

Ouachita Baptist University

Scholarly Commons @ Ouachita

Arkansas Baptist Newsmagazine, 1985-1989

Arkansas Baptist Newsmagazine

2-21-1985

February 21, 1985

Arkansas Baptist State Convention

Follow this and additional works at: https://scholarlycommons.obu.edu/arn_85-89



Part of the [Christian Denominations and Sects Commons](#), and the [Mass Communication Commons](#)

February 21, 1985

Arkansas Baptist

NEWSMAGAZINE



SOUTHERN BAPTIST HISTORICAL
LIBRARY AND ARCHIVES
Historical Commission, 530
Nashville, Tennessee

Language missions:
because we care
page 2

On the cover



ABN photo / Millie Gill

Because Arkansas Baptists care about all people, at home as well as abroad, they are reaching out through home missionaries such as Randy Cash (right) of the Arkansas State Missions Department, to language groups such as the one led by Pastor Chung Chil Kim (left) in North Little Rock. The article at the right and ones on pp. 7-9 relate to the annual SBC home missions emphasis (Pictured with Cash and Kim are Jefferey Kearn, left, and his brother Sean.).

Ethnic home missions: the world on our doorstep

America has always been a nation of immigrants. Today, more and more Arkansans speak languages other than English and come from cultures other than Anglo-American culture.

The fastest-growing language/culture group in Southern Baptist home mission work is among Koreans, with 125 Korean congregations in the United States.

One of those congregations is the Korean Church of Arkansas, a mission of Park Hill Church, North Little Rock. Under the pastoral leadership of Chung Chil Kim, the mission anticipates constituting as a

Southern Baptist church in the near future.

Kim, his wife, Chung Ha, and their son, Steve, have adjusted well to the Arkansas culture and lifestyle since being called to the mission in 1984. Since its 1982 inception, the congregation has grown to 55 persons.

Cooperative Program dollars, funneled through language missions ministries, help make this mission a possibility. [Articles on pp. 7-9 emphasize SBC home missions work in connection with this week's Home Mission Study and the Week of Prayer for Home Missions, March 3-10.] — Randy Cash, language missions director

Former Ouachita ROTC professor killed

ARKADELPHIA, Ark. —Lt. Col. Ambrus D. Carnes, a former professor of military science at Ouachita Baptist University, was killed in the crash of a C-130A military transport plane Tuesday, Jan. 22, off the coast of Honduras.

Carnes served two years as OBU's professor of military science before being reassigned in 1984 to the U.S. Southern Military Command Headquarters in

Panama. Twenty-one U.S. military personnel were aboard the plane, which was headed for Puerto Castilla.

Carnes was the recipient of the Silver Star, Bronze Star, Air Medal, Combat Infantryman's Badge and six Vietnam Service Medals, among others. He is survived by his wife, Judy, a member of the OBU library staff; a daughter, LeAnne, of the home; and a son, Greg, who lives in Texas.

SBC music audition dates announced

Southern Baptist College will hold auditions Feb. 22, March 22 and April 26 for music talentships and scholarships for the 1985-86 academic year.

Prospective students desiring admission to the Department of Music may audition for talentships (up to full tuition), accompanist scholarships and membership in Southern

Singers, an 18-voice mixed choral ensemble.

Auditions will be held in the Maddox Fine Arts Center on the SBC campus. Interested persons may obtain application forms from D. Brent Ballweg, Director of Choral Activities, Southern Baptist College, Walnut Ridge, AR 72476, phone 886-6741, ext. 150. Alternative audition dates are available.

In this issue

12 re-creation

Arkansas' state parks offer fine opportunities for inexpensive, wholesome recreation for families and church groups. A new monthly feature lists selected events in the parks during the month ahead.

14 beyond the exodus

Although civil war has forced most Christians to leave West Beirut, Southern Baptist missionary Jim Ragland kept the doors of Beirut Baptist School open. Now, with a Muslim majority among the students, Ragland has found a witnessing opportunity he never dreamed possible.

OBU schedules church staff member orientation

An orientation program for church staff members who have moved to Arkansas in the past three years has been scheduled for March 7 at Ouachita Baptist University.

New pastors and directors of music, education, youth and recreation are welcome at the orientation, which will offer information about the religious life, academic program, financial aid and scholarship programs and the admissions

process at Ouachita.

Staff members also will become familiar with speakers, music groups and revival teams available to them through the university. A luncheon with OBU faculty and staff members is planned.

Further information is available from Buddy Barnett, admissions counselor, at OBU, P.O. Box 3776, Arkadelphia, AR 71923, phone 246-4531, ext. 114.

Cooperative Program report: January

January gifts

Summary for Jan. 1985

Received	\$904,136.00
Budget	956,331.17
Under	(52,195.17)

Year	Over (under) budget to date	% increase over previous year
1979	(\$11,072.38)	5.04
1980	83,762.48	29.83
1981	59,055.24	8.72
1982	5,348.34	8.70
1983	(170,698.74)	-12.71
1984	(52,195.17)	5.20

The bad weather hindered attendance in most churches in January. Undoubtedly it also affected giving since we are 5.46 percent short of budget. Hopefully February will be better weather and better giving. — L.L. Collins Jr.

Are congratulations in order?

The editor's page

J. Everett Sneed



Arkansas Baptists should congratulate themselves for giving \$215,584.20 to world hunger in 1984. Or should we? There are millions of people who are literally starving to death as a result of the west African drought. Unless help comes soon, many thousands of people will die from starvation before the end of 1985. There are two things that Arkansas Baptists should do. First, we should pray daily that God will send rain to the drought-stricken area of West Africa. Second, we should continue to give to our Southern Baptist world hunger program.

It is difficult for many Americans to conceive of people who are literally starving to death. Television news clips of starving children in Ethiopia have provided us with a slight insight into what hunger really means. The tragedy is compounded by the fact that most individuals in America waste food. Experts say that if the food was distributed evenly across the world, everyone would have enough to eat.

A few meals for the starving millions is hardly more than a band-aid applied to a fatal infection. The immediate relief being given by our Foreign Mission Board, the United States government and others must be accompanied by a massive plan of long-range assistance. People beaten by famine must be re-established again where they are or resettled where they can grow food. Even when rain comes, they must be introduced to better methods of farming and water usage so that the land will bring forth food. They also need to be educated in family planning with an ultimate goal of getting the population imbalance with what the country can support.

The Bible is clear concerning our responsibility to those who have need. The Bible indicates that hunger is not an accident. Although natural disasters, such as the drought in South Africa, often account for the immediate problem, the root of hunger is in injustice. The writer of Proverbs said, "Much food is in the tillage of the poor; but there is that which is destroyed for want of judgment" (Prov. 13:23). Other causes of poverty, such as laziness and drunkenness, are mentioned by the writer of Proverbs also. Yet, at least 122 scriptures make a distinct link between hunger and oppression.

Early in Christ's ministry he set forth his purpose. He said, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he has sent me to heal the broken-hearted, to preach deliverance to the captive, and recovering of the sight to the blind, and to set at liberty them that are bruised..." (Luke 4:18). It is plain that Jesus expected

his followers to be concerned for the total person and to foster justice in a structural way.

Special care for the hungry is often cited as a sign of true repentance. Isaiah 58 speaks of sharing bread with the hungry as a form of piety. The writer of Proverbs said, "The righteous consider the cause of the poor: but the wicked regardeth not to know it" (Prov. 29:7).

The question arises, "What can we do to help eliminate this massive, tragic and awesome suffering?" Unless we, as Christians, have a definite plan, little or nothing will be accomplished. Here are a few suggestions:

1. Everyone should pray regularly that God will send rain to West Africa. The gravity of the problem suggests that a part of each worship service should be prayer for rain.

2. Some of our churches have pledged a definite amount in the church budget for world hunger. Other congregations, who have Wednesday night meals, have world hunger offering containers.

3. Some families have pledged to give a full day's wages to help alleviate the hunger in West Africa. Consistent giving by families will help to meet the immediate problem of some of the starving people in West Africa. But, perhaps more importantly, it will keep it before the families so that they will pray regularly.

4. Others have proposed a day of fasting and prayer for the starving people in West Africa. Perhaps, a single day of fasting would, to some small extent, acquaint us with what it means to be hungry. It also would assist us to give ourselves more effectively to prayer.

Southern Baptists have the best plan for reaching the hungry of the world. Every penny given to the Foreign Mission Board for hunger goes directly to starving people. There is no administrative cost, as there is in most organizations.

