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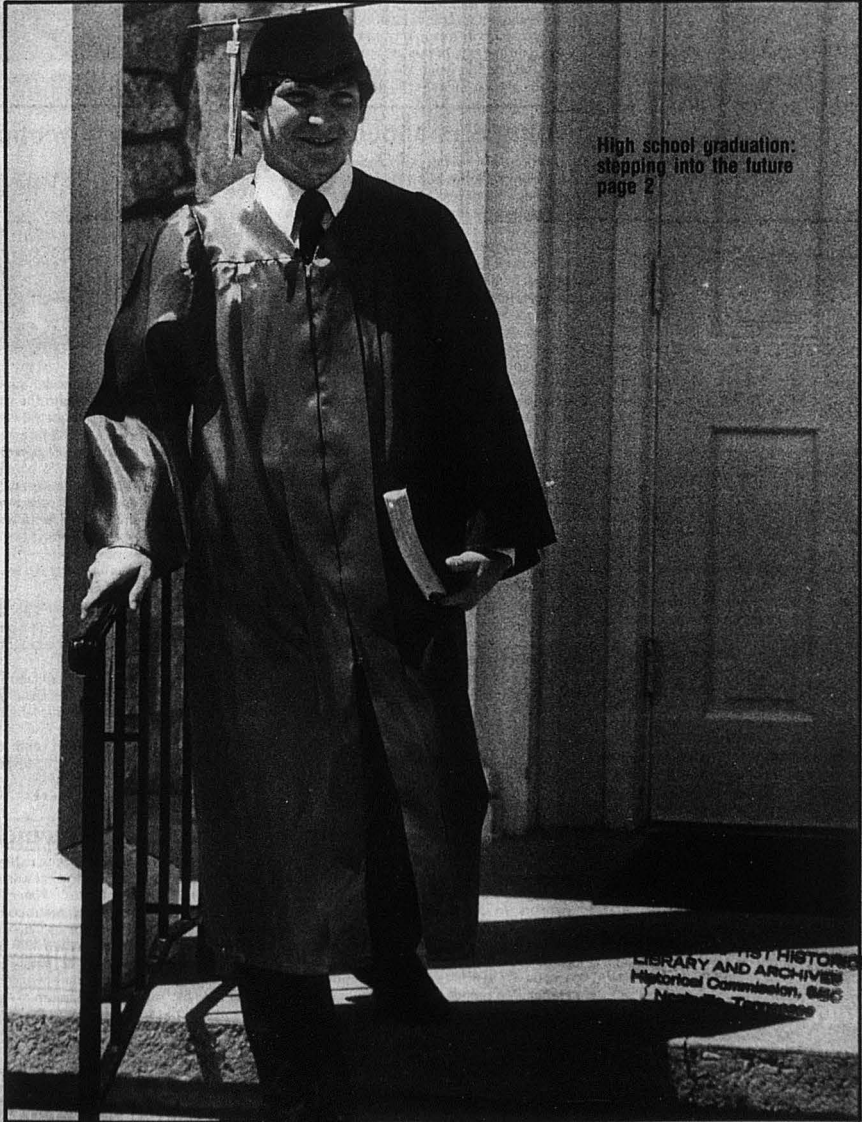
Arkansas Baptist State Convention

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May 16, 1985
Arkansas Baptist
NEWSMAGAZINE



High school graduation:
stepping into the future
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ARKANSAS BAPTIST HISTORICAL
LIBRARY AND ARCHIVES
Historical Commission, 650
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On the cover



Millie Gill

Church is important to high school senior Jeffrey Jackson who graduates at Judsonia May 23. Jackson has an enviable church attendance record of 99 percent. He is among the graduating seniors being honored by Judsonia First Church with the presentation of a Bible.

In this issue

10 passages listed

Passages by Roy L. Honeycutt in the *Broadman Bible Commentary* have been the subject of charges and countercharges recently. This week, the ABN is providing a list of the passages and Scripture texts, so readers may decide the issue for themselves.

13 ABSC accommodations

Housing available in Arkadelphia when the Arkansas Baptist State Convention holds its annual meeting there in November is listed. Arkansas Baptists are encouraged to contact the motels now.

The President speaks

The presidents of our state conventions met recently in St. Louis to pray and discuss the differences which threaten the future of the Southern Baptist Convention. We unanimously affirmed the urgent need to call all Southern Baptists to a season of prayer.

Sunday, May 19, is the date set aside to pray for reconciliation and healing in our denomination. I urge all our Arkansas churches to participate in this day of prayer. Designate a specific time for prayer during one of the services. Pray that a spirit of love and harmony will prevail when the messengers gather in Dallas, June 11-13, for our annual meeting. — Jon Stubblefield, ABSC president



Stubblefield

Volunteers appointed to assist state convention

The cause of volunteer ministries in Arkansas received a big boost recently with the appointment of two Mission Service Corps volunteers to assist the Missions Department of the Arkansas Baptist State Convention.

Maurice Hurley, retired professor of psychology from Ouachita Baptist University, was enlisted by the SBC Home Missions Board and the state convention to oversee promotion and recruitment for the full range of SBC volunteer programs.

Hurley will recruit volunteers, seek out opportunities for volunteer service in the state and seek to match ministry needs with available volunteers. He will also supervise a team of regional consultants working on similar tasks across the state.

LeRoy Nix Jr., a retired U.S. Air Force major from North Little Rock, is serving as special projects coordinator for the church extension program of the state Missions Department.

Nix primarily will coordinate efforts and



Hurley



Nix

monitor the progress of 10 model mission efforts being undertaken around the state. The projects are intended to demonstrate different approaches to starting new work and may serve as guides for future new work efforts in Arkansas.

Mission Service Corps volunteers serve for at least one year and provide their own financial support from personal funds or the support of churches and friends.

'J' term to begin at Boyce Bible School

Boyce Bible School, an extension of The Southern Baptist Theological Seminary which meets at Little Rock, has announced a three-weekend 'J' term, beginning May 31.

Boyce offers college-level courses for those who cannot attend on the seminary campus. During the short term, students can earn one semester hour for each of two courses by attending 4½ hours of instruction for each one on three successive weekends. "Interpreting James" will meet from 6 to 10:30 p.m. on

Fridays and will be taught by Glendon Grober. "Reading Clinic", meeting from 8 a.m. to 12:30 on Saturday, will be taught by W.T. Holland.

Classes meet at Arkansas Rehabilitation Institute (formerly Central Baptist Hospital) and overnight accommodations are available for students from outside the Little Rock area.

For more information, contact Lehman F. Webb, coordinator for continuing theological education, at 376-4791.

Major cable TV company signs ACTS agreement

FORT WORTH, Texas (BP)—One of the largest cable TV corporations in the world has signed an agreement to carry the ACTS network on some of its local systems in the United States.

Rogers Cablesystems, based in Toronto, owns cable TV systems primarily in Canada and the United States and serves more than two million homes. The agreement permits any Rogers system in the United States to carry the Baptist-sponsored network.

Initially, the contract will place ACTS on cable TV systems in Yuma, Ariz., and El Cen-

tro, Calif. But Lloyd Hart, national cable affiliate manager for ACTS, said others will likely be added in the near future. "Rogers has a number of systems in key metropolitan centers that are important to us," he said.

ACTS has signed on more than 175 local cable TV systems to carry its family and Christian entertainment programs, which are delivered by satellite 24 hours a day. Operated by the Southern Baptist Radio and Television Commission, the network can be seen in almost three million homes nationwide.



Children are the most important possession God gives to parents. If parents succeed financially or in relationships with others but fail with their children, they are failures. Children learn from parents both objectively and subjectively. While teaching factual information is very important, the feelings parents teach are even more influential. There are many sources from which children can learn factual information, but feelings of self-worth and love are captured primarily through a relationship with parents.

Attitudes are caught more from observation than by teaching. A child being told that he is loved never takes the place of being shown love. Parents should remember they are laying foundations, primarily through who they are in relationship to their children. Parent's sense of self-worth, value and goals will be caught by the children who are in the family. Children discover who the parents really are by observation of day-by-day activities.

