

Lowe, a native of Wyoming, is a graduate of Oklahoma Baptist University and Midwest Baptist Theological Seminary. She was active in Arkansas leadership in Wyoming and both WMU and Acteens during seminary.

As Acteens director, Lowe's responsibilities will include church and associational Acteens leadership training, statewide activity planning for girls in grades 7-12 and organizational assistance for congregations beginning Acteens programs.

Lowe succeeds Betty Jo Lacy, who retired June 30 after 13 years as Acteens director. Lacy came to Arkansas in 1972 from a youth ministry position at First Church, Hattiesburg, Miss. An Arkansas native, she will continue to make her home in North Little Rock.



Lowe

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1985 Annual Associational Meetings

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| Arkansas Valley | Oct. 21 | Broadmoor, Brinkley |
| Ashley | Oct. 14-15 | Mt. Olive, Crossett; Crossett, Second |
| Bartholomew | Oct. 21-22 | Monticello, First; Warren, First |
| Benton | Oct. 14-15 | Open Door, Rogers |
| Big Creek | Oct. 17-18 | Flora, Viola; Elizabeth |
| Black River | Oct. 14-15 | Diaz, First; Imboden |
| Buckner | Oct. 15-17 | Waldron, First; Mansfield, First |
| Buckville | Sept. 28-29 | Mt. Tabor |
| Caddo River | Oct. 14-15 | Mt. Ida, First; Glenwood, First |
| Calvary | Oct. 15 | Searcy, First |
| Carey | Oct. 14-15 | Tinsman, First; Holly Springs |
| Caroline | Oct. 15 | Biscoe, First |
| Centennial | Oct. 7-8 | Stuttgart, First; Dewitt, First |
| Central | Oct. 17 | Spring Lake Baptist Assembly, Lonsdale |
| Clear Creek | Oct. 15 | Alma, First |
| Concord | Oct. 14-15 | Windsor Park, Ft. Smith |
| Conway-Perry | Oct. 15-17 | Solgohachia, First; Casa, First |
| Current-Gains | Oct. 14-15 | Corning, First; Calvary |
| Dardanelle-Russellville | Oct. 14-15-17 | Danville, First; Dardanelle, First; Russellville, First |
| Delta | Oct. 14-15 | Watson; Eudora |
| Faulkner | Oct. 21-22-24 | Harlan Park; Mayflower; New Hope |
| Garland | Oct. 7-8 | Harveys Chapel; Park Place |
| Greene | Oct. 28-29 | Center Hill, First, Paragould |
| Harmony | Oct. 14 | Watson Chapel, Pine Bluff |
| Independence | Oct. 21-22 | Ruddell Hill; Salado |
| Liberty | Oct. 21 | Camden, First |
| Little Red River | Oct. 21-22 | West Side, First, Greers Ferry |
| Little River | Oct. 14-15 | Crossroads, First; Ogden, First |
| Mississippi | Oct. 14-15 | Manila, First |
| Mt. Zion | Oct. 21-22 | Nettleton, First; Cash, First |
| North Arkansas | Oct. 24 | Blue Eye, First |
| North Central | Oct. 7-8 | Shirley; Clinton, First |
| North Pulaski | Oct. 14 | Maumelle, First |
| Ouachita | Oct. 14-15 | Dallas Avenue, Mena; Gillham |
| Pulaski | Oct. 14-15 | Little Rock, Second; Ironton, Little Rock |
| Red River | Oct. 17-18 | Arkadelphia, Second; Center Point, Gurdon |
| Rocky Bayou | Oct. 24-25 | Mt. Pleasant Southern; Dolph |
| Southwest | Oct. 17 | Hickory Street, Texarkana |
| Tri-County | Oct. 21 | Widener |
| Trinity | Oct. 14-15 | Black Oak, Tyrnza; First, Marked Tree; Central, Marked Tree |
| Washington-Madison | Oct. 14-15 | College Avenue, Fayetteville |
| White River | Oct. 14-15 | Gassville, Flippin |

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Nominations sought for boards, committees

Members of the Nominating Committee for the 1985 Arkansas Baptist State Convention want Arkansas Baptists to submit names of persons for that committee to consider when they bring the convention nominations for state committees and boards.

This recommendation will not insure nomination, but the committee will consider each recommendation. The commit-

tee will not contact any person recommended until they approve the nominations.

The Nominating Committee will hold their first meeting Sept. 12 and need all recommendations no later than August 23.

Members of the committee: Eddie Simpson, chairman; Russell Miller; Cecil Weller; Glenn Morgan; C. Michael Anders; Michael Huckabee; Homer Shirley; Carroll Caldwell and John Dresbach.