The method of collecting money and encouraging consistent continual prayer is not important. But the urgent need is that we give our money and ourselves in prayer so that the needs of the starving people in West Africa can be met.

The message of the scripture is clear, care for the poor and hungry is not an option for our churches. The Bible gives special attention to those who are hungry. Jesus, who came and died on the cross, directs us to care for the poor and hungry. Failure to do so would reflect a lack of obedience on the part of those of us who are his children.

Arkansas Baptist

NEWSMAGAZINE

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

VOLUME 84

NUMBER 8

J. Everett Sneed, Ph.D. Editor

Betty Kennedy Managing Editor

Erwin L. McDonald, Litt D. Editor Emeritus

Arkansas Baptist Newsmagazine Board of Directors: Lane Strother, Mountain Home, president; Mrs. J. W. Adams Jr., Texarkana; Charles Chessner, Carlisle; Lyndon Finney, Little Rock; Laroy French, Fort Smith; Mrs. Jimmie Garner, Trumann; Merle Milligan, Harrison; Tommy Robertson, El Dorado; and the Hon. Elnajene Roy, Little Rock.

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.

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.

Member of the Southern Baptist Press Association.

The Arkansas Baptist Newsmagazine (USPS 031-280) is published weekly, except the third week in April, at July 4 and Dec. 25, by the Arkansas Baptist Newsmagazine, Inc., Little Rock, AR. Subscription rates are \$6.36 per year (individual), \$5.40 per year (Every Resident Family Plan), \$6.00 per year (Group Plan) and \$18.00 per year (to foreign address). Second class postage paid at Little Rock, AR. POSTMASTER: Send address changes to Arkansas Baptist Newsmagazine, P. O. Box 552, Little Rock, AR 72203.



One layman's opinion

Daniel R. Grant

Personal morality: revolution or counter-revolution?

Every now and then an encouraging word is heard across the land in the matter of national trends in personal morality. Following the discouraging words during the so-called sexual revolution of the 1960s and 70s, it is welcome relief to see an occasional television program or story in the press, suggesting that a conservative counter-revolution is underway in America.

Such programs and stories emphasize that in 1980 only 11 percent of new American households had married couples, but the figure had risen to 71 percent in 1983; marriage is on the increase and casual sex is on the decrease; and the sexual counter-revolution even extends to college students, such as at Ohio State University where the number of female students who had premarital sex declined from 80 percent in 1975 to 52 percent in 1983.

Interestingly enough, the feminist movement that was in the vanguard of the early sexual revolution claims credit for some of the conservative counter-revolution as they brand the "quick and casual sex" a kind of

irresponsible exploitation of young women by men. The feminist movement has also come down hard against many of the pornographic magazines for sexist exploitation of young women and even children. Whatever the source, Christian people would rejoice in any trend away from the immorality or amorality of the 60s and 70s.

Just when I begin to be encouraged about greater strength for the American marriage and the sanctity of the home and family, it seems that I hear of a strange setback. One such news item came to my attention recently from the city of Berkeley, California, where the counter-revolution apparently has not yet arrived. Their city council, which elected four new liberal council members not long ago, promptly proceeded to pass a "domestic partners law," becoming the first city in the nation to grant live-in partners of city employees the same benefits as spouses.

My first reaction was to think "surely that doesn't mean what it seems to mean!" But on reading the newspaper report, it seems clear that it is intended that couples living

without the benefit of matrimony will be treated in the same manner as married couples, with respect to such things as insurance, pension and death benefits for spouses. The homosexual partner, along with the heterosexual partner out-of-wedlock, are equal to the legal husband or wife in the eyes of the law in Berkeley, Calif.

Incidentally, the Berkeley case provides an interesting reverse example of the entanglement of the state in matters of religion and a provocative question on church-state separation. It compels all citizens, Christians included, to provide tax support for a lifestyle that includes homosexual behavior and adultery, clearly violative of Christian standards of morality.

During the 1960's, Berkeley was among the first to champion the latest fads of the sexual revolution. Is it possible it will be the last to hear about the conservative counter-revolution?

Daniel R. Grant is president of Ouachita Baptist University.



AMAR Opportunities

Choir tour

A state-wide choir group under the direction of Amon Baker will tour Equatorial Brazil during July 4-17, 1985. This is an opportunity for choir members who are interested in helping with the Amazon-Arkansas Partnership Mission.

They will perform cultural concerts in major cities, even in opera houses in some cases. The repertoire will include American folk songs in various styles and choral and instrumental church music. Some personal testimonies will be shared.

Contact Amon Baker, 1000 Bishop, Little Rock, Arkansas 72202, or call 376-3071.



Woman's viewpoint

Lynda Rogers Burgess

A silver lining

If you are a Christian, every cloud has a silver lining. God designed it that way. Paul states in Phil. 4:11, "I have learned in whatsoever state I am, therewith to be content." The key word in that statement is "learned." The Christian perspective is not the perspective of the world. We are to learn to live above our circumstances.

Let's take a definitive look at the word "circumstances." The prefix "circum" is defined as "around, about... on all sides", while the word it modifies, "stance," refers to "position or place". As a Christian, our position is in the authority of Christ and his finished work on the cross. Those things which evolve around us are either designed, permitted or used by God's hand.

As we mature in our relationship with Christ, we learn to anchor our lives to verses like Romans 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." This is a faith-rest which God planned for his children. In his

omnipotent wisdom, he knew that we would need an anchor in an ever-changing, turbulent world. God has given us that anchor in the doctrine of "all things". Another example is I Thessalonians 5:18, "In everything give thanks: for this is the will of God in Christ Jesus concerning you."

We must learn that the circumstances of life fulfill a purpose in God's plan for our lives. They are designed, allowed or used for our growth, to develop faith, to inhibit pride, to teach patience, obedience and humility, to demonstrate God's power, to manifest the fruit of the Spirit in our lives, to enable us to empathize with others and, ultimately, to make us more Christ-like. The manner in which we respond to the circumstances in our lives is our most eloquent witness for Jesus Christ.

Lynda Rogers Burgess is a Hot Springs homemaker and freelance writer. She directs the Junior High Sunday School department at Park Place Church, Hot Springs.

Hospital records decisions

More than 2,200 decisions to accept Christ were recorded at Wallace Memorial Hospital, Pusan, Korea, in 1984.

You'll be glad to know...

... The Evangelism Conference was blessed of God! How we thank him for renewing us at those crucial points that result in more consistent and effective evangelism.

It was remarkable how the messages and emphases meshed together in conveying God's message to us. We are indebted to Clarence Shell and his staff for bringing to us a program that could be so used of God. The variety and types



Moore

of speakers, the balance of emphases and the encouragement to face the challenge in a positive way all served to meet our needs.

... Attendees stayed in the sessions better than usual. This tells me you enjoyed what was going on and that you really hungered to have your needs met. This was true of our state convention this year, too. I hope this is a trend that will increase. It is good stewardship of your time and money to attend everything the church sends you to attend. Now, if we can just work on talking in the vestibules. No one intends to disturb or disrupt services, but it often does. We would stop it in a local church, but we are left to a single appeal at larger meetings. Scripture will handle this problem, too. A generous application of the Golden Rule as often as needed, and we are on our way to even better conferences and conventions.

... We do need a new commitment to reaching people. Our churches averaged increasing their Sunday school enrollment by 1.5 per church. That's 52 weeks of work netting only 1.5 persons. Our churches must have found some other goals to take their time, prayer and efforts. I beg you to consider a re-evaluation of your efforts in reaching the lost. One out of two lost people enrolled in Sunday school get saved. It just seems logical to conclude that everyone who cares for the lost would want to get them enrolled in Sunday school and in attendance at worship services. Take another look! All pastors, staff, deacons, Sunday school leadership should look together.

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

Women receive training

More than 80 women were trained in Guatemala Baptists' "Feminario," a program providing intensive theological training for women with no other formal Bible teaching.

Pray for rain

I would like for every believer to join me in prayer about the conditions in Africa. If we will pray and have faith to believe, God will hear our prayers and relieve the condition there.

Let us pray that God will send so much rain on that dry land, it will be soaked so that the dry land will be tillable. Then that the people will till the ground and will plant grain and other food crops and some one will teach them how to cultivate the crops so that they can raise enough to feed the starving people there.

The first thing we think about when a need arises is to raise money to supply the need. We probably can't raise enough money for the next few years to feed all of these people, so why don't we ask God to show his marvelous power and supply the moisture needed? He tells us in his word to ask and receive. If you ask not, you receive not.

