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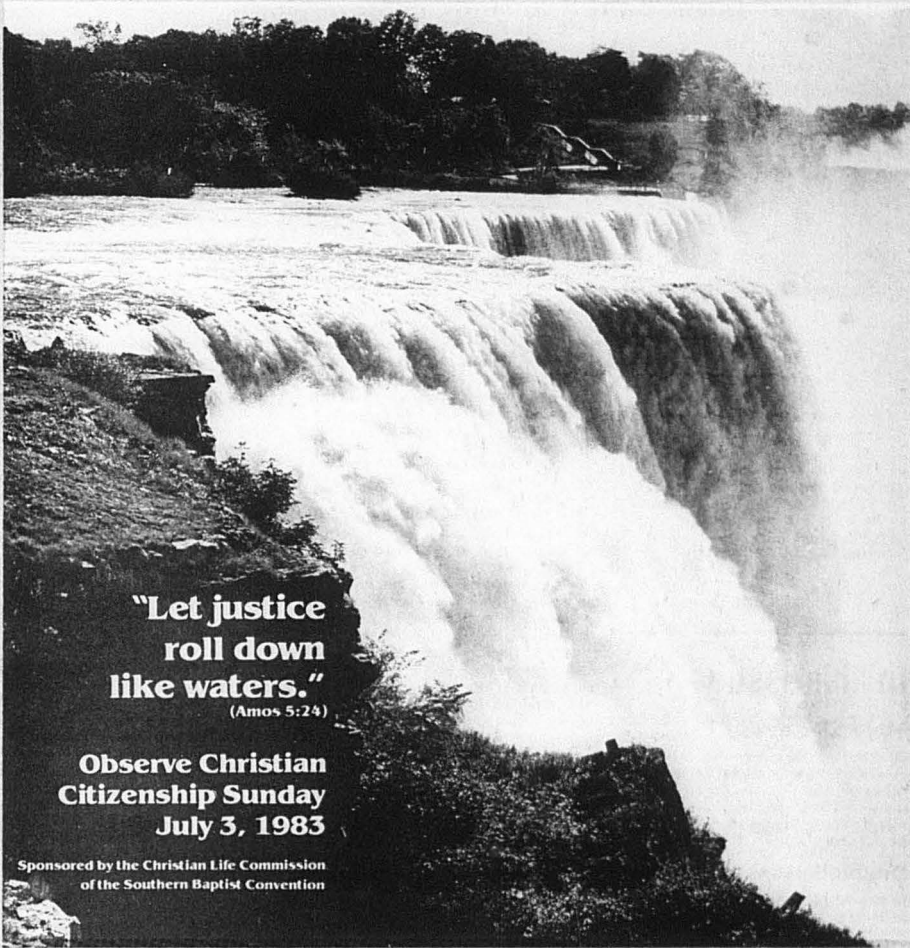
June 30, 1983

Arkansas Baptist State Convention

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**"Let justice
roll down
like waters."**

(Amos 5:24)

**Observe Christian
Citizenship Sunday
July 3, 1983**

Sponsored by the Christian Life Commission
of the Southern Baptist Convention

June 30, 1983

Arkansas Baptist
NEWSMAGAZINE

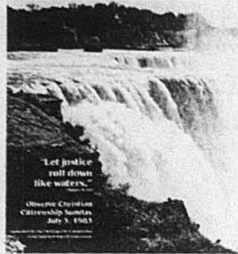


Photo by SBC Christian Life Commission



This week's cover addresses the Christian's responsibility to work for justice in society, as God commanded in the Book of Amos. An article by Larry Braidfoot, general counsel and director of research for the SBC Christian Life Commission, writes (in an article on this page) about unbiblical paths in the pursuit of public righteousness.

The dangers of civil religion

by Larry Braidfoot

One of the greatest dangers both to government and to authentic religion is civil religion. Civil religion is a mixture of religion and politics which serves the interests of the state. In civil religion, organized religion is used as a means of generating support for political positions. Approval is sought from religious leaders to justify actions of the state. The religious institutions assume a role of secondary importance in supporting the initiatives and actions of political leaders.

Civil religion is idolatry which gives higher loyalty to some ideology or political institution than to the Lord God. Any person who gives greater allegiance to something other than God is practicing idolatry. Idolatry is living life in a way that gives God's spirit to something else.

The spirit of nationalism can become a dominating ideal that subordinates religion to the role of supporting a particular political system or ideology. This generally happens in times of war. In World War I, Germans and Englishmen and Frenchmen and Americans all went to battle confident that God was supporting their positions in the war. God is not that diverse in his commitments and his loyalties.

Civil religion compromises and trivializes the prophetic role of Christianity. Any position which seeks to mute the prophetic voice, rooted in clear biblical values, opposes authentic Christianity. Civil religion intermingles religion and politics so that the prophetic message is compromised, then eliminated.

Clergy and involved Christians who give their support to political leaders frequently become their defenders. The prophetic role tends to be forfeited quietly and gradually. It can be lost through pride resulting from a visit to the White House or from a meeting with an important government official. Christians who are involved in the political process have an obligation never to give their political support in a manner that would forfeit their right to speak the prophetic word of demand or judgment.

Civil religion manipulates religion for the purposes of political leaders. A danger of a close relationship between religion and

political leaders is the manipulation of religious leaders and programs for political purposes.

In the United States, religious liberty and separation of church and state help the churches maintain their independence. While clear delineation of these principles is difficult, this independence is necessary for freedom of religion to be preserved.

Efforts frequently are made to get religious groups to vote in blocks on the basis of certain issues which are generally chosen for their emotional appeal to special interest groups. Protestants, Catholics, and Jews are all sometimes viewed by politicians as groups likely to vote in mass for the candidate who ascertains what select issues sway them. Religious groups who accept such overtures are agreeing to be manipulated.

Civil religion neglects the poor and powerless members of society. Civil religion views with apathy those who are poor and therefore powerless. In the Bible, these are widows, orphans, and strangers. Today, there are many new kinds of orphans — orphans of war, of neglect, and of divorce and separation, as well as of death. The weak may be the sick, the hungry, or the non-white members of our society.

Civil religion wants little to do with those who are powerless. They are dirty, smelly, and have problems. They are of value at times of voting and for taking pictures. Otherwise, things go better if they stay with their "own kind." Civil religion encourages society to focus on the powerful, the wealthy, and the respectable.

No greater test of Christian influence on society can be found than in that society's treatment of its poor and powerless. Christians live with the God-given mandate to feed the hungry, to give drink to the thirsty, to give clothes to the naked, to visit those in prison, and to preach the gospel to the poor (Matt. 25:31-46).

Authentic Christianity is compelled to abide by this mandate; but civil religion rejects it.

Any government which does not respond to this mandate has not been penetrated by the transforming power of the gospel.

In this issue

More SBC news 8

Reports from the auxiliary meetings preceding the Southern Baptist Convention in Pittsburg, plus Arkansans named to boards and committees, complete coverage of the annual meeting. Southern Baptist journalists are the writers.

Double lessons 12

Sunday School lessons for July 3 and July 10 are included in this issue since there will be no July 7 publication.

No issue next week

July 7 will be one of three weeks this year when there is no issue of the ABN. The next issue of our 49 in 1983 will be July 14.

News about missionaries

Mr. and Mrs. Orvell Bryant Jr., missionaries to the Windward Islands, have completed furlough and returned to the field (address: Box 621, Kingstown, St. Vincent). He is a native of Spearsville, La., and she is the former Suzan Ward of El Dorado, Ark. They were appointed by the Foreign Mission Board in 1977.

Mr. and Mrs. J. N. Burnett, missionaries

to Brazil, have arrived in the States for furlough (address: Rt. 7, Box 364, Fayetteville, Ark. 72701). A Texan, he was born near Wills Point and grew up in the Terrell area. The former Barbara Evans, she was born in Hazelvalley, Ark., and lived in Wichita and near Haysville, Kan., while growing up. They were appointed by the Foreign Mission Board in 1966.



Most of us have, at one time or another, been caught up in senseless worry. Some worry about their financial situation while others worry about the well-being of their family. Some worry about things they consider to be of major importance while others worry about everything. Yet, Jesus admonished all who worry anxiously and gave the cure for the problem.

The word "worry" in English conveys very accurately the idea Christ dealt with in Matthew 6:25-34. Worry may be defined as a feeling of anxiety, trouble, or uneasiness. The Greek wife who wrote her husband, "I cannot sleep night or day because of the worry I have about your welfare," gives insight into the word our master used. Jesus was not suggesting that we have no concern for our loved ones, but he was saying that we should not be full of care.

Very practically, worry cannot change the events of the past or help the future. All the opportunities of yesterday are gone. This is not to say that a person should dissociate himself from the past, but it can only be used as a spur or guide for the future.

Worry about the future is especially useless. Often we worry about things which never materialize. Planning for the future is good, but worry provides no help. Someone has said, "The biggest troubles you will ever face are the ones that never come." Worry about the future is wasted effort, because the future is seldom as bad as our fears.

Worry, however, is worse than useless, as it can be very harmful. Both heart attacks and stomach ulcers may result from worry. Medical tests seem to indicate that individuals who laugh most live longer. Without question, the person who is relaxed and worry-free lives more joyously. Worry can even affect a person's judgment and make his decisions less reliable.

