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April 25, 1985

Arkansas Baptist State Convention

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Parents: Building a
Christian Home

SOUTHERN BAPTIST HISTORICAL
LIBRARY AND ARCHIVES
International Commission of SBC
Nashville, Tennessee

April 25, 1985

Arkansas Baptist
NEWMAGAZINE

On the cover



ABN photo/Millie Gill

Christian parenthood is the emphasis this year as Southern Baptists mark Christian Home Week. Fred and Janet Williams, members at Calvary Church, Little Rock, are the kind of Christian parents who make time for family devotions with their children, Libby, Brad and Laura Beth.

In this issue

17 board nominees

Southern Baptists who will be nominated to boards, commissions and standing committees when the SBC meets in Dallas in June are listed. The report of the nominating committee was released 61 days before the SBC annual meeting.

18 missions leader dies

One of Southern Baptists' greatest advocates of missions has died at the age of 75. Baker James Cauthen had served as a missionary and headed the Foreign Mission Board from 1954 to 1979.

MARCH							APRIL							MAY							JUNE						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
2	3	4	5	6	7	8	6	7	8	9	10	11	12	1	2	3	4	5	6	7	1	2	3	4	5	6	7
9	10	11	12	13	14	15	13	14	15	16	17	18	19	8	9	10	11	12	13	14	8	9	10	11	12	13	14
16	17	18	19	20	21	22	20	21	22	23	24	25	26	15	16	17	18	19	20	21	15	16	17	18	19	20	21
23	24	25	26	27	28	29	27	28	29	30				22	23	24	25	26	27	28	22	23	24	25	26	27	28
30	31													29	30						29	30					

Next month in Arkansas

May 3-4, State Pastor - Deacon Retreat, Camp Paron. This annual event will offer training for deacons, who attend with their pastors. Arkansas' Church Training Department sponsors the event.

May 4, National / Southern Baptist Women Meeting, Second Church, Little Rock. Annual event to provide fellowship and build understanding between three conventions. The meeting is sponsored by women's organizations of the Regular Missionary Baptist State Convention, the Consolidated Missionary Baptist State Convention, and the Arkansas Baptist State Convention.

May 6, Golden Age Evangelism Conference, Mountain Home First Church. Senior adults will receive inspiration and motivation for evangelism in this annual event sponsored by the state Evangelism Department.

May 7, Golden Age Evangelism Conference, Hot Springs Second Church. See May 6.

May 8, Golden Age Evangelism Conference, Beech Street First, Texarkana. See May 6.

May 11, State Music Tournament/Ensemble Jubilee, Geyer Springs Church, Little Rock. The annual event for youth provides state level evaluation of those winning association level tournaments and receiving superior ratings in solos and ensembles. The state church music department sponsors the event.

May 13-17, MasterLife / MasterBuilder / DispileYouth Workshops, Ouachita Baptist University at Arkadelphia. Concurrent sessions will provide the

Masterlife course for pastors, staff members and lay persons, and the MasterBuilder course for those who have completed MasterLife. Training in the DiscipleLife program will be available for youth ministers, volunteer and part-time youth leaders. All three are sponsored by the state Church Training Department.

May 17-18, GA Mother/Daughter Camp, Camp Paron. The first of three overnight camps this year for first-third grade Girls in Action members and their mothers. Mission education is the focus of the camping. This annual series of camps is sponsored by Arkansas Woman's Missionary Union.

May 20-21, Prayer for Spiritual Awakening Training Institute, Camp Paron. This nationally accredited program will train leaders in each association to guide local churches in an emphasis on prayer.

May 20-22, Senior Adult Celebration, Ouachita Baptist University, Arkadelphia. The annual event for senior adults, their leaders, and church staff who work with senior adult programs will provide Bible study, leader training, fellowship and an emphasis on physical fitness for senior adults. The state Church Training Department sponsor the conference.

May 27-30, National Continuing Witness Training Seminar, West View Church, Paragould. One of several seminars in the state each year to train pastors, staff and laity to begin CWT in the local church. Participants must be preregistered. The state Evangelism Department is the sponsor.

Cooperative Program report: March

Summary for March 1985		January-March gifts		
		Year	Over (under) Budget to date	% increase over previous year
Received	\$985,536.24	1979	\$4,681.32	13.54
Budget	956,331.17	1980	15,683.00	13.82
Over	29,205.07	1981	(47,253.18)	10.29
		1982	13,952.51	12.61
		1983	(169,660.01)	0.98
		1984	(170,696.02)	6.29

March was an excellent month in CP giving. We received over \$29,000 more than the budgeted amount (103.05 percent). For the year we are slightly behind budget but over 6 percent of last year's receipts. —L.L. Collins Jr.

Is there a 'Christian' economic?

The editor's page

J. Everett Sneed



Is there any such thing as "Christian economics?" Does the Christian religion present an economic system to which all believers should adhere? The gospel of Christ has functioned under every economic and political system.

The need for an answer to these questions is magnified in these times when a multitude of conflicting voices clamor for the Christian's attention. Some educators have used their influence to identify communism, as an economic system, with Christianity. A multitude of thoughtful people apparently believe that socialism is really the economic system nearest to the Christian ideal.

Others have clung to the cooperative movement as the economic system with the greatest promise for Christians. Still others fervently declare that "laissez-faire capitalism" (capitalism with no state controls) is the "Christian economic."

What is a Baptist to believe? It is not hard to see that those who would completely identify the religion of the Lord Jesus Christ with one economic system are placing a human limitation on Christianity which is foreign to the concept of the sovereignty of God. Christianity can no more be identified with a particular economic system than it can be identified with a particular party or governmental system.

As no human government is completely Christian, no economic system is completely Christian, whether it is socialism, the cooperative movement, capitalism, free enterprise or communism of goods, such as was practiced by the New Testament Christians when "neither said any of them that aught of the things which he possessed was his own; but they had all things common" (Acts 4:32).

Dr. T. B. Maston, professor emeritus, Southwestern Baptist Theological Seminary, a number of years ago emphasized that economic life in general, no matter how fervently it manifests itself, "is dominated, too, largely by a pagan, grasping, judging philosophy of life."

No economic system is, or can be, completely Christian in this world, cursed by greed, selfishness, dishonesty and sin. Neither the individual Christian nor the church at large wants to be used by existing economic powers to promote their particular ideas, whether of the right, the left or the middle.

A working acquaintance with the various economic systems is necessary to avoid the trap in which persons are made pawns for one system or another. Without this knowledge, Christians cannot effectively inject Christian ideals into the whole realm of economics.

Modern capitalism was born in the time of the Great Awakening, when the spirit of freedom led men out of the Dark Ages. It displaced the ancient feudal system and developed a belief in private ownership. It accepts the profit system, assuming that there is no conflict between it and the social good. It believes that government should exercise a minimum of supervision and control over economic procedures.

Socialism, on the other hand, has developed as an economic system since the industrialization and urbanization of the world, largely in the past 100 years. It believes in public ownership and control of the basic means of production, distribution and credit.

All communists are socialists, though not all socialists are communists. Communists are radical socialists who practically equate private property with original sin.

The thoughtful Christian will not close his eyes to the obvious fact that these and all other economic systems share the weakness of approaching the problem of life from a materialistic standpoint. He will recognize that capitalism is strong in the system of production but weak in the system of distribution.

He will observe that socialism has been long on promise but short on actions. He will see communism has built its house on the sand of atheistic materialism and has created far more problems than it has solved.

Those who much prefer to live in a democracy err greatly if they say that Christianity is dependent on democracy. Christian religion had its most phenomenal growth under the ruthless totalitarianism of the Caesars. Most of us would prefer the system of modified control of capitalism to any other economic system. But it would be unfaithful to the sovereignty of God to insist that he could work successfully only under America's brand of capitalism.

Christianity is not dependent on any particular economic or political system. Beware of those well-financed voices who seek to use Christianity as a tool to support particular economic systems which benefit them personally.

Christianity can make its magnificent, indispensable contribution to the life of mankind only as it manifests its independence of entanglement with any social, political or economic movement.

Dr. Maston has summarized it well as he said, "This does not mean that we should not approve what is good in any movement but it does mean that there will not be a formal, organizational identification of Christianity with any particular economic or political system."

Arkansas Baptist

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Arkansas' third largest publication,
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J. Everett Sneed, Ph.D. Editor
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Letters to the editor expressing opinions are invited. Letters should be typed double-spaced and must be signed. Letters must not contain more than 350 words and must not defame the character of persons. They must be marked "for publication."

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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Don Moore

You'll be glad to know...

...Wasn't Easter a great time? As I studied the last week in the life of Christ to prepare for preaching in pre-Easter services at Second Church, Hot Springs, I was so blessed by the overwhelming reality of what Christ did in those days. As I read Paul's prayer for the Ephesian Christians, it became my prayer: that we might experience resurrection power in our living. We really have no assignments that, if done by his power, would not require resurrection power. I hope you've been renewed, refreshed and recharged with his power to do great things in the months ahead.



Moore

...Regeneration requires resurrection power. We are always far short of the evangelistic results we should see. It surely isn't because God is short on power. I appeal to each and every pastor to give your best in planning and preparation for your Good News America revivals in 1986. The simultaneous revivals will be between March 16 and April 6. Secure your preacher and singer now! Participate in People Search in October. Get committees to help do the work and involve all of the church membership. Leave no stone unturned for the sake of souls.

When the church sees you that concerned and is given the privilege of being involved in making it happen, you will see a great revival with souls saved. Resurrection power somehow takes hold in believers who get really serious about the lost.

...Another prospect for resurrection manifestations is inherent in Planned Growth in Giving! So little has been said and done in most quarters to help our people understand the spiritual significance of giving! We need a revival here, too. Don't miss the PGG seminars.

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

GOOD NEWS AMERICA



March 16 -
April 6, 1986

GOD LOVES YOU

Letters to the editor

Feudin', fussin' and cussin'

A feuding church is frequently described as "feudin' and fussin'." Is it possible that the convention's problems are magnified by "feudin'," "fussin'," and "cussin'?"

Webster's dictionary defines a feud as a "prolonged quarrel between families or clans producing hostilities." This possibly describes the condition in the convention.

The Galatians had a theological problem of grace versus law. In debating, they were "biting and devouring each other." Paul issued a warning, and it needs to be heeded: "take heed that ye be not consumed one of another" (Gal. 5:15).

We must "contend for the faith delivered to the saints (Jude 3). We, however, must not destroy the convention or each other. We frequently debate theology to cover our meanness.

We place labels on each other: conservative, fundamentalist and liberal. I have worn the labels of conservative, fundamentalist and recently liberal and "moonie." My "red neck" has been re-washed and re-labeled. A determining factor in the labeling process is association. We associate with specific groups, specific people and are labeled.

Is there a struggle for power? The disciplines quarreled over who would sit at our Lord's right hand or his left. Our Lord reminds us, "and whosoever will be chief among you, let him be your servant" (Matt. 20:27).

Is there an individual who is willing to be servant of all? I am prepared to crown as chief the individual demonstrating servant-hood. Because of sniping and name calling, he would need to be a converted gorilla demonstrating our Lord's compassion, meekness, gentleness and love.

Another issue has risen to muddy the water, adding to the confusion, and that is the case of a "cussin'" seminary professor. Should he be guilty, all fundamentalists, conservatives and liberals ought to rise up in righteous indignation requesting his termination. — John Finn, Little Rock

The whole truth, please

This letter is a plea for the leaders of the recent meetings in Little Rock to explain the "whole truth."

(1) Explain how seminaries and universities as corrupted by liberalism as you suggest could continue to produce such "doctrinally sound" leaders as our last four SBC presidents. The truth, please: the issue is not theological soundness but control.

(2) If you are concerned about preservation of our heritage as Southern Baptists, explain why none of the last four presidents have been leaders in supporting the SBC either verbally or financially. Please explain Adrian Roger's statement that John Sullivan (a strong inerrantist whose church gives over 20 percent to the Cooperative Program) was

rejected in Kansas City because the "take-over" group was not sure of his appointments. Please explain why men who have never been involved in SBC life suddenly now feel "led of God" to lead the denomination as president. Since "big names" translates into votes at election time, tell the whole truth: the issue is not denominational heritage and support, but control.

(3) Explain why an organized attempt to unseat a president and vice-president who have not previously been concerned enough to even attend our conventions is different from the unprecedented, organized efforts to elect them originally in the place of men who have given years of faithful service to our Lord through the convention. The whole truth please: these men have no interest in the presidency of the SBC except as it offers a position of control for the group which sponsors them.

(4) Please explain why we should not be concerned about the conflict of interest present from the nearly 50 trustees appointed over the last six years who also serve on the boards of independent schools like Mid-America Seminary and Criswell Bible Institute?

(5) Please explain why we should not detest the open threat of Jimmy Draper and the implied threat of your leaders to withhold money from the Cooperative Program if you don't get your way in Dallas. The whole truth please: you want nothing short of absolute control. Please stop hiding behind the facade of denominational concern. — David Medley, DeLand Fla.