God can change the whole surface of the earth. We see changes in the earth taking place all around us. Some day this continent could become a barren waste land.

Let us pray without ceasing that God will bring about this miracle and the starving people through out the world will be fed through their own efforts and God's help. — T.M. Ross, Sherwood.

Is there a man?

Is there a man...?

Is there a man who can lead our convention back to sanity? Is there not someone of sufficient stature to stand tall and say to our warring factions, "You have a distorted view of each other."

I grieve over "going for the jugular" and "holy wars." Both are ill-chosen terms that are not worthy of the men to whom they are attributed.

I am distressed by what I sometimes feel to be a mean spirit coming from both ends. I use the word "ends" because I feel most Southern Baptists are caught in the middle.

A dear friend of mine stated he didn't want a penny of his money to go to support some "liberal" in our seminaries. I am reminded of Jesus who sat watching the people cast their offerings into the temple treasury. He knew the priests were corrupt. He didn't agree with the administration or their theology. Yet he did not say to the widow who cast in her very living, "Don't do that!" He commended her because even with its limitations and imperfection the temple was still God's presence among his people.

I cannot recall a time when I agreed with everything I heard in a seminary classroom, SBC, the state convention or an evangelism conference. I don't agree with every item in the SBC budget or the ABCS budget, the associational budget or my local church budget. However, I return my tithes to the Lord through the local church. I promote

and support the Cooperative Program. I believe it is God's instrument given to Southern Baptist to fund Bold Mission Thrust and carry his message to a lost world.

To refuse to support the Cooperative Program to get at some individual is like using an elephant gun to kill a flea on the back of your favorite pet. Again I ask, is there one who can bring healing to our convention? Is there one who can get us to work in the "fields white unto harvest?"

Let us pray God will raise up such a man in our midst. — Sidney G. Carswell, Little Rock

Stick to missions

David Miller's letter of a few weeks ago asking us to withhold funds from the Cooperative Program and to re-elect Charles Stanley begs for comment. This is the same David Miller who opposed our state convention's making some housing provisions for the elderly of Arkansas on the premise that he was eager to see us move to a 50/50 split of state funds with the Cooperative Program. Now he wishes to undermine the entire Cooperative Program in order to badger leaders into acting according to his dictates.

This is also the same David Miller who lead a campaign to prevent Dale Moody from continuing to teach at Southern Baptist Theological Seminary on the grounds that Moody teaches the possibility of apostasy. Miller said in our state convention, "You can't even be a Baptist and believe in falling from grace." (That statement is on tape.)

A year or two ago, Charles Stanley was the key preacher for the Conservative Baptist Convention in Oregon. The articles of faith of their seminary in Portland declare them to believe in the possibility of apostasy. (His preaching for that group had a negative effect on some Southern Baptist Convention churches in the Northwest because it encouraged Southern Baptists who live in that area to join a Conservative Baptist Church.) The point is that Miller now encourages us to vote for one who gave strength to people Miller would not consider Baptists.

This David Miller is the director of missions of the Little Red River Association. One wonders if every pastor in that association agrees with Miller's political antics and irresponsible suggestions concerning Cooperative Program funds. If they do not, perhaps they should take Miller's advice and withhold their gifts to the association. Miller's job description may include being "head heresy hunter" and "convention watchdog", but I doubt it. He is surely not paid to undermine our institutions, agencies and fellowship as he does, and he is not qualified to evaluate them. I will pray that in the future he will stick to advancing the cause of missions in Little Red River Association. — J. Thomason, Ft. Worth

by Millie Gill / ABN staff writer

people

Jess Bittle of Heber Springs died Jan. 31 at age 75. He was a member of Heber Springs First Church where he served as a deacon. Funeral services were held at the church Feb. 3. Survivors include his wife, Nettie; one daughter, Ethel Gower of Independence, Mo.; one son, Shelby Bittle, pastor of Union Avenue Church in Wynne; three grandchildren and seven great-grandchildren.

Joe Finrock began serving Feb. 5 as pastor of the Gentry First Church. He and his wife, Barbara, and their three children moved from Oklahoma.

J. Michael Butler has resigned as minister of education and youth at Hot Springs Central Church.

Elmer F. Cox observed his 57th anniversary as an ordained Baptist minister Feb. 14. Cox, age 87, and his wife, Gertrude, age 85, have ministered to the people in Arkansas during these years, serving in the northwest and northcentral sections of the state. He organized the New Hope

Church, serving there as pastor for 37 years. In 1976, Cox organized the Lakeland Church. This congregation recognized his years of ministry with a reception Feb. 10.

Philip F. Bowles began serving as pastor of the Wilmot Church Jan. 6. He is a graduate of Ouachita Baptist University and received his master of divinity degree from New Orleans Baptist Theological Seminary in December 1984. Bowles and his wife, Suzanne, have two daughters, Stephanie Jean and Brooke Elizabeth.

Rickie L. Frie has resigned as pastor of the Immanuel Church in Newport to serve First Church, Nowata, Okla.

Gary Ellis has joined the staff of the Lonoke Church as music and youth director, moving there from the North Dallas Church, Dallas, Texas.

Brent Jackson is serving Forest Highlands Church in Little Rock as interim part-time music director. Other Little Rock area churches he has served are Garden Homes and Plainview. Jackson and his

wife, Viki, have two children, Jonathan and Jennifer.

briefly

Harrison First Church has organized a telephone "care line" for the purpose of checking on and meeting the needs of senior adults and shut-ins.

Salado Church held an ordination service recently to ordain Carl Hearst, George Ball and Ellis Satterwhite as deacons. Pastor G.M. Roberts led the questioning and Doug Martin preached the ordination sermon.

Harmony Association sponsored a parenting workshop Feb. 16 at Watson Chapel Church, Pine Bluff. John Russ was leader.

Park Hill Church in North Little Rock will dedicate its new missionary residence Feb. 24 with an open house. Located at 211 East "B" Street, the house will be maintained for furloughing missionaries by the Calvin M. Johnston Memorial Fund. Johnston was a church member for 20 years, serving as a deacon and Sunday School leader.

Volunteer prayer requests available toll-free

BIRMINGHAM, Ala. —Southern Baptists can give specific prayer support to lay mission volunteers by calling special toll-free numbers during February. These lines are being made available in conjunction with the Feb. 24 Volunteers in Missions emphasis.

Feb. 9-24, the numbers to call for specific prayer requests concerning volunteers in missions will be 1-800-554-PRAY for home mission requests and 1-800-446-2725 for foreign mission prayer requests.

Approximately 50,000 Southern Baptists have served on home and foreign mission fields through the VIM program. Home and foreign missionaries have requested more than 60,000 for 1985 alone.

Southern Baptist volunteers are using their various skills and talents to meet hundreds of different needs on the mission fields. Studies show that volunteers return from mission assignments more deeply committed to prayer, evangelism and sacrificial giving.

Volunteers in Missions Sunday is designed to give churches an opportunity to recognize missions volunteers in their congregations, highlight world needs and challenge church members to become involved in a hands-on missions experience.

Mr. and Mrs. Clarence A. Allison, missionaries to Botswana, have completed furlough and returned to the field (address: P.O. Box 29, Selebe-Phikwe, Botswana, Southern Africa). Born in Walnut Ridge, he lived there and in surrounding communities while growing up. She is the former Alta Brasell of Pine Bluff. They were appointed by the Foreign Mission Board in 1960, resigned in 1964 and reappointed in 1969.

Mr. and Mrs. Charles T. Browning, Baptist representatives to Jordan, are the parents of Timothy Russell, born Jan. 2. They may be addressed at P.O. Box 5092, Amman, Jordan. He is a native of Judsonia, and she is the former Nancy Woodward of Lonoke. They were appointed by the Foreign Mission Board in 1983.

Mr. and Mrs. Alex Garner, missionaries to Paraguay, have completed furlough and returned to the field (address: Casilla 1171, Asuncion, Paraguay). They are natives of Arkansas. He is from Fort Smith, and she is the former Charleta Beindorf of Pope County. They were appointed by the Foreign Mission Board in 1952.

Annie Hoover, missionary to Japan, has completed furlough and returned to the field (address: Nishi, 14-chome, Minami 22-jo, Chuo-ku, Sapporo, Japan 064). A native of North Little Rock, she was appointed by the Foreign Mission Board in 1949.

Mr. and Mrs. C. Ellis Leagans Jr., missionaries to Colombia, have arrived in the States for furlough (address: c/o Mr. Cecil Leagans, Rt. 5, Box 64, Mocksville, N.C. 27028). He is a native of North Carolina. She is the former Judy Halbert of Star City. They were appointed by the Foreign Mission Board in 1978.