Worry is not caused, primarily, by external circumstances. Two people can have exactly the same conditions and one be absolutely serene and secure, while the other will be troubled frantically. Worry or peace comes from the heart, not from outer circumstances.

There are three basic ways in which a person can deal

with problems. These are: (1) to blame God; (2) to have a stoic or "grin and bear it" approach; or (3) to have a vital relationship with God which sustains us in the very midst of difficulty. God wants us to depend upon him in such a way that we will not be over-anxious about the events of life. Actually, a major problem can be one of a person's best opportunities for spiritual growth if he properly relies upon God.

In Matthew 6:25-34, Jesus lists three ways for a person to overcome worry. First, we are to recognize that God is the giver of life and, if he gives us both physical and spiritual life, we can trust him for the smaller things (Matt. 6:25). Jesus illustrated this with the birds and the flowers. He pointed to the providential care of the birds who fulfill their nature by trusting and laboring. Man is encouraged to follow this simple example.

Nowhere does the scripture condone idleness or laziness. Jesus himself worked in a carpenter's shop until he was 30 years of age. The thrust of Jesus' teaching is that we are to work as though it all depended on us and to trust God as though it all depended on him.

Perhaps the greatest problem of modern man is a lack of trust in God. When we recognize that he is a God of love, power and care, it will do much to eliminate our worries. God can do for us what we cannot do for ourselves.

Jesus said, secondly, that his followers were to overcome worry by concentrating upon the kingdom and its advance (Matt. 6:10). Such activity will produce love which will drive out worry.

Finally, Jesus said that we are to defeat worry by living one day at a time (Matt. 6:34). The Jews had a saying, "Do not worry about tomorrow's evils for you know not what today will bring forth. Perhaps tomorrow you will not be alive, and you will not have to worry for a world which will not be yours."

There are most likely worse sins than worry, but few will disable a person more. As we follow the principles laid down by our Lord on this matter, we can have a happier, more productive life.

Arkansas Baptist

NEWSMAGAZINE

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

VOLUME 82 NUMBER 26

J. Everett Sneed, Ph.D. Editor

Betty Kennedy Managing Editor

Erwin L. McDonald, Litt D. Editor Emeritus

Arkansas Baptist Newsmagazine Board of Directors: Tommy Robertson, El Dorado, president; Charles Chesler, Carlisle; Lyndon Finney, Little Rock; Leroy French, Fort Smith; Mrs. Jimmie Garner, Truman; Marie Milligan, Harrison; Hon. Elaine Roy, Little Rock; Lane Strother, Mountain Home; and Jon M. Stubblerfield, Magnolia.

Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed. Letters must not contain more than 350 words and must not defame the character of persons. 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.

Copies by mail 50 cents each.

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

Advertising rates on request.

Opinions expressed in signed articles are those of the writer.

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Letters to the editor

Check out titles

Thank you for your timely and insightful editorial on "Churches and doctor's degrees." You have spoken clearly and accurately to one of the most critical issues in church life today.

As one who has an earned doctorate, I am deeply disturbed by the proliferation of "degree mill" degrees in the ministerial ranks. Recently a friend of mine asked for advice on what to say in a ceremony in which he was to present a doctor's degree to the young pastor of a small church. I replied I thought the school involved usually conferred the degree upon a successful candidate. Apparently this young man had received his "degree" by correspondence and wanted some sort of formal ceremony to assure public recognition. I told him to tell the young man that having a doctor's degree did not imply privilege, but a greater responsibility.

There are a number of problems inherent in this mockery of education. In the first place, such a degree is not worth the paper it's written on. In the second place, it raises expectations which the individual is often not capable of meeting. This serves to damage the credibility of all ministers with doctorates. Finally a number of people who hold such degrees eventually become embarrassed about the less than honest nature of their "claim to fame" and have to deal with that problem.

Your comments on honorary degrees were well taken. However, it should be added that often politics play a more important role in the conferring of such degrees than does individual performance.

The bottom line is let every church beware of those who come bearing titles. Check them out very carefully. — Ed North, Blytheville

The bookshelf

Embaixadores do Rei

by Alvin Hatton

This book tells the story of a West Texas boy who became excited about the organization of Royal Ambassadors and made it the ideal and chief occupation of his life.

Here is told his early life in Abilene, Texas, his experiences as a Counselor during college and seminary days, and later his work as State Royal Ambassador Secretary in Arkansas (1946-48).

The main purpose of the book, however, is to tell the story of the beginning of Royal Ambassador work in Brazil (1948), and the constant growth of the work.

A distinct part of this story is the purchase and development of the Royal Ambassador Camp, Sitio do Sossego, located near Rio Dourado. About 100 miles from the city of Rio de Janeiro.

IRS delays rule on clergy housing

by Larry Chesser

WASHINGTON (BP) — The Internal Revenue Service has delayed the June 30 effective date of its ruling eliminating the double tax benefit for ministers buying their own houses.

May 31 the IRS put off until Jan. 1, 1985, implementation of Revenue Ruling 83-3 which disallows ministers a federal income tax deduction for any portion of mortgage interest or real estate taxes for which they received a tax-exempt housing allowance.

A delay date until 1988 had been urged by Southern Baptist Annuity Board President Darold H. Morgan in a letter to IRS commissioner Roscoe L. Egger Jr. and by representatives of several religious groups during a recent meeting with Treasury Department officials.

The new effective date applies only to ministers who owned and occupied or had a contract to purchase a house before Jan. 3, 1983, the date IRS announced the revenue ruling. Ministers who purchased or purchase residences after Jan. 3, 1983, will remain subject to the original June 30 effective date.

The 1983 revenue ruling revoked a 1962 ruling which specifically allowed ministers to deduct mortgage interest and property taxes even though they received a tax-exempt housing allowance. IRS said reversal of the 1962 position was part of an effort to apply consistently the tax code's provision disallowing double tax breaks.

Meanwhile, legislation introduced in the

House to exempt ministers from the revenue ruling has 75 cosponsors from both parties, but apparently faces an uphill battle in winning approval from the Ways and Means Committee.

An aide to Rep. Stan Parris, R-Va., who introduced H.R. 1905, said sponsors are confident of House approval if they can get the bill out of committee.

That may be a tall order, according to a Ways and Means staff person who called the IRS position on the ruling "entirely correct" and suggested "there would be no overwhelming interest on the part of the tax writing committees to take the legislation up."

In addition to the double housing benefit for ministers, the 1983 ruling also eliminated double breaks for veterans and scholarship students. In a letter to House colleagues, Parris warned if IRS "is successful in taking this benefit from clergy, military personnel may find themselves subject to a similar ruling in the near future."

While the Annuity Board has no official position on the revenue ruling or the pending legislation, Morgan said, "If Southern Baptists have strong feelings about revenue ruling 83-3, denying ministers tax deductions for interest and real estate taxes, they need to let their congressmen and IRS Commissioner Roscoe Egger know of their views."

MK Prayer Calendar

Home and foreign Missionary Kids
who attend college on the Margaret Fund

July

- 1 John (Greg) Wilson (S. Brazil) OBU Box 360, Arkadelphia, AR 71923
- 11 Vince Everhart (Korea) OBU Box 55, Arkadelphia, AR 71923
- 16 Kenny Garvin (Uganda) 110 N. 5th Street, Apt. 5, Arkadelphia, AR 71923

missionary notes

Mr. and Mrs. Aaron M. Remington, missionaries to Portugal, may be addressed at Juncal 101, 9760 Praia da Vitoria, Terceira, Azores, Portugal. Born in Prairie Grove, Ark., he also lived in Texas and California while growing up. She is the former Mary Unger of Elk Creek, Mo. They were appointed by the Foreign Mission Board in 1977.

Mr. and Mrs. William L. Sergeant, missionaries to Taiwan, have arrived in the States for furlough (address: 516 Lindell Ave., Fayetteville, Ark. 72701). He was born in Marshalltown, Iowa, but moved with his family to South West City, Mo., at an early

age. She is the former LaVeta Pierce of Belle Plaine, Kan. They were appointed by the Foreign Mission Board in 1970.

Mr. and Mrs. Albert R. Hodges, missionaries to Upper Volja, have arrived in the States for furlough (address: Southeastern Baptist Theological Seminary, Wake Forest, N.C. 27587). He was born in Breckenridge, Texas, and also lived in Alpena, Ark., while growing up. The former Karen Atwood, she was born in Paragould, Ark., and lived in several states while growing up. They were appointed by the Foreign Mission Board in 1978.

by Don Moore

You'll be glad to know . . .

... Our first two special projects churches have seen great results! What a joy it is to report that our BSU students who have gone into these churches that had no baptisms last year have seen remarkable results. The first church has had no Vacation Bible School in ten years and no baptisms last year. They saw eight people saved in their survey and Bible School.



Moore

The second church had no conversions last year and reported 12 accepting Christ in their Bible School. How exciting to see the Lord bless the gospel, use His servants and win the lost.

What is beautiful to me, is to see our BSU, Sunday School, Missions and Evangelism departments working together to do these things. We could not do it without the assistance and encouragement of our Directors of Missions and, of course, the support of our people through the Cooperative Program.

... We are receiving 99 percent of our budget. Our churches contributions to world missions through the Cooperative Program are running 12.41 percent ahead of last year. This is great support! That one percent shortage will mean each area of our work will be cut back one percent in what they receive next month. Thank you for your confidence and support!