Most psychologists outline four stages of development in the life of a child. The first stage is that of a child from birth until about two years of age, when the child's thinking is based on the experiences she or he has through the senses. It is during this stage that control is gained over the physical body. The child thinks with bits and pieces of information which are gained through seeing, hearing, tasting, smelling and feeling with the body and emotions. As the body develops physically, information is gathered at an ever-growing pace.

The second stage of development is from about two years of age until six or seven. During this period, the child is in a stage of limited thinking, during which she or he does not think logically, but according to what is seen.

The third stage is from about seven through 12. During this stage, the child is logical but needs tangible concepts in order to think.

The fourth and final stage of thinking is from about 12 years of age and on. During this stage, an individual learns to think abstractly and can answer questions without tangible examples being displayed.

All stages of a child's development affect his spiritual development. Guiding a child's spiritual development needs to take into account that the child is active by nature. Spiritual truths, particularly for the young child, are best taught by example. For example, a child learns God loves him or her by observing the love demonstrated by the parents.

Love may be communicated in many ways to a young child,

but it always results in two things: (1) the child's needs are met, and (2) the child's sense of personal worth is enhanced. A child's needs fall basically into the following categories: physical, social, intellectual, emotional and spiritual. Specific needs may overlap into more than one of these areas.

Child psychologists believe building a healthy self-esteem is the greatest gift parents can provide for their children. Self-esteem refers to the way a person feels about himself. Self-esteem will influence an individual's willingness to try new things and the way he relates to others.

The first step in developing a good self-image in your child is to have a good self-image of yourself. There are a number of steps in developing a positive self-esteem. First, accept the fact God loves and accepts you. It is important to thank God for his acceptance on a regular basis.

Second, refrain from putting yourself down. Graciously accept complaints made by others. And, when successful, agree with the truth about the success without being boastful or vain.

Such self-acceptance will assist children greatly in their maturing process. It also will prepare them for acceptance of spiritual values and even of salvation.

Jesus spoke concerning the relationship of the adult to little children as he said, "And whoso shall receive one such little child in my name receiveth me. But whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea" (Matt. 18: 5-6). The "receiving" spoken of by Jesus didn't mean accepting Christ in a life commitment. Note that Jesus placed his hands on the children and prayed, then let them go to do the things that children do. But Jesus clearly laid an example of providing a spiritual base of love and prayer which will point children to Christ as they reach the age of accountability.

Parents should never attempt to manipulate a child into accepting Christ as Saviour. But, equally important, parents should not hold their children back from accepting Christ, when they understand the reality of sin, God's love and God's saving grace.

The greatest opportunity and responsibility parents have is guiding their children toward God. This is a rewarding and challenging responsibility. It is only as parents commit themselves "unto him that is able to do exceedingly abundant above all that we ask or think, according to the power that worketh in us" that we are able to accomplish this goal.

Arkansas Baptist NEWSMAGAZINE

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

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One layman's opinion

Daniel R. Grant

Learning from talking elevators

Elevators have always been a little bit frightening to me. As a child, my first terrifying experience of riding an elevator was in the Bass department store in Little Rock. Going up was bad enough, but stopping was even worse. As I recall, the elevator stopped but my stomach kept on rising.

The new Southern Baptist Convention Building in Nashville has a talking elevator. Recently, I was introduced to it and traveled from the first floor to the sixth floor with the benefit of the very latest electronic technology. On entering the elevator, I heard a voice say, "Going up!" and it was pretty obvious there was no person attached to the voice. I pushed the sixth floor button and was quickly taken to my destination. As the door opened, the same mysterious, personless voice said, "Six!"

On returning to the elevator after my

meeting, a friend who was delayed for about 30 seconds asked me to hold it for him. The elevator arrived, the doors opened and the voice announced, "Going down!" I stepped in and pushed the "hold" button and waited for my friend. In just 5 seconds, the personless voice said, "Stand back from the closing doors!"

Refusing to be intimidated by an impersonal computer, I continued to push the "hold" button. Unfazed, the voice repeated its warning. I leaned out nervously to look for my tardy friend and continued to push the "hold" button. The persistent voice admonished me once more to stand back from the closing doors.

I began to have visions of a siren sounding or even the arrival of police. I stepped out of the elevator, giving in to my years of training as a law-abiding citizen, and allowed the

elevator to return without me, taking its mystery voice with it. My friend arrived, of course, just after the elevator departed, and we waited together for the return trip.

After my nerves settled down a bit, I began to explore some of the untapped resources for Southern Baptists in such marvels of audio-electronics. Should the mysterious elevator voice give helpful advice to riders, such as "Support the Cooperative Program!" and "Pray for Bold Mission Thrust!"? Obviously, a talking elevator will not revolutionize our home and foreign mission strategy, but the technology behind it just might.

Why not learn from the talking elevator and dedicate the most advanced technology to carry out Christ's Great Commission?

Daniel R. Grant is president of Ouachita Baptist University.



Woman's viewpoint

Mary Maynard Sneed

Bring the children to Jesus

Everett and I were both PKs. They called us the "preachers' kids." He was the little tousled-haired lad skipping barefoot through the cow pasture on a small farm near Batesville. My bare feet blistered skipping cracks in the burning sidewalks of the big city.

He found Jesus beneath the brush arbor of a mission Vacation Bible School, but it was the lonely experience of being passed over at the Lord's Supper in the little white church on Sunday morning that brought me to the Savior. We were both nine when we knelt at our father's knees and invited Jesus into our hearts. Our own children were saved at their Daddy's knee when they were seven.

Someone has said, "Knowing God and walking with him is one of life's most important priorities." It is upon that priority all the activities and schedules of the Christian family should be established. If religious education and worship are provided in the home, as he reaches the age of moral consciousness, the child should turn naturally to his parents for guidance. Christian parents should covet the opportunity to lead their own children to Christ.

Chere was only three when she removed an interesting-looking volume from the library shelf and asked, "Daddy, will you read to me from this theology book?"

"Why, yes, of course," he laughed as he drew her up on his lap, "but do you know what this book is about?"

"Well," she replied thoughtfully, "I think it's all about atonement and intercession." When I grow up," she told us not long afterwards, "I'll be a Christian, too."

"Do you know what it means to be a Christian?" we asked.

"Oh, yes," she replied confidently. "Christians are people who live in churches." Since her Daddy was a missionary at the time, I am sure she thought she lived in church.

She was four when she asked, "Mommy, do we know anybody who's lost?"

"Yes," I replied, "I think we do. Why do you ask, dear?"

"Because I'm ready to lead them to Jesus," she stated enthusiastically.

"What will you tell them?" I asked.

"I'll read to them out of my Bible and tell

them that they're sinners and that they're lost. Then I'll tell them that Jesus loves them and that they must trust Jesus and be saved."

It was clear that our child understood the fundamentals of salvation, but she was seven before we were satisfied that she understood the significance of church membership, baptism and the Lord's Supper. It was then we made an appointment for her to visit our pastor. When she was ready, she walked down the aisle and presented herself for baptism and church membership.

Jesus said, "I am the way, the truth and the life: no man cometh unto the Father but by me" (John 14:6). If Christian parents "train up a child in the way he should go," they will bring him to the Lord.

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



Dallas: coming up!

Southern Baptists will begin arriving in Dallas the weekend before annual meeting dates of June 11-13 to attend auxiliary meetings. Before you go, check the dates, places and names. The ABN will provide information about the SBC annual meeting and auxiliary events in a preconvention issue next week.

You'll be glad to know...

... You can be involved in one great, nation-wide effort to get the gospel to every person in our land. That is exciting! But our most immediate goal will be to do it in Arkansas. Each state convention, if they do their job, will join with us and by doing so will blanket our land with the "good news." Here is how we can do it.



Moore

(1) Get your church to participate in people search and scripture distribution in October 1985. Your date needs to be set and New Testaments ordered very soon. You can spread the Word and find your prospects by this activity. New Testaments will cost you less than a coke or candy bar each. Can you afford not to do this?