Gerry Odom, missionary to Taiwan, has completed furlough and returned to the field (address: P.O. Box 427, Taipei 100, Taiwan ROC). She was born in El Dorado and lived in Smackover while growing up. She was appointed by the Foreign Mission Board in 1980.

Mary Ware, journeyman, has transferred from Colombia to Gaza (address: P.O. Box 20, Gaza, via, Israel). Employed by the Foreign Mission Board in 1984, she was a nurse at Baptist Medical Center, Little Rock.

missionary notes

Who cares? Arkansas Baptists care, Tanner says

by Betty J. Kennedy

William Tanner has some definite ideas on where Southern Baptists should focus efforts in home missions right now. So he speaks of several areas of work as priorities in meeting Bold Mission Thrust goals.

There's language missions ("...the fastest growing division at the Home Mission Board") and church starting ("...and we need to conserve churches while we gain") and metropolitan missions ("...if we lose the cities, we lose the whole country").

As executive director of the Southern Baptist Convention's Home Mission Board, Dr. Tanner keeps an eye on all of the ways we are working to "evangelize, congregationalize, and minister", which is what Southern Baptists set out to do in Bold Mission Thrust by the year 2,000.

Dr. Tanner was in Little Rock Jan. 28 and 29 to address the State Evangelism Conference, and he talked about the progress toward Bold Mission Thrust goals at home.

Language missions is an example of an area where expectations are more than met. Dr. Tanner explains that the division is the largest, in terms of missions personnel, at HMB. This is because Southern Baptists are working in 91 different languages (plus more than 80 American Indian dialects) in the United States.

"This is where you can see the Annie Armstrong Offering for Home Missions at work," Tanner notes. "Language missions field personnel could not be supported without it."

While the work grows rapidly (for instance, a new Vietnamese congregation organized every 15 days) there are not

enough ethnic leaders available and full-scale production of literature in several languages by the Baptist Sunday School Board is still several years away.

HMB and the Baptist Sunday School Board are working together to evaluate which languages to publish Bible study materials in. Tanner expects multilingual literature to be widely available in the next four or five years.

Southern Baptists are just getting into ministering to the ethnic groups who are growing rapidly in this country. "The world is coming to where we are," Dr. Tanner points out. "Miami is the second largest Cuban city in the world and Los Angeles is the third largest community of Hispanics."

Though Southern Baptists, through home missions, are just getting into reaching many ethnic groups in ways compatible with their language and culture, Dr. Tanner admits to a very optimistic feeling. One milestone he cites is the institution of a type of educational consortium with Golden Gate Baptist Theological Seminary in California to train ethnic leaders.

Church starts—of all kinds—are a second priority area toward reaching Bold Mission Thrust goals, Dr. Tanner feels. But conserving churches started seems to be equally as critical, he notes.

"In 1984 Southern Baptists organized 1600 church-type missions," Dr. Tanner explained, "but we did not net that many." Consequently, HMB reorganized their Church Extension Department to add emphasis on church growth, and mission

ed state-level studies to try to find out why churches die. "The idea is to conserve what we start," Tanner emphasizes.

The death of churches in the inner cities of the nation has permanent consequences, according to Tanner. "If these missions die and we vacate the inner city, we can't buy back in," he says. "We go back to find there is a new inner city due to factors like revitalization projects."

"By the year 2000 we will need to have started 50,000 new Southern Baptist churches in the United States, just to keep pace with the population," Tanner explains. But this cannot be accomplished unless Southern Baptists net 1,000 new churches each year. Tanner noted that 550 was the net gain for last year.

Metropolitan missions are critical to evangelizing America, he says. "If we lose the cities, we're going to lose the country," Dr. Tanner concludes. He explains that Southern Baptists are just now beginning to put things together to understand this.

The HMB is addressing this need through the church-starting strategies of "Metro Thrust", which is Bold Mission Thrust in Metropolitan areas, and "Mega Focus", for cities with population of near one million.

Both of these plans will hinge on the local association and coordinate with the Baptist state convention.

Dr. Tanner points out that such cooperation is typical of the way missions in the U.S. is accomplished. Cooperative agreements each year prevent overlap of programs and save Cooperative Program dollars.

Another example of this kind of cooperation is the Good News America revivals in 1986. HMB is now seeking commitments for evangelistic efforts from the state conventions, associations and local churches.

And Good News America focuses on the Home Mission Board's concern for aiding the local church to reach and baptize more persons. "I'm very optimistic," Tanner says. "Every simultaneous revival effort Southern Baptists have had has resulted in increased baptisms in following years."

"At the heart of all we do is sharing Christ," William Tanner emphasizes. "We are working with all Southern Baptists to evangelize, congregationalize and minister, which I see as parts of one whole."

Dr. Tanner commends Arkansas Baptists for their support of home missions work, and specifically cites the strong group of volunteers who have worked through Christian Service Corps and Campers on Mission.

"Arkansas always has been a caring state," he notes. Which gives Arkansas Baptists a ready answer to the question that is this year's focus during the Week of Prayer for Home Missions—"Who cares about missions?" Obviously, we do.

Betty J. Kennedy is managing editor of the Arkansas Baptist Newsmagazine.

Start a Church Commitment Sunday, March 24

Each church consider a commitment to ...



try to start a church type mission.



join with other churches to jointly sponsor a new work.



pray for a new congregation.



send a church group to assist a mission.



sponsor a mission revival in 1986.



provide some financial help to plant a new church.

To share your church commitment

call collect on March 25, 0-376-4791, ext. 5145

or send in your church commitment form and card before April 17

Who cares about missions? Those who act!

by Carol Garrett

BIRMINGHAM, Ala. — This year, an unexpected week of prayer theme compels Southern Baptists to re-evaluate their concern for home missions.

"Who Cares?" is the simple, direct question that will confront churches across America as they consider the crying needs of this country's lost.

Caring, really caring, requires action. If we mean to follow our Lord's command to feed his sheep, we must meet their needs with more than sympathetic lip service.

"Suppose a brother or sister is in rags with not enough food for the day, and one of you says, 'Good luck to you, keep yourself warm, and have plenty to eat,' but does nothing to supply their bodily needs, what is the good of that? So with faith; if it does not lead to action, it is in itself a lifeless thing" (Jas. 2:15-17 NEB).

There is no shortage of needs calling for Southern Baptists' action. About 38 percent of the United States population in 1980 was not affiliated with any religious group, compared to 34 percent in 1970. With a U. S. population of more than 230 million people, approximately 94 million are without a saving knowledge of Jesus Christ. What will we do to help change these statistics?

At least one in every 16 high school seniors is actively smoking marijuana on a regular basis, and one in every 16 drinks alcohol daily. What are Southern Baptists doing to reach these teenagers?

Sixty-three of the 87 different languages spoken by home missionaries have no printed materials available. When will we provide the resources our missionaries need to work with such specific groups?

Southern Baptists have an opportunity to

do something about these needs, and many more. They can give the \$30 million to home missions through the Annie Armstrong Easter Offering. They can spend at least one week praying for home missions this March.

Talk is cheap, and even sincere empathy costs us nothing. No sacrifice is experienced in "feeling sorry" for someone. Cost is involved when we give our time. Doing is much more expensive than feeling.

This year Southern Baptists are confronted with a week of prayer theme that cannot be ignored. "Who Cares?" is a question that demands action. Because God's answer is "I care," ours can be no different. Southern Baptists must care enough to give of their time, their prayers, their money, and their hearts for home missions.

Carol Garrett is a staff writer for WMU-SBC.

WHO CARES ABOUT MISSIONS? WHO CARES ABOUT MISSIONS?

Retirement resorts to ministry in Fairfield Bay

by Nancie W. Dillard

FAIRFIELD BAY, Ark. — Fairfield Bay, located 75 miles north of Little Rock, is a retirement resort area in the Ozarks. The community sits on beautiful Greers Ferry Lake and most people move there to relax and live a life of leisure. Hilton Lane's life is a testimony to the opposite. He actively seeks to minister to the needs of this growing community.

Lane is a Home Mission Board-appointed church extension worker assigned to start new churches in Fairfield Bay. Living in a pioneer area made Lane's first 12 years frustrating and rather lonely. "We began meeting in a Civic Center for one and a half years, then moved to a portable chapel for one and a half years, and then went into a permanent building in 1975," says Lane.