... We now have missionaries in 100 COUNTRIES. With the opening of work in Swaziland and St. Lucia in the Windward Islands and the return of missionaries to Angola we have finally reached that goal. That feels good until I remind myself that there are 200 countries in our world. We must ever feel the pressure to get the Good News of Jesus Christ to everyone.

... Many churches in our state are rediscovering the dream and purpose for their existence. They are open to change, looking for new and better ways to do things, faithfully ministering the Word and steadfastly after the lost. Watch them burn! Watch the glow! Watch them grow! Better yet, join them in the churches greatest age!

Don Moore is executive/secretary/treasurer of the Arkansas Baptist State Convention.

Clower to aid RA's

BRENTWOOD, Tenn. (BP) — Jerry Clower, nationally renowned Mississippi humorist, has joined forces with the Royal Ambassador Speak Out Program.

On the moral scene Can you legislate morality?

by John Finn

Is it true, as a state representative said to me during the 1983 Legislature, that "you can't legislate morals"?

One of the most frequently directed complaints against the Christian Civic Foundation of Arkansas, Inc., a non-profit organization concerned with problems caused by alcohol and other drugs, pornography and gambling, is that we ought not be involved in politics, on the argument that "morals cannot be legislated."

The purpose of this column is to look at both sides of this argument.

In our opinion a minister or church should not publicly endorse a specific political party or political candidate. The Christian Civic Foundation is chartered to operate within the bounds of this principle.

But surely those who argue that preachers and churches should "not mix politics and religion" would not deny any citizen his right under the Constitution to have a vote and a voice in the affairs of government.

Those of us on both sides of the question should be able to agree that politics is nothing more nor less than the science of government. And in a democracy, the business of government is the business of the citizens — all citizens.

Some issues are both moral and political. In such issues churches and their ministers have a moral obligation to speak out and "take sides." Such issues are abortion, nuclear disarmament, alcohol and other drugs, pornography, gambling, and "driving under the influence."

The government has the responsibility to initiate, regulate, and enforce laws relating



Finn

to the drug industry. Since drug misuse injures the health of the living as well as of the unborn (child abuse), and injures, maims and kills the innocent, it is a moral problem.

Drug misuse contributes to the breaking up of homes, removes moral restraints, and produces poverty and suffering. On such matters the church and ministers must be concerned and stand up for the passage of laws to alleviate the problems.

The liquor traffic keeps insisting that ministers should not discuss political issues and questions in the pulpit, especially where the industry is involved. It is frequently stated that churches and ministers ought to stay out of "wet-dry" issues.

In our opinion, the "wet-dry" issue is a moral and political issue. Is it not a moral issue when a drinking driver kills a young husband in an automobile accident, leaving a precious young lady without a husband and a little boy and girl without a father?

According to a recent newspaper article, a woman went into a bar in another state to purchase cigarettes. While there, she was thrown upon a pool table, stripped of her clothing and raped repeatedly by men under the influence of "booze." I have trouble believing this is merely a political matter. It is a moral issue and our government has the responsibility of initiating and passing laws restraining men from sinking to the level of beasts.

Should ministers discuss politics in the pulpit? Bible students know that the Bible speaks of government and the duties of citizenship, and that God is the author of government. So the minister not only has the right to deal with political issues from the pulpit — he has the responsibility. He is duty bound to exercise this right when a political issue involves a moral issue.

John Finn is executive director of the Christian Civic Foundation of Arkansas, Inc.

Elliffs return to states; resign as Missionaries

RICHMOND, Va. (BP) — Two years ago, Tom Elliff left booming Eastwood Church in Tulsa, Okla., to become a missionary evangelist in the war-torn African nation of Zimbabwe. Soon he will leave that ministry and return to the United States.

Elliff says he still considers foreign missions very important, but strongly feels his calling and gifts have redirected him toward ministry in the U.S., said Davis Saunders, the Southern Baptist Foreign Mission Board's director for Eastern and Southern Africa. Elliff is involved in evangelism and Bible distribution in the area of Bulawayo, Zimbabwe.

Elliff and his wife, Jeannie, and their four

children will return to the United States this summer to seek medical treatment for their 14-year-old daughter, Beth. Their resignation becomes effective Sept. 1.

In a Zimbabwe automobile accident last fall, Beth suffered multiple fractures of the pelvis and burns which may require up to five years of plastic surgery, said Saunders.

Mrs. Elliff and the couple's three younger children were also in the accident but suffered only minor injuries. Beth's legs and thighs were burned when the car engine fell on her after she was thrown from the vehicle. Elliff was attending a church development conference in White River, South Africa, at the time of the accident.

Breaking down barriers is Cooperative Ministries goal

by J. Everett Sneed

Robert U. Ferguson, director of Cooperative Ministries with National Baptists (Black Baptists) in Arkansas, believes that progress is being made in Black/White relations. He said that developing proper race relations is a responsibility of every Christian. "Ever since the injustices following slavery there has been a need to break down barriers. I believe that every Christian has an obligation to work for justice."

Dr. Ferguson sees the progress we make at home in working with National Baptists as playing an important role in the effectiveness of our foreign mission work. "Southern Baptists are slowly removing one of the major inconsistencies that has jeopardized our world mission program, because Southern Baptists have tried to do in other countries what they would not do at home."

Dr. Ferguson said that his work is a joint effort of the SBC Home Mission Board and the Arkansas Baptist State Convention to relate to National Baptists as brothers and sisters in Christ. This effort is carried out by working together in various Christian ministries so churches and associations may be strengthened and non-Christians may be brought to faith in Christ.

In addition to Ferguson's work with National Baptists, he has the responsibility of over-all supervision of Camp Paron. This includes giving direction to the camp's manager, scheduling the use of the facilities and seeing that maintenance and improvements are made. Currently, a chapel is under construction at Paron.

Ferguson, who came to his present position on May 15, 1970, carries out a number of projects to help develop better cooperation with National Baptists and to strengthen the Lord's work in Arkansas. Cooperation, for Robert Ferguson, requires working as a many faceted liaison since National Baptists have three conventions in Arkansas.

One of the projects designed to strengthen churches and to reach people for Christ involves the student summer missionaries. Last year six summer missionaries worked in 24 Black churches conducting Vacation Bible Schools and youth programs. There were 1,525 youth enrolled, and 24 made professions of faith. The students, also, helped in the National Baptist Camp at Paron.

Two National Baptist Youth Camps are conducted each summer. Last year 381 attended camp, and 42 made professions of faith. There are conversions every summer at camp, and some student missionaries are former campers.

Ferguson carries on a number of projects "to upgrade the educational aspect of National Baptist Ministry." One of these educational programs assists students in attending college and seminary. Last year 15 students were assisted in attending college and 11 in attending seminary. Recently, when

Ferguson was on campus at New Orleans Seminary, Kenneth Loggins, one of the scholarship recipients, said, "There is the man who has made it possible for me to come to school here."

The Extension Program is another effort to educate both pastors and lay people. Last year 161 were enrolled in five Extension Centers. At the end of a four-year course of study, a graduation ceremony is conducted in which certificates of graduation are given. The Pine Bluff Center graduated 13 last year. Ferguson said, "We use some Southern Baptists to teach in our Extension Centers."

Ferguson desires to provide additional educational opportunities for National Baptists. He said, "Currently, we are encouraging our associations to invite Black people to participate in Seminary Extension as this could help significantly in our effort to raise the educational level."

Ferguson praises the associations for the assistance of National Baptists. He said, "It is vital to my work for associational leaders to be sensitive to the opportunities of working with National Baptists in their own areas. I am extremely grateful for the help associational directors of missions give me."

Another effort to improve National Baptist leadership is carried out through church clinics. Last year, Ferguson taught in ten of these, and others were led by selected Black pastors. These clinics offer courses in Sunday School work, stewardship, evangelistic methods and leadership. Here, people are taught how to take the initiative as leaders. "We offer the only local church teaching or training program in Arkansas for National Baptists which is coordinated by a Convention," Ferguson observed. "The leadership is improving dramatically among Black Baptists."

Joint committees, consisting of both black and white leaders, are organized in nine areas of the state. The purpose is to provide opportunity for local Cooperative Ministries. A joint state committee of National and Southern Baptist leaders work with Dr. Ferguson as a Steering or Advisory Committee.

Other projects promoted by Ferguson include fellowship meetings, Woman's Day of Prayer, joint meeting of Southern and National Baptist Women, an assistant to the Chaplain at Tucker Intermediate Reformatory and state joint evangelistic conferences.

Ferguson was born at Webster Grove, Mo. His family moved to Mobile, Ala. when he was eight years old. He felt the call to the gospel ministry during World War II. He is a graduate of Howard College (now Samford University), Birmingham, Ala. He was married during college. He and his wife, the former Mary Creighton of Pensacola, Fla., have five children. He is a graduate of New Orleans Baptist Theological Seminary, New Orleans, La., and did one additional year of seminary study beyond the Bachelor of Divinity (now Master of Divinity). He was honored by Arkansas Baptist College with a Doctor of Divinity degree in 1973.

Ferguson is grateful for the progress that is being made in relations between National and Southern Baptists. He said, "It is my goal to help National and Southern Baptists to get to know each other by name, know their places of service and get them to show concern for each other's ministry. This improvement in personal relationships is scriptural and is led by the Holy Spirit. It is a prime necessity if Baptists are to minister successfully in the years ahead."