August 23 is the deadline for recommendations

I recommend the following person:

Name _____

Address _____ City _____ State _____ Zip _____

Telephone _____ Approximate age _____ Lay-person () Minister ()

Occupation _____

Holds Church Membership in _____

Church Address _____

Association _____

Major Activity in Church or Association _____

Prior service on Boards and Committees _____

Your specific reason for recommending this person _____

Check the board, committee or commission on which you believe this person could best serve

Boards of trustees

- Executive Board
- Family & Child Care Service
- Foundation
- Baptist Memorial Hospital, Memphis
- Christian Civic Foundation
- Ouachita Baptist University
- Southern Baptist College
- Arkansas Baptist Newsmagazine*

Committee and commissions

- History Commission
- BSU Advisory Committee
- Ministry of Crisis Support Advisory Committee
- Constitution and ByLaws Committee
- World Hunger Committee
- Convention Program Committee

Mail this sheet to:
Eddie Simpson
120 Church Street
Lonoke, AR 72086

Signed _____
(Name of person making this recommendation)

Address _____

City _____ State _____

Telephone _____

International

Where there is love

by Gary D. Fulton, West View Church, Paragould

Basic passage: Hosea 11:1-4,8;14:1-4

Focal passage: Hosea 11:1-4,8;14:1-4

Central truth: When God's people fall into sin there is yet hope for restoration.

God's love for his people goes beyond the limits of man's comprehension. His patience and care for his people, who continually show ingratitude and infidelity, are characteristics of God alone. Throughout the Scripture, God's displeasure with man's sin is emphasized, yet with a message of judgment is a message of hope for every man.

The Lord through Hosea declares his love for Israel, reminding them they elected them and delivered them from Egypt. But his children were ungrateful, offering sacrifices and burning incense to false gods. They refused to acknowledge his protection and provision for them. God drew them near to him and unyoked them, or lifted their burdens, and fed them, but they were ungrateful.

The prophet points out in 11:8 that Israel deserves to be abandoned and turned over to her enemies. She deserves to be destroyed as Admah and Zeboim, which were destroyed with Sodom and Gomorrah, but God determines to discipline, not destroy.

In the last chapter of Hosea, we find the prophet making an appeal to Israel for restoration. The prophet pointedly declares their condition when he says, "Thou hast fallen by thine iniquity." Hosea, like a Christian telling a lost man how to pray in order to be saved, tells Israel how to pray in order to be restored. He admonishes them to ask God for forgiveness and for a new beginning. They are instructed to denounce their dependence upon people and upon the works of their hands. They are also instructed to make a commitment to God by declaring their sacrifice of praise to him.

The last thing we see is the Lord declaring his desire to heal his backslidden people. He will return his people to a proper relationship with him and pour out his love upon them freely. If God's people will return to him, he will turn his anger away from them and forgive them.

The truths from these passages of Scripture remind us of God's persistent love for us today. He hasn't changed. He is still offering hope to those who have fallen. It is his love for us that makes it possible for an ungrateful, unfaithful people to experience renewal. God's love continues and so does hope.

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Life and Work

My redeemer lives

by Nelson Wilhelm, First Church, Waldron

Basic passage: Job 19:1-29

Focal passage: Job 19:13-27

Central truth: When all in life fails, our redeemer will not fail.

The long process of suffering without relief has brought Job to feel and see things he otherwise would never have known. He has come to know the terrible price of adversity—the ultimate sense of isolation and loneliness. Those who should have been a source of strength to him were not. They did not understand, they felt uncomfortable because they did not know what to do or say, and evidently some of his friends did not even care.

In his sense of estrangement from man and God, he felt like a different person: In the depth of his trouble, there was a shifting of his perception of himself, others and God. This passage follows the bitter attack of Bildad who, like many today, must have the last word, and Job feels like his life has just about been squeezed out of him.

At this very point, his mental focus changes to his conviction of faith and hope. I believe that all that has happened up to this point has brought Job to this clear sight into eternity. One moment Job felt alone; the next he begins to talk about his redeemer. Job is barely alive; no one cares; no one will even listen to what he is trying to say. Against this black depressing backdrop of agony comes the key to the book.

Verses 25-27 leap out in contrast. So many wonderful things of God are only seen at such a time. We must understand that no fellow human told this to Job. This came from God as a direct inspiration for a heart sinking for the last time. It is not accidental.

Feel the force of what Job is saying. "I know my redeemer lives!" Job says out of deep insight. The truth of the resurrection is as clear here as anywhere in the New Testament. Job knows by divine intervention in his thoughts that even though he dies and his flesh returns to the elements, that in his very flesh he will see God with his own eyes.

We should know from this that God will keep faith and hope alive in his children. And we should affirm in our hearts that when we see others in deep adversity, whatever its circumstances, whether we understand or not, we will not withdraw our prayers, presence and strength from them.

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Bible Book

God's condemnation

by Vester Wolber, Ouachita Baptist University

Basic passage: Jeremiah 7:1-10:25

Focal passage: 7:1-20

Central truth: Religious institutions offer no insurance against divine judgment when those institutions are themselves a major cause of God's displeasure.

(1) Christian institutions are guardians of our nation in so far as they plant spiritual and ethical principles in the lives of American citizens, while teaching and encouraging them to live out and give expression to these principles in practical activities.