The church became self-supporting in 1978, but the Home Mission Board kept Lane on to coordinate the outreach ministry to the booming community. Growth has been steady, and in March 1983 a 14,000 square-foot facility was dedicated. Now Lane enjoys "the first place to hang my hat without taking up space needed for something else."

People came to the retirement community from all over the country with diverse religious backgrounds. Lane's greatest problem has been "being a Southern Baptist where most everyone else is not."

One of Lane's barriers as he seeks to reach people in the community is the spread of misinformation about Southern Baptists. He explains, "You can't deal with misinformation like you can buildings and maintenance." Pre-conceived notions about

Southern Baptists present Lane with a real challenge.

Amidst all the difficulties, Lane never feels like his work is in vain and actually feels quite lucky. Lane considers himself "privileged in planting the church and then being allowed to enjoy its fruitfulness by staying on."

One blessing in particular has been nurturing the life of a young woman who attended a youth Bible study event back in 1972. She was a teenager whom Lane counseled and encouraged while she was in college. When she returned home, she joined Lane's church. Through the years, she married in the church, became a mother and now teaches Sunday school. Watching this Christian life mature has been one of Lane's greatest pleasures at Fairfield Bay.

One of the goals for his 165-member congregation is that they will catch the vision of outreach to a community which is growing rapidly. When Lane first went to Fairfield Bay, he was completely on his own. The retirement resort grew along with his ministry, and now several young families are moving into the area as well. Lane hopes that his church will play a vital role in establishing a mission across the lake. "It would be such a great challenge to have been a mission and then start a mission," he says.

Lane concentrates on touching the community. "My greatest concern is outreach in the community being available. I even prayed at the dedication of a bird sanctuary once, letting them know I'm a part of it all." A new dimension in Lane's ministry has

come with the concept of time-sharing, or "fair-sharing" as it's referred to in Fairfield Bay. The idea is that people buy time, say two to three weeks, in Fairfield resort on an annual basis. Lane has been able to establish an ongoing relationship with these temporary residents as well as the full-time folks.

The community is complex, with people retiring there from every area of the country. This provides an additional challenge for Lane. He says his church has "tried to be open to all types of lifestyles, not that we approve of them, but to be available to them." The people of Fairfield Bay have been very encouraging to Lane. "The people have been liberal in their giving and progressive in their thinking," says Lane. They've come to establish new lives, and Lane does all he can to make Christ a part of that new beginning.

"The focus is on the work, not me. I've been led to the Lord, and he's led me here. Anyone can do the work, if they're willing to sacrifice and face some loneliness in the beginning. The key is to know the Lord wants us here and rely on him to bless our work," says Lane.

Hilton Lane, his wife Martha, and their two children are a family actively seeking to reach their community for Christ. Prayers and support through the Annie Armstrong Easter Offering are simple ways of contributing to home missions work.

Nancie Wingo Dillard is a freelance writer in Atlanta, Ga. Her husband, Robert, is a former ABN intern.

Disabled former Arkansan still serving God—in Michigan

by Clay Renick

CADILLAC, Mich. — When Gerald Rowe says he's along for the ride, he means in a wheel chair, not church work.

The 64-year-old Baptist pastor started missions in seven states before losing a leg to frost bite and his eyesight to diabetes. Still, he wanted to move to Michigan and start new churches.

"Gerald called one day last year and said he wanted to serve in some way," recalled Carrol Fowler, director of missions for the Southern Baptist Northland Association and a former pastor in Horseshoe Bend, Ark. "He told me he was slightly handicapped and his eyesight wasn't as good as it used to be."

Fowler sent Rowe to Cadillac as a temporary pastor until Kenny Spain could take over several months later. The day Spain arrived, Rowe entered Mercy Hospital in Cadillac to have his other leg amputated, the result of diabetes.

"He's been an inspiration to our association," continued Fowler. "You never see Gerald Rowe have a bad day. Brother, if I was in his shape, every day would be bad."

About 45 years ago, Rowe and his wife, Zora, started a Southern Baptist mission in Trumann, Ark., 50 miles west of Memphis. At night they would pray for all the one-room houses in the area that didn't have Sunday schools.

HMB photo

"We feel that God called us to this work and we never left that calling," noted Rowe.

The roads around Trumann were made of black gumbo, he recalled. It was a mucky, glue-like substance that stuck to tires. Gerald and Zora drove a Model-A Ford and when their tires wore out, they drove on the rims.

After too many miles, the rims would heat-up and fold. "You were out of luck unless you could find another rim," said Rowe.

Gerald said his wheelchair isn't confining because he's basically lazy. "I was so lazy that one time the Lord had to send me a building," he recalled.

In 1958, he was pastor of Immanuel Church in Grand Island, Neb. The church met in a Y. M. C. A. building but had been praying for a building of their own.

One afternoon, Gerald looked out the window and saw a church building going down the street on a trailer. He ran out and met the owner, who said he was moving the church building to his property across from the high school.

The basement was dug and foundation laid. The owner had planned to use the building as a duplex, but the town denied the request because it was a church.

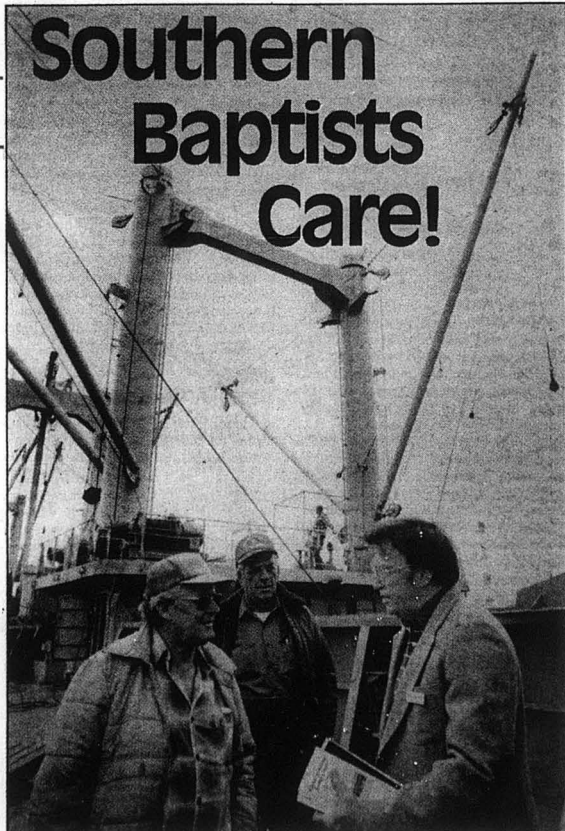
"He said if I wanted it, the building was mine," explained Gerald. "That was the only church I ever saw coming down the street looking for me," said Gerald.

Because Gerald is considered totally disabled, he cannot be employed. Zora recently joined Mission Service Corps, a Southern Baptist volunteer program for people who want to serve as missionaries for one or two years.

They plan to drive back to Arkansas and Tennessee on a fund-raising tour, in efforts to help a small church that is starting in Lake City, Mich. Membership consists of three families.

"I'm just along for the ride," said Gerald. "But I'll serve the Lord as long as there's breath in me."

Clay Renick is a writer for the Mission Service Corps Communications Team.



Don Wells cares!—Don Wells, Southern Baptist chaplain at the Houston seaport, meets the world without ever leaving Texas.

WHO CARES?

Week of Prayer
for Home Missions

March 3-10, 1985

Annie Armstrong
Easter Offering

National goal:
\$30,000,000

Your state convention at work

Woman's Missionary Union

The Amazon Challenge

Arkansas Baptists have entered into partnership with Brazilian Baptists to share Christ and meet needs in the Amazonas and Para regions of Brazil. To expose Arkansas Baptists to the missions opportunities available through the Amazon-Arkansas Partnership Mission, a World Missions Rally is planned. The World Mission Rally is Friday evening, March 15, 1985, at First Church, Little Rock. The program, centered on the theme "The Amazon Challenge", begins at 7:00.

Program personalities include: Barbara Burnett, missionary, Brazil; James Smith, president, Brotherhood Commission, SBC; Don Moore, executive director, ABS; Keith Parks, president, Foreign Mission Board, SBC and others. The program is preceded by a reception to honor program personnel at 6:15.

The World Missions Rally offers a time for Arkansas Baptists to gain vision of "The Amazon Challenge". Make plans to attend this Amazon-Arkansas Partnership kickoff and bring others that you think would be interested in accepting the Amazon challenge.