J. Everett Sneed is editor of the Arkansas Baptist Newsmagazine.



Bob Ferguson, director of Cooperative Ministries with National Baptists, talks with Robert Dickerson, a Pine Bluff pastor about their work together.

ABN photo/GRI

by Millie Gill/ABN staff writer

Randall Scott Granderson was ordained to the ministry June 26 at Gethsemane Church in North Little Rock, where he is a staff member. A Pine Bluff native, he is a graduate of Ouachita Baptist University. He taught music in the North Little Rock School District and has served churches throughout Arkansas including ones at Pine Bluff, North Crossett, Cabot and North Little Rock. He and his wife, Janet, have a daughter, Lindsey Nicole.



Granderson



Shatley



Jordan

Curtis D. Shatley

has joined the staff of Walnut Street Church in Jonesboro as minister of music/administration. He moved there from the Windsor Park Church in Fort Smith. Shatley is a graduate of Memphis State University. He and his wife, Dianna, are parents of four children, Melody, Michelle, Angela and Andy.

Ken Jordan

is serving as pastor of Hamburg First Church, coming there from Livingston, Tenn. He is a native of Waynesboro, Miss. He and his wife, Hilda, have two children, Sheri and Steve.

David Steele

recently joined the staff of Central Church in North Little Rock as minister of music and youth. A native of Tennessee, he is a graduate of both Union University in Jackson

and Southwestern Baptist Theological Seminary. He plans to be married to Amanda Patton, of Tennessee, in August.

Greg Moore

has been called as associate pastor of the West Helena Second Church with responsibilities in the areas of music and youth. He is a graduate of Mississippi College in Clinton and is a student at Mid-America Seminary.

C. F. Landon

74, died June 11 in Grand Saline, Texas. A native of Little Rock, he had worked in deaf ministries for the Arkansas Baptist State Convention and for the Southern Baptist Home Mission Board a total of 40 years. Survivors include his wife, Mrs. Artie Landon, three sons and a daughter.

Gary Martin

is serving as pastor of the Cauthron Church.

Mark Browning

has resigned as pastor of the Abbott Church following 14 years of service there.

briefly

Twelve Corners Church

at Garfield ordained their pastor, Eldon Long, to the ministry May 30. Ordained as deacons were Sherrel Dodd and Clint Schooley.

Cauthron Church

ordained Donald Fosnaugh as a deacon May 15. Serving on the council were Harold McConnell, Riley Kelly, Gene Gullick, Glen

Stenhouse and Johnnie Darr, director of missions for Buckner Association.

Phoenix Village Church

in Fort Smith ordained Charles Mitchell and Robert Hicks as deacons May 22. Council members were pastor Steve Munson, Trueman Moore, pastor of Fort Smith East Side Church and Ferrell Morgan, director of

missions for Concord Association. Deacons of the church also assisted.

Pine Ridge Church

ordained Billy Turpin as a deacon June 12. Pastor Randy Niles was assisted by C. H. Moore and Carl Bunch, director of missions for Caddo River Association.

Markham Street Church

Little Rock, sanctuary and children's choirs will perform a patriotic production titled "I Love America" July 10 at 6 p.m. and July 11 at 8 p.m.

Leonard Street Church

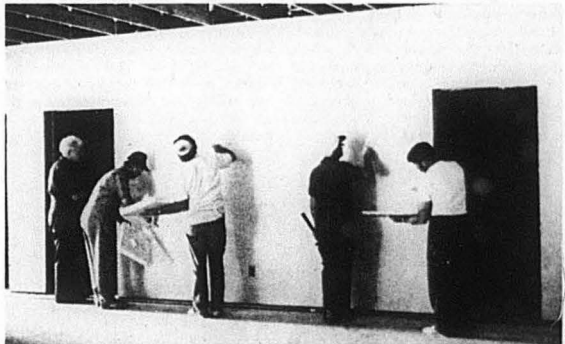
in Hot Springs held a tent revival June 5-12. Pastor Henry Applegate reported Rex Easterling of Rogers as evangelist and Clarence Hill of Hot Springs as music director. Decisions included 31 professions of faith and three additions by letter. The Evangelism Department of the Arkansas Baptist State Convention provided the tent.

Correction

A photo appearing on page 8 of the June 23 issue of the ABN, which was sent by the school, was not James W. Lagrone, a master of divinity graduate of Southwestern Baptist Theological Seminary. The correct photo of Lagrone, the son of Mr. and Mrs. Kenneth Lagrone of Trumann, appears here.



Lagrone



Five families from New Ibea, La., worked on the educational facilities of the Brookwood Church in Little Rock, June 6-10. The group called "Volunteer Christian Builders," installed the gable ends of the church and put up and floated the sheetrock throughout the facility. It is estimated that the donated labor would have cost the church a minimum of \$2,000. The volunteer's wives assisted in Vacation Bible School during the mornings and cooked a French meal for the entire church family on Wednesday evening. These families go to some area to assist in construction once a year. Those involved were Mr. and Mrs. O. L. Johnson, Mr. and Mrs. Dudley Munsey, Mr. and Mrs. Ralph Temple, Mr. and Mrs. Ken Vercher and Mr. and Mrs. Ronald Brathek.

Biblical authority, inerrancy emphasized by Pastors

PITTSBURGH, JUNE 13—A battery of clergymen developed the theme of "Spirit Anointed Preaching" from a myriad of perspectives at the annual Southern Baptist Pastors' Conference here with their emphasis on scriptural authority and biblical inerrancy drawing the most audience support.

The focus on scriptural authority during the two-day event prior to the start of the Southern Baptist Convention carried over to the election of 1984 officers when conservative Charles F. Stanley, of Atlanta, was chosen without opposition to succeed Fred H. Wolfe of Mobile, Ala., as president.

Stanley, pastor of First Church and chairman of the SBC Committee on Boards, was one of several speakers to address the issue of scriptural authority.

Outlining a prescription for spirit anointed preaching, Stanley drew applause when he declared that such proclamation "will never flow from the lips of a man who doubts the

integrity of the Word of God."

"Spirit anointed preaching," Star ley said, "has the touch of God upon it. It avoids no subject, compromises no truth, and fears no reaction. It has nothing to do with the size of the church and little to do, often times, with the education of the preacher."

An even more exuberant response was given to a pair of speakers who underscored their belief in inerrancy of scripture—an issue that has been the focus of a major controversy in the 13.9 million member denomination in recent years.

"This is a book of God with no mixture of error," declared Ron Herrod, pastor of First Church, Kenner, La., and conference vice president. "It is inerrant and infallible. It does not contain the Word of God; it is the Word of God."

Nonetheless, Herrod defined the problem of Southern Baptists as "neglect" not "liberalism."

Joining Herrod's defense of inerrancy was Lithonia, Ga., pastor Ronald Burke Long, who emphasized that for preachers to "Have a word from God," it must "come from God," which he declared to be "inerrant."

Though not mentioning the term "inerrancy," former SBC President Adrian P. Rogers told the pastors that he "makes no apologies—though some say it is controversial and some say it doesn't need to be said anymore—for believing this Book and standing by it."

"I am going to keep the faith," added Rogers, pastor of Bellevue Church, Memphis, Tenn. "And, friend, if it is not absolute, it is obsolete."

The pastors chose Fred Lowery, pastor of First Church, Bossier City, La., as their vice president and Fred Powell, pastor of Pisgah Church, Excelsior Springs, Mo., as secretary-treasurer. — Larry Chesser

WMU bridges past and future

PITTSBURGH, June 13 — In this city of bridges, the Southern Baptist Woman's Missionary Union built a bridge of its own.

But it was a bridge spanning the years, not one of the three rivers for which this steel city is famous.

About 1800 attending the annual meeting of the SBC Women's Auxiliary took a look at the past through the premier of a new musical missions awareness drama honoring the father of cooperative Baptist work in this country, Luther Rice.

But they also faced up to some hard realities of today's economic trauma as it affects missions and the people of their churches — and received challenges to enlarge the scope of their missionary in prayer support efforts in the future.

The WMU had chosen the theme "Building Bridges," for the session marking its 95th year. With an artist's rendition of a bridge trestle overhead, speakers took participants across the bridges of new work, giving, and mission action.

And in the concluding session at the Stanley Theater, a few blocks away, an audience of Southern Baptist viewed "Journey Home: Lottie Moon of China," as speakers explored the bridge of unity.

In the president's message, Dorothy Sample of Flint, Mich., said "Southern Baptists need unity because of the mission needs of the world, because Southern Baptist have the strategy — Bold Mission Thrust — for winning the world, and because it is our responsibility before God to take his love to the world."

"We must be united behind missions," she summarized. Sheila Bailey presented

dramatic monologues at each session, recalling the pioneer China missionary's early years and her fight through the decades to rally Southern Baptist support not only for witness to her beloved Chinese but to all the people of the world.

Since the offering bearing her name was started in 1888, almost \$600 million has been collected in the annual giving for foreign missions.

Looking to the future, the WMU witnessed commissioning of 20 church planter apprentices to start congregations in areas where no Baptist churches exist in this country and heard Author Helen Jean Parks of Richmond, Va., plead for strong intercessory prayer support for the work underway both at home and in 100 countries overseas.

Parks, wife of Foreign Mission Board President R. Keith Parks, led special prayer times at the first National Prayer Conference held on the Saturday preceding the two-day WMU meeting.