(2) Join with the other churches in your area and our state in a Good News America revival between March 16 and April 6, 1986. This will be the first time we have all had our revivals at the same time. This makes it possible for all of us to use much of the same advertising, publicity and promotion. Plus, our joint efforts in prayer and witnessing can blanket our communities with great spiritual power. You should secure your revival team very soon, if you have not already done so!

(3) You will need to help with publicity, advertising and promotional costs. The Home Mission Board has invested many thousands to produce television, radio and newspaper helps. However, we will have to pay for the time and space to get it on the air and in the papers in Arkansas. These messages and ads will help you get the word out about your own meetings, since all of our Arkansas churches are having their meetings simultaneously. Each church is being asked to send \$1 per resident member to assist with this expense. It is early enough to put this in your budget for 1986 and that way you will not have to take a special offering.

(4) Let's pray, work and believe God for a fresh outpouring of his spirit on our churches in reaching the lost. This is a need that can only be met by God through prayer. The harvest, now white, will soon rot in the field without a God-blessed effort in evangelism.

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

Very much alive

I am a member of First Church, Mt. Ida. I read the letter to the editor in the April 4, 1985, *Arkansas Baptist Newsmagazine*, and it really disturbed me because I know God is very much alive and all-powerful. It says in the Bible that God is eternal, and if you are going to believe any part of the Bible, you must believe it all.

About a year and a half ago, I had an aneurysm burst in my brain. The survival rate of this is very low. My doctor himself told me that, while he is an excellent doctor, God saved my life. He said all he could do was the operation itself; it was up to God whether I lived or died. Obviously, I lived.

About 6 months after that, I let Jesus Christ come into my heart and became "born again". Since then, so has my mother, father, one brother and a cousin that lives with me. I know God did not cause that to happen to me, but I also know he was with the doctor who saved my life.

So, to all the people who believe in the "God is dead" theory and think that he does not perform miracles any more, my very life is witness to the fact God is still very much alive and still in the miracle business. — **Jani Rickards, Mt. Ida.**

What we have missed

In the April 25 issue, I see almost two pages of letters, all concerning the same issue before the convention. I do not wish to add another voice in this matter. However, I would like to point out to all who have written or are thinking about it, what the Apostle Paul had to say concerning such things.

In I Timothy 3-7, he tells us to avoid endless genealogies. If we do not instruct in love, we will end up in fruitless discussion. I wouldn't presume to add to the Scripture, but I would say this. While we argue away, the world marches steadily on toward hell. Titus 3:9 says basically the same thing, in that the discussions are unprofitable and worthless.

I am reminded of two churches about six years ago who bought ads every week in the local paper and argued for "one cup" vs. "many cups". I did not see any teaching on love nor do I believe that any progress was made in becoming a better Christian or saving a soul.

It seems to me that Jesus, in Matthew

Campers on Mission spring rally set

Campers on Mission, a Christian campers organization sponsored by the Southern Baptist Home Mission Board and the Arkansas Baptist State Convention, will hold their annual spring rally at Heber Springs May 30 and June 1.

The group will meet at the Upper Dam-site in Area 1, Greens Ferry. "Early bird"

Letters to the editor

22:36-40, gave us two great commandments. James also pointed out the "law" in James 2:8-12. That is the "royal law" and "law of liberty". Jesus nailed the "law" to the cross. (Col. 2:14). Why is it necessary to climb up and take it down or, worse, to make new ones to replace it?

If we observe the two great commandments, as Jesus said in Matthew, we will not find time to engage in debate. We'll be much too busy discovering what we have missed and bringing people into the Kingdom. — **Name withheld by request**

A greater threat

In looking at this past week's *Arkansas Baptist Newsmagazine*, I was appalled to read where Keith Parks of the Foreign Mission Board stated April 19 that "he could not support Charles Stanley for re-election as SBC president in Dallas."

He stated his decision was based "as a threat to the cause of missions." May I say that there will be a much greater threat to missions giving down the road if Stanley is not re-elected as our president in Dallas. Many, many conservatives are waiting to see whether Stanley is re-elected before they commit themselves further in missions giving and Bold Mission Thrust and I happen to be in that group.

Parks also urged Southern Baptists when they meet in Dallas to choose officers and agency trustees "who are unquestionably committed both to the Bible and to our cooperative convention approach to missions." May I say that Charles Stanley does unquestionably believe every word of the Bible (This is not true of some of our Southern Baptist presidents and professors). To question Stanley's belief in Scripture is utterly absurd!

If Parks was not misquoted by the press (and I hope he was), I foresee real trouble in the foreign missions program because of Park's statement not to support the re-election of one of God's choicest men.

It will also be an unprecedented event in Southern Baptist life not to re-elect Stanley in Dallas.

My prayer is that God will continue to elect and use godly men like Charles Stanley to lead our great Southern Baptist Convention forward and keep us on course until Jesus comes. — **Charles Mays, Ft. Smith**

activities have been scheduled for Thursday night and the primary program opens Friday evening with a potluck supper. The program will close with a campfire service.

Campers on Mission is intended to emphasize Christian commitment in camping experiences through lifestyle evangelism. There are no dues or membership fees.

Handbells, music offer therapy for handicapped

by Frank Wm. White

NASHVILLE—The Melmark Joybells present a handbell concert on a two-week tour with as much zeal and ability as any handbell choir.

But this group is different from most other handbell choirs. All 12 bell ringers are residents at a home for the mentally retarded.

Music serves as therapy for the choir members, explained Mildred Krentel, co-founder of the home and one of the two handbell directors.

The ringers do not read music but follow the directors by eye contact and verbal cueing, she said.

"This is one of the few ways they can work as a team. They react to each other musically and socially," said Celia Downie, music therapist at the home.

Music offers many possibilities for working with mentally retarded persons. "It's an area that hasn't been explored much," said Gene Nabi, consultant for special ministries at the Southern Baptist Sunday School Board.

Most mentally retarded persons respond to music, but it is not often used in a participatory activity, Nabi pointed out.

Involvement in music with special education programs is usually limited to individual instruments and not handbell choirs or other organized groups, Nabi said.

For the Melmark Joybells, participation requires the ringers to know the alphabet, counting and rhythm, Krentel said.

It also helps to develop concentration, attention spans and memory, Downie noted. Although Melmark is a non-profit, non-



Mildred Krentel (left) and Celia Downie direct the Melmark Joybells in a performance at Judson Church, Nashville. They say music can be therapeutic and used as an educational tool for mentally retarded persons, even in church special education programs.

denominational home that deals specifically with mentally retarded persons, the same principles could be used by a church special education program, Nabi said.

"An organized group is rare, but a church could organize group performances for mentally retarded persons," Nabi said.

"I'd like to see more handbell music for mentally retarded persons," Nabi said. But, he pointed out, a trained, dedicated person would be needed to work with the group.

Organized musical groups for special education programs could be important not just for the mentally retarded persons but also for the congregation, Nabi said.

"It's an inspiration to the congregation to see those people achieve and it's rewarding to the players to publicly show their accomplishments," he said.

Frank Wm. White is a feature writer for the Baptist Sunday School Board.

Thais lift ban, let Baptists ship seed rice to Cambodia

BANGKOK, Thailand (BP)—A ship carrying 1,100 tons of rice seed, paid for by Southern Baptists and intended to combat devastating hunger in war-ravaged Cambodia, docked at Kompong Som, Cambodia May 5.

The effort to helping the starving country has overcome numerous obstacles arising from international relations between those governing Cambodia and other countries.

The Thai government broke a five-year export ban April 30 when it authorized the Southern Baptists to buy the seed from Thai farmers and ship it to Cambodia.

The Thai export license was the first one granted for strategic commodities to be sent to Cambodia since the Vietnamese-backed Heng Samrin Regime came into power in Cambodia, according to newspapers in Bangkok, Thailand. The act was touted by those newspapers as a significant departure from government policy and a possible overture toward detente.