If you would like additional information about the World Missions Rally or the Amazon-Arkansas Partnership Mission, contact Glendon Grober, P.O. Box 552, Little Rock, AR 72203 — **Pat Glascock, GA/Mission Friends director**

Evangelism

CWT Seminar program

It is always my delightful joy to receive a call related to CWT training. Many of those who call are interested in the CWT program. They desire to know when it begins, how long it is and what is involved in it.

Each of the National Training Seminars begins on a Monday at 1:00 p.m. and closes on Thursday at noon. In the first session there is a discussion of the seminar overview and also an overview of the total CWT process. Each participant will be certified who writes out the Model Presentation in the certification test.

Each of the three evening sessions models a training session for the local church. There is a dinner at the church for all of the

participants. There is a study time that models pastor/leader time in the local church. Each local church equippier meets with two participants in the seminar. They have a short study time and then go out to share their witness with a lost person(s) in the community. Everyone then comes back to the church for a report of rejoicing. We have consistently had people saved during the witness visitation time in the seminars.

The Tuesday morning and afternoon sessions are given to a special study on the Model Presentation. The basic outline of the Model Presentation is "God's Purpose-Our Needs", "God's Provision-Our Response". — **Clarence Shell, director**

Family Ministry Strengthen Families

Area Strengthen Families Conferences will be held the week of March 4-7, 1985. The two hour conferences will provide resources and information to assist church and associational leaders in planning and conducting effective family ministry projects for marriage enrichment, parenting, senior and single adult ministry.

Dr. Billy Johnson, a pastor and family life educator from Hattiesburg, Miss., will lead the conferences at Jonesboro (Mon. March 4), Ft. Smith (Tues. March 5), North Little Rock (Wed., March 6), and Monticello (Thurs. March 7). Each conference is scheduled from 1:30-3:30 p.m.

Resources for the Bold Mission Thrust Strengthen Families emphasis will be highlighted. Special emphasis will be given to the 1985 Christian Home Week project, "Parenting: Building a Christian Home".

The conferences are designed for pastors, church staff, family ministry committees and other interested church and associational leadership. Participants will learn how the church and association can help strengthen the family life of church members.

Contact the Church Training Department, P.O. Box 552, Little Rock, AR 72203, for additional information.

NOTE: Conferences originally scheduled for Fayetteville, Searcy and Benton have been cancelled. — **Gerald Jackson, associate**

Family and Child Care "Don't throw me away"

"You are not going to throw me away, are you?" was the question that the five-year old girl asked our caseworker as she was talk-

ing to her about her new foster home.

She seemed excited about the prospects of a new home, yet she had this concern about being "thrown away" which grew out of her life experiences. It seemed to her that her mother had thrown her away so she assumed that this might happen again. She remarked: "My mother said that she would never see me again. My mother should've told me that if she didn't mean it".

Helping children to cope with these kind of realities is a difficult task. Providing the necessities of food, clothing and shelter for children is important, but these necessities are by no means the most important things that we give to children.

The care givers, whether foster parents or staff, must deal with some other vital life concerns. We in child care want to help the child obtain a more realistic picture of his own worth as an individual created by God and to help him develop his fullest potential. Often we feel, and always for the preschool age child, his needs can best be met in a foster home setting. Children who need and can accept the close relationships of parental figures are placed with Christian foster parents.

These substitute parents draw the child into their family circle of love and balance this love with the essential ingredient of discipline. Foster parents want to help the child become what he has the capacity to become. It is not an easy task and there are daily problems that must be worked out. Our task is to "bring them in". — **Johnny G. Biggs, executive director**

Missions

Start A Church Sunday

"Reach People: Start Churches" is the theme for March 24. Churches across our nation are being asked to consider becoming

involved with a new congregation.

This is especially important and urgent for Arkansas since we now have more than a million people (44 percent of the population) who are unchurched. We are praying for 100 more Arkansas churches to become involved in assisting a new congregation.

A church may be able to sponsor a new mission by themselves. Or a church may join with one, two or three churches to start a new work. We will furnish the name of a mission point to all churches who indicate a desire to pray for a new congregation.

Some churches may feel that they can't take on sponsorship of a mission, but they will be willing to send a group to help in a mission Bible school, join in construc-



Jackson



Tidsworth



Shell

tion on a mission building, assist with a mission revival, etc. Other churches may want to sponsor a mission revival in 1986. A special kit is available to help a church prepare and conduct a mission revival. Still other churches may choose to contribute a lump sum or monthly amount to a mission's support. Any amount will help.

If your church does not have a place in mind to start a mission, your church extension program can give you some suggestions.

Your church may want to consider this matter and vote on it before Commitment Sunday, March 24 can be a time of celebration and commitment of the church to a mission effort. — **Floyd Tidsworth Jr., church extension director**

VOTE



**TO INCREASE
YOUR CHURCH'S MISSION SUPPORT**
Through the Cooperative Program.

Psychology For Christian Living



JOHN EWING HARRIS, M.Div., Ph.D.
Licensed Christian Psychologist

Prospect Building - Suite 750
1501 N. University Avenue
Little Rock, Arkansas 72207

By Appointment Only
(501) 664-3085

Hughes pew cushions

Reversible or attached
Quality, comfort and beauty

**We believe we can
save your church money**

3 weeks delivery on fabric in stock
For free estimate call collect

Eugene Hughes, 353-6556
Route 2, Box 159A
Gurdon, Ark. 71743



Quality
An Sales

Used 12 and 15 passenger vans, special prices to churches, (501) 268-4490, 1500 E. Race, Searcy 72143. Larry Carson, Butch Copeland

Church furniture

For sale: 28 blond oak 12' pews, pulpit, Communion Table, 3 large platform chairs. **Highway Baptist Church, North Little Rock.**
Call 945-2687 or 945-9550



Call for Free
BROCHURE

**BAPTISTRIES
HEATERS, PUMPS
FACTORY DIRECT**

TOLL FREE 1-800-251-0679
TN CALL COLLECT 615-875-0679
FIBERGLASS BAPTISTRY CO
3511 HDXSON PIKE • CHATTANOOGA, TN 37415

**BUILDING . . .
BUILDING . . .
BUILDING . . .**
**Church Pews & Pulpit
Furniture, Laminated
Arches, Decking
and**

Fiberglass Specialties
Stocking Distributor

BAPTISTRIES
& BAPTISTRY
HEATERS

STEEPLES

CENTRAL
Manufacturing Co.
P.O. Box 695 - Fifth and Vine
North Little Rock, Arkansas 72115
(501) 374-6008

DISCOVER THE RESULTS OF TRAINING

GLORIETA

Church Training Leadership/Youth Week
July 31 - August 6, 1985

**SPACE
AVAILABLE**
But limited!

WRITE NOW:
Glorieta Baptist Conference Center
P.O. Box 8
Glorieta, NM 87555

Conservative Arkansas Baptist Pastors

Will meet at First Baptist Church in Little Rock
February 28, 1:00 p.m.

To discuss current issues confronting the Southern Baptist Convention.
All pastors, staff members and lay people are invited to attend.

— Paid advertisement —

parks events calendar

trips for church groups to state parks in Arkansas

Crater of Diamonds, Murfreesboro, Ark., phone 285-3113.

March 16: "Like a Diamond in the Sky" star observation program.

Hampson Museum, Wilson, Ark., phone 655-8622

March 6: Open House and exhibit from Chucalissa Mounds in Memphis, Tenn.

Lake Chicot, Lake Village, Ark., phone 265-5480

March 15-16: Natural History Lecture Series featuring Greg Carrera, historian at Arkansas Post National Monument.

Old Washington, Washington, Ark. phone 983-2684

March 15-17: Jonquil festival

Petit Jean, Morrilton, Ark., phone 727-5441

March 26-28: Third Annual Spring Senior American Special

Pinnacle Mountain, Roland, Ark., phone 868-5806

March 9: Introductory Backpacking Course. Orientation to backpacking skills, equipment types and use, foods and trail ethics. Fee \$10. Reservations please.

March 15: Beginning Bird Course. Fee \$5.

March 16-17: Backpacking Trip, an optional part of the introductory backpacking course offered March 9.

March 16-24: National Wildlife Week observed.

March 30,31: Wildflower Trail Walks guided by a park interpreter.

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

Missionary limit planned

BANGKOK, Thailand (BP)—Thailand's government has indicated plans to limit the number and activities of foreign missionaries.

The plans don't seem to be leveled directly at the 79 Southern Baptist missionaries there, however, and it remains unclear how their work will be affected.

The government singled out missionaries of the Mormon Church, who number 200 of the some 3,000 foreign missionaries in Thailand. The Mormons often have asked to stay in the country for extended periods, but the government is considering limiting their stay to no more than three months at a time.