Sample was reelected president for the third year without opposition. Betty Gilreath of Charlotte, N. C., recording secretary for the past two years, also was unanimously elected for a third term.

Executive Director Carolyn Weatherford, in her annual report, praised the organization for increasing its national membership to 1,149,266 women, girls and pre-schoolers in the 24,942 churches. But she reminded that 11,360 Southern Baptist churches still do not have WMU organizations. — Bob Stanley



Officers for the SBC Pastors' Conference were chosen in Pittsburgh. Charles Stanley, First Church, Atlanta, (center) is president, Fred Lowery, (right) 1st Church, Bossier City, La., vice, and Fred Powell, Pisgah Church, Excelsior Springs, Mo., is secretary-treasurer.

DOM's asked to lead missions awareness

PITTSBURGH, June 12 — Foreign Mission Board President Keith Parks told directors of missions here Monday that they can be a key force in fighting "missions illiteracy" that threatens the Southern Baptist Convention.

"I am convinced that rank and file members and leaders do not have the solid education in missions," Parks said. "The danger is that the denomination will unintentionally drift to find something besides missions to be the unifying force."

The 22nd Southern Baptist Conference for Directors of Missions attracted 200 persons to the First Presbyterian Church for two days of activities.

Parks cautioned that associations must be more adequately funded if they are to lead out in promoting missions awareness. He also encouraged large churches in the denomination to actively support the work of associations.

In the business session, the directors of missions approved a constitutional change which allows the officers of the conference to serve two one year terms instead of just one.

Elected to second one-year terms were William R. Moyle, Tampa, Fla., president; Bob Lee Franklin, Montgomery, Ala., first vice president; Wayne Wilcoxson, Chicot, Ca., secretary; Hugh Durham, Conroe, Tex., treasurer; and Daniel Page, Greenville, S. C., editor. — by Jim Lowry

Discipline needed R. E. group told

PITTSBURGH, June 14 — Discipline in ministry dominated discussion here June 12-13, during the 28th annual session of the Southern Baptist Religious Education Association (SBREA meeting in advance of the Southern Baptist Convention).

Spiritualist theologian Richard J. Foster illustrated the theme, and a stream of church staff members and denominational workers amplified that emphasis on a practical level.

Foster, associate professor of Theology and writer-in-residence at Friends University, Wichita, Kans., spoke four times, emphasizing ministerial discipline forged through six varieties of fasting, simplified living in ministry, prayer and working to accomplish God's work.

"The disciplined person is the person who can do what needs to be done when it needs to be done," Foster said. "This is crucial in all of life, but it is never more crucial than in the life of the spirit."

New association officers are president, Gary Ellis, minister of education in Germantown, Tenn., Baptist Church; president-elect,

Bruce Powers of Wake Forest, N. C., on faculty of Southeastern Baptist Theological Seminary; and vice president, Phil Stanberry, minister of education and family at Broadmoor Church, Baton Rouge, La. — by Marvin Knox

Music leadership stressed at meeting

PITTSBURGH, June 13 — The minister of music's role as worship leader, educator and creative force shaping Southern Baptists' musical taste was minutely examined during the 27th annual meeting of the Southern Baptist Church Music Conference at First Church here.

A generous sprinkling of handbell concerts, choirs, piano preludes and musical dramas spiced the two-day session, which also featured addresses on the Minister of Music as Educator, the Challenges Facing the Bi-vocational Musical Director, Choral Techniques, and the Use of Musical Drama in the Church.

Conference president Al Washburn, chairman of the Division of Church Music Ministries, an organ professor at New Orleans Baptist Theological Seminary, reflected on the cause of boredom in Southern Baptist worship services.

"Many participants are bored," he said, "because we plan so little time for their involvement in the services."

Among other responsibilities, "The minister of music is a worship leader," Washburn said, but added that he does not believe Southern Baptist ministers of music always assume that responsibility.

New conference officers are president, Fess Robertson, supervisor Youth/Adult General Materials Development Section, Church Music Department, Sunday School Board; president-elect, Harry Cowan, minister of music, First Church, New Orleans, La., and secretary-treasurer, Mary June Tobor, associate music secretary, Oklahoma Baptist Convention. — by Patti Stephenson

Campus ministers eye works

PITTSBURGH, June 13 — Southern Baptist campus ministers tackled the thorny issues of women in ministry, world hunger and health care delivery, in a two-day meeting here.

But the topic that drew the most vigorous debate was the nature of Campus Ministry in the future.

Of particular concern to the Association of Southern Baptist Campus Ministers was the relationship between campus workers and National Student Ministries, the Sunday School Board's office that often charged the direction of the denomination's ministries to students.

Charles H. Johnson, secretary for NSM, addressed the group for the first time since his appointment to that post last year. He outlined eight priorities that will define NSM's future work on campuses.

The list called for a broader definition of campus ministry and new role models for local churches ministering on campus. But several student workers warned of increased fragmentation of Baptist witness on campus, with Campus Ministers, local churches and even denominational agencies vying for the attention of students.

Other speakers included Kenneth Sehested, director of Education for Seeds, a world hunger ministry of Oakhurst Church in Atlanta, Henry Love, executive director of Baptist Medical/Dental Fellowship, Clark Scanlon of the Foreign Mission Board and William M. Hinson Jr., executive secretary of the Baptist General Convention of Texas.

Raye Nell Dyer, associate BSU director at the University of Arkansas in Fayetteville was elected vice president of membership. Other officers are Fred Witty, Johnson City, Tenn., reelected president; John Tadlock, Clemson, S. C., president-elect and Robert Waddail, Towson, Md., reelected vice president for Administration.



Officers of the SBC Campus Ministers for the coming year will be (from left) Raynell Dyer, Fayetteville, membership; Jerry Cain, program; Fred Witty, president; John Tadlock, pres-elect; Ircel Harrison, publications and Bobby Waddail, administration.

Arkansans named to SBC boards and committees

Several Arkansans were elected to positions at the SBC Convention in Pittsburgh.

Elected to the Committee on Boards for 1983-84 were John B. Wright, pastor of First Church, LR, and Harold E. Henson Jr., a layman and bank president from Ft. Smith. They replace Don Moore, formerly of Ft. Smith and currently state executive secretary and Douglas Bradley, a layman from Jonesboro.

Frank Lady, an attorney from Jonesboro, takes the place of Rodney Landes, an El Dorado businessman on the Executive Committee.

Angus Emerson, of Cabot, takes the place of James E. Williams, formerly of Little Rock, on the Brotherhood Commission. Joe Atchison, of Pine Bluff, replaces former Arkan-

san Jack Bettis on the Christian Life Commission.

Paul Sanders, of Little Rock, will be on the FMB in place of James Sawyer, of Benton. Bernes K. Selph, of Benton, was re-elected to the Historical Commission. Kerry Powell, of Forrest City, takes the place of Dean Newberry Jr., of Rogers, on the Midwestern Seminary board. Jess Odum, of Maumelle, rotated off the board of the RTVC and was replaced by Jewel R. Morris, of Ft. Smith.

Appointed by SBC President Jimmy Draper to the 1983-84 Committee on Committees, which nominates the Committee on Boards, were Gerald Taylor, of Little Rock, and Cecil Weller, of Ft. Smith. They replace Johnny Jackson, of Little Rock, and C.A. Johnson, of Jonesboro.

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WEE committee members
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12:30-3:15, 6:30-8:30
Friday, July 29 — 8:30-12:00

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Program personnel:

Dr. Jeroline Baker, SWBTS
Pamela Arrington, OBU
Dr. Otho Hesterly, U of A Med Sciences
Betty Oliver, Pulaski Co. Ext. Agent
Dr. Jo Lyn Jennings, Pulaski Co. Ext. Agent
Kathy Kelley, Park Hill, NLR
Lynne McCauley, Geyer Springs 1st, LR
Susie Shumaker, Geyer Springs 1st, LR
Ruth Smith, UALR School of the Arts
Rose Jones, Ark. Pub. Child Care
Angie Greer, Henderson State

Luncheon:

Thursday, 11:30 — res. by July 22

For more information and luncheon reservations

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Next Month in Arkansas

July 1, Christian Citizenship

Conference, sponsored by the Arkansas Baptist State Convention, will address the Christian's influence in changing society through government on the local, state and national levels.

July 3, Christian Citizenship Sunday is a suggested day for Southern Baptists to make a commitment to practice Christian citizenship in pursuit of the goal of public righteousness in our nation.

July 4-8, Girls in Action/Acceeds Camp at Paron. Girls who have completed the fourth through 12th grades get missions education and camping activities.

July 4-9, Arkansas Baptist Assembly at Siloam Springs. Fourth of seven weeks for campers of all ages to enjoy worship, Bible study, recreation and more in an away-from-it-all atmosphere.

July 7, State Joint Committee for cooperative ministries with National Baptists will meet at the Baptist Building in Little Rock for evaluation and planning of cooperative events.

July 11-20, Pioneer RA mission action trip to Alaska. Older Royal Ambassadors will work with the Alaska Baptist Convention on church construction projects.

July 11-12, Mid-summer retreat for student summer missionaries in Hot Springs will provide a break for the students and their supervisors.

July 11-15 Girls in Action Camp at Paron. First of three weeks of missions education camping for girls in grades four through six.

July 11-16, Arkansas Baptist Assembly

at Siloam Springs. The fifth of seven weeks of camping (see July 4-9 above).