Jesus is Lord

We are most vulnerable at our strongest point! We call ourselves "the people of the Book;" but we are being ensnared by Satan in the trap of bibliolatry, the "worship of the Book." We are allowing our denomination to be destroyed by people with ego problems who wave the flag of "scriptural inerrancy" in an effort to take control of our seminaries and other agencies and impose their creed upon the employees of our institutions.

They are well on their way to accomplishing this by packing the boards of convention agencies. They say publicly they hope to win their victory at the Dallas convention, and we are letting them get by with it. Do we fear they will label us as "liberals"?

The accusers say the issue is "biblical inerrancy;" not "biblical interpretation." The whole issue would die a natural death if we honestly examined scriptural inerrancy, or at least they would have to find another vehicle for their divisive drive. The Bible is undeniably our only reliable primary written source of God's self-revelation and man's response, but we have not one of its original manuscripts. Inerrancy is as untenable as it is unnecessary.

parks events calendar

With our dependence on the Bible, we have difficulty remembering that believers had borne an effective witness of Christ's saving gospel to the "the whole inhabited earth" by the end of the first century, and they did it without a Bible as we know it. They were obedient to the lordship of Jesus; we are trading the lordship of Jesus for the lordship of his book.

Unless we wake up and escape Satan's trap now, the Body of Christ will be crucified on a cross of bibliolatry in Dallas, and our Bold Mission Thrust will become merely a weak, backhanded gesture. — **Zeb L. Brister, Parchman, Miss.**

Usurping God's work

Having been raised in Southern Baptist churches and being a Southern Baptist by choice from conviction through searching the Scriptures, I am greatly concerned by what I read and hear concerning the Southern Baptist Convention. Instead of hearing how we love one another, there is animosity (hatred?) and judgmental attitudes.

One of the great strengths of the Southern Baptist Convention has been the emphasis on evangelism and missions. Recent years have seen a decline in evangelism results. Could this partly be due to lost people hearing of our lack of love for each other?

Another of the great strengths has been our agreeing with the Bible that it is, as it states, "infallible." Yet if anyone disagrees with another's interpretation of Scriptures, then there is name-calling ("liberal", "conservative", "moderate", "fundamentalist", etc.), judging and fighting. Do we need any label other than "Christian" in a Southern Baptist church? Do we no longer believe in the priesthood of the believer?

Why can't we be concerned for each other, pray for each other, love each other and leave the judging to God? Do we believe that through prayer he is able to change his children?

While we are busy usurping God's work as judge, we are not doing the work he assigned to us: teaching, disciplining, baptizing. While we are busy usurping God's work as judge, people are dying and going to hell.

Please pray with me for the Southern Baptist Convention. — **Medabelle Bridger, Torrance, Calif.**

Please join me

Once again in this special season of the year, countless Christians hearts have lifted their voices in the glorious song, "He is risen! He is risen! He lives today!" As the echo seems to fade away, and we continue down life's road, how much do we know his glorious presence with us? Do we communicate with him ceaselessly? Why is he living in those of us who are of the new birth?

Please ask yourself, with me personally, these questions that are heavily in my heart

and on my mind now:

1. Are we as Southern Baptists on the road to 'Damascus'?

2. Who was Saul and why was he on the road to Damascus? What was his motive?

3. Was he a very religious man? Was he 100 percent sincere? Was he 100 percent wrong? Why?

4. Does each of us in the family of the Southern Baptist Convention need the light from heaven to fell us to the ground? Why?

5. Do we need to hear individually, our Lord call us by name and ask, "Why are you persecuting (harassing, troubling, molesting) Me" (Amp. Version)?

6. Does not each of us need to will to know who the Lord really is?

7. Do we need to hear his voice clearly, "It is dangerous and it turns out badly against the good to offer vain and perilous resistance" (Amp. Vers. Acts 9:5)?

8. I know that I need ever to ask, "Lord, what will you have me be and do?"

9. I hear his answer. Am I willing to obey in complete trust? I have no right but the right to deny my right of myself! If we are his children, we belong to him.

10. Do I need to continue on the road to Damascus or change my course and go down into 'Arabia' until he brings me out?

I am going to go down into 'Arabia' with him. Please join me. — **Winnie Sparks, Hope**

How big is our God?

The two stories on page of the April 11 issue of the ABN really concern me. In the first article, it is stated that 100 of 101 faculty members at Southwestern Baptist Theological Seminary have signed a statement in support of President Dillard. While the ABN article did not quote from the statement, the statement itself reads, "This letter has come about spontaneously. It is completely independent of the administration." In addition, the report that you carried indicated that a Southern Baptist foreign missionary of 25 years who initiated the petition denied that it was instigated by the administration.

Yet Judge Pressler adamantly maintains that it was orchestrated by Dr. Dillard. Is Judge Pressler privy to some information that it was orchestrated by Dr. Dillard? Is he not? Is he questioning the integrity of 100 faculty members at Southwestern? If he is, that makes my heart heavy. Surely if there had been pressure, one faculty member besides Farrar Patterson would have refused to sign the document.

In the other story, Bro. Jimmy Draper's church is threatening to withhold Cooperative Program gifts if the presidential election of the SBC doesn't suit his fancy. I firmly believe that the Church of Jesus Christ and this denomination are not that dependent on the leadership of Charles Stanley or any one person. How big is our God anyway?

— **Layne E. Smith, Fayetteville**

trips for church groups to state parks in Arkansas

DEGRAY, Bismarck, Ark., phone 865-4501

May 3-5: Wildflower walks guided by park interpreter.

DEVIL'S DEN, West Fork, Ark., phone 761-3325

May 4-5: Annual bird watch weekend.

LAKE CHICOT, Lake Village, Ark., phone 265-5480

May 25: Lake cleanup and fish fry.

LAKE POINSETT, Harrisburg, Ark., phone 578-2064

May 12-13: Harrisburg/Lake Poinsett annual festival.

LOGOLY, McNeil, Ark., phone 695-3561

May 18: 3 p.m. program featuring live reptiles.

MAMMOTH SPRING, Mammoth Spring, Ark., phone 625-7364

May 17-19: Mammoth Spring/Thayer Antique Club show and swap meet.

OZARK FOLK CENTER, Mountain View, Ark., phone 269-3851

May 4: Arkansas Traveler's performance in concert.

May 13-17: Quilt basket workshop.

May 28-31: Quilt workshop

May 31: Quilt show

OLD WASHINGTON, Washington, Ark., phone 983-2684

May 11-19: Heritage week observed.

May 18-19: Antique show and sale.

PETIT JEAN, Morrilton, Ark., phone 727-5441

May 4: 10K Race. Begins at 7 a.m. For details call 354-2494.

PINNACLE MOUNTAIN, Roland, Ark., phone 868-5806

May 4: Canoe Day float

May 11: Ozark log cabin folks program, 2-3 p.m.

May 11: National Astronomy Day. Evening programs and night through telescopes.

May 18: Photo workshop, 9 a.m.-1 p.m.

May 24-25: Overnight canoe caravan.

QUEEN WILHELMINA, Mena, Ark., phone 394-2863

May 25-27: Fun days.

VILLAGE CREEK, Wynne, Ark., phone 238-9406

May 4: "Gems from the Crater" program.

May 25: "Birds of Prey of the Mid South" program, 8 p.m.

For more information on state parks events call the park or the program services section of state parks at (501) 371-1191.

Arkansas all over

by Millie Gill / ABN staff writer

people



Eddie Meharg began serving April 7 as pastor of Calvary Church, Harrisburg. He has been serving as interim pastor of West Point Church and prior to that served for two years as a White County deputy sheriff. He is a graduate of Bald Knob High School

and Arkansas Law Enforcement Academy at Camden. Meharg and his wife, Glenda, have three children, Greg, Eric and Melanie.

Vernon Henderson has resigned as pastor of Sulphur Rock Church.

A. D. Corder is serving as pastor of Harmony Church at Perryville.

Dillard S. Miller will retire as pastor of Mena First Church June 2 following 29 years of service.

Johnny Stoner is serving as pastor of Pleasant Ridge Church at Heber Springs, going there from Woodrow Church.

Joe Statton observed his 10th year of service April 15 with Magnolia Central Church. He serves there as minister of education and serves as chairman of Arkansas Baptist State Convention finance committee.

Billy Gene West was ordained to the ministry April 14 at Blevins Marlbrook Church where he serves as pastor. His father, Billy G. West, of Pioneer, La., preached the ordination message. Gary Turner presented the charge, Cecil McCain led questioning and Tommy Wilson, chairman of deacons, was moderator.

Kenny Guy McMahan was recently ordained to ministry at Maple Grove Church, Trumann. He is pastor of Harrisburg Shiloh Church. Jimmie Garner, director of missions for Trinity Association, presided as moderator with Richard Manes acting as clerk.

H. E. Williams has resigned, following ten years of service, as interim pastor of Campbell Station Church at Newport.

John Davey is serving as pastor of Midway Church, Judsonia.

Marty Stone has resigned as minister of music and youth at Monticello First Church to join the staff of First Church, Denham Springs, La.

Terrell Harrison II has accepted a call to serve as pastor of Morrilton First Church. He will move to Morrilton from South Side Church, El Dorado. Harrison is a graduate of Southwestern Baptist Theological Seminary. He and his wife Dixie, are parents of four children, Terrell III, Sherry, Kerry and Kevin.

David C. Powell of Texarkana died March 28 at age 91. He was a member and deacon of Gassville Church. Honoring Mr. and Mrs. Powell's 60th wedding anniversary and their involvement in Baptist work, their children established the David and Ethel Powell Scholarship Fund at Ouachita Baptist University three years ago. Survivors include his wife, Ethel, four children and 22 grandchildren.

Ron Winn has joined the staff of Paragould West View Church as minister of music and youth.

Luke Cummings is serving as pastor of Ozone Church. He has served as pastor of both Texas and Arkansas churches. He attended East Texas Baptist College, Marshall, Texas; Texas A & M and Brazosport

Junior College, Brazoria, Texas. Cummings and his wife, Connie, and their two children, Leah and Nathan, will reside in Russellville.

Robert Connerley has resigned as pastor of Jonesboro Fisher Street Church to serve Second Church, Greenville, Miss.

James Strait is serving as pastor of Jonesboro North Main Church, going there from Marked Tree First Church following three years of service.

Bert Hargett is serving as pastor of New Hope Church at Black Oak.

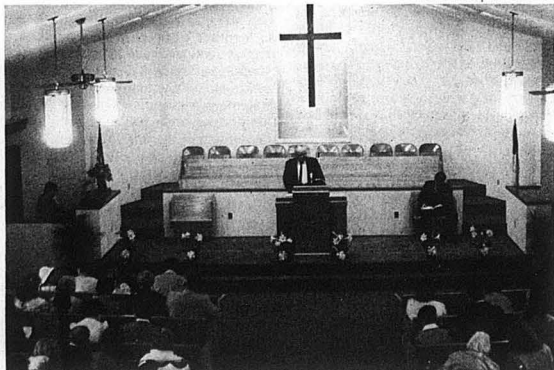
Gene Gullick is serving as pastor of Friendship Church, Waldron.

George McGraw has resigned as pastor of Bates Church.

David Hays will be ordained to the ministry April 28 at Fort Smith South Side Church where he serves as associate pastor.

Myrtle B. Grier of Hamburg died April 12 at age 84. She was the widow of E. E. Grier. She was a Baptist. Survivors include two sons, Lewis Grier of Hamburg and Elmer Grier Jr. of Eureka Springs.

ABN photo / J. Everett Sneed



Bethany Church, Gosnell (near Blytheville), dedicated a new 350-seat sanctuary on April 7. The new facility also houses the church office, pastor's study and four baptismal dressing rooms. Much of the \$70,000 project was done with donated labor. Pastor Gary Hyde has served the church for seven years. Under his leadership, the church has increased in attendance approximately 600 percent and the budget has increased over 400 percent. The dedication was held in conjunction with a revival meeting in which there were four professions of faith, four for baptism, two by transfer of letter and numerous re-dedications.

briefly

Crossroads Church at Portia held its spring revival March 31-April 5 with Lehman Webb of North Little Rock serving as evangelist. Lendol Jackson of Powhatan directed music. Pastor Neal Stevens reported six professions of faith, two additions by letter and one commitment to special service.

East Mount Zion Church at Clarksville held services March 10 to ordain Carl R. Curtis, Jerry D. English, Louie D. Leeds, Robert McGruder and Keith Scroggins as deacons. Serving on the ordination council were George Domerese, director of missions for Clear Creek Association; Roy Shook; Archie Wheeler; Jonathan Payne, pastor; George Leeds; Freddie Pike, ABCS Sunday School director; Lowry Sears and Ron Forsythe.

Fordyce First Church was host to football teams of the Fordyce Schools April 14 at a 6 p.m. reception, followed by the worship hour in which Ken Hatfield, University of Arkansas football coach, was speaker. Special music was presented by Warren First Church youth choir.