The license named the Southern Baptist Foreign Mission Board, the Thai Farmers Coop and the Thai Ministry of Agriculture and was signed by the Thai ministers of foreign affairs, customs, commerce and

agriculture.

The action should be viewed as no less than a work of God and a testimony to the power of prayer, said Marvin Raley, the missionary doctor leading Southern Baptist efforts to relieve immediate hunger needs in Cambodia.

"Two long-standing relief groups in this area (southeast Asia) have recently been denied license," Raley said. "It puts this whole chain of events into the realm of the miraculous." Raley will be the first Southern Baptist foreign missionary to work in Cambodia.

The ship Sun Bright left the Bangkok harbor May 2, after a trade agent, a Christian hired by Southern Baptists, secured special permission from the government to work during the May 1 national holiday. Workers loaded 20,100 bags of the select variety of seed onto the ship from 30 trucks. After unloading in Kompong Som, Cambodia, the rice will be transferred to trucks and ox carts and sent into the countryside.

The seed should produce a harvest in September, if Cambodians can get it planted before spring rains set in. The harvest could

save the lives of up to a fourth of the young children in Prey Veng Province and pull several regions of Cambodia out of near starvation, said Raley. Cambodia's "rice bowl" has been wracked by famine resulting from years of war that destroyed farmland, work animals and much of a generation of male workers.

The seed was bought by Southern Baptists, with help from the relief agencies Oxfam America and World Concern. Raley, who began searching this winter for a way to secure it and arrange for its distribution, will await its arrival in Kompong Som.

The shipment also had to receive special approval from the U.S. State Department and the U.S. Treasury Department because of an American trade embargo against Cambodia.

Diplomatic tension between Cambodia and world powers has left the nation of more than six million with very little outside aid. Though United Nations officials have identified undercultivation in Cambodia as an emergency, Raley said, they have been unable to act against it because the Vietnamese-backed regime ruling the country is not recognized by the world body.

by Millie Gill / ABN staff writer

people

Emil Williams of Jonesboro has been elected as second vice-chairman of the board of trustees of Southern Baptist Theological Seminary. He serves as pastor of Jonesboro First Church.

William C. Moxley has resigned as minister of music at Harrison First Church to begin graduate study at Southern Baptist Theological Seminary.

Mike Brown of Olive Branch, Miss., began serving May 12 as pastor of Emmanuel Church at Forrest City.

Dwight Byram has joined the staff of Hot Springs Vista Heights Church as music director.

Mike Bedford has resigned as minister of music at Russellville First Church. The church honored Bedford, his wife, Barbara, and their two children, Michelle and Christopher, with a reception May 5.

Michael Russell was ordained to the ministry April 14 at Woodson Church in Little Rock where he has been serving as pastor since December, 1984. Those participating in the ordination were Larry Childers, John T. Casey, Harold Chandler, Bill Elliott, Glenn E. Hickey, Steve Harrelson and James Lagrone.

Partnership missions pioneer still dreaming

by Elizabeth Watson

DALLAS (BP)—Hitchhiking isn't the typical way foreign missionaries travel, but W.H. "Dub" Jackson, director of Dallas Baptist University's World Evangelism and Research Center, never was your typical missionary.

During the summer of 1948, Jackson and a small band of Baptist Student Union friends set out from Hardin-Simmons University in Abilene, Texas, for Japan, via California.

The quixotic group convinced a local car dealer to let it borrow a sedan but upon arriving in Oakland, news of a shipping strike sunk plans to cross the Pacific aboard an ocean liner. However, on bended knees in the basement of an Oakland church, the BSU students decided to use all their money to buy one-way airplane tickets to Japan.

"The Lord blessed that naive, yet bold, mission effort," Jackson said. "More than 3,000 Japanese came to know the Lord as a result of that trip."

Three years later Jackson and his wife, Doris, set sail for Japan under the auspices of the Southern Baptist Foreign Mission Board. "Our first two years in Japan were rough," Jackson admitted. "We moved to Japan in the wake of World War II. The na-

Michael Gray has joined the staff of Prairie Grove First Church as minister of music and youth. He and his wife, Cathy, are students at the University of Arkansas.

David Lamar Paschall of Pine Bluff has been named by Ouachita Baptist University as Arkansas' 1985 Harry S. Truman Scholar. This scholarship provides up to a maximum annual award of \$5,000 to cover tuition, fees, books and room and board. Paschall, the first OBU student ever to win the honor, is a sophomore political science and accounting major. **Pat Patterson** of Rogers was named as Arkansas' first alternate for the scholarship. He also is a sophomore political science and accounting major at OBU. Arkansas is the only state to have a winner and a first alternate from the same school.

briefly

Blytheville First Church held a Girls in Action recognition service May 5, featuring Pat Glasscock, state GA and Mission Friends director, as guest speaker. Others assisting were pastor Ed North, Melva-deen Friday and Debbi Bartlett. GA leaders include Bartlett, Betty Smith, Ruth Florer, Glenda McElhanon, Joan Collins, Cora Sue Hardin and Melanie Sawyer.

Barcelona Road Church in Hot Springs mission team has planned a trip to Muncie, Ind., July 13-20 where they will assist Westbrook Chapel. Adults will lead a vacation Bible school while a team of youth will direct backyard Bible clubs in a neighboring area. Pastor Tim L. Reddin will also preach for revival services each evening.

Wynne Church observed its 96th anniversary with homecoming May 5.

Pulaski Heights Church in Little Rock choir will present the cantata "Song of Thanksgiving," featuring composers and pianists Stephen Nielson and Ovid Young as accompanists. This performance has been planned as a part of the welcoming celebration for the church's new pastor, Bill Elder. Paul Hammond will be conductor.

Bentonville First Church youth have planned a missions trip July 18-Aug. 1. "Onward to Oregon," is the trip theme, with 30 youth and 10 adults committed to serving in Ontario, Ore., and assisting with a crusade in McCall, Idaho.

Bethany Church at Georgetown recently dedicated a new educational building. Jim Wiley was speaker.

tion was war-torn, backward and not anything like the Japan of today."

Jackson said his most frustrating moments as a missionary were spent trying to overcome the language barrier. "The language was hard. Very hard," Jackson said. "I never was a great language student, but the Holy Spirit gave me freedom and assurance when I preached in Japanese. I think that was because I was speaking to people who had never heard the Gospel before, so rather than being critical of my poor use of their language, they were grateful for the opportunity to hear the Good News."

In 1953, the Jacksons moved to the northern Japanese island of Hokkaido to plant Baptist churches. Success, in terms of converts, was rapid. In a place where no previous Baptist work existed, the Jacksons used newspaper ads, billboards and posters to get word out that an unprecedented evangelistic crusade would be held.

Jackson said he never measured success by the number of converts tallied at the close of a crusade or at the end of a four-year term.

"I simply endeavored to maintain a daily confidence and trust in the Lord that he was

using me as he wanted. I expected victory. A missionary must expect victory," he said.

During his years in Japan, Jackson became increasingly convinced that the country could not be won to Christ through the efforts of career missionaries alone.

So in 1963, after years of dreams and plans, 549 Texans, representing 150 churches, traveled to Japan to conduct a five-week crusade. At the close of the campaign, more than 25,000 professions were recorded.

Jackson continues to stay involved in partnership missions through his current position at DBU. As director of the World Evangelism and Research Center, Jackson organizes crusades between DBU students, faculty and staff and Baptists overseas.

"Mission work has been multi-faceted throughout my life," Jackson said. "I've had to learn to be flexible. I hope that as Baptists continue to spread the Good News across the world, we can learn that proper evangelism is not sharing of information but communicating of personal relationships."

Elizabeth Watson is news services director for Dallas Baptist University.

Experts say churches face threats to tax exemption

by Stan Hastey

NASHVILLE, Tenn. (BP)—A trio of tax experts dissected the complicated area of tax exemption and churches during a Nashville meeting on Baptists and the history of church-state relations and warned religious institutions face hard times ahead.