July 15-16, Girls in Action Mother/Daughter Camp at Paron. Third of three overnight sessions for girls in first through third grades and their mothers. Provides a time away for communication, worship, missions study and campcraft.

July 18-20, Girls in Action Camp at Paron. Missions education camping (see July 11-15 above).

July 18-23, Arkansas Baptist Assembly at Siloam Springs. Sixth of seven weeks of camping (see July 4-8 above).

July 21-23, Marriage Enrichment Retreat at Fairfield Bay. The retreat, sponsored by the Sunday School Board and state convention, is a structured experiential education event based on biblical principles for marriage.

July 25-29, Girls in Action Camp at Paron. Third of three weeks of missions education camping (see July 11-15 above).

July 25-29, Music Arkansas at Ouachita Baptist University. A conference for youth and adults with a missions emphasis which provides training in music theory, voice and instruments and recreation.

July 25-30, Arkansas Baptist Assembly at Siloam Springs. The last of seven weeks of camping (see July 4-8 above).

July 28-29, Weekday Early Education Workshop, Geyer Springs First Church, Little Rock. Kindergarten, day care and mothers' day-out staffers and others who are interested in any type of weekday preschool programs will get ideas.

New "Lessons for Living" writers begin

Two new writers begin writing Sunday school lessons in this issue. Tony L. Berry, pastor of First Church of Dardanelle, begins writing the Life and Work Curriculum, while D. B. Beasley, pastor of First Church of Hardy, does the Bible Book Lesson.

Berry, a native of Walnut Ridge, is a graduate of Southern Baptist College there and of Ouachita Baptist University as well as Southern Baptist Theological Seminary. He has served on the Committee on Boards of the Southern Baptist Convention and been a member of the Executive Board of the Arkansas Baptist State Convention. He has previously served as pastor of a Kentucky church.

He and his wife Ann have two children, Christopher and Joel.

Beasley, a retired military chaplain, is a Southwestern Baptist Theological Seminary graduate. He has previously served churches in Texas, Louisiana and Alabama.

He and his wife Eleanor have one daughter.



Berry



Beasley

Music chair founded at Ouachita

ARKADELPHIA — Ouachita Baptist University has announced the establishment of a \$300,000 chair of music as a gift from Mrs. Lena Trimble Shepperson of El Dorado and the Trimble family. The University also announced that Dr. W. Francis McBeth, composer-in-residence at Ouachita, has been appointed by the school's Board of Trustees to the new chair.

The gift was announced Thursday, June 2, at a luncheon in El Dorado, attended by a number of friends of OBU. The gift came

to the university as part of Ouachita's Centennial Advancement Campaign, which began in September 1981, and is designated to culminate in 1986, the school's centennial year. Though this is the largest gift to come from the El Dorado area since the campaign began, other gifts totaling more than \$163,000 have been received in cash and pledges from alumni, trustees/former trustees, development council members and other friends of the school who live in the region.



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
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Jephthah: Zeal without wisdom

by D. C. McAtee, member First Church of Forrest City

Basic passage: Judges 11:7-10, 29-35

Focal passage: Judges 11: 29-31

Central truth: We should never make rash or hasty vows.

1. Jephthah's background.

Jephthah was the son of Gilead by a strange woman who turned him over to Gilead to rear. Jephthah was resented by his legitimate brother, and he went to live in the land of Tob. There he seemed to apply himself to the skills that would best equip him for a military life. Finally the day comes that every wronged person longs for.

2. Jephthah is sought by his countrymen to be their leader (11:10).

As the elders of Gilead sought Jephthah to come back and lead their armies against the king of the sons of Ammon, he made them promise that if he was victorious that he could remain as their leader. There is an old adage, "Every dog has his day"; if you watch the fortunes of life over a number of years, you will find that this is often true.

In v.10 we note that the elders of Gilead said to Jephthah, "The Lord is witness between us; surely we will do as you have said."

3. Jephthah is caught by his own vow. (Judges 11:29-35)

After Jephthah comes back to take command of the army, he speaks all his words before the Lord at Mizpah (v. 11).

After sending messengers to the king of the sons of Ammon and determining there was no avoiding war, Jephthah made a vow to the Lord (v.31). This vow was that whatever came out of the doors of his house first to meet him when he returned from Ammon, he would give it as a sacrifice unto the Lord.

In v.33 we note that the Ammonites were given into the hands of Jephthah, and they were subdued before the sons of Israel. In v.34, we find the sad part. As he returned from battle to his home, Mizpah, his only child came out to meet him.

Being true to his word, he kept his vow with his daughter's permission and she was offered as a burnt offering, after being permitted to go to the mountains for two months with some of her maidens.

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Life and Work

Who am I?

by Tony Berry, pastor, First Church of Dardanelle

Basic passage: Genesis 1:1,26;27:7; Psalm 8:1-9; 19:1-4b; 9:4-16

Focal passage: Genesis 1:26-28; Psalm 8:3-8

Central truth: We are God's creation and we are created for a meaningful purpose.

The identity crisis is a frustrating period in life. Most people experience the gnawing discomfort of seeking their identity and purpose for being. Our lesson this week speaks to the value of individual persons. We are God's creation and we are created for a meaningful purpose.

I would suggest that one prayerfully accept this Biblical truth. Namely, each individual is created by Almighty God. From Genesis, we learn that what God created is good. Creation is his design. We are his product. He took the risk of breathing into our nostrils the uniqueness of life.

Because God created me and purposed that I relate to him, I can make the following "I" suggestions concerning mankind: I am God's creation, I am a gift from God designed to be a blessing and not a burden; I am a creature of fellowship; I am a vehicle through whom God procreates other humans; I am God's highest creation; I am the thought of God, therefore, I matter.

The Psalmist wrote of man as having a significant place in creation. When considering the creation of the moon, stars and heavens, as vast and awesome as they are, he saw that man is of higher value.

Man has been endowed with the gift of dominion over lower forms of life. Man is higher in value than the sheep, oxen, beast of the field, fowl of the air and the fish of the sea.

Even with such a unique place in creation, man is not higher than the angels. Man does not create; he is either the recipient of that which is created or he discovers it through God's permissive will.

Man is a creature of dignity because God willed it so. However, with that dignity comes responsibility for moral and spiritual reflection of our God. We are more than the animals, but we are less than God. Christian self-identity is the result of one's awareness that he or she is created in God's image. I am God's creation, therefore, I have worth. To the degree that I relate myself to God's teaching, I become a person with a purpose. Who am I? I am God's creation.

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Bible Book Series

The source and worth of wisdom

by D. B. Beasley, First Church, Hardy

Basic passage: Proverbs 1:1-9:18

Focal passage: Proverbs 1:7; 3:1-17; 8:35-36

Central truth: Walking with God in faith and obedience is the fountainhead of wisdom.

Of all the guidebooks to successful living, the Book of Proverbs is one of the best. For the next six weeks, we will be studying this book of wisdom literature. It contains no prophecy and little doctrine, but is rather the application of divine wisdom to the various aspects of the daily life to this evil world. As has been pointed out, "What the Psalms are to the devotional life, the Proverbs are to the practical life."

Ours is a very pragmatic age; thus these writings of Solomon and others, and their practical approach to wisdom make these writings pertinent and challenging to us today.

The first seven verses of Proverbs provide a general introduction to the entire book. Here we have stated the author, the object of the book, and its great value. In verse seven, we have the theme, "The fear of the Lord is the beginning of knowledge." The remainder of the book is development or exposition of this idea.

The word "beginning" carries both the idea of starting point and essence. Of special interest is the appearance of wisdom as a person in chapters 1-9.

The rewards and benefits of wisdom are presented in chapter three. The motivation for loyalty and faithfulness is stated in verse four. Proverbs 3:5-6 presents one of the strongest promises of the Bible as well as the assurance of a victorious life.

Somehow this passage suggests Christ. He is the wisdom of God, who by the Holy Spirit, through the scriptures is made wisdom to us (See I Cor. 2). Note the other benefits: precious merchandise; way of honor; pleasantness and peace; and, a love of life! To miss or avoid wisdom is to invite destruction and death! One cannot but hear overtones of the gospel message and the invitation to follow Christ in these words.

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International

Samson: Man of contrast

by D. C. McAtee, member, First Church, Forrest City

Basic passage: Judges 13:2-5, 24-25; 16:15-17, 28-29

Focal passage: Judges 16: 15-17.

Central truth: The devil will attack you at your strongest point.

1. Samson's background, Judges 13:2-5. Manoah, a Danite, and his wife were barren, and the angel of the Lord appeared to her and informed her that she was to have a son and she was to rear him as a Nazirite. Neither razor nor shears were to touch his hair. Manoah's wife was instructed not to drink wine or strong drink nor eat any unclean thing. The boy was to be a Nazirite to God from the womb and was to begin to deliver Israel from the hands of the Philistines.

2. Samson delivered, Judges 13:24-25.

At the appropriate time, the child was born, and they called him Samson, which means, like the sun. The Spirit of God began to stir in him at Mahanah-dan (the camp of Dan), between Zorah and Eshtaol. Samson grew to be a man of many contrasts. He would demonstrate mighty power from God on the one hand and turn and satisfy his lustful passions the next.

3. Samson's downfall, Judges 16:15-17. This passage has been designated by some as "being asleep in the lap of the world." Whatever weakness or strength a person may have can become a "Dellilah" to them if they allow it to rob them of their power with the Lord.