East Side Church in Fort Smith observed Lew King Day April 14, recognizing his completion of 10 years of service as minister of music and media. Ervin Keathley, ABCS music secretary, was guest conductor for worship services.

Cord Church recently closed a revival that resulted in five professions of faith and 12 re-dedications. Randy Maxwell, pastor of Batesville West Church, was evangelist.

Paragould First Church will hold a celebration service May 19 as a part of its 100th anniversary observances. Bob Holley, ABCS Church Training director, will be speaker. Former pastors and staff members will be special guests. A July 7 service to dedicate a 16-rank pipe organ is planned as part of the centennial celebration. Don Hustad of Southern Baptist Theological Seminary will play the dedicatory recital. The church has also published a church history, written by Kenneth Startup of Southern Baptist College and researched by Clella Bleier, a church member. Pastor Winfred Bridges also reported the church has purchased property for and built a 30-space parking lot; placed a church sign designed by a member, Norman Kelley; enrolled in Baptist Telnet and established an audio and video equipment learning center.

Fayetteville First Church had a college-level service April 21, directed by the University Department members Connie Hankins, Julie Mitchell, John Smart, David Blackmon, Robin Gates, Charles Moses, Elizabeth Stephenson, Mary McCrary and Curtis Sargeant. George Adams is minister to university students.

ABN photo / Millie Gill



Keo First Church was recognized April 10 by the state convention for its 1984 world hunger contribution of \$21,000. H. E. Williams, world hunger committee chairman, presented a plaque to pastor Ray Edmonson, recognizing the gift as the largest ever from an Arkansas church. He also recognized Mr. and Mrs. J. D. Cobb as leading individual contributors. Assisting Williams was Bob Parker, ABCS Christian Life Council.

Bald Knob Central Church recently closed a revival that resulted in commitments by Greg Meharg, Kevin Cooley and Everett Stephens for special services.

Sunset Lane Church in Little Rock was in revival March 31-April 5 led by Johnny Green of Wynne and Tommy Dame of Hensley. Pastor Edward Edmonson reported eight professions of faith and nine additions by letter.

Valley Springs Church recently ordained Jerry C. Thomason as a deacon. L. B. Atchison, director of missions for North Arkansas Association, was coordinator for the service. Others on program were Charles Taylor and Joe Gomez, a former pastor.

Bella Vista Church will dedicate an educational wing June 2 with Don Moore, executive secretary of Arkansas Baptist State Convention, as guest speaker.

Hope Calvary Church will dedicate its new sanctuary grand piano with a concert April 28. Malvie Lee Giles, vocalist, and Alice Faye West, pianist, will be performing artists.

New Friendship Church at Paragould ordained Sam Bass as a deacon March 17.

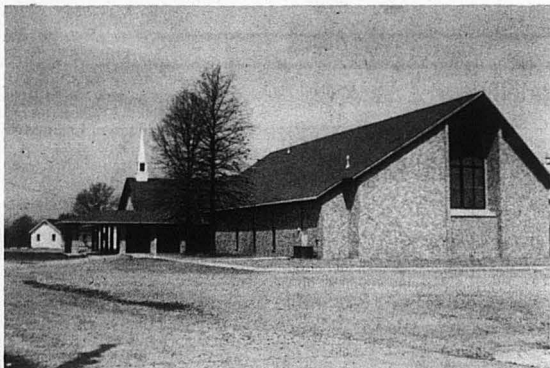
Trinity Association executive board recently adopted a resolution opposing the Home Mission Board's granting of pastoral aid to a church which has called a woman as pastor.

Photo by Glen Ennes



Tracy Bennett, 18, a member of First Church, DeValls Bluff, received a gift of a Braille hymnal from the congregation on Easter Sunday. Charlene Harrison presented the hymnals to the young blind man in behalf of church members who appreciated his participation in the youth choir and as a special music soloist.

Debt-free dedication—Highway Church, North Little Rock, dedicated a \$300,000 debt-free building April 13-14. The 600-seat auditorium has a sound system which features a wireless microphone for pastor Larry Ballard and wireless hearing aids for the hearing impaired. Ballard, who has served the church 14 years, pointed out that not only did members support the "Together We Build" program but their budget offerings increased and they provided volunteer labor to assist with construction. Ninety-five persons joined the church during the course of the building program, Ballard noted. Speakers for the weekend observance included W. O. Vaught and former pastors Bunyan Wallace and Ed Walker. Jesse Buell of Middlesboro, Ky., was evangelist for a week's revival that followed.



ABN photo / J. Everett Sneed

Note burned—DeWitt First Church held a noteburning service April 14 to celebrate payment of its educational building. In seven years, the congregation has constructed and paid for a sanctuary in addition to this building. Both programs are estimated to have cost \$1.5 million. J. Everett Sneed, editor of the Arkansas Baptist Newsmagazine, was speaker for the service led by pastor Jim Scott. Others participating were Floyd Ray Hall; Mrs. Raymond Hagan; Yvonne Rodgers; Elmer Ferguson, building committee chairman; Jim Wooten, vice-chairman of deacons and Bobby Ashcraft, chairman of deacons.

Chesser to leave (BP) for Arkansas

WASHINGTON (BP)—Larry G. Chesser, congressional correspondent in the Washington bureau of Baptist Press, has announced his resignation to accept the position of news editor of a daily newspaper in Arkansas. An Arkansas native, Chesser, 37, will become news editor of the *Log Cabin Democrat*, Conway. He has covered the U.S. Congress and other Washington beats for the past five years. Chesser is a graduate of Ouachita Baptist University and Southern Baptist Theological Seminary.



ABN photo / Millie Gill

Renovation dedicated—Ray Meador, pastor of Judsonia First Church, commended church members April 21 for their continued support in both giving and witnessing during a renovation period at Judsonia First Church. The program included improvements to structures constructed immediately following a tornado some 30 years ago which totally destroyed the church plant. Building Committee Chairman A. E. Queen presented plaques of appreciation to renovation committee members.



Woman's viewpoint

Mary Maynard Sneed

In his image

"For whom he did foreknow, he did also predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren" (Rom. 8:29). It is ironic that one of the most frequently debated verses in the Bible should also be one of the most quickly forgotten. To be perfectly honest, we would have to admit that on our best days we bear little resemblance to the image in which we were created. Can it be that man has failed to conform to God's will, and, if so, what is to be done about it?

Evidently, God's foreknowledge (i.e. knowing beforehand), as applied to this verse, refers not only to his omniscience (i.e. knowledge of all things) but also to the fact that he is the originator of the familiar relationship that is the subject of his passage. The message is that whenever God's creative initiative (e.g. Rom. 8:30) brings about a personal response from man, a divine relationship is formed, the relationship of the Father to the Son. Thus, we are predestined (decreed beforehand) to conform to the

likeness of God's Son, by which we are made the children of God and brothers and sisters of Christ. Why, then, are Christians such poor images?

We do know that, in the day God created man and woman, he made them in his own likeness. It was their bid for personal freedom that altered the course of human destiny. In their private paradise, Adam and Eve were living in a state of innocence. Yet, though they were free from sin or guilt, they were not virtuous, because they had not rejected the evil in favor of the good.

In the midst of the Garden of Eden, God had planted two trees. The first was the tree of life, "which bare 12 manner of fruits and yielded her fruit every month: and the leaves were for the healing of the nations" (Rev. 22:2). The second was the tree of the knowledge of good and evil which Eve perceived as "a tree to be desired to make one wise" (Gen. 3:6). Each was "a fruit tree yielding fruit after his kind" (Gen 1:11), and the scripture declares, "By their fruits ye shall know them" (cf. Matt. 7:16-20; Prov. 11:30;

Gal. 5:16-26). Of the tree of life, God had told Adam and Eve, "Thou mayest freely eat" (Gen. 2:16), but of the tree of knowledge he had warned, "In the day that thou eatest thereof thou shalt surely die" (cf. Gen. 2:17; Matt. 7:13-14). God had created them like himself, the agents of their own destiny.

Free to choose their own lifestyle (the spiritual life or the carnal life) and personally responsible for the consequence (life everlasting or death and destruction), Adam and Eve reached for the forbidden fruit. Immediately, knowledge opened their eyes to evil, where before they had seen only good, and they recognized their own sin.

Today, Christ has paid our sin debt. (Rom. 5:12-21; 3:23), and God offers us the spiritual life that is in his Son (Heb. 1:3; Col. 1:14-15; Eph. 2:10). It is by conforming to his image that each of us may become the best that God intends (see Eph. 4:24; Col. 3:10).

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



The Southern accent

E. Fred Savage

Consider our roots

Isaiah called on Israel to "look to the rock from whence ye are hewn" (Is. 51:1b). Look back to Abraham and to God's developing a nation out of his descendants. As Southern Baptists, we also need to look back and consider our roots. God has marvelously blessed us until we are the largest non-Catholic denomination in the United States. This has been no accident. It is because we have been rooted in missions from the beginning.

We had our denominational beginnings in 1814 as part of the old Triennial Convention, the full name of which was "The General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions." We separated from them in 1845 because we thought the South did not have its fair share of missionaries.

The Southern Baptist Convention was organized for the purpose of missions with two boards: The Foreign Mission Board and The Domestic Missions Board (today's Home Mission Board). Our claiming the South and

the Southwest for Baptists was due in large measure to the work of the Home Mission Board.

Southern Baptists first learned to work together in a united way in the 75 Million Campaign (1919-1925). As a result of the campaign, the Cooperative Program was born in 1925 when the convention met in Memphis, Tenn. The Great Depression soon descended upon us and most of the local churches and all our boards, colleges and institutions were heavily in debt. We worked together and paid off all these debts while maintaining our mission work.

At this time, the convention was still confined to the South. In the 1940's, we had the vision to expand our borders and take in California as a state convention. From this beginning, we gradually expanded, until we now have churches in all 50 states. Our convention is no longer "southwide" but "nation wide". In the latter half of the 1940's there was a slogan, "50-50 by 1950;" that the

state convention give 50 percent of their Cooperative Program money to the total work of the denomination by 1950. Thirty-five years have passed since 1950, and we are now approaching that goal. Nearly half of our Cooperative Program funds go to foreign missions.

In the 1960's, a doctrinal crisis was settled by adopting a new statement of our faith, "The Baptist Faith and Message." Today, we face another crisis in our denomination. In the past, we have weathered our crises by God's divine providence and those involved seeking to work out their differences in Christian love. I pray that again our brethren will be reconciled and our crisis will be settled for God's honor and glory. Then we can unite all our energies behind our main task, missions.

E. Fred Savage is professor of religion at Southern Baptist College.

State convention presidents call for day of prayer for SBC

by Bob Terry

ST. LOUIS (BP)—Concern about the controversies engulfing the Southern Baptist Convention brought together the presidents of 23 state Baptist conventions for prayer and discussion.

The meeting took place April 11-12, and was the first time in the history of the 14.3 million member denomination that state presidents have met at their own initiative to discuss issues facing the national body.

According to convener Charles Pickering of Mississippi, the presidents agreed recent volatile rhetoric "jeopardizes the opportunity Southern Baptists have to reach the world with the love of Jesus Christ."

Pickering, an attorney from Laurel, Miss., was one of nine state convention presidents serving on a steering committee for the meeting. The state convention leaders met privately Thursday night and Friday morning prior to inviting the press in for a briefing.

The presidents released a statement and a news release concerning their meeting and spent about an hour answering questions.

In the prepared statement, the presidents declared: "The manner in which the present controversies are being discussed among Southern Baptists, in many instances, diminishes our ability to reflect Christ's love to the world, limits our ability to carry out the Great Commission and diverts our attention from the responsibilities God has given us."

Pickering said the presidents are concerned Southern Baptists might not be able to seize the opportunities of Good News America, Bold Mission Thrust and other evangelistic opportunities if convention rhetoric is not toned down.

"We believe we reflect the vast majority of Southern Baptists who fear we have been diverted from our major task. We want to get on with our missions and evangelism efforts," Pickering told a Friday morning news conference.

The presidents called the personalities involved in the controversy "sincere people seeking to serve the cause of Christ" but urged all to "reflect the character of Christ in their discussions, articles and statements."

"The true evidence that the cause of Christ is being served is in reflecting love," the statement continued.

In an unanimous action, the presidents called on Southern Baptists to set aside May 19 as a day of prayer for the annual meeting of the Southern Baptist Convention in Dallas and offered three suggestions to relieve mounting political pressures.

During the day of prayer, the presidents asked Southern Baptists to pray that revival and spiritual awakening will break out within the denomination, that under the leadership of the Holy Spirit healing and reconciliation will take place and that Southern Baptists might effectively proclaim the gospel around the world to the glory of God.

Convention resolutions was one sort of

political pressure cited by the presidents. In the official statement, messengers were urged to "exercise restraint in filing resolutions."

Pickering said the group was not attempting to stifle discussion. "We only want the messengers to be mindful of the impact their resolutions might have on the convention." While declining to cite examples, the presidents agreed past convention resolutions have been a source of differences.