All three—Nashville attorney James P. Guenther, National Council of Churches official Dean M. Kelley and South Carolina state official Flynn T. Harrell—found common ground by agreeing the American tradition of exempting churches from taxes is constitutional and makes good public policy sense. But in tone and approach, each presented a distinct viewpoint.

Guenther, among whose clients is the Executive Committee of the Southern Baptist Convention, warned participants at the conference local, state and federal governments "are frantic in their search for new revenues" due mainly to soaring federal deficits. "There is a growing willingness on the part of government to rethink all tax exemptions, including religious exemptions," he declared.

He further warned that just as the courts and the public now accept that churches may be sued for damage along with corporations, churches should prepare for the prospect of a thoroughgoing re-examination of the philosophy of tax exemption for religious institutions.

One limitation already codified by Supreme Court decision, Guenther noted, rests on the principle that an "over-riding governmental interest"—such as the eradication of race discrimination—may cut religious schools their tax exemptions. That was the issue in the 1983 decision in *Bob Jones University v. U.S.*, he said.

"Now the churches, their institutions and all the other charities of this country have been conscripted to achieve the public purpose," Guenther declared. "If they don't gear up with public policy, they lose their exemption."

He declared further: "Our Baptist institutions exist not to parrot public policy but to proclaim and witness and minister to a world of people with needs and hurts. Our institutions do not exist to serve the shifting ideas of what has been called 'piety along the Potomac,' but to serve the eternal truths of

a higher kingdom."

At the same time, Guenther urged Baptist institutions to claim tax privileges carefully, saying "Southern Baptists are in need of an apology for tax exemption" that is "theologically sound." Such rationale is needed "right now as we try to address Congress in the midst of the current tax debate," he said. But, he added, "If we are not careful, we'll come off as simply another special interest group fighting to protect its selfish purposes."

Arguing "Southern Baptists have in their church-state philosophy a tradition steeped in integrity," Guenther said further: "We have said we will not trade free exercise of our religion for the beads and baubles of the Great White Father in Washington," and while, "the bottom line dollar argument may be an acceptable standard to the world, I am not sure that it is to Christ's church."

Kelley, director of religious and civil liberty for the New York-based National Council of Churches of Christ, decried the Supreme Court reasoning in *Bob Jones* and another decision announced one day before the justices upheld revocation of the South Carolina school's tax exemption two years ago. That reasoning was based on the novel legal idea that tax exemption amounts to a government subsidy.

While some may believe the court's shift is "technical and of little practical importance," Kelley warned, "they should contemplate a few of the long-term implications." First among them, he said, is the principle that "if tax exemption can be denied or revoked for 'violation of public policy,' then that becomes a sword of Damocles hanging over every voluntary nonprofit citizen organization which might find itself in disagreement with the policies of an incumbent administration."

Kelley, author of a 1977 book, *Why Churches Should Not Pay Taxes*, also asked "If tax exemption is a 'subsidy,' then may the courts not eventually conclude that churches are not entitled to it at all?"

He argued further if the "subsidy" logic is followed, the legislature is entitled to tax everything and "can discern how best to dispense such largesse." The view also

assumes tax exemption is "a favor granted to a private organization for performing public services the state would otherwise have to perform," he charged, although it "is clearly inapplicable to churches, since they do not render a service which government (under the First Amendment) could supply if they did not."

Kelley contrasted the "subsidy" (or tax-expenditure) theory with the "tax-base" rationale, the view non-profit organizations are not taxed "because they do not produce wealth."

Harrell, executive assistant for special projects to the attorney general of South Carolina, told of his conclusion "that the time is propitious for...churches who can afford to do so to consider making some voluntary contribution, in lieu of taxes, for certain services received," including water and sewage disposal, sanitation and trash pick-up, street maintenance, and fire and police protection.

"It is the right and just thing to do," he insisted, "and it will enable us not to compromise our integrity." At the same time, "it would confirm the principle of religious liberty and help to assure the continued freedom of churches to exert their prophetic influence upon public policy."

While agreeing with another landmark Supreme Court decision, the 1970 decision in *Walz v. Tax Commission* upholding the constitutionality of local tax exemption for church property, Harrell underscored Guenther's warning that in the immediate future, "Pressures will continue for a re-examination of the favored status of tax exempt property."

That pressure is due in part, he said, to the fact that whereas in 1880 the percentage of estimated tax exempt property value in the U.S. was less than five percent, by 1968 it had risen to nearly one-third of the estimated of all real property, both urban and rural.

"I believe there will be growing sentiment for some contribution by churches and church-related organizations" for local services they now enjoy without cost, he declared.

Stan Hastey is information assistant for the Baptist Joint Committee on Public Affairs.

FTC rejects petition to limit beverage alcohol ads

WASHINGTON (BP)—Despite losing a round to the Federal Trade Commission recently, leaders in the fight against broadcast advertising of alcohol remain optimistic.

The FTC voted 4-1 to reject a petition by the Center for Science in the Public Interest and other groups asking that it establish rules banning or limiting the advertising of alcoholic beverages. The commission did say it will monitor individual ads to prevent deceptive or unfair claims.

George Hacker, director of alcohol policies for CSPI and national coordinator for

Project SMART (Stop Merchandising Alcohol on Radio and Television), said the ruling was "not unexpected." The FTC petition was much broader in scope than the current focus on broadcast advertising.

Noting FTC head James Miller indicated the question of alcohol advertising is an issue for Congress to decide, Hacker said congressional action continues to be the primary prize in the on-going battle.

Project SMART, a nationwide campaign spearheaded by CSPI and endorsed by organizations such as the National PTA, the

National Council on Alcoholism, and Action for Children's Television, has encountered stiff opposition from broadcasters advertisers and alcohol industry executives and lobbyists. The campaign has been supported by many religious leaders, including staff members of the Southern Baptist Christian Life Commission which deals with issues related to alcohol and drug abuse.

Hacker said legislation to require equal time to present opposing views to broadcast alcohol ads will be introduced in the House "in the next few weeks."



Love's healing power—Southern Baptist medical missionaries are finding Christian love a powerful force for healing in the isolated highlands around Rabel, Ethiopia. Some persons who have come to the Baptist health care center are surviving when food and medicine alone would not have worked, missionaries report. Center personnel find the hungry and hurting eager to touch their hands, look into their eyes and learn why they love like they do. (Top left) Volunteer nurse Mary Saunders comforts a mother who brought her 12-pound, 22-month-old child to Rabel near death. (Top right) An old man, eyes clogged shut by disease and dust from the parched earth, allows volunteer nurse Sally Jones to examine him. (Left) Overwhelmed by the love he feels, even though this strange white woman can't speak his language, an Ethiopian child impulsively throws his arms around Saunders' neck.

Flooding hits Kenya; Baptists distribute blankets, grain, seed

NAIROBI, Kenya (BP)—Baptists in Kenya are handing out seed and blankets to flood victims only a three-hour drive from an area where they're still providing drought relief.

Recent flooding in the Kisumu district of Kenya left 4,000 families homeless, including 483 families from 15 Baptist churches in the Kano plains, according to a Baptist relief team that surveyed the area.

Baptist pastor Vincent Ayieko, who lost everything in the flood, didn't let that deter him from having baptism for his young church on the same site where the waters overflowed and took all his belongings.

Ayieko, his wife and two children were left without even a pair of shoes. Missionary Dan Bradley of Mississippi, who works with churches in the area, helped the pastor get clothing for his family to wear that Sunday.

At least three Baptist churches were damaged or destroyed by the flooding. Members could find no trace, not even the corrugated tin roof, of Nyawalo Church. Half

of the Mariwa Church was washed away, and the Mitando Church building was left leaning to the ground, unusable.

Government officials told the relief team that two rivers overflowed, flooding 4,000 acres of cotton fields between them. A broken irrigation canal washed away an entire village, and flood waters washed away a school where a survey team found 50 or 60 people sitting dejectedly on the ground.

Officials warned people to wait at least a month before returning to their homes because of the dual threat of malaria and poisonous snakes.