Some missionaries have been accused of bringing Burmese tribesmen into Thailand and giving them money if they become Christians. Other reports indicate bothersome door-to-door witnessing tactics.

The Mormons have denied charges against their missionaries.

Seek full benefit of tax laws, staff encouraged

by James A. Walker

Ministers often pay more taxes than they rightfully owe because they are unfamiliar with tax laws, a tax specialist told a group of Arkansas Baptist pastors and church staff members in a recent seminar at Life Line Church in Little Rock.

Manfred Holck Jr., an accountant, author and Lutheran minister, encouraged ministers to become more familiar with tax laws and pay only what they actually owe.

"Ministers should be as aggressive as possible to receive the full benefits of the law," Holck told participants in the annual seminar sponsored by the Annuity/Stewardship Department of the Arkansas Baptist State Convention. "Too often ministers pay more than they owe because they are not familiar with legal deductions. If a person doesn't claim a deduction, he will never receive it."

The tax specialist drew a distinction between tax avoidance, the legitimate claiming of legal deductions, and tax evasion, the criminal non-payment of tax obligations.

Quoting humorist Will Rogers, Holck quipped that of life's two certainties—death and taxes—"death doesn't get worse every time Congress meets."

The ministerial housing allowance and new regulations on automobile expenses were major items of concern with seminar participants.

Holck told the ministers, "The maximum housing allowance one can receive is equal

to the fair rental value of the house plus furnishings and utilities." A housing allowance must be designated in advance by the church and cannot be deemed retroactive. Any minister who claims the housing allowance must be able to document that he spent the full allowance, Holck said.

Accurate records of expenses are a must, Holck warned. "Ministers must keep detailed records for car expenses in 1985," he said. "If a minister doesn't keep accurate records, the entire car allowance can be disallowed and a five percent penalty added."

The ministers were told to itemize daily mileage, places visited and reasons for the trip. Miles from home to the church office are considered personal miles and not business miles, he added.

One participant asked if a minister should receive a W-2 form. Holck cited Revenue Ruling 80-110 as evidence that churches should provide the form to ministers.

Ministers should take advantage of Annuity Board programs to shelter or defer taxes on as much of their salary as possible, Holck concluded. Recommending such programs over Individual Retirement Accounts (IRAs), he emphasized that a minister can anticipate an adequate retirement income only with careful financial and tax planning.

James A. Walker is director of the Annuity/Stewardship Department of the Arkansas Baptist State Convention.

WMU celebrates dedication of new headquarters

BIRMINGHAM, Ala. (BP)—Approximately 600 guests and national staff poured into the Woman's Missionary Union national headquarters building in January for official dedication ceremonies.

Held during the annual executive board meeting for promotion, the dedication ceremonies focused on the theme "His Love is Eternal." Southern Baptist Convention agency heads participated in the dedication.

The program called Woman's Missionary Union and gathered individuals to rededication in praise, thankfulness, obedience, and service to God.

"This building is a result of obedience," said Nona Bickerstaff, home missionary in New York. "There is no greater blessing than the peace that comes from obedience."

Citing new methods of publishing, teaching, training, and communicating, Carolyn Weatherford, executive director of WMU, SBC, said, "WMU has built a building which can facilitate the use of every modern technological discovery for making our service to the Lord more efficient and effective." Acknowledging the building as a "monument to those women of the past, inspired by a vision of a lost world," she reminded the audience "people bring glory to God, not monuments."

WMU President Dorothy Sample presided over the dedication. Home and Foreign Mission Board Presidents William G. Tanner and R. Keith Parks led prayers of obedience and praise. The prayer of dedication was led by Harold C. Bennett, executive secretary-treasurer, Executive Committee, SBC.

Expressions of thankfulness were as varied as Woman's Missionary Union itself. Mrs. Edwin Howard, a member of the relocation committee, chose to say "We thank Thee, Lord," while 1984 Acteens panelist Holly Hutson exclaimed, "Wow, God, you have fashioned a beauty!"

The entire audience joined in a litany of dedication, led by Mrs. A. Harrison Gregory, former president of WMU. Special music was provided by Janie House, foreign missionary to Zambia, and the Samford University Band.

Full use was made of the three-story complex, as guests filled the 400 seat auditorium and spilled over into conference rooms equipped with closed circuit broadcast of the dedication.

Although 600 people were present, "all WMU members everywhere dedicate this building," Weatherford said. "Let us also dedicate our lives so that dry places of the earth will bound forth in our glory to God," she said.

Dilday claims Pressler wants to create 'Criswell clones'

by Jim Newton

ATLANTA (BP)—The president of the nation's largest theological seminary charged that a political takeover group within the Southern Baptist Convention is trying to make every Baptist seminary "just like Criswell Bible Institute" in Dallas and "create clones of Dr. (W.A.) Criswell."

Russell Dilday, president of Southwestern Baptist Theological Seminary in Fort Worth, Texas, told about 1,000 "Concerned Southern Baptists" of Georgia that unless the takeover is stopped within the next few years, "Southern Baptists will lose Southwestern Seminary" and every other agency.

Dilday quoted extensively Judge Paul Pressler of Houston and Criswell Bible Institute President Paige Patterson, whom he identified as key leaders in what he called an SBC "control movement."

According to Dilday, Judge Pressler said in a radio broadcast that he wanted to make every institution in the Southern Baptist Convention "just like Criswell Bible Institute."

Dilday quoted Patterson as saying in a radio-broadcast sermon at First Church, Dallas, his goal as president of Criswell Bible Institute was "to create clones of Dr. Criswell," the venerated pastor of First Church, the nation's largest SBC church.

Dilday said he had difficulty believing Criswell was involved in the "takeover" movement until he and several others met with the Dallas pastor recently. Although Dilday said he and others had never known what to call the Pressler-Patterson coalition, Criswell had referred to it as "a movement to control the Southern Baptist Convention."

"That's exactly what it is," Dilday said. The issue is not theological conservatism versus liberalism, or the infallibility of the Bible, the issue is control of the Southern Baptist Con-

vention, Dilday said. "The issue is what kind of a convention will we (Southern Baptists) be," Dilday said. "The very nature of the convention is at stake."

"Are we going to be a convention committed to pressing toward theological conformity and creedalism, or are we going to be a convention that comes together to cooperate in doing missions and evangelism and winning our world to Jesus Christ?" Dilday asked.

Dilday claimed the leaders of the "control movement" are unwilling to support financially anything they do not agree with totally and completely, and their approach to missions and evangelism is not to cooperate with others, but to operate like "independent Baptists."

The other key issue, said Dilday, is leadership. "Who will be the leaders of the convention? Will they be cooperating Southern Baptists committed to missions and evangelism, or will they be independent and fundamental in mentality, committed to parochial activity?"

"Will they be people more interested in a national political agenda than they are in what Southern Baptists do together in missions and evangelism?" Dilday asked.

In his speech Dilday offered four suggestions on "how to get out of the mess we are in": (1) pray, not superficially but with real concern; (2) meet and become informed about the issues; (3) speak out and take a stand, and (4) go to the convention in Dallas and vote.

"Neutrality is not a positive position to take," Dilday said. He said he reached the point in his own Christian pilgrimage that he could no longer be silent and be true to

himself, his family, the faculty and students at the seminary, and "true to my Lord."

He said as part of his struggle in deciding to speak out, he had studied the Scriptures on what Jesus did when he saw things he felt were wrong in the Temple. Dilday compared techniques being used by the "control movement" to techniques used by the chief priests who sent out spies to trap Jesus.

"Surely there is no Baptist, no Christian, who could agree the tactics of spying and tape recording and trapping are appropriate in any Christian organization," Dilday said.

In another speech to the group, a layman from Claxton, Ga., Norman Cavender, said the group seeking to control the SBC are not true to Baptist heritage emphasizing religious liberty and the priesthood of believers.

Cavender, a farm products executive, claimed the group seeking to control the SBC "wants their system of understanding the Bible to be imposed on the convention's seminaries and agencies. That's why if a seminary professor or agency employee says something they disagree with, they want him fired. They want everyone else to think and believe the way they do."

"What they are trying to do," Cavender said, "is shackle the Bible with their own opinions about the Bible."

Cavender drew applause when he declared, "It is not their right to use a political machine to seize control of this denomination and drag all the rest of us along."

The meeting at Weiucu Road Church, Atlanta, was the first of three such rallies in Georgia featuring addresses by SBC seminary presidents.

Jim Newton is chief of the Atlanta bureau of Baptist Press.