The presidents also called on "those... who make appointments" and "those who carry out programs... to be mindful of involving people from a broad range of our constituency."

Pickering said the presidents believe political pressures in the past have been brought to bear on those who make appointments and those who administer programs. The political pressures had to do with control of the convention, he observed.

Other presidents said people on all sides of the present controversy feel left out. "We are just asking the responsible parties to be as inclusive as possible," Pickering added. "If we are mindful of balancing our appointments and programs, that will help relieve the political pressures."

The presidents also asked Southern Baptists to remember the convention was created to promote missions, education, benevolent enterprises and other social services. A correct view of the convention will

help alleviate false expectations, one president asserted.

The presidents denied they came together as a political group. "This group represents men of different perspectives," one noted. "We agreed to sublimate our differences and come together where unity can be found."

Pickering denied any discussion about candidates had taken place. "That was never on the agenda and we haven't discussed the first word about it. We came together to pray and discuss the problems. We didn't defend or attack anyone."

When asked about the seriousness of the SBC controversies, Pickering said the fact that the presidents took the unprecedented action of meeting together indicates they believe the problem is serious. "I hope there won't be a split. We came together to promote healing so we can get about our tasks of missions and evangelism."

Participating in the two-day meeting were presidents or vice-presidents from Alabama, Alaska, Arkansas, District of Columbia, Florida, Georgia, Illinois, Indiana, Iowa, Kansas-Nebraska, Kentucky, Louisiana, Maryland-Delaware, Minnesota-Wisconsin, Mississippi, Missouri, New York, North Carolina, Northern Plains, Oklahoma, South Carolina, Tennessee and Virginia.

Bob Terry is editor of the Missouri Baptist Word and Way.



ABN photo / Millie Gill

Plaques awarded—Three thousand youth from Arkansas Baptist churches gathered at the Statehouse Convention Center in Little Rock April 5 for their annual convention sponsored by the ABCS Church Training Department. The meeting featured special music, a DiscipleLife travel show, a youth Bible drill and a speakers tournament. Inspecting plaques awarded in the competitions are (left to right) guest speaker Doug Tipps of Houston, Texas; Kelley Parker of Southside Church, Fordyce, speakers first place winner; Bill Fowler of Eastside Church, Paragould, Bible drill first place winner; Tim Falkner, Church Training associate; and Bob Holley, Church Training director.

Only an 'act of God' can help SBC, Winfred Moore says

LOUISVILLE, Ky. (BP)—Although he would like to see "some type of breakthrough" allowing the Southern Baptist Convention to meet in Dallas this June "with some type of harmony," Winfred Moore believes only "an act of God" will make that possible.

Moore, pastor of First Church, Amarillo, Texas, and president of the Baptist General Convention of Texas, was interviewed about current denominational issues following an address during Southern Baptist Theological Seminary's Denominational Heritage Week.

During the interview, he expressed concern about the current denominational crisis

in the SBC and hopes for re-uniting the convention. He is concerned that Southern Baptists are being diverted from their primary calling of missions and evangelism.

"Frankly, I'm really sick that it has gotten to this place," Moore said. "We are spending more time with this controversy than with the Great Commission. It bothers me greatly but it didn't bother me soon enough."

Moore believes trust, not belief about the Bible, is at the heart of the current unrest within the denomination.

"What bothers me is that we have reached the place where there is no trust, and I

honestly believe that the thing our people are out there wanting more than anything is to be able to trust the motives of the pastors and the other people who are leading this convention."

"To me, it's not an issue of the Bible," he explained. "I don't agree with everything the dearest friends I have believe, but it never occurred to me (that they) disbelieved the Bible or don't believe it is God's inspired word. It doesn't bother me that I don't agree with what somebody else thinks. I don't even agree with some of the things I thought 10 years ago."

Patterson tells South Carolinians SBC 'insensitive bureaucracy'

LEXINGTON, S.C. (BP)—The president of Criswell Center for Biblical Studies in Dallas told a South Carolina audience Southern Baptists "will be deciding in the next few months the kind of denomination we're going to be."

Paige Patterson spoke to more than 100 persons at Oakwood Church in what was

held as a preview of the Southern Baptist Convention June 11-13 in Dallas.

Patterson described the Southern Baptist Convention as a "growing bureaucracy" which has become "increasingly insensitive" to the beliefs of the majority of its members. He said most Southern Baptists believe in the inerrancy of the Bible, "but only two pro-

fessors at Southern Baptist Theological Seminary believe that."

Responding to the tactics of what has been called the "conservative-fundamentalist party" of the SBC, Patterson said: "I don't like my methods either, but I'd rather do something and save the ship than do nothing and let it sink."

Houston layman, Arizona pastor discuss controversy

PHOENIX, Ariz. (BP)—A Houston layman and an Arizona pastor discussed differing viewpoints about the controversy in the Southern Baptist Convention during a pastors' conference in Phoenix.

Paul Pressler, a Houston appeals court judge, spoke to about 60 pastors and church leaders at Starlight Church in Phoenix at the invitation of the Estrella Association.

After his presentation of charges liberalism is creeping into the SBC, Pressler was challenged by Richard Jackson, pastor of North Phoenix Church.

"If all Southern Baptist work were like the work in the Arizona state convention, then we'd have no need whatsoever for a conservative movement in the Southern Baptist Convention," said Pressler, a leader in the inerrancy movement in the 14.3-million member denomination.

He cited examples of what he called liberalism, mentioning specifically work by Roy L. Honeycutt, president of Southern Baptist Theological Seminary, Louisville, Ky.; Temp Sparkman, professor at Midwestern Baptist Theological Seminary, Kansas City, Mo.; Henry Jackson (Jack) Flanders and Bob Patterson, religion professors at Baylor University, Waco, Texas, and Ann P. Rosser, co-pastor of Bainbridge-Southampton Church, Richmond, Va.

"I would define a liberal," he said, "as one who says that the original texts of Scripture can or do contain errors. A conservative is one who believes that the original texts of Scripture are exactly what God intended them to be. In that context I think 95 percent of Southern Baptists are conservative."

Pressler said the problem with "the other five percent" has occurred "because people in the ivory towers of intellectualism are

not finding out what grassroots Southern Baptists believe and therefore are not addressing themselves to what their constituency believes."

"What is happening in the Southern Baptist Convention is merely this: Some of us have recognized that there is a problem. We have recognized that this problem is not going to go away unless something is done about it."

Pressler said after gaining an understanding of the SBC Constitution and the power of the president, "We found that conservatives have been fighting battles without knowing what the war was. We fought over the Broadman Bible Commentary, we fought over the Ralph Elliott situation, we fought over things like that because we didn't know how we could work within the system to rectify the problems."

During a question and answer session following the presentation, Jackson pressured Pressler to say the opinions expressed were only the Texan's opinion. "We have had half information in this meeting in too many instances," Jackson said.

He contended there is another side to the issue and noted: "I am not saying either one is right, sir, I just simply believe that the people in Arizona are smart enough to understand that a lot of people have lost the sight of any cause in trying to win the fight."

Jackson later asked Pressler, "You wouldn't want me to tell all I know about the politics since this started, would you, Judge?"

Pressler replied: "I'd be delighted for you to tell anything you want to."

"No, no, you wouldn't," Jackson said. "You don't want me to tell about when Bailey Smith called me and told me how long the meetings had been going on the

spring before he was elected president in St. Louis and how it was set up for him to be elected."

Smith, pastor of First Southern Church, Del City, Okla., was elected on the first ballot at the 1980 annual meeting, and re-elected despite a challenge at the 1981 convention.

Jackson concluded, saying: "All I want to do is say your cause, sir, is just and I respect you for it. (But) the methods whereby the cause is now being carried out have become over-reactionary to the detriment of the convention and it's going on on both sides."

"I said that to Russell Dilday last week. He's gone too far. And I've said that to you."

Dilday, president of Southwestern Baptist Theological Seminary, Fort Worth, Texas, has been a leader in efforts to defend the institutions and counter the inerrancy movement.

Jackson added: "When you get down to the bottom line, the integrity of this whole deal is disintegrating vastly and nobody intends to, but you get so bent on a cause that you can forget where the means is and the means is not justified by the cause."

FCC refers complaint to Department of Justice

WASHINGTON (BP)—The Federal Communications Commission has concluded its investigation of a complaint alleging Houston judge Paul Pressler taped and released to the press portions of a telephone conversation with a Southern Seminary student and referred the matter to the Department of Justice.

In reports to the FCC, AT&T and Southwestern Bell said they communicated to Pressler taping conversations without prior consent violates tariff provisions, but Pressler refused to answer questions on the matter.

Baptist Mission in Ethiopia desperate for nurses

RABEL, Ethiopia (BP)—Volunteer nurses Mary Saunders and Sally Jones work from morning until dark at the Southern Baptist feeding-health care center in the Ethiopian highlands with no relief in sight.

The Southern Baptist Foreign Mission Board has searched in vain for longer-term volunteer nurses to take their place in remote Rabel, Ethiopia, when their service ends in August.

Saunders, a veteran of 26 years of African missionary nursing, and Jones, daughter of missionaries to Kenya, arrived in mid-March, when the center opened, to cover the

emergency until special assignment nurses could be found.

Southern Baptist missionaries in Ethiopia, struggling to meet the overwhelming needs of famine-stricken highlanders, need one nurse by at least June 1 to overlap with Saunders and Jones and a second by Aug. 1.

As they develop other feeding centers, the missionaries will request additional nurses and likely a physician.

Special assignment nurses for Rabel must be Southern Baptists with RN status and will be requested to serve at least a year. However, six-month assignments will be

considered because of the emergency situation. They will receive transportation, room and board and a stipend.

Potential candidates are urged to write Joyce DeRidder at the Foreign Mission Board, Box 6767, Richmond, VA 23230, or call her at (804) 353-0151.

Requirements also specify the nurses must have the "ability to function under difficult circumstances and be flexible."

That's a key qualification for Rabel, where workers face sparse, remote living conditions without electricity, refrigeration, running water or indoor bathing facilities.

Northern Brazil's drought region hit by massive floods

FORTALEZA, Brazil (BP)—After more than five years of devastating drought, much of northern Brazil now faces massive flooding caused by continuous rain.

Almost 300,000 people in at least eight northern states had fled their homes by April 9, according to Southern Baptist missionaries in the area. The Southern Baptist Foreign Mission Board released \$20,000 in early April to aid Baptists and other flood victims in Ceara and Rio Grande do Norte, two of the hardest-hit states.

"The Jaguaribe River is just like an ocean now," said missionary Verla Golston in Fortaleza, capital of Ceara state. "It's covering a huge area. And we have several cities that have been evacuated completely."

She said 133,000 people were homeless

in Ceara alone, with the number rising daily. "It's really serious because even though they're getting a lot of government help, there's too many people," she reported. "And now they're getting malaria and children are dying because of dehydration. They don't have enough tents; they can't get enough in. . . . Some of them (the homeless) are out underneath trees because they don't have anyplace to put them. They're just out on the road."

Missionaries are buying food for homeless Baptist families in seven Ceara cities and towns. In Rio Grande do Norte, where a reported 20,000 people have lost their homes, missionaries requested \$15,000 April 10 to aid 700 flood victims in three towns with food, medicine and seed.

The rainy season began in January and rivers hovered at "near-flood" stage through February and March, according to missionary Jerold Golston in Ceara. Flooding began when the dams on the state's two large rivers overflowed. Flooding in the entire north reportedly stretches from Amazonas eastward to the Atlantic coast and at least as far south as Pernambuco state.

Golston believes the floods confirm the end of the worst drought in a century in northern Brazil. But drought will come again, he said. "We usually go through four or five years of hardly enough rain, then we get a year with too much rain or two years consecutively, then it floods. Then we'll go two or three years and it will go back into a drought again."

Sandinistas give approval for Nicaragua crusade, relief effort

WASHINGTON (BP)—Top officials of Nicaragua's Sandinista government have granted permission to a Southern Baptist evangelist who combines preaching with relief efforts to conduct a crusade and distribute food, clothing and medicine in the war-torn Central American nation.

Larry Jones, president of Feed the Children, an Oklahoma City-based ministry, told reporters at a news conference April 10 he received assurances Easter weekend from Nicaragua's President Daniel Ortega and Foreign Minister Miguel D'Escoto.

Jones said that in separate, private meetings with the two leaders April 8, he was "guaranteed that I could preach the gospel of Jesus Christ without any restrictions in a public setting," and that "local participating churches would be able to give the food and clothing to those in need."

More than 200 evangelical churches, some of them Baptist, plan to participate in the April 18-20 crusade, he said. Following the crusade, the churches will distribute all food, clothing and medicine he is able to take in, Jones added.

He said he attended three Easter Sunday

services, one of them at Managua's First Church, and saw no evidence the leftist Sandinista government is doing anything to disrupt normal religious activities. The government's view, Jones said, is that "freedom of religion is a must," adding that to his knowledge the Sandinista regime is living up to its stated purpose of providing religious freedom for Catholics, mainline Protestants and evangelicals.