The Philistines used the real live Delilah to probe Samson's mind and find out where his weakness was, so they could destroy him. After many failures, she finally succeeded. It is interesting to note that she did not cut his hair but called for a man to do it. This could be called partners in crime.

4. Samson avenged, Judges 16:28-30. After they did bind him, blind him and make him to grind at the enemies' mill, Samson asks God to give him strength one more time. With his strength, he pulls down the pillars of the building, and when it falls, he killed more Philistines in his death than he did in his life. Perhaps there are times in the lives of many others that more good may be accomplished in their death than if they continued to live.

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Life and Work

Wisdom for a good life

by Tony Berry, pastor, First Baptist Church of Dardanelle

Basic passage: Proverbs 1:7,20-22; 3:5-8; 8:32-36; 12:15-20; 14:30; 22:3

Focal passage: Proverbs 1:7, 22: 3:5-8; 13:30; 22:3; 8:34-36

Central truth: He who receives instruction and teaching from God gains wisdom, resulting in the ability to make decisions, which lead to a good life.

We are instructed in Matthew seven that a wise, thoughtful and organized builder builds his house on a firm foundation. Such wisdom enables the house to withstand fierce winds and storms.

The writer of Proverbs instructs his readers to learn an essential truth if they expect a good life. The sure foundation for gaining insight and wisdom is the result of respect for God.

The individual who respects and reverences God is one who has positioned himself to be taught by Almighty God. The foolish persons are those who despise wisdom and instruction.

He or she who seeks wisdom through reverence and respect for God receives God's wisdom. The recipient of God's wisdom then seeks to lead others to become inquirers or learners. The wise man will be open, the foolish person will shun, and discard godly instruction.

The person who would learn from God and be wise is one who: trusts in God with his total being; acknowledges God in all things and shuns arrogance and self-conceit.

The result will be health. To the degree that one trusts God, one's purpose for being is happy and blessed. The ultimate result of seeking God's wisdom is: a peaceful mind; happiness from daily communications with God; favour of God and the good life.

It is this writer's belief that the good life results from seeking God's wisdom through careful attention to Bible reading, fellowship and prayer.

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Bible Book Series

Contrasts between the righteous and the wicked

by D. B. Beasley, First Church, Hardy

Basic passage: Proverbs 10: 1-15:33

Focal passage: Proverbs 10:14, 16-17; 11:2, 5, 28, 31; 12:1-3, 10,15; 13:5, 20, 25; 14:9, 21; 15:32-33

Central truth: The contrast between the godly and ungodly is revealed in their character and lifestyle.

The book of Proverbs emphasizes the external expression of the religious life. These maxims and wisdom sentences exhort us to practice our faith and overcome the daily temptations that come in varied ways. They express a belief in Jehovah God and his rule over the universe and, therefore, seek to make his religion the controlling motive in life and conduct. As J. B. Tidwell put it, "They breathe a profound religious conception, but put most stress upon the doing of religion in all the relations of life."

It is well to remember that all of Proverbs is written in poetic form, and the most outstanding characteristics of Hebrew poetry was the use of couplet lines. Hebrew poetry did not make great use of rhythm or rhyme. The proverbs in this section of the book are composed, largely of wisdom sentences which have few immediate contexts. Here we have a contrast between the godly and the ungodly, and their respective lots in life.

The opening verses of chapters 10-11 remind us that there are distinct consequences and outcomes of either the righteous or wicked life. Blessings and rewards from God are assured to the wise. Much has been said concerning self-esteem and the need for a feeling of self-worth. Adherence to the admonitions of this section, and particularly to the Proverbs in chapter 15, will go far in helping toward progress in this direction. The apostle Paul's words in Galatians 6:7 fit here, and are as applicable now as in Bible times.

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Church Administration

Church Vocations Conference August 12-13

An important goal of Bold Mission Thrust deals with "calling out the called" through an emphasis on church vocations. This emphasis is closely tied to the projected enrollment increases in our seminaries that will eventually lead to more trained and committed pastors, staff members, missionaries and others involved in a wide variety of church vocations.

The State Church Vocations Conference, Aug. 12-13, at Ouachita Baptist University, Arkadelphia, will provide an opportunity for youth and church leaders to learn more about this exciting area of Christian commitment. The conference will be led by Alice Magill, Vocational Guidance Specialist, Church Administration Department, Baptist Sunday School Board. Special interest conferences dealing with work in the local church, missions, denominational and other areas of work will also be provided. Training for pastors, staff and leaders who work with church vocations volunteers will be a special feature of the conference.

The conference will begin at 1:30 p.m. on Friday Aug. 12, and adjourn at 3 p.m. on Saturday. A banquet on Friday evening will be included in the registration fee. Housing on campus will also be available.

For reservation information contact Bill Falkner, Church Training Department, Arkansas Baptist State Convention, Little Rock, Arkansas, 72203, phone 376-4791. — **Bill Falkner, Associate**

Stewardship Department

The budgeting process: ministry action

The Bible is a church's authority for faith and practice even in stewardship. Where does a church turn after determining its biblical base for the development of Christian stewards?

In the budgeting process, a church should turn to its ministry opportunities. In some circles this process is called zero-based budgeting. Churches often call it program budgeting. Ministry action budgeting is a very good designation for it helps define the ministries of the local church.

Ministry action budgeting encourages churches to ask these four questions:

What ministries should our church do next year?

Why should we do these ministries?

How shall we accomplish these ministries?

How much will these ministries cost, and are we willing to commit that amount of money?

Every church, regardless of size, can use ministry action budgeting. Two brochures, Ministry Action Budgeting and Simplified Budgeting for Ministries, are available at no cost from the Stewardship Department. — **James A. Walker, Director**

WMMU

GA Mother-Daughter Camp testimonies

July 15-16 is the last GA Mother-Daughter Camp at Camp Paron for this year. Why should you consider coming with your 1st-3rd grade daughter? Read these mothers' testimonies about their time spent with daughters at the May, GA Mother-Daughter Camp.

"My daughters and I don't get away alone any other time."

"It is good to meet missionaries on a personal level and for the girls to see them as people."



Magill



Walker

"It is a good time in the Lord for us."
"I really liked to participate in activities with my daughters."
"It was very good to have planned quiet times both Friday and Saturday and prayertime in the cabins."
"We liked the quiet time most and the opportunity to be together."

"My daughter and I loved hearing the missionaries speak."
"We liked the chance to visit with 'real live missionaries!'"
"It provided quality time with my daughter with no intrusions."
"We enjoyed the Sing Along."
"My daughter liked the craft and the time we shared together."
"It was a wonderful opportunity to worship with my daughter."
"It is a very memorable occasion."

Meeting missionaries, singing, quiet times, and recreation are a few of the activities offered at GA Mother-Daughter Camp. But, the most important aspect of camp is quality time for mother and daughter to share together!

Come join us at GA Mother-Daughter Camp from 5:00 p.m., July 15 to 3:00 p.m., July 16. For information contact the WMMU Office, PO Box 552, Little Rock, AR 72203. — **Pat Glascock, GA Camp Director**

Christian Life Council

The unused racket

As this is read, Arkansas Baptists will be in the middle of the 1983 camp and assembly season. Every boy, girl, youth and adult should participate by attending a camp or assembly. Provision should be made especially for the young by each church and association.

God uses camps and assemblies in unusual ways. Each year many are converted. Many others dedicate their lives to Christ and many surrender their lives to the Lord for fulltime Christian service. Money that is invested providing camps and assemblies by Arkansas Baptists pays many spiritual, eternal dividends. How has attendance blessed my own life? Thirty six years ago this summer, while a senior student at Ouachita College, I spent just a weekend at Siloam Springs assembly. My tennis racket was brought along for recreation but it was unused. The reason? First, someone introduced me to the one who a year later became my wife. Secondly, I rededicated my life to Jesus. Wonderful, lasting happenings can occur during camp and assembly time. I know!

It may not be too late to take advantage this year of these summer time opportunities. If it is, start planning, if the Lord tarries, to attend a summer camp or assembly with your family in 1984.

— **Bob Parker**



Parker

Family and Child Care

Say it with a Memorial Gift

When death comes to a relative or friend, how do you express your love and sympathy? Many people are doing it through a memorial gift to Arkansas Baptist Family and Child Care Services. Some reasons more people are making memorial gifts are:

Precedented in scripture

The Lord's Supper is a worship experience in memory of Jesus' death, resurrection and second coming.

Practical in expression

Your feelings of love and sympathy are expressed in the gift. It is easily delivered. The amount remains private.

Permanent in investment returns

The investment in the lives of boys and girls will continue to yield

Your state convention at work

dividends throughout eternity.

Perpetrator of good qualities

The influence of the person being remembered is kept alive. Memorial gifts tie the generations together.

Provider of blessings and benefits

The giver is blessed for giving. The gift is tax deductible. Boys and girls enjoy the benefits of the gift.

Properly acknowledged

Gifts are acknowledged along with a receipt to the giver. The person's family is notified but the amount is not given. We encourage you to join the growing ranks of people using memorial gifts to our child care ministry as the occasion arises. — **Homer Shirley, Jr., Director of Development**

Evangelism

The Soul Winner Cleansed

The message of the Old Testament prophet is still true today, "Be ye clean that bear the vessels of the Lord". A Christian has been cleansed by the blood of the Lord Jesus Christ. A Christian continues to be cleansed as he confesses his sins and God forgives him.