The government asked Baptists to provide blankets for their own church members, help distribute American grain already available and provide seed. The government would provide drugs; Catholics were providing clothing. Al Cummins, human needs coordinator for the Baptist Mission of Kenya, used \$5,000 in relief funds to buy 1,300 blankets.

Because the rainy season was already well underway and all crops were destroyed, the district commissioner asked Baptists to provide sorghum seed, the only crop which would have time to mature before the end of the growing season.

The team found they didn't have to explain who Baptists were or convince officials of their sincere desire to help. The district commissioner had seen a recent television newscast in which the nation's president, Daniel arap Moi, visited the Nakuru Church when team member Arthur Kinyanjui was preaching. Another district officer had heard a sermon by Kinyanjui on the radio the morning before their visit.

Cummins; Kinyanjui, newly elected moderator of the Baptist Convention of Kenya; Bradley, and several local pastors made up the relief survey team.

The relief team is investigating reports of flooding in other areas of Kenya to see if Baptists can help there also.

Editor's note—In the present controversy in the Southern Baptist Convention, charges of liberalism have been levelled against Roy L. Honeycutt, president of Southern Baptist Theological Seminary. Persons have alleged that commentaries he has authored or co-authored on the books of Exodus and II Kings deny the miraculous and question the trustworthiness of Scripture. Listed below are the Scripture texts, subjects and corresponding commentary passages involved in most of the allegations. Because of space limitations, we cannot publish the full texts, comments and allegations. However, the Broadman Bible Commentary has been widely published and circulated and should be available through pastors or directors of missions in most parts of the state. We would encourage every concerned person to read the Scripture texts and commentary passages in full and decide the issue for themselves. Honeycutt's response to the allegations appears below.

Text

Exodus 3:1-22
Exodus 4:1-17; 7:8-13
Exodus 7:14-11:10; 12:29-40
Exodus 36:8-38
II Kings 4:8-37
II Kings 6:1-7

Subject

The burning bush
Moses' rod becomes a serpent
The 10 plagues
Building the tabernacle
The Shunammite woman's son
The floating ax head

Passage

BBC, Vol. 1, pp. 311-16
BBC, Vol. 1, pp. 316-19, 331-32
BBC, Vol. 1, pp. 332-54
BBC, Vol. 1, pp. 447-48
BBC, Vol. 3, pp. 235-38
BBC, Vol. 3, pp. 241-42

Honeycutt says attacks 'distortion, misrepresentation'

LOUISVILLE, Ky. (BP)— "I am committed to the inspiration and authority of the Bible as the Word of God, I believe in biblical miracles, and I resent the efforts by some to distort my writings and portray me as a 'liberal,'" said Roy L. Honeycutt, president of Southern Baptist Theological Seminary. Despite his personal commitment to the "inspiration and the unique authority of the Scripture as God's Word," Honeycutt says members of a "Fundamentalist political faction" within the SBC are distorting and misrepresenting his writings.

"In recent weeks three former presidents of the SBC—Adrian Rogers, Bailey Smith and James T. Draper Jr.—appeared as guests on an independent religious television program, the '700 Club,' to attack SBC seminaries," Honeycutt said. "They distorted what I have written by quoting passages out of context, citing only a single part of a commentary and misrepresenting my interpretation of the Old Testament."

Other representatives of this "Fundamentalist political faction" have joined in the attack, including the current president of the SBC, he added.

"Charles Stanley, in a recent public address statement in Texas, misrepresented my theological position. More recently, Paige Patterson also joined the group by misquoting my comments on Old Testament passages," according to Honeycutt. "By innuendo and misrepresentation my commitment to the inspiration and authority of the Bible has been questioned by the latest assault of every convention president elected since 1979."

An example of this distortion has been related to his writings on Elisha and the lost ax head in II Kings, Honeycutt said. In his commentary in the *Broadman Bible Commentary* series, he explains he sought a "literal reading" which let the text "state its own message."

Honeycutt says, "Based solely on the text, which is our only source, one knows Elisha cut a tree, cast it into the water. There is no question about the possibility the ax head could have floated quite apart from the

direction of the prophet; not if one believes, as I do, in the unlimited sovereignty of God over the whole of His creation.

"Yet the Bible offers no concrete suggestion for specific use of the tree (the Hebrew translated "stick" in verse 6 is 'ets, a word used 150 times for a standing tree, though it also can mean a piece of wood). Nor does Scripture clarify the precise intention of 'float' (the Hebrew word *tsuph* which is used only two other times in the Old Testament, each meaning to float or overflow). The narrative remains historical without clarifying specific details."

Honeycutt says commentaries are written to examine passages from many perspectives, "yet always are limiting one's conclusion to the biblical narrative." In Volume 3 of the commentary, Honeycutt first quoted John Gray "as an illustrator of those who believe Elisha recovered the ax head by casting the pole into the water and raising the ax head. Having commented on Gray's suggestion, I then registered my strong belief that the miracle stories should be interpreted as they stand in the present text of the Bible."

Honeycutt believes strongly in the historicity of the biblical incident, but insists the Bible does not explain exactly how the event took place. "There is no question about the historicity of the prophet's action. He raised the ax head. But based on the information provided by the Bible, it is impossible to verify precisely how this occurred. The narrative remains the same as an historical story which recounts the heroic exploits of the prophet."

Some of the attacks against him have centered on distortion of the technical terminology he used in the commentary, Honeycutt asserts. "Just as reference to the 'saga of the American West' does not question the historicity of particular events, neither does the technical use of 'saga' question the historicity of biblical narratives. Rather, it is used to describe the extensive collection of miracle narratives which focus on the unusual power of God flowing through the prophet Elisha."

Honeycutt resents such misrepresentations

because they call into question his firm commitment to Scripture.

"Seeking to understand the biblical text, one does so with the sure conviction that 'all Scripture is inspired by God' (2 Tim. 3:16). Of the writer who left for us the biblical account of Elisha's raising of the ax head, one should remember that... no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God (2 Peter 1:21). It is on the authority of the inspired Word that we believe Elisha raised the ax head. Of this there is no question. Whatever one's conclusion about the 'how' of the biblical miracle, as I stated in the Broadman Commentary, 'the focus is the same: Elisha possessed such stupendous power that he caused a lost ax head to float (BBC, Vol. III):'"

He feels attacks on him as a "liberal" are politically motivated and without basis. He has signed "in good faith and without reservation" the governing doctrinal statement of two seminaries (the 1859 Abstract of Principles at Southern seminary and the 1963 Baptist Faith and Message Statement at Midwestern seminary), and has "unwavering commitment to the Bible as God's Word, and to its authority for all matters of faith and practice."

Until the last few weeks, Honeycutt said, his 22 years of writing had elicited only one critical letter, "a positive suggestion concerning the translation of a Hebrew word in Amos." Even during the current SBC crisis, he has not received any personal letters about his writings or requests for clarification of his interpretation of passages of Scripture.

Because he leads Southern Baptists' oldest seminary, Honeycutt wants to emphasize to Southern Baptists his commitment to the Bible as the word of God. "The Bible is indispensable, crucial for my faith. Three decades of teaching and writing have rested on the Bible as God's word," the seminary president says. "During those years, the inspiration and authority of the Bible have sustained my life. There is no substitute for its absolute authority."

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Dilday endorses Moore; predicts Texas pastor's election

WASHINGTON (BP)—Southwestern Baptist Theological Seminary President Russell H. Dilday Jr. has endorsed Texas pastor Winfred Moore "or someone like him" and predicted such a "mainstream conservative" will be elected president of the Southern Baptist Convention June 11 in Dallas.

Dilday made his remarks to reporters following an April 28 sermon at First Church in Washington, saying of Moore, "He's the type of person I can support because he is conservative theologically, biblical in his approach, evangelistic, missionary...(and has a proven record of support and involvement" in the SBC. Moore, pastor of First Church, Amarillo, Texas, has been rumored for months as the candidate most likely to oppose Atlanta pastor Charles Stanley in Dallas for the presidency of the 13.4-million member SBC.