Noting the evangelical movement in Nicaragua is "very strong," Jones said he hopes to take up the matter of alleged denials of religious freedom in the future with Nicaraguan leaders.

The Oklahoma evangelist's assessment of the state of religious liberty in Nicaragua contrasts sharply with repeated charges by President Reagan and other American officials that the government of Nicaragua is engaged in a campaign of terrorism against the churches.

Jones also said Ortega and D'Escoto told him they want negotiations and peace with the United States. "They shared their concern for peace, not only in Nicaragua but

for the rest of Central America," he said, adding: "Their hope for the future, President Ortega told me, is to hold a conference with President Reagan so that the differences between the two countries can be worked out."

Asked if he has meetings scheduled with U.S. State Department officials to review his conversations with the Nicaraguan leaders, Jones replied, "They have not contacted me."

He said, however, his mission in Nicaragua is spiritual, not political. "I'll leave that (politics) to the politicians," Jones declared. "I'm going as an emissary of love."

Jones' ministry has concentrated its evangelistic and relief efforts in Central America and Africa, including more than 20 missions to El Salvador, Guatemala, Honduras and now Nicaragua.

The Bowling Green, Ky., native, a member of First Southern Church, Del City, Okla., said he re-evaluated his ministry five years ago after realizing "it doesn't make much sense to preach the gospel of Jesus to a man whose children are dying of hunger and malnutrition."

Six-month Cooperative Program figures top \$58 million

NASHVILLE, Tenn. (BP)—Halfway through the Cooperative Program's 1984-85 fiscal year, Southern Baptists have given \$58,102,957 in undesignated gifts through their national, unified program budget.

The basic operating budget for the year, which ends Sept. 30, is \$118 million.

March receipts of \$10,125,631 were more than \$500,000 more than March 1984 figures and marked the second time in three months gifts through the Cooperative Program had topped the \$10 million mark.

"The fact gifts to the national mission and educational programs of the Southern Baptist Convention are 7.68 percent ahead of last year—almost double the inflation rate—is encouraging," Harold C. Bennett, executive

secretary-treasurer of the SBC Executive Committee, said.

"Realizing \$58 million has been filtered through three layers of voluntary giving is even more impressive. No one tells an individual Southern Baptist how much to give to his local church, no one tells a local church how much to send to its state convention and no one tells a state convention how much to send to the national convention, each step is voluntary. Voluntary cooperation is at the heart of all Southern Baptist do."

But while praising the response of Southern Baptists to the spiritual needs of the world, he noted those needs demand more commitment, "in prayer, in time, in careers,

in finances."

"In Ethiopia, starving women and children crawl underneath the trucks which have hauled grain bought with Southern Baptist dollars to pick up the individual grains of corn that have fallen to the ground," he pointed out. "That may be the most dramatic picture but it is not the only one. Millions of people, in the United States and the rest of the world, are starving spiritually, just as desperate for the grains of God's love.

"The Cooperative Program has been used of God to meet many needs. Our challenge is to respond to needs still unmet, to say our mission is more important than our differences, our call more urgent than our personal positions, our love stronger than our egos."

Three million more New Testaments ordered for 1986 revivals

NASHVILLE (BP)—Southern Baptist churches and other groups have ordered more than 1.1 million Good News America New Testaments in the three months since they were made available at cost by the Sunday School Board through Holman Bible Publishers.

Because of the early orders, Johnnie Godwin, director of Holman, has ordered an additional three million copies to be printed by Kingsport Press of Knoxville, Tenn. This

will bring the total number of New Testaments in print to eight million.

The Good News America New Testaments are published in preparation for the 1986 nationwide simultaneous revivals. There now will be four million King James, three million New American Standard and one million Spanish New Testaments in print.

Godwin said the new printing order includes two million King James and one million New American Standard New

Testaments. Orders placed through April 1 for King James New Testaments totaled more than 750,000 out of an original printing of two million. More than 360,000 New American Standard New Testaments were ordered in that period from the two million available copies.

At that rate, Godwin estimated the King James copies would have been gone by the first of the summer, almost a year before the scheduled revivals.

Five companies to bid on Baptist insurance program

DALLAS (BP)—Five companies are bidding to become the carrier of insurance programs covering Southern Baptist church and denominational personnel.

The Annuity Board submitted specifications on the Church Agency and Seminary Student Insurance Programs April 4 to Aetna Life and Casualty, Equitable Life Assurance Society, John Hancock Mutual Life, The Prudential Insurance Co. and the Metropolitan Life Insurance Co., according to John Dudley, vice-president of insurance services.

The carriers have six weeks to bid on the programs which have a volume of over \$1 billion of life insurance and generate more than \$50 million in annual premiums.

Every five years, the Annuity Board puts

the programs up for bid.

In addition to the five companies bidding on the total package, five casualty companies are being invited to bid on the accidental coverage, while five others will submit proposals on cost containment measures.

Dudley noted the Southern Baptist programs are so large that only selected companies can meet the necessary requirements and estimated the carriers could spend in excess of \$100,000 preparing their proposals.

He said the carrier must have at least \$10 billion in assets, insure other large groups and companies, have a computerized claims system, be ranked as one of the top rated companies in the nation and be licensed by

state insurance commissions in all states.

Dudley noted five companies also have been asked to bid on a new program for prescription drugs. He said the benefit was a popular request from participants which will allow the patient to present the prescription and a check for a small deductible to the pharmacy for drugs immediately needed. The participant also may mail prescriptions for maintenance medications to a central dispensing organization and receive a supply for several months.

Dudley said the proposals will be reviewed and a company or companies selected by the Annuity Board and consulting actuaries from The Wyatt Company by Aug. 1. The program will become effective Jan. 1, 1986.

'Baptist True Union' new name for Maryland paper

LUTHERVILLE, Md. (BP)—For 68 years, the newsjournal for Southern Baptists in Maryland and Delaware was called *The Maryland Baptist*, one of seven different names the newspaper has had.

With the first issues in April, *The Maryland Baptist* was no more. A name change was made necessary since the convention's legal name was changed last November to include Delaware.

So the staff and state paper committee decided to go back to the original and call

the paper the *Baptist True Union*. The first modern day *Baptist True Union* was issued April 4.

Editor Fletcher Allen said the name really is new, since the word "Baptist" was added to the Dec. 8, 1849, name. He said there are several reasons for the choice of names. "We are entering our 150th year of Southern Baptist work in Maryland and Delaware," he said, "so history is a good precedent here.

"The first paper was published in 1849 when the Maryland Baptist Union Associa-

tion was only 13 years old. We are adapting the first name—and placing emphasis on the unity it brings—unity that is desperately needed all across our Baptist world."

Allen explained the first editor stated his rationale for the name clearly in the first issue, Dec. 8, 1849. The editor said that when the world is evangelized and "Jesus shall reign as king of nations," this will be the "true union to which we aspire."

Subscription rates and number of issues per year will remain the same.

Tentative

1986 Calendar

Arkansas Baptist State Convention

JANUARY						
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January: Make Your Will Month

5	Christian Wills Emphasis
5-11	January Bible Study Week (Hebrews)
6-8	At Home Week for Baptist Building Staff
9-10	Baptist Building Staff Retreat
13-16	CT Special Worker Training, New Orleans
13-17	Senior Adult Leadership Lab/Ridgecrest
13	Spring Registration, Southern Baptist College
14	Spring Registration, Ouachita Baptist University
23-24	Media Library Conference, Central, NLR, (Media Library)
26	Baptist Men's Day
27	State Joint Committee, Little Rock (National Baptists)
27-28	State Evangelism Conference, Immanuel, Little Rock
29-31	BSU Directors' Workshop

FEBRUARY						
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February: Baptist Seminaries, Colleges and Schools

3	State VBS Clinic (Sunday School)
4	ASSIST Faculty Training (Sunday School)
7-8	State Single Adult Conference (Family Ministry)
9	Race Relations Day
9	Associational Hymn Sings
9-15	Focus on WMU
10-11	Tax Seminars, Jonesboro, First; Pine Bluff, First (Stewardship)
10-13	Area DiscipleLife Workshops (Church Training), Grand Avenue, Fort Smith; Nettleton, Jonesboro; Park Hill, NLR; West Side, El Dorado
11	WOW Training Day, Baptist Building, Little Rock (Evangelism)
16-19	Home Mission Study (WMU)
17-21	Area Church Administration Workshops (Church Administration)
21-22	Southern Baptist College Homecoming
22	Youth Choir Festivals, Little Rock, First
22	Shared Ministry Leadership Conference (Church Administration)
23	Partnership Missions Sunday
23-March 30	White Unto Harvest (Sunday School Campaign)
24-26	Pastors' Retreat, Camp Paron (Arkansas Baptist State Convention)
25	CWT Awareness Seminar, Baptist Building, (Evangelism)
26-28	DOM Retreat, DeGray (Missions)
27	Recognition Banquet for DOM's (Ouachita Baptist University)

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May

2-3	State Pastor/Deacon Retreat, Camp Paron (Church Administration)
4	Associational Hymn Sings
4	Senior Adult Day
4-11	Christian Home Week
5-6	Chaplaincy Awareness Conference, Camp Paron (Missions)
5-8	Golden Age Evangelism Conference, Springdale, First; North Little Rock, First; Dumas, First
10	State Music Tournament/Ensemble Jubilee, Benton, First (Church Music)
10	Ouachita Baptist University Commencement
11	ABN Day of Prayer
12-14	Victor T. Glass Black Church Relations Conference, Little Rock, (Home Mission Board, Southern Baptist Convention)
12-16	MasterLife/MasterBuilder/DiscipleYouth II Workshops, Ouachita (Church Training)
16	Southern Baptist College Commencement
16-17	GA Mother/Daughter Camp (grade 1-3), Camp Paron
19-22	State Senior Adult Celebration, Ouachita Baptist University (Family Ministry)
19-22	CWT National Seminar, West Side, El Dorado (Evangelism)
19-25	Associational Emphasis Week
23-24	New Work Conference, Camp Paron (Missions)
25	Choir Celebration Service
25	Season of Prayer for Associational Missions
30-June 1	Spring Campers on Missions Rally (Missions)
31-June 6	Church Training Youth Conference, Glorieta

JUNE						
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June: Annuity Board Ministries

1	Religious Liberty Sunday
3-6	Student Summer Missionary Orientation (Missions)
5-6	Student Summer Missionary Supervisors Conference (Missions)
6-7	Man/Boy Mini Camp, Camp Paron (Brotherhood)
6-12	Church Training Youth Conference, Ridgecrest
7-9	WMU, SBC Annual Meeting, Atlanta, Georgia
8-12	Church Music Conference, Southern Baptist Convention, Atlanta, Georgia
9-13	RA Camp, Camp Paron (Brotherhood)
10-12	Southern Baptist Convention, Atlanta, Georgia
12-18	Ridgecrest Music Week I
16-18	Acteens Mini-Camp, Cold Springs Camp, Faulkner Association (WMU)
16-20	RA Camp, Camp Paron (Brotherhood)
16-20	Arkansas Baptist Assembly (Week 1)
18-24	Ridgecrest Music Week II
20-22	National Campers on Missions Rally, Wilderness Point, Henderson, Arkansas (Missions)

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March: Home Missions

- 2-9 Week of Prayer for Home Missions and Annie Armstrong Offering
- 3-6 CWT National Seminar, Gosnell, Blytheville (Evangelism)
- 4-7 Global Focus Week (Ouachita Baptist University)
- 7 Foreign Mission Board Commissioning Service at OBU (WCMU-OBU)
- 7-8 State Handbell Festivals, Searcy, First; Pine Bluff, First (Church Music)
- 7-8 Church Recreation Workshop, Arkadelphia, First (Church Recreation)
- 9-16 Youth Week
- 10-12 Area Literacy Training (Missions)
- 10-14 Spring Recess, Southern Baptist College
- 10-14 District Drills and Tournaments (Church Training), Northwest, Huntsville, First; Southwest, Hope, First; West Central, Paris, First; Southeast, Warren, First; North Central, Mt. View, First; Northeast, Central, Jonesboro; Central, Olivet, Little Rock; East Central, Wynne, First
- 14-15 Baptist Men's Fellowship Convention, Little Rock
- 14-15 Volunteer/PartTime Music Leader Workshop, Camp Paron
- 14-24 Spring Recess, Ouachita Baptist University
- 15 Associational Baptist Youth Night (Church Training)
- 16-April 6 Good News America Revivals
- 18-19 WMU Annual Meeting, Park Hill, North Little Rock
- 19-25 Youth Plus Workshops (Sunday School)
- 24-25 Disaster Relief Workshop, Little Rock (Brotherhood)
- 28 Youth Convention, Robinson Auditorium, Little Rock (Church Training)
- 30 Easter
- 31-April 2 Urban Training Cooperative, Little Rock (Missions)