John's statement to the New Testament Christian is still true today. "If we will confess our sins, he is faithful and just to forgive us and cleanse us from all unrighteousness." We who are Christians know that we are human. The lost sinner thinks he should see a Christian as a perfect being.

Isaiah had a great experience in the sixth chapter of his book. He first became God conscious when he came to worship and saw the Lord "high and lifted up . . . the seraphims . . . cried out holy, holy, is the Lord . . ." He then became self conscious.

Isaiah confessed his sins. He stated, "Woe is me, I am undone, I am a man of unclean lips". The closer one comes to God, the more clearly he sees his own sins. God took away his iniquity and purged his sins as he touched him in love.

He then became other people conscious. He heard the voice of God saying "Whom shall I send, and who will go for us?" Isaiah didn't say, "Send the pastor or the deacon or the Sunday School teacher." He said, "Here am I, send me".

My prayer is that we as Arkansas Baptists will be mature enough to say, "Here am I, Lord, send me". — **Clarence Shell, director**



Shell

Church Training

The Believer's Ministry Covenant

This is the second in a series of articles on Developing Believers, the Bold Mission Thrust emphasis for 1983-84. Two weeks ago you were introduced to Developing Believers and the five basic strategies to be implemented in the churches beginning this fall. This article and the four that follow will introduce these five strategies.

"We believe that salvation in Jesus Christ includes a call to minister to people.

"We believe that God has given to all his children gifts of grace that can be developed and used in ministry.

"We believe that the Holy Spirit of God is our companion in ministry, enabling us to serve Jesus Christ to our fullest potential."

So begins the Believer's Ministry Covenant, a covenant between pastor and congregation expressing their commitment to pursuing spiritual growth, developing their skills and expanding the ministry of their church. Adopting the Believer's Ministry Covenant can help to encourage Christians to take more seriously their need to grow and develop as the people of God. The pastor who enters into the covenant with his congregation will firmly and visibly establish himself in his biblical role as an equipper of the saints.

The Believer's Ministry Covenant will launch the Developing Believers Emphasis in the churches this fall. It should be adopted by the church on Sunday morning, Sept. 25, with discussion and explanation prior to that date. The covenant is printed in full in the Developing Believer's Pastor's Manual and in the February, June and August issues of the *Church Training* magazine. Churches may secure copies of the covenant suitable as bulletin inserts from the state Church Training Department.

Adoption of the Believer's Ministry Covenant can be a very significant act, encouraging both pastor and members to take seriously the year's special opportunities for learning and growing.

— **Robert Holley, Director**

Sunday School

Sunday School outreach should be delegated

A second factor in growing a Sunday School deals with the element of delegation. Reaching prospects depends upon the effective delegation of outreach responsibilities to workers and members. Basically the principal says that if a person works with youth grades 7 through 9, then that person is responsible for reaching youth in those grades. If a person works with adult men ages 30-44, then that person is responsible for reaching adult men in that age range. The same is true for class members. Members of a class are responsible for reaching others for their class. This means that first line responsibility is placed on workers and members, not on pastors or staff. No pastor by himself can visit enough to grow his Sunday School. Growth takes the efforts of a large number of people. Everyone doing his part makes the total task easy.

I often ask groups, "How do you eat an elephant?" The obvious answer of course is, "One bite at a time." If every worker and member takes their "bite" then the Sunday School grows.

Workers must understand how important it is to accept the responsibility of visiting their prospects. Outreach is the priority task of all workers. Second in importance is their responsibility to teach. We have been instructed to be fishers of men. This means we must go where the fish are. Every worker accepting the responsibility for outreach in their class is a key to growth. — **Freddie Pike**



Holley



Pike

Annie Armstrong, Lottie Moon receipts below expected

Southern Baptists are not giving nearly as much to missions as expected this year.

Receipts to both special mission offerings are below those projected by the Home and Foreign Mission Boards as necessary to reach their goals.

The HMB reported \$13 million in receipts,

below anticipated receipts needed to reach the \$25 million goal.

At the FMB, for the first time in years, the goal for the offering was lowered, from \$66 to \$60 million. The board recently closed its books on the 1982 offering, which fell \$4 million short.

The percent increase over last year was the lowest since 1974. The offering provides about half the FMB's yearly budget.

Giving in Arkansas bucked the national trend, however. Lottie Moon offerings in the state for 1982 were up \$100,000. In early reports, to a new high of \$1.4 million.

Southern Baptists, Barrett to study cities of world

RICHMOND, Va (BP) — Southern Baptist have teamed up with a prominent Anglican researcher to study the world's 2,200 largest cities, a project that could have far-reaching implications for evangelization in an increasingly urban world.

David B. Barrett, a missionary who serves as research office for the Anglican Church in Kenya and the Anglican Communion worldwide, has agreed to serve as research director for the two-year Foreign Mission Board project, which also will involve Southern Baptists' Center for Urban Church Studies in Nashville, Tenn.

Barrett, based in Nairobi, Kenya, is best known as editor of the 1,010-page "World Christian Encyclopedia," published in 1982, a massive survey of world Christianity ar-

tians moving to cities and specifics on church-related institutions and ministries. Barrett says such data have never before been collected and compiled city by city.

Foreign board strategist Clark Scanlon believes that with increasing urbanization, especially in Third World countries, the cooperative effort will yield fresh, accurate information that will give direction to strategies and plans for evangelizing cities.

"Nobody knows what the results are going to be," Barrett said in his precise British accent. But he predicts, "There are going to be some very big surprises." The study is expected to be complete by mid-1985 and the results will likely spawn position and strategy papers for a proposed Baptist consultation on world evangelization.

The timing of the study and the consultation is strategic because researchers predict the majority of the world's people will live in cities in 1995.

Up to now, Barrett said, the Christian mission has been largely a rural- or countryside-based mission and the church has mistakenly believed that the urban masses are thoroughly pagan.

However, many cities are swelling with Christians who move in from the countryside but fail to join churches, he has discovered. "They intend to link up but as the months pass by, the intent withers and finally dies and we hear no more from them again."

A realistic mission strategy for the cities needs to include a ministry to these transplanted Christians as well as a witness to the non-Christians, he maintains.

Both Barrett and Scanlon agree that Southern Baptist missionaries in about 100 overseas countries will be natural allies in completing a 150-question survey form which Barrett describes as similar to a Gallup poll. "Missionaries tend to know more about cities than anyone else," Barrett maintains. "If you are a foreigner, you become a more impartial observer after a time than a national."

In a dialogue session with Foreign Mission Board members at their May meeting, Barrett said he favored overwhelmingly the idea of a consultation on world evangelization, a concept approved at the board's April meeting. He called it unique, timely and essential. "No one else is able to do what you're proposing," he asserted. "Whether you do it is up to you."

The proposal calls for Southern Baptists

to consult with all interested Baptist unions and conventions with which Southern Baptists work overseas to discover better strategies for jointly presenting the gospel to everyone in the world before the end of the century.

Barrett told board members and staffers one concern he had with the plan is that it is called a Baptist proposal and that the proposed participants in the meeting represent just a tenth of one percent of the Christian world.

He cited William Carey's "An Enquiry Into the Obligation of Christians to Use Means for the Conversion of the Heathen" (1792), which doesn't use the title "Baptist" and speaks of Christians rather than Baptists. "As a result of that, this book has had enormous influence throughout the world and throughout the missionary world the past 200 years," he explained.

He suggested the consultation would have broader impact by dropping "Baptist" from the title and splitting the consultation into two parts. The first should deal with "the whole world, the whole of Christianity" and the second with Baptist applications and the Baptist community's role in world evangelization.

The Anglican researcher called on the board to consider designating at least a half percent of its budget to Christian research projects, particularly on world evangelization and the church's mission. He admitted he was amazed that within the Southern Baptist Convention there are large numbers of talented secular researchers who would be willing to research "the kingdom of God" but have never been asked.

The Foreign Mission Board is budgeting \$50,000 for the study. Barrett, whose missionary salary is paid by Anglicans, will receive no fee from the board.

Before the consultation a series of research papers should be commissioned on evangelization and related matters such as eschatology (the theology of last things) and a history of past consultations, he suggested.

In addition to a bibliography on evangelization and a carefully prepared study of semantics to define key terms beforehand, Barrett recommended a paper dealing with the dangers of ministering in the modern world, such as the dangers of relating too closely to governments or of disruption by terrorism.

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anged country by country. From initial planning to finished publication, the project spanned 14 years.

The urban study will focus on the state of Christianity in the 2,200 cities with populations of at least 100,000, including the 270 cities with more than a million and the 500 with at least a half million. The Center for Urban Church Studies will coordinate studies of United States cities within those classifications.

Research is expected to yield accurate church membership statistics of each Christian group in a city, trends on rural Chris-

IRS rejects BJCPA request

WASHINGTON (BP) — The Internal Revenue Service has denied a Baptist agency's request to hold public hearings before issuing a new regulation requiring public disclosure of gifts and contributions to all non-profit organizations except churches and those church-related organizations

considered by IRS to be vital to the religious mission of a church.

An IRS spokesman said the Baptist Joint Committee on Public Affairs made the only request for hearings on the proposed regulation and that the new rule would take effect later this year without hearings.