Of Stanley, Dilday said: "I have declared my own position that we need a leader of our convention who is Southern Baptist in commitment. It is my opinion that the one who now serves as president is not really Southern Baptist. . . . He and his church do not support Southern Baptist causes." He compared Stanley's election at last year's annual meeting in Kansas City, Mo., to that of a deacon in a local church who, while perhaps a "godly" person, does not attend his church and fails to give his money, but is elected chairman of the board of deacons.

In contrast, Dilday said, Moore "is

unapologetically Southern Baptist." He said further he expects "that in the next few weeks someone will say, 'I have spoken to Moore and I would like to go to Dallas to nominate him as president.'"

If Moore is nominated, Dilday said he is "very confident" the Amarillo pastor will be elected. He said he bases his optimism on "some things that are happening this year (that) haven't happened" before. First among these, he went on, is that "organizational efforts (are) now being made by what I call mainstream conservatives." He said since last year's meeting in Kansas City, "a remarkable coalition of networks all across this convention" has been activated.

He added: "I don't like it. I think when we do divide up into political parties and use political methods, we lose something. But that is happening." Dilday later told a church luncheon crowd that only last year did he personally become "completely convinced"

the SBC "ship was on fire." At such times of crisis, he said, important concerns may suffer temporarily while the fire is put out.

A second reason for optimism, he said, is what he called a "shift in momentum" away from the "ultra-conservative group" that has elected the last four SBC presidents. Dilday said the "fundamentalist/independent" party has won over the past five years because "there is an emotional appeal to this call for conservatism." But he added, "the emotion has shifted" as more and more Southern Baptists have been made aware of the nature of the controversy.

Reiterating his oft-stated view the battle raging in the SBC is at root not theological but political, the 54-year-old seminary president declared: "There's not that much theological difference between Southern Baptists. . . . The issue is, what kind of convention are we going to be? Who are going to be our leaders?"

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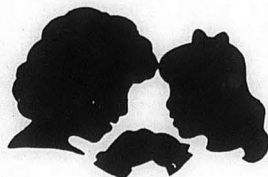
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Your state convention at work

Annuity/Stewardship PGG seminars continue

After a slow start in March, Planned Growth in Giving seminars have picked up in attendance and interest. The seminar at



Walker

Van Buren First attracted 32 people and 23 attended the seminar at Hot Springs First.

The revised, one-day agenda is better for pastors, staff members and lay people. Participants receive information, materials and encouragement to

schedule the Church Event at the one-day seminars.

First Church in El Dorado will host the next seminar on May 17. Seminars are scheduled for May 31 at Pine Bluff First and June 3 at Russellville First.

Four additional seminars are set for Markham Street, Little Rock, June 17; Mountain Home First, July 12; Heber Springs First, July 29; and Forrest City First on August 9.

A decision on church participation in Planned Growth in Giving needs to be made after attendance at one of the seminars. Participants may select the seminar that best fits their schedules. — **James A. Walker, director**

Sunday School Nominating committee

Do you want to have all your teachers and officers before the first Sunday in October? Do you want to have your people trained to do a better job this year? Do you want to have your people enlisted before summer vacations? If the answer to these questions is yes, you need to get the committee together to do some initial training for the nominating committee. They will function a lot better, plus seek



Sherman

the right people, if they know what they are to do.

Remember the nominating committee not only needs to know their job, but they need to know the requirements of each teacher and officer. Please give all the assistance you can to this committee. They have a tremendous job ahead of them.

Allow me to share just a word about looking for youth workers. Always look for people that are already committed to your Sunday School program. Check with adult

teachers about the possibility of youth workers in their class. Sometimes youth themselves can share names of adults that they can relate to as workers. God has the right people in your church to lead your youth. — **Larry Sherman, associate**

Missions A good example

It was a delight to have John Bisagno, pastor of Houston's 17,000-member First Church, in town recently. Not only did he deliver a great message at Immanuel Church and do a tremendous job of representing the ACTS network, but his example is worth imitating.



Tidworth

His church had 11,000 people present for Easter. He has programs on 40 TV stations. But he believes the best and only way to really disciple people in the Houston area is to start new churches.

And John Bisagno is not just giving "lip service" to new work. First Church, Houston, is committed to starting 20 new churches in 10 years. They will supply 10 of their best families for each mission and \$60,000. That is 600 people and \$1,200,000 over 10 years.

Two of the new churches are already going. Another will be launched in October. — **Floyd Tidworth Jr., church extension director**

Family and Child Care Graduation time

Graduation time is drawing near. Thousands of young people from across the state will complete high school this month. They are to be congratulated! Parents and friends will join them in this time of affirmation and celebration. It marks for each of them a completion of a chapter in their lives and the beginning of a new one.

Two of the young people from our child care ministry will graduate from high school this month. One young lady will attend Ouachita Baptist University in the fall and will join four of our other college students who attend there. Our other graduate, who is the first in his family to graduate from high school, will enter the work world.

We are proud of these youth and for what this accomplishment represents in their lives. Arkansas Baptists have provided an opportunity for them to have a better life. Each in his own way has worked hard to reach this point. Much effort on their part and on the part of our staff has gone into these success stories.

For the young lady who will attend college, Arkansas Baptists will remain involved in her life. Both Ouachita Baptist University and Southern Baptist College offer work scholarships to our students to attend college. We will provide a monthly allowance, clothes, books, etc. Sometimes clothing sponsors continue to provide for this need.

An anonymous donor, a wonderful Christian couple, has given funds to assure the monthly college allowance for each of our college students now and in the future. We are grateful for the beautiful loving spirit of these donors. This gift will live on in the lives of many young people in the years ahead as each begins this new exciting chapter in his life. — **Johnny G. Biggs, executive director**

Evangelism Welcome to the family

The first thing we say to a new convert is, "Welcome to God's family. You have just made the most important decision of your



Shell

life." It is very important that we help the new Christian get a good start on a Christian pilgrimage.

Every person has had some relationship to a physical family. They can now enjoy that glorious promise that they are a child of God. Jesus stated in John 3:6-7, "That

which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto you, Ye must be born again." The new Christian has now experienced the beautiful, new spiritual birth.

They can now claim the eternal life birth certificate given to us in I John 5:11-13, "And this is the testimony: God has given us eternal life, and this life is in his Son. He who has the Son has life; he who does not have the Son of God does not have life. I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life."

As a new Christian, one can be certain he has eternal life. II Cor. 5:17 states, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." — **Clarence Shell, director**



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International

The value of wisdom

by Mark Coppenger, First Church, El Dorado

Basic passage: Proverbs 3:13-18; 8:1-21

Focal passage: Proverbs 3:13-18; 8:6-11

Central truth: True lovers of wisdom honor Scripture.

The word "philosophy" is built from two Greek words, *philos* and *sophia*. *Philos* means friend and is derived from *phileo*, a verb of love. *Sophia* means wisdom or insight. So a philosopher is supposed to be a lover or friend of wisdom.

I have no regrets over my 11 years in professional philosophy, as a graduate student and college teacher. In fact, I'm grateful for that training and experience and have strong admiration and affection for many of my fellow philosophers. But I'm struck by a certain irony.

A host of those who bear the name "philosopher" are conspicuously short on true wisdom. They are clever, tireless in their studies and intellectually courageous. But they are strangers, not friends, to the sort of wisdom which Proverbs celebrates. Some are even enemies of this wisdom.

I know professional philosophers who are being defeated by the unwise use of alcohol. Others are so foolish as to be unfaithful to their wives. Too few embrace the wisdom expressed by Paul concerning marriage in Ephesians 5:22-27.

The Society of Christian Philosophers is growing in strength, but its membership still represents only a fraction of the American Philosophical Association. Hundreds of professional philosophers are guilty of the supreme foolishness: "The fool says in his heart, 'There is no God'" (Ps. 14:1). And those who affirm a deity often imagine one scarcely tied to Scripture.