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April

- 1 Church Building Conference, Baptist Building, (Sunday School)
- 4-6 Leadership Training Conference (BSU)
- 11-12 Tiger Tunes (Ouachita Baptist University)
- 12 BYW Retreat, Lake Nixon, Little Rock (WMU)
- 12 Young Musicians Festivals, North Little Rock, First; Watson Chapel, Pine Bluff; Hope, First; Forrest City, First; Springdale, First
- 13 Latest Date for Association Tournaments (Church Music)
- 14-15 New Pastor/Staff Orientation, Baptist Building, (Arkansas Baptist State Convention)
- 14-15 Interfaith Witness Conference, Warren (Missions)
- 17-18 Interfaith Witness Conference (Missions)
- 17-19 Northeast Arkansas Bible Conference (Missions)
- 19 Mission Friends Leadership Training Conference, Calvary, Little Rock (WMU)
- 21-24 Preschool Whistle Stop, Wynne; Paragould; Osceola (Sunday School)
- 21-23 Area Summer Youth Ministry Conferences (Church Administration)
- 22 Growth Spiral Workshops, Little Rock (Sunday School)
- 22-25 Baptist Doctrine Study Week
- 24-25 Minister Education and Minister Youth Conference, Camp Paron (Church Administration)
- 25-26 RA Congress, Ouachita Baptist University (Brotherhood)
- 25-26 Acteens Encounter, Levy, North Little Rock (WMU)
- 25-26 Children's Worker Reach/Teach Retreat, Camp Paron (Sunday School)
- 27 Life Commitment Sunday
- 28-29 Key Leader Meeting (Arkansas Baptist State Convention)

- 22-26 Mission Revivals Week (Missions)
- 22-26 Young Musician Camp, OBU, Arkadelphia
- 23-27 GA Camp (grade 4-6) Camp Paron
- 23-27 Youth Missions Emphasis, Siloam Springs (WMU)
- 23-27 Arkansas Baptist Assembly (Week 2)
- 26-27 Christian Citizenship Conference (Christian Life Council)
- 27-28 GA Mother/Daughter Camp (grades 1-3), Camp Paron
- 30-July 3 GA Camp (grades 4-6), Camp Paron
- 30-July 4 Arkansas Baptist Assembly (Week 3)
- 30-July 6 WMU Conference, Ridgecrest
- 30-July 6 Church Training Leadership Conference, Gorieta

JULY						
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July

- 1-3 GA Mini Camp (grades 1-4 & leaders &/or mothers), Camp Paron
- 3 State Joint Committee, Little Rock (National Baptists)
- 6-12 Gorieta Music Week I
- 6-19 Pioneer Mission Project (AMAR), Brazil (Brotherhood)
- 7-8 Mid Summer Student Summer Mission Meeting (Missions)
- 7-8 Parent Enrichment Leadership Seminar
- 7-11 GA Camp (grades 4-6), Camp Paron
- 7-11 Arkansas Baptist Assembly (Week 4)
- 11-12 GA Mother/Daughter Camp (grades 1-3), Camp Paron
- 12-18 Gorieta Music Week II
- 12-18 Church Training Leadership Conference, Ridgecrest
- 14-15 Money Management for Ministers, Associational Office, Ft. Smith; Baptist Building, Little Rock (Stewardship)
- 14-18 Arkansas Baptist Assembly (Week 5)
- 14-18 GA Camp (grades 4-6), Camp Paron
- 21-25 National Baptist Boys Camp, Camp Paron
- 21-25 Arkansas Baptist Assembly (Week 6)
- 28-Aug. 1 National Baptist Girls Camp, Camp Paron
- 28-Aug. 1 Music Arkansas, Ouachita Baptist University,
- 28-Aug. 1 Arkansas Baptist Assembly (Week 7)
- 30-Aug. 5 WMU Conference, Gorieta
- 31-Aug. 1 WEE Workshop, Life Line, Little Rock (Missions & Sunday School)

AUGUST						
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August

- 3 On to College Day
- 4-8 National Baptist Young Women's Camp, Camp Paron
- 8-9 Volunteer/Part-time Music Leader Workshop, Beech Springs, Smackover
- 8-9 Pastor/Director Retreat, Camp Paron (Sunday School)
- 10 Associational Hymn Sings
- 15-16 Associational WMU Officers Retreat, Camp Paron
- 15-16 Children's Choir Leader Workshop, Geyer Springs, First, Little Rock
- 17-24 Church Music Week
- 16-19 Directors of Missions Planning Meeting, Little Rock (Arkansas Baptist State Convention)
- 22-23 Volunteer/Part-time Music Leader Workshop, Southern Baptist College, Walnut Ridge (Church Music)
- 22-23 Associational Church Training Leadership Conference, Park Hill, NLR
- 23 Presidents Hour for Parents and New Students, Ouachita Baptist University (OBU)

- 26 Worship Planning Seminar, Calvary, Little Rock
 26 Fall Registration, Ouachita Baptist University
 26-27 Fall Registration, Southern Baptist College
 26-28 Tiger Traks (Ouachita Baptist University)
 28 Special Worker Training, Little Rock (Sunday School)
 29-Sept. 1 Single Adult Labor Day Weekend (Church Training)

SEPTEMBER						
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September: Baptist Foundation Month

- 4 Church WMU Training Day, Immanuel, Little Rock
 4-5 Furloughing Missionaries Orientation, Baptist Building, Little Rock (Stewardship)
 5 Baptist Foundation Day
 5-7 Fall Campers on Mission Rally (Missions)
 6 Founders Day (Ouachita Baptist University)
 6 Children and Conversion Workshop, East Side, Fort Smith (Sunday School)
 6 Baptist Youth Day
 8 Area Brotherhood/WMU conference, Monticello, First
 8 Area Annuity/Stewardship Conference, Monticello, First
 8 Bi-Vocational & Small Church Evangelism Conference, Union Avenue, Wynne
 8 College Concern Conference, Arkadelphia (Sunday School)
 8-10 Area Literacy Training (Missions)
 9 Area Brotherhood/WMU Conference, Hope, First
 9 Area Annuity/Stewardship Conference, Hope, First
 9 Bi-Vocational & Small Church Evangelism Conference, Mt. Ida (Evangelism)
 9 College Concern Conference, Conway (Sunday School)
 10 Area WMU Conference, Hope, First
 10 Founders Day (Southern Baptist College)
 11 Bi-Vocational & Small Church Evangelism Conference, East Side, Mt. Home (Evangelism)
 11 Area Brotherhood/WMU Conference, Mena, First
 11 Area Annuity/Stewardship, Mena, First
 11 College Concern Conference, Jonesboro (Sunday School)
 14 Single Adult Day
 15 Area Brotherhood/WMU Conference, East Side, Fort Smith
 15 Area Annuity/Stewardship, East Side, Fort Smith
 16 Area Brotherhood/WMU Conference, Bentonville, First
 16 Area Annuity/Stewardship, Bentonville, First
 17 Area WMU Conference, Bentonville, First
 18 Area Brotherhood/WMU Conference, Mt. Home, First
 18 Area Annuity/Stewardship, Mt. Home, First
 19-20 CPA Pastors/Wives Retreat, Conway (Missions)
 19-20 Small Sunday School WORKERshop, Siloam Springs, (Sunday School)
 21-28 Season of Prayer for State Missions/Dixie Jackson Offering
 26-27 State Sunday School Convention
 29 Area Brotherhood/WMU Conference, East Side, Paragould
 29 Area Annuity/Stewardship, East Side, Paragould
 30 Area Brotherhood/WMU Conference, West Memphis, First
 30 Area Annuity/Stewardship, West Memphis, First

OCTOBER						
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October: Cooperative Program Month

- 1 Area WMU Conference, West Memphis, First
 2 Area Brotherhood/WMU Conference, Calvary, Little Rock

- 2 Area Annuity/Stewardship, Calvary, Little Rock
 3-4 State Bi-Vocational Pastors Conference, Olivet, Little Rock (Church Administration)
 3-5 BSU State Convention
 3-5 Deaf Ministries Retreat, Camp Paron (Missions)
 4 Campus BYW Event/State BSU Convention
 10-11 Tri State RA Camporee, Camp Cordova, Memphis
 10-11 Small Sunday School WORKERshop, Camp Paron (Sunday School)
 12 World Hunger Day
 13-17 Annual Associational Meetings
 18 GA Missions Spectacular (grades 1-6 & leaders), Camp Paron
 18 Tiger Day (Ouachita Baptist University)
 20-23 Annual Associational Meetings
 21 Trans-Cultural Outreach Seminar, (Missions)
 23-24 Baptist Women Retreat, Camp Paron
 23-24 Music Men/Singing Women Retreat Workshop, Arkadelphia
 24-25 Baptist Women Retreat, Camp Paron
 25 Parents Weekend at Ouachita Baptist University
 25 Parents/Pastors Day at Southern Baptist University
 28 Church Training Convention, Immanuel, Little Rock
 31-Nov. 1 Small Church Pastor/Director Workshop, Beech Springs, Smackover (Sunday School)
 31-Nov. 1 Resort Conference, Camp Paron (Missions)

NOVEMBER						
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November

- 1 GA Missions Spectacular (grades 1-6 & leaders), Camp Paron
 2 National GA Week
 3 Baptist Women World Day of Prayer
 3-7 January Bible Study Clinics (Sunday School)
 4 Language Missions Leadership Conference (Missions)
 7-9 International Student Conference
 8 State RA Fellowship Luncheon, Little Rock
 9 Arkansas Hunger Hike
 11-14 Regular Arkansas Baptist State Convention (National Baptists)
 15 Ouachita Baptist University Homecoming
 16-19 Foreign Mission Study
 18-20 Arkansas Baptist State Convention, Geyer Springs, Little Rock
 22 Interfaith Hunger Task Force Ingathering (Christian Life Council)
 23 Child Care Day
 24 Church Training M Night
 25-28 Consolidated Missionary Baptist State Convention (National Baptists)
 25-Dec. 1 Thanksgiving Recess, Ouachita Baptist University
 30-Dec. 7 Week of Prayer for Foreign Missions & Lottie Moon Christmas Offering

DECEMBER						
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December

- 4-5 Career Assessment, Baptist Building, Little Rock (Church Administration)
 7 Associational Hymn/Carol Sing
 11-12 Evangelism Workshop, Camp Paron
 28 Student Day at Christmas
 28-30 Youth Evangelism Conference (Evangelism)

Committee on Boards report released early this year

by Dan Martin

NASHVILLE, Tenn. (BP)—The 1985 report of the Committee on Boards, Commissions and Standing Committee was released April 16, ten days before the required release date.

The report, which must be released 45 days in advance of the annual meeting, was released early because of rumors and public statements concerning the contents of the report, according to Chairman Bob Eklund of Dallas.

Eklund, urban evangelism associate in the evangelism division of the Baptist General Convention of Texas, said contents of the report were to be kept confidential until the scheduled release date—April 26—but the release was accelerated in order to provide more accurate information concerning controversial aspects of the report.

The 52-member Committee on Boards nominates persons to serve as trustees of the 20 national agencies of the 14.3-million member Southern Baptist Convention. The committee is composed of two persons—one a layperson and one in church or denominationally related work—from each of the 26 state conventions which have in excess of the 25,000 members necessary to qualify for representation.

The 1985 report includes 243 nominations, including 114 new trustees and 129 renominations. Currently, there are 950 persons holding trusteeships.

Messengers to the 1985 SBC annual meeting must adopt the report and elect the nominees. In recent years, portions of the committee report have been challenged from the floor of the convention.

Eklund said the decision was made to release the report early because "we wanted Southern Baptists to have the information." "As chairman, I have been asked many questions. I have decided to make some statements in the hope it will settle some issues that people are discussing without knowing all the facts."

The Texan characterized the report as "very good" and added: "I feel we have a very strong core of people being nominated this year."

He said: "It is my prayer our work will contribute to a healing in our convention. We tried to rise above the problems and not become a part of the problem. The people on the report I know personally are Bible-believing, cooperating Southern Baptists with hearts for missions. From the reports I had on the people whom I do not know personally, they, too, are strong, cooperating Southern Baptists."

While saying he believes the majority of the report is good, Eklund said he is "well aware that we have one or two spots that likely will be challenged."

One challenge may come over Jerry Gilmore, a Dallas attorney, who was not renominated to the Home Mission Board, although, he was eligible for a second four-

year term.

Gilmore, from Cliff Temple Church, "apparently has served well as a trustee," Eklund said. "According to Dr. William G. Tanner (president of the HMB) he has been an outstanding trustee and for the past two years a most effective chairman."

Eklund said the two Texas representatives recommended Gilmore for re-nomination, following a committee guideline which specifies a person eligible for a second term be renominated "unless good and sufficient reason is given . . ."

Questions arose, however, Eklund said, concerning Gilmore's wife, Martha, an ordained Methodist minister.

"I defended Mr. Gilmore's renomination on the basis he is an outstanding layman," Eklund said. "On the issue of women's ordination, I personally am not comfortable. However, this is a local church matter and since Mr. Gilmore is a member of a church that is comfortable with such and at the same time a strong cooperating Southern Baptist church, their members, in my opinion, should be eligible to serve on SBC boards." Eklund said the committee voted 25 to 22 against renominating Gilmore.