(2) God is terribly displeased with his people when they, like Judah, become so broad-minded religiously as to steal, murder, live in adultery and participate in the worship of other gods on a regular basis and then come to God's house seeking forgiveness and restitution (7:8-11). Paul denounced as repugnant the idea that a super-abundance of grace encourages one to live a life of sin (Rom. 6:1-11).

A modern writer calls the practice "cheap grace," like running in and out from the protective umbrella of forgiving grace. Jeremiah calls an institution that encourages such practices "a den of thieves." Jesus quotes these words to describe the temple in his day, then drove out those who had turned his house into a merchandise mart.

(3) There come times in the history of men and nations when they need not pray for deliverance from temporal consequences of long-established patterns of degraded conduct. The law of sowing and reaping is in full operation. Just as was true in Jerusalem where the sowing had been done, the time of reaping was at hand and judgment was fixed (7:16), so also must modern men and nations face up to divine judgment.

The ancients told us but our contemporary spokesmen for God have not reminded us sufficiently that sooner or later, somehow, somewhere, we must all sit down to a cold meal of left-over consequences.

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Volunteers help produce 991 Honduran Christians

EL PROGRESO, Honduras (BP)—Southern Baptist volunteers from metropolitan New York didn't need translators to help them reach 991 Hondurans for Christ. They made up the first totally Spanish-speaking partnership evangelism team recruited by the Foreign Mission Board.

Besides recording 991 professions of faith, the 26 volunteers helped 12 Baptist churches in northern Honduras register 217 Christian rededications and 150 decisions for Christ.

tion service.

Those who participated came from some of the more than 30 Spanish-speaking churches and mission points of the Metropolitan Association of New York City.

"The fact we were Hispanics going into a Hispanic country was the one variable in the equation which made this trip so successful," noted Manuel Alonzo, language program director for the New York convention. "We were ministering to our own people."

NBC spotlights Baptist work in Haiti

FORT WORTH, Texas (BP)—Southern Baptists' efforts to help the people of Haiti work miracles will be spotlighted on national television when NBC airs "Living In Hope" at 1 p.m., EST, Sunday, Aug. 4.

Edwin Newman will host the hour-long special produced by NBC in association with the SBC Radio and Television Commission.

"Living In Hope," described as "one of the better documentaries of its kind," features some of the 100 Baptist schools which fight the island's illiteracy rate by offering 14,000 children what education they get and the one balanced meal they have each day.

The camera crew also visits a medical clinic where volunteer doctors and nurses treat 1,776 patients in a week and interviews construction crews of volunteer Baptist men building churches and schools on the island.

In addition, Newman talks with career missionaries who drill wells to provide drinking water and with agricultural missionaries teaching people how to raise rabbits and pigs and how to re-forest their island to better use their farmland.

Air times may vary in different locations. Check your local television station guide for time in your area.

Many SBC churches resting on plateaus

RIDGECREST, N.C. (BP)—It is estimated that almost half of the churches in the Southern Baptist Convention are in a state of plateau, according to Truman Brown, consultant in the church administration department at the Sunday School Board.

Brown, leading a conference during the Bible Preaching-Administration Conference, told participants churches which reach a plateau usually are more concerned about themselves and maintenance rather than missions.

Some of the signs which point to a plateau in a church are slow or stopped growth, low morale by members, tight resources, low participation in programs and, especially, a loss of vision by the members of the church's purpose in the community.

Brown said a time of self-examination is called for in churches which are in a plateau situation. He said churches need to ask, "What happened to us?" and "What were we doing when we were growing?"

"The pastor and other key leaders in the church who still believe in the New Testament mission of the church need to discover the turning points and identify needs of church members," Brown said.

In a self-examination process, the church needs to look at the changing context of society in which the church is attempting to minister in a community.

For instance, a church might be experiencing a significant drop or plateau because the neighborhood has gotten older, more industrial, racially changed or significantly

changed in family makeup, such as a high percentage of single parent families.

"Sometimes the church is just not prepared to have services," Brown explained. "The yard needs mowing, the halls need sweeping and greeters need to be ready to receive newcomers before the start of Sunday School or church."

And surprisingly, Brown said, fellowship is not enough to keep a church growing. "A lot of churches have a great fellowship, but they are dying," Brown said. "Churches need to dream again what it means to be the body of Christ where we are."

Some of the things which need to change in churches which face plateau situations include a change of attitude, particularly regarding growth.

"There needs to be a revitalization of programs, especially the Sunday school," he continued. "Pastoral leadership also is a key to coming off the plateau. The church must be responsive to the needs of the people."

"People in churches in plateau situations are finding a decrease in ownership of life and work of the church in the community," Brown said. "They turn inward and are unable and unwilling to assimilate new people with new ideas."

"Self-preservation erodes the sense of mission in a church," he continued. "Churches need to have a reach-out mentality instead of having so much concern with finances, building maintenance and the necessities of operation. There needs to be an attitude of mission giving."