The true lover or friend of wisdom will submit to the teachings of Proverbs and the rest of the Bible. God has given us some good thinking equipment, but we can be sure that we've misused it if our conclusions don't square with the counsel of Scripture.

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Life and Work

Don't preach at us

by Clyde P. Spurgin, First Church, Piggott

Basic passage: Micah 2:1-4, 6-11

Focal passage: Micah 2:6-11

Central truth: We can get rid of the messenger, but not the message.

As the minister was preaching with fervor against the evils of adultery, fornication, drunkenness and stealing, he was encouraged by hearty "Amens" from a lady in the third pew. Then, looking in her direction, he spoke against damaging, destructive gossip. At this point, she turned to her husband and said, "He's done quit preaching and gone to meddling!"

Most people don't want to hear God's judgment against their own sins. Those to whom Micah prophesied were no exception. He exposed their sins, "those who lie awake and plan evil" and "as soon as they have the chance, they do the evil they planned." Their indignation flared as he condemned seizing houses and land from the poor. Their anger mounted as he told them God would not allow them to "attack my people like enemies" and "steal the coats of their backs."

Sin-blinded Israel didn't want to hear the truth. Micah told them they didn't want a true prophet, but one who would tell them what they wanted to hear, one who would promise prosperity. Micah could prophesy only the truth, and the truth was that inescapable disaster was inevitable.

We who are alive in '85 can identify with Micah. As long as the minister speaks in general terms or preaches against the sins of ancient Israel or the failure of other nations or communities, everything is all right.

Let him focus on the sin in his community or the unchristian actions and attitudes of some within his congregation, however, and the response will be the same as Micah received, "Don't preach at us. Don't preach about that!"

Where once there was a nation of God-fearing industrious, honest people, Micah found a rebellious, deceitful and greedy people trusting in riches and power rather than the God of Israel. A nation that was known for its loyalty to God, community spirit and strong family ties had become a nation where "no man's family or property is safe."

They said, "Don't preach at us." They trusted in the fact that they were God's people. They were God's people in name only! As a result, disaster was coming.

We in "Christian America" would do well to study this lesson carefully.

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Bible Book

Purpose of Jesus' ministry

by James C. Walker, Archview Church, Little Rock

Basic passage: Luke 18:35 to 19:27

Focal passage: Luke 18:35-43a; 19:2-10

Central truth: Jesus' purpose is to minister to physical needs and seek out the lost for salvation.

Jesus was moving toward Jerusalem and the realization of the purpose for which he had come into the world. The cross loomed ever larger before him. Yet, with all this, as he passed through Jericho, he took time to bless two men thought by many of those present to be unworthy of any real consideration.

The blindness of the beggar would have been thought a sure sign that he was being punished for sin. And Zacchaeus may have been despised as much because he was rich as because he was a publican. Jesus demonstrated and then declared his purpose to seek and save just such lost men as these.

There was an attitude of urgency in each of these men that demonstrated their understanding a once-in-a-lifetime opportunity was before them. There was power in the presence of Jesus that caused them to recognize their need and trust his ability to meet that need.

How sad that the declaration of the gospel has so often lost that urgency and power. We must begin again to seek the presence of Christ as we share that gospel message.

It is interesting to note that in both the experiences before the us, the crowd that followed Jesus, ostensibly made up of disciples, was the greatest barrier between the Lord and those to whom he wished to minister. There were those who hoped to have some selfish desire fulfilled, some hoped to see a miracle, many were passing judgement on Jesus and, perhaps, the Twelve were busy planning the Lord's return to Jerusalem.

In any case, they were, in fact, standing in the way of the fulfillment of his purpose. Could it be possible that those today who continue to crowd around Jesus out of curiosity, selfishness or in meaningless activity still keep men away who need his mercy?

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Nigerian pastor killed in religious rioting

COMBE, Nigeria (BP)—Nigerian Baptist pastor J.A. Awodiran and his church's custodian were killed and Awodiran's wife was injured in religious rioting that left more than 100 dead in Combe, Nigeria.

Awodiran had eight or nine children and was pastor of a rapidly growing church that averaged about 800 in attendance each Sunday. The church is building a new auditor-

ium to seat 1,500. The Awodirans and the church custodian were killed in fighting when they stopped at a roadblock.

Nigerian newspapers indicated about 150 died in the rioting. Shooting broke out when police tried to arrest Yusufu Adamu, Gombe leader of a banned Islamic sect. Northern Nigeria has suffered several outbreaks of violence related to the sect.

Texas commission urges prayer for SBC

DALLAS (BP)—The State Missions Commission of the Baptist General Convention of Texas has adopted a resolution April 26 encouraging churches to devote themselves to prayer in behalf of the annual meeting of the Southern Baptist Convention.

The resolution noted if controversy continues to build toward the nationwide meeting in Dallas, June 11-13, it could have a damaging effect on Mission Texas.

Mission Texas is the plan of Texas Baptists to help reach more than seven million unchurched Texans for Christ by strengthening existing churches, praying for spiritual awakening and beginning 2,000 new churches by 1990.

The 15-member State Missions Commission said in its resolution: "The efforts of men

to solve the problems have served only to worsen the situation. We need the supernatural intervention of God that comes when people become desperate enough to fall on their knees and pray."

Commission member D.L. Lowrie, pastor of First Church, Lubbock, and former president of the 2.3-million member BGCT, said "It is pretty obvious men are not going to be able to solve our problems. The more men work on it, the worse shape we're in."

Lowrie said, "I have friends on all sides of the issue, folks who love Jesus and want the state won to Christ. We're brothers.

"Someday, we're going to have to stand before the judgement seat of Christ, and I hope we don't have to hear him say we've spent our time fighting one another."

Graham, others urge evangelism, revival

RIDGECREST, N.C. (BP)—Evangelist Billy Graham told a group at Ridgecrest Baptist Conference Center he hopes Southern Baptists will not be known for their divisions and their splits but for their vision in evangelism, revival and renewal.

Graham made the remark during a message to the National Prayer for Spiritual Awakening Conference sponsored by the Southern Baptist Home Mission Board.

Southern Baptist Convention President Charles Stanley was scheduled to speak to the conference but, at the last minute, was unable to come. His cancellation allowed conference planners to add Graham to the program, something the Southern Baptist evangelist and the Home Mission Board had been trying to work out for two years. Graham lives in Montreat, N.C., near the Ridgecrest conference center.

In a plea for Southern Baptists to be leaders in evangelism, Graham said other denominations are watching what is happening in the Southern Baptist Convention. "What happens to Southern Baptists is very important, in my judgement, for the future of all denominations," he added.

He urged Baptists not to forfeit their leadership role in evangelism by putting their priorities on denominational struggles.

Graham also urged Southern Baptists to learn from para-church organizations and cooperate with others in their evangelistic efforts. "We've seen many para-church organizations spring up to teach us in the denomination something about evangelism

and revival," Graham said.

Other speakers during the three-day national conference repeatedly stressed that revival can occur in America again, but not until Christians quit trying to produce their own revival and let God bring revival. They urged Baptists to realize the difference between man-made revival and true revival, which comes when God works in the church and produces "spiritual awakening" to speak to the secular world.

"One of the greatest hindrances to revival," said J. Edwin Orr, president of Los Angeles-based Oxford Association for Research in Revival, "is the misuse of the word 'revival.'"

"For some churches, it does not matter if revival comes or not; they call it revival anyway. Everyday the word is misused, we delay the coming of true revival," said Orr. Humility and prayer, said Glenn Sheppard, HMB special assistant for spiritual awakening, are prerequisites of revival. "It will do little good for us to pray if we don't have humility," he pointed out.

Sheppard said instead of creating more evangelistic programs and equipping methods, Southern Baptists need to turn to God as their power source. "We've built million dollar steeples and five million dollar sanctuaries that stand almost as mortuaries.

"We've held up our idols, and we are the cult of numerology. We've been too ignorant of God to know that, if the truth is lived and preached throughout our lives, people would flood our churches," he continued.

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