"It is one of those situations where there will be criticism whatever we do," he said.

Gilmore was the only person eligible for renomination who desired renomination who was "bumped" from a trustee post. Four other persons were eligible, but declined renomination.

Eklund said the only other challenged nominee was William D. Delahoyde, assistant U.S. attorney for the Eastern District of North Carolina, Raleigh, who was nominated as a trustee at Southeastern Baptist Theological Seminary, Wake Forest, N.C.

Eklund said it was pointed out if Delahoyde is elected, he would be the third person from the U.S. attorney's office in Raleigh to serve as a trustee of an SBC institution.

Currently, the U.S. attorney, Samuel T. Curran, is on the SBC Public Affairs Committee, and is its chairman; another assistant, J.T. Knott III, is a trustee of the Baptist Sunday School Board. Curran was elected in 1983; Knott in 1984.

"There did not seem to be any theological question involved," Eklund said. "The primary question was whether three men out of the same office should have major responsibilities on Southern Baptist boards and agencies when North Carolina has so many qualified people who ought to serve."

He said Delahoyde was nominated on a 32-17 vote.

Another possible point of controversy concerns a person who was neither nominated nor recommended for nomination.

Eklund said he is asked "why J.T. Luther, an outstanding Southern Baptist layman, and long-time friend of Southwestern Baptist Theological Seminary will not be a nominee

for the opening from Texas on Southwestern's board."

The Luther matter has been an issue since one denominational leader claimed Luther was not nominated because "fundamentalists" unduly influenced the nomination process.

"That is not so," Eklund said. "This is an issue which never should have become an issue. It is not an instance of anybody trying to block anybody. It was simply that Bill (W.O.) Watts (the Texas lay representative) and I could not agree on a nominee."

Eklund said, "There were efforts to influence this position from the movers and shakers of all sides. It wasn't just one side, or even two; there were efforts from all sides."

He pointed out he and Watts, from Woodboro, agreed "harmoniously" on six of the seven persons they nominated. When they could not agree on the SWBTS nominee, they compromised and named Wayne Allen, a veteran Texas pastor.

Eklund told Baptist Press another potential controversy was eliminated when James T. Draper Jr., pastor of First Church of Eules, Texas, and immediate past president of the SBC, withdrew his nomination as SBC representative to the Baptist World Alliance.

In a letter to Eklund, Draper requested his name be withdrawn and Carolyn Weatherford, executive director of the Woman's Missionary Union-SBC, be substituted. Draper said he believes the WMU executive should serve the BWA "by virtue of her office."

Weatherford, who currently is an SBC representative to the BWA, was not renominated because of a change which names the current SBC president and the president of the Sunday School Board to the BWA by virtue of their offices, eliminating two at-large positions.

"I do not think Miss Weatherford was eliminated intentionally. I think it was just an oversight. I appreciate Jimmy (Draper) taking this action," Eklund said.

[Five Arkansans were nominated or renominated to trustee position in the committee's report. Ferrell D. Morgan of Fort Smith was renominated for a second term as a trustee of the Baptist Sunday School Board. Jon Stubblefield of Magnolia was nominated to the Annuity Board. D. Jack Nicholas of Walnut Ridge was renominated to the Education Commission. Joe W. Atchison of Benton was reappointed to the Christian Life Commission.

John Maddox of Wynne was appointed to a subcommittee of the Committee on Boards, Commissions and Standing Committees which is responsible for considering vacancies and other changes in the report before the Southern Baptist Convention meets in June.]

Dan Martin is news editor for Baptist Press.

Foreign missions leader Baker James Cauthen dies at home

RICHMOND, Va. (BP)—Baker J. Cauthen, 75, who led Southern Baptists in building the largest missionary force among Protestant denominations, died April 15 at home.

Cauthen was executive secretary, and later executive director, of the Southern Baptist Convention's Foreign Mission Board from 1954 until his retirement in 1979, a longer tenure than any of his seven predecessors.

The number of Southern Baptist missionaries increased from 908 to nearly 3,000 during Cauthen's administration and the number of countries where they worked from 32 to 95. Missions funding moved from \$6.7 million in 1954 to \$76.7 million in 1979.

Cauthen and his wife, Eloise, went to China as missionaries in 1939, taking their two young children to a country partly in control of Japanese invaders. Both during World War II, and later during the communist takeover, the Cauthens were forced to evacuate. Twice they lost all their household possessions. Yet in China Cauthen came face-to-face with the world's "appalling spiritual need." He wrote, for example, "One man asked us if Jesus is an American."

R. Keith Parks, Cauthen's successor in 1980, noting that "God blesses us primarily through people," said, "Through Baker James Cauthen, he has blessed literally the people of our world." Cauthen, in his missions commitment, "symbolized to Southern Baptists the cohesive force that has moved us together through our history," Parks said.

Evangelist Billy Graham called Cauthen "one of the greatest missionary statesmen in all American church life. He was one of the most powerful speakers on missions I ever heard . . . a father figure to Southern Baptist missionaries . . . who gave inspiration and prophetic vision."

Cauthen, continued his missions advocacy after retirement by teaching at Golden Gate Baptist Theological Seminary near San Francisco during the 1980-81 and 1982-83 academic years and at Southwestern Baptist Theological Seminary in Fort Worth, 1983-84. He suffered a heart attack in 1977 and had a stroke in October 1984.

During his 26 years at the Foreign Mission Board's helm, Cauthen's sermons exhorted Southern Baptists to new heights in missionary activity. As early as 1964, Cauthen envisioned 5,000 Southern Baptist missionaries at work around the world. "God has not given us our current resources that we may use them upon ourselves," he said then. "As a body of Christian people we are fully capable of producing a new thrust in world missions and on a scale never before known." Southern Baptists are still working to reach that goal.

In his last sermon to the Southern Baptist Convention, he said in 1979, "Let us pray, give, go, send, preach, teach, bear witness to the lost, the hungry, the poor, the broken, the distressed, and, if need be, suffer and die that the name of Jesus Christ be made

known to every human being on the face of the earth."

Missionaries by the hundreds would recall making their commitment to overseas ministry after hearing Cauthen address a convention or Baptist assembly session or in a worship service. One missionary quipped that Cauthen, "like Elijah, kept appearing on the scene."

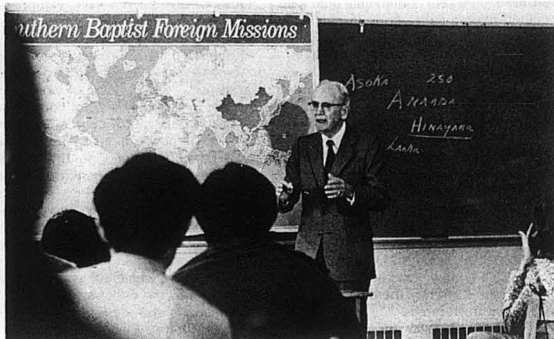
Cauthen guided the Foreign Mission Board's development of a network of overseas English-language churches for U.S. servicemen; a program providing two-year mis-

sion assignments for recent college graduates; expanded volunteer opportunities abroad for Baptist lay people, and an up-to-date home office building in Richmond.

Born Dec. 20, 1909, in Huntsville, Texas, Cauthen grew up in Lufkin, was baptized at age six and, two years later, was intent on entering the ministry. He was licensed to preach by his home church at 16, after a rural church asked him to be their pastor.

He was a graduate of Stephen F. Austin State University, Baylor University and Southwestern Baptist Theological Seminary.

(BP) photo / Ken Lawson



After 40 years as a missionary and in missions administration, Baker James Cauthen retired to the classroom, teaching his favorite subject at Southwestern Baptist Theological Seminary, Fort Worth, Texas, and then here at Golden Gate Baptist Theological Seminary, Mill Valley, Calif. Cauthen died April 15 at his home.

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China's Protestant leaders open door to outside help

HONG KONG (BP)—Leaders of China's Protestant church have announced plans to form an independent foundation to promote "health, education and social service projects" in China.

The Amity Foundation will cooperate with Christian and non-Christian groups from abroad, including Christian agencies, churches and individuals in the United States. The foundation apparently will channel not only funds and resources but also personnel from around the world into areas of service in China.

Plans for forming the foundation were announced at a March press conference in Hong Kong led by Han Wenzao, a close associate of Bishop Ding Guangxun (K.H. Ting). Ding, who also attended the press conference, is president of the China Christian Council and leader of the Three-Self Patriotic Movement, China's officially recognized Protestant movement. Chinese Christians "want to play a more active role in our nation's social development," said Han, who is directing preparations for the foundation in the city of Nanjing. "Second,

we hope that in this way we may make our Christian involvement and participation more widely known to the Chinese people. Third, we seek to strengthen the ecumenical sharing of resources and international people-to-people relationships."

Han said the foundation would seek humanitarian projects or institutions in China needing funds and other support. Planning has already begun for several projects, he added, including support for the Nanjing Children's Mental Health Research Center, which Han called the "only institution of its kind in all of China."

Han also mentioned plans for recruiting teachers from "church agencies and other institutions overseas" to teach in Chinese colleges and universities.

Southern Baptist Foreign Mission Board officials reacted enthusiastically to the announcement. "We're looking at it as a very, very positive move," said Lewis Myers, board director of consultant services and chairman of a staff committee monitoring developments in China. "We're awaiting the final guidelines upon the actual constitution of the foundation in order to determine exactly the best way we can relate to this opening in China."



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Missions

Language missions trivia

1. What is the fifth largest Spanish speaking country in the world?

2. What is the fourth largest Italian city in the world?



Cash

3. What American city's Hispanic population is larger than any Central American country?

4. What is the largest language culture group in Arkansas?

5. In Los Angeles, the city police speak a total of how many

languages?

6. In the U.S., daily newspapers are printed in how many languages?

7. True or False: There are more American Indians in urban areas than on reservations.

8. What are the two major Indian tribes represented in the Fort Smith area?

9. What is the third largest ethnic group in Arkansas?

10. What is the second largest Polish city in the world?

11. Amesian is the "native" language of what ethnic group?

12. What is the second largest Cuban city in the world?

13. One of the largest Vietnamese communities in the United States can be found in what Arkansas city?

Answers: (1) United States (2) New York (3) Los Angeles (4) Hispanics (5) 42 (6) 45 (7) True (8) Cherokee, Choctaw (9) Dead (10) Chicago (11) Dead (12) Miami (13) Fort Smith

— Randy Cash, language missions director

Church Training

Discipleship workshops

It will be a first for Arkansas...or any state so far as we know. During the week of May 13-17, we will have three discipleship workshops conducted simultaneously on the campus of Ouachita University. These include the MasterLife, MasterBuilder and DiscipleYouth Workshops. Each workshop begins at 6:45 p.m. Monday and adjourns by noon Friday. The workshops are designed to train persons to lead these discipleship training events in their churches.

MasterLife is a 26-week discipleship training program for adults. It is an opportunity to equip leaders and potential leaders with strong spiritual foundations and help them to continue to grow by multiplying equipped leaders in the church. The leaders of the MasterLife Workshop will be Val Prince, retired state Church Training

director from Fresno, Calif., and Joe Barnes, retired physician from Claremore, Okla.

The MasterBuilder Workshop for MasterLife alumni seeks to multiply leaders by helping them develop character, convictions, competence, confidence and churchmanship. The leader of the MasterBuilder Workshop will be Larry Roberts from the BSSB Church Training Dept. in Nashville.

DiscipleYouth is a 26-week discipleship and witness training program for youth. It is an excellent tool for providing some in-depth training for growth in a church. Leaders for this DiscipleYouth Workshop will be Dean Finley, Youth Evangelism Consultant at the Home Mission Board and Randy Lanford, Minister of Youth at Broadway Church, Ft. Worth.

Write to the Church Training Dept., P.O. Box 552, Little Rock, AR 72203. — Robert Holley, director

Christian Life Council

The American Pope

John Cooney, a former feature writer for the *Wall Street Journal*, has written a book all persons interested in church-state relationships must read. It is titled *The American Pope: The Life and Times of Francis Cardinal Spellman*.



Parker

Roman Catholic archdiocese in America.

Cardinal Spellman's influence on practically every aspect of American life, on international politics and American Catholicism is extremely fascinating.

If at all possible, prayerfully read the book and especially note his strong beliefs relative to separation of church and state. These beliefs have in recent years been echoed by others than Roman Catholics.

Please mark your calendar to participate in the Church-State conference conducted jointly by the Christian Life Council and the Cooperative Ministries Department. It will be held June 27-28 at Little Rock's Immanuel Church.

"Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's" (Matt. 22:21). — Bob Parker, director

Woman's Missionary Union

GA camping program

Cynthia Lampkin, GA Leader, Immanuel Church, Little Rock, writes: "For the past two years, in the month of May, some-

thing very special has happened to my daughter, Christi and me: GA Mother/Daughter Camp. Whoever said that opportunity comes in many different shapes and sizes, must have spent a weekend at camp with her daughter. While there, Christi and I have had opportunities to make crafts, to sing 'Hil My name is Joe', to take nature hikes, to meet missionaries, to see puppet shows, to enjoy campfires, to share devotional times and to attend autograph parties. Most importantly though, we have had the opportunity to make wonderful memories which will remain many years beyond the glow of the campfire. Where else could we spend two days of 'quality' time together, without the everyday demands of a household?

"Soon, we will dust off the suitcases and pack for GA camp again; but this year something will be different; I won't be going. Yes, my little girl is growing up. As I reflect on my camp experiences, the woman inside me is saying, 'You don't have to go this year,' but the girl inside me is saying, 'I wonder if they'll let me go anyway? After all, I will always be a GA at heart.'"

GA Mother/Daughter camps will be held at Camp Parker on May 17-18, June 21-22 and 28-29. These camps are for 1st-3rd grade GA's and their mothers. GA Camp for 3rd-6th grade girls will be held June 17-21, 24-28, July 1-5, and 8-12 at Camp Parker. GA Mini-Camp for 1st-4th grade girls and mother/leaders will be July 3-5 at Camp Parker.

For information contact state WMU Office, P. O. Box 552, Little Rock, AR 72203. — Pat Glascock, GA/Mission Friends director

Family and Child Care

Korean adoptions

Dillon Children's Services, Inc., of Tulsa, Okla., has recently been licensed to place Korean children in Arkansas. This means families in Arkansas wishing to adopt a Korean child can apply with Dillon Children's Services, Inc., 615 East 63rd Place, Tulsa, OK 74133. The telephone number is 918-250-1561.

Dillon Children's Services has a contractual agreement with Eastern Child Welfare Society in Korea. They work together to assist interested adoptive families and children in need of nurturing families.

Mrs. Earlene Clearman, director of our Hope office, will be serving as the supervisor of Arkansas adoptions for Dillon Children's Services in Arkansas. Her office address is P. O. Box 912, Hope, AR 71801, phone 777-1896. Once an Arkansas family's application to adopt is approved by Dillon Children's Services, our staff will conduct the home study and post-placement supervision for families in Arkansas.

In past years, our agency has assisted in the placement of several Korean infants with Arkansas Baptist families. We consider it a privilege to provide this service that will "connect" a needy child from across the seas with a permanent, loving family in Arkansas. — **Johnny G. Biggs, executive director**

Evangelism Commitment to Christ

One of the most critical moments in a witnessing situation is leading the person to a commitment to Christ. The witness must not get cold feet and back down at this moment. A lay person does not have to call for the pastor to lead a lost person to commitment. The Holy Spirit will use any Christian who is usable.



Shell

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The witness presents to a lost person some very personal questions. A lost person is asked, "Does what we have been discussing make sense to you?" The willingness question asked is, "Is there any reason why you would not be willing to receive God's gift of eternal life?" The commitment question states, "Are you willing to turn from your sin and place your faith in Jesus right now?"

"Let's bow our heads and pray." The Bible says, "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). "If you truly want the Lord to give you eternal life, tell him out loud." The sinner prays a prayer of commitment and then is welcomed into the family of God. —

Clarence Shell, director

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Arkansas Baptist State Convention, Don Moore Executive Director Robert Parker,
Christian Life Council, Robert Ferguson, Cooperative Ministries with National Baptists



Golden Age Evangelism Conference

May 6, First Church,
Mountain Home
6:00 p.m.

May 7, Second Church,
Hot Springs
10:15 a.m. - 2:30 p.m.

May 8, Beach Street First
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10:15 a.m. - 12:00 noon



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International

Faith wrestles with suffering

by Mark Coppenger, First Church,
El Dorado

Basic passage: Job 20-21

Focal passage: Job 20:1-5; 21:1-9, 14-16

Central truth: Suffering doesn't seem to be fairly distributed.

The German philosopher Immanuel Kant was no Sunday School teacher, but he lends support to an observation in this Sunday's text. Kant based an argument for the immortality of the soul on the fact neither evil nor virtue get their just rewards on earth. He reasoned that, if we are to take morality seriously, we must believe in an afterlife where accounts are settled.

Kant saw the same thing Job saw. The wicked often do right well. Zophar tried to persuade Job their success is brief, but Job didn't buy it. He'd noticed the goddess were likely to enjoy old age and bounty.

We should, of course, give Zophar some credit. There are many cases where the wicked ruin themselves, and, as a general rule, a wicked life is a dangerous one.

I'm just now reading *Wired*, the account of comedian John Belushi's tragic life. He starred in the enormously popular shows Saturday Night Live (TV) and Animal House (film). He appeared on the cover of Newsweek. Yet, all the while, he was destroying himself at a "drug buffet." Cocaine was his leading passion. He died pathetically in his thirties.

A contemporary Zophar could point to Belushi to bolster his argument. But there are simply too many counter-examples, showing the union of wickedness and prosperity.

There was a curious character named Joe in the old L'il Abner comic who always had a thundercloud over his head. The thought of such a cloud over the wicked is an attractive one to us. But God has not made that arrangement. Many of them bask in sunlight.

If this fact causes you dismay, join the club. Job felt it too. But this book will not leave you in dismay. Stay with it.

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Life and Work

Poor, weak and helpless

by Clyde P. Spurgin, First Church, Piggott

Basic passage: Amos 2:6-10; 8:4-7

Focal passage: Amos 2:6, 8:4-7

Central truth: To whom much is given, much is expected.

In New York Harbor stands a statue bearing a message which has brought hope and joy to countless thousands who have migrated to our beloved land: "Give us your poor, your tired, your huddled masses longing to be free. . . ."

The statue that has welcomed so many to our shores has become eroded by time and the elements. Has America's compassion for the poor, weak and helpless also eroded with the passing of time and the acquisition of power and prosperity?

The nation of Israel to whom God sent Amos with divine warning had lost her compassion for the poor, weak and helpless. Israel had become a prosperous nation. God had delivered their forefathers from a life of slavery in Egypt. He had miraculously led them through the desert. He had "...cleared the land of the Amorites before them, the Amorites, as tall as cedar trees, and strong as oaks. . . ."

Through the years, some in Israel had risen to power and become wealthy. Apparently, those who had amassed their fortunes, had done so at the expense of the poor.

Amos warned the Lord would not forget their unjust treatment of their fellowman. "...I will not leave them unpunished anymore. For they have perverted justice by accepting bribes, and sold into slavery the poor who can't repay their debts; they trade them for a pair of shoes. They trample the poor in the dust and kick aside the meek."

God's harsh rebuke against the prosperous, wealthy citizens of Israel was not because they had refused to help the lazy deadbeats and leeches of their society. He was condemning their unfair and unjust dealings with the poor who were struggling to eke out a meager living. He was exposing their deceitful practice of using "weighted scales and under-sized measures. . . ." Amos proclaimed God's warning: "I won't forget your deeds!"

Neither will God forget our deeds. God does not change. He expects recipients of his love, mercy, forgiveness and justice to be merciful, forgiving and just in their dealings with their fellowman. Just how important is this? Our Lord Jesus tells us in Matthew 25:31-40.

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Bible Book

Relationship to God

by James C. Walker, Archview Church,
Little Rock

Basic passage: Luke 16:1-31

Focal passage: Luke 16:13-17, 19-26

Central truth: A person's commitment to God, not his wealth or religious heritage, determines his relationship to God.

To be entrusted with material wealth is one of the great responsibilities we receive from God. Great wealth produces great power for the one who controls it. Whether that power is used for good or evil, for the gratification of the man to whom it is entrusted or the glory of God who gave it, will depend entirely on how that man relates to God.

Wealth is an amoral entity, neither good nor bad within itself. However, wealth will seem to assume moral or immoral characteristics, depending on the character of its possessor and the uses to which he puts it. When wealth or the accumulation of it replaces God as the most important factor in a man's life, great spiritual harm is sure to come to that man and those around him.

Though the idea that the accumulation of wealth as a sign of divine affirmation of one's life is not a tenet of Baptist theology today as it was among the Jews of the first century, we often live as if it were. Far too often, we practice our mandate to bear witness to the saving power of Christ as if the wealthy have no need of the gospel.

We seem to assume if a man has everything money can buy, he must have everything he needs. Could this attitude on the part of Christians be one reason rich men so often live with a careless disregard for the things of God and the needs of the less fortunate? Today's lesson beautifully illustrates man's spiritual needs are the same whether he is prince or pauper.

Could it be a man's attitude toward other men is a true reflection of his attitude toward God? It certainly seems so in this parable. Lazarus recognized his need and reached out for help from God and the rich man. The rich man did not actively mistreat the beggar. He just ignored him. His attitude toward God seemed to be much of the same.

Lazarus was blessed not because he had suffered but because he trusted God. The rich man was punished not because of his riches but because he had lived in disregard for God. This is the greatest difference between the two men: not that one was rich and the other poor, but that one trusted God and the other ignored him.

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Hollis: porn says too little about sex

FORT WORTH, Texas—Pornography is destructive not because it tells too much about sex, but too little, according to Harry Hollis of the Christian Life Commission.

"Pornography always fails to deliver what people need most," Hollis, director of family and special moral concerns, told participants in the annual Christian Life Commission seminar. "Sexual joy and fulfillment come with relationships, not artificial props like pornography."

"Stressing the sanctity of sex is the best antidote for the poison of pornography," Hollis said. "The Bible... teaches that sex is a good, powerful gift of God."

While pornography promotes a selfish and violent sexuality, the biblical view recaptures the mutuality and tenderness of sex, he said.

But in teaching biblical sexuality, Christians battle not only blatant pornographers, but a society that accepts the more subtle basic principles on which pornography builds, Hollis said. Chief among these are exploitation and commercialization of sex, male chauvinism and glorification of violence. While not overtly obscene, these societal teachings pave the way for por-

nography, he said.

"No economy can or should survive if it depends on the exploitation of God's good gift of sex to move its good and services," Hollis warned.

The fight against pornography often takes a back seat to other social issues considered more important, Hollis said.

"But it is shortsighted to ignore pornography," he claimed. "If we somehow work out a solution to the arms race and preserve our society, what kind of existence will we have if that society is one where the exploitation of sex reaches throughout its structures?"

Hollis outlined four essential efforts in the battle against pornography: evangelism, education, legislation and economic action.

"Sharing the Good News leads people to find wholeness and completeness to satisfy the emptiness, the longing, that causes many to turn to pornography in the first place," he said.

"The Bible has a much more joyful, fascinating and exciting treatment of sex than any expression of pornography will ever have."

Crusade in Rio yields 4,000 professions

LOUISVILLE, Ky. (BP)—A team of 540 volunteers, comprising the largest simultaneous evangelistic effort in the history of Southern Baptist mission work overseas, have reported approximately 4,000 professions of faith in Brazil.

The week-long crusade in greater Rio de Janeiro, sponsored by the Brazilian Baptist Association of Rio and the Southern Baptist Foreign Mission Board, involved "more Southern Baptist volunteers working in a single evangelistic effort at one time than ever before" on a mission field, said Wayne Dehoney, organizer of the crusade.

Dehoney is retired pastor of Walnut Street Church, Louisville, Ky., and a former president of the Southern Baptist Convention.

The team included 80 preachers, who led simultaneous evangelistic services in 80 churches in the greater Rio area, 40 medical and dental personnel working in 25 clinics in the slums of Rio, musicians and lay persons organized into teams for street witnessing and leading training sessions in Brazilian Baptist churches.

Dehoney said 40,000 persons attended a

kick-off rally Sunday, Mar. 10 in a soccer stadium. Net results were more than 2,000 decisions including more than 1,000 first time conversions.

Crowds were delivered to crusade services throughout the week in 120 buses. Sixty-two churches and several missions were in simultaneous revivals, almost all with American preachers.

The medical team of about 40 doctors, nurses and dentists worked in clinics in the slums. They reported numerous conversions as well as ministering to hundreds of persons who had never seen a doctor or dentist in their lives. A dentist reported pulling 263 teeth in one day.

One church of 43 members reported 65 professions of faith.

Many teams raised money to complete building programs, start new missions and purchase supplies for Sunday schools.

Brazilian Baptists, according to Dehoney, have already requested the crusade be repeated next year in both Rio and Sao Paulo.

Symposium on hymnody slated at Southwestern

FORT WORTH, Texas—Such diverse topics as congregational songs for the '80s and hymns from the 19th century shaped-note traditions will be highlighted in the first-ever "Symposium on Hymnody" at Southwestern Baptist Theological Seminary on Saturday, June 8.

The symposium falls just one day prior to the annual meeting in Dallas of the Southern Baptist Church Music Conference and also is

convenient in regard to Southwestern's Homecoming 2 on June 10 and the annual meeting of the Southern Baptist Convention, June 11-13.

Symposium activities also include a discussion of Welsh hymns and a "hymn sing" from the *The Sacred Harp*.

A buffet luncheon and all materials will be covered by the \$15 registration fee.

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