Pressler, Patterson respond to Dilday's position

HOUSTON (BP)—Paige Patterson and Paul Pressler say the main issue in the Southern Baptist Convention controversy is the nature of Scripture, not denominational control.

Baptist Press contacted Patterson and Pressler after an address in Atlanta by Russell Dilday, president of Southwestern Baptist Theological Seminary, Fort Worth, Texas, in which Dilday warned of a "movement to control the Southern Baptist Convention?"

Pressler, a Houston judge, said: "Russell Dilday continues in his usual tactic of trying to make non-issues issues, to accuse conservatives of things they have not done and to make wild charges that are not accurate."

"The issue is what Scripture is and that is the only issue that I know of. Conservatives are not seeking adherence to a particular interpretation of Scripture, merely agreement that Scripture is entirely God's Word and does not make mistakes," Pressler added.

Pressler charged Dilday, rather than inerrantists, has tried "to make an interpretation a creed," and cited an "address to

(Southwestern) students July 5, 1984, in which he (Dilday) said dispensational premillennialism was a Southern Baptist heresy... labelling many, many Southern Baptist leaders heretics."

"He (Dilday) has sought to make his interpretation a basis of orthodoxy, something conservatives have never done and will never do," Pressler added.

Pressler said Dilday "misconstrued" remarks about Criswell Center. "What I was emphasizing was that if every Southern Baptist school taught people to be soul winners and had the evangelistic zeal of Criswell (Bible Institute) our convention would be in good shape."

Patterson, reached in Fayetteville, Ga., where he was teaching a Bible study, said he made a remark during a sermon that his goal as president of CBI was to "create clones of Dr. (W.A.) Criswell," the pastor of First Church, Dallas, and sponsor of the Bible school. He added: "The statement was made in fun, which Dr. Dilday very well

knows. However, the expression of concern apparently reflects a fear on Dr. Dilday's part of the powerful pulpiteer with an authoritative message from God."

"It is interesting to me the paranoia that is involved. Dr. Dilday alleges we are going to lose Southwestern (seminary) and all of our other agencies. I would simply ask: To whom are we going to lose them? To Criswell? Rogers? Draper? Stanley?"

Patterson referred to the current president and two former presidents of the nation's largest protestant denomination. Adrian Rogers, pastor of Bellevue Church, Memphis, Tenn.; James T. Draper Jr., pastor of First Church, Euless, Texas; and Charles F. Stanley, pastor of First Church, Atlanta, are all inerrantists.

Patterson also noted Dilday raised questions of leadership. "I wonder if inadvertently he did not put his finger on the real problem. Is it just possible that the real concern of some is the possibility of forfeiting their own leadership role?"

Reagan asks broadcasters to support defense policies

WASHINGTON (BP)—President Reagan called on evangelical and fundamentalist broadcasters to lend their support to his economic and defense policies, citing a passage in Luke's gospel to justify his administration's arms buildup as a necessary precondition to peace talks with the U.S.S.R.

In a separate appearance before the National Religious Broadcasters annual convention, Vice-President George Bush hit themes more familiar to the politically conservative audience by condemning abortion and praising school prayer and tuition tax credits.

Reagan, making his fourth consecutive appearance at the NRB meeting, read Luke 14:31-32 ("Or what king, going to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him who comes against him with twenty thousand? And if not, while the other is yet a great way off, he sends an embassy and asks terms of peace.") as scriptural justification for his long-held policy that only by being stronger than the Russians can the U.S. hope to achieve peace.

After reading the Luke passage, Reagan declared: "I don't think the Lord gave us all

this to one day have to negotiate from weakness."

But he also reiterated a theme he frequently has used since his inauguration: that the U.S. is now at a point of sufficient military strength to pursue negotiations with the Soviets.

Only in passing did Reagan mention topics he has hit hard in previous appearances before the same convention. He likened the broadcasters to the apostles Peter and Andrew in being "good and faithful fishermen" and for having "fought the good fight, for prayer in the schools and against abortion and for freedom in the world."

And in a passage that drew sustained applause, the President declared: "When I was re-elected in November, I didn't figure I was being sent back to the White House to turn back to the policies of the past. I still believe the government is the servant of the people and not the other way around."

Before Reagan spoke, an invocation by Southern Baptist Convention president Charles Stanley offered thanks "for answering our prayers to place (Reagan) at the helm of our country." The Atlanta pastor and

television preacher also prayed for Reagan's success and safety during his second term.

Bush, while praising America's religious pluralism, went on to declare that those opposed to public school prayer and tuition tax credits and favoring abortion have renounced it.

"I can't believe," he said, "that the founding fathers intended that the Constitution prohibit children from opening their school day with a voluntary prayer. I cannot believe that they intended that the Constitution would prohibit measures to extend pluralism and tolerance in education, measures like the tuition tax credit. . . . I cannot believe the Constitution . . . could ever sanction the wholesale destruction of innocent human life."

Like Reagan, Bush was applauded loudly when he declared that "compassion at the national level is no substitute for loving our neighbor at the local level." He added: "I believe it's time we looked less to Washington and more to our states and cities and counties and towns, and more beyond government, more to our churches, our communities of faith."

Christian exodus provides witness opportunity for Baptist school

BEIRUT, Lebanon (BP)—The war in Beirut has provided a witnessing opportunity for Beirut Baptist School that Jim Ragland never dreamed possible.

Ragland, Southern Baptist missionary principal of the school since 1954, always has made Bible courses and chapel a requirement. But in recent years, the migration of Christians from West to East Beirut has created a Muslim majority among the students. Now it's not unusual to hear a hundred Muslim third and fourth graders sing "Jesus Loves the Little Children of the World"—with their parents' permission.

In the meantime, the school has gained a reputation for its academic standards and Muslims have been sending their children to it in larger numbers, even though it's unashamedly a Baptist school. About 75 percent of the 800 students are Muslim now. "There are neighborhoods within two blocks of us that would never tolerate a church, but their kids come to school here," says Ragland. "And they're our neighbors, our friends."

Ragland's quiet, unassuming but caring manner helped make them his friends. When the father of one of the Muslim faction leaders died, Ragland was there to comfort him. He was the only foreigner there.

"He's my neighbor back here," explains Ragland, pointing up the hill from the school. And if a neighbor from another faction were in the same situation, Ragland would pay his respects to him, also.

Muslim groups join together to fight against those known as Christians, who, for the most part, live on the east side. The Christians, primarily from Maronite and

Catholic backgrounds, are fighting for a Christian-controlled government, fearing Muslim control above everything. Even though these groups have religious names, Ragland says it's basically a social and economic war, not religious.

The war has brought added pressures for the Raglands, burdens under which other people might have folded. Many days their phone starts ringing at 5 a.m. because parents want to know if overnight fighting will close school that day. Or teachers report they got stuck in East Beirut and can't get back across the Green Line. Then early in the afternoon, the phone rings again because a bus has been delayed and parents are worried about their children's safety.

Oklahoma native Ragland, 60, carries the extra burden of safety for the children while they're in class. When shelling starts near the school, it's Ragland who has to decide if the children would be safer at home. At times, he has calmly asked the pupils to move away from their classroom windows because of the danger of flying glass and other debris.

In at least one instance, Ragland has had to face armed men from one of the factions who tried to force him to accept students without proper credentials.

His own personal safety and the safety of his wife have also been a pressure during the 10 years of fighting. Last year they slept in their hallway from February to May because the shelling was close by. The Raglands do not know American Catholic missionary Lawrence Mertin Jenco, who was kidnapped recently, but are close friends of Presbyterian missionary Ben Weir, kidnapped in May.

When Mrs. Ragland was home for a time

last year, her daughter told her she looked like she had aged 10 years in the last 12 months. "I suspect I have," Mrs. Ragland confirmed.

The war has caused the Raglands to look to Lebanese Baptists for more moral support because most of the other missionaries are across the Green Line in East Beirut and inaccessible at times.

"Our fellow missionaries are supporting us, we've never doubted that, but they're not here," said Mrs. Ragland.

Because of the bond Ragland has built with the Lebanese, that hasn't been a problem. In fact, one of his former students who is a fellow church member now says Ragland is more Lebanese than he is American.

For years, Ragland has tried to find a Lebanese he could train to take over as principal of the school when he retires and to help him with day-to-day decisions. But no one has worked out. The qualified Christians have left the country or moved to East Beirut. Three missionaries in language study in Jordan are assigned to the school, however, and one of them is expected to take Ragland's place when he retires.

The added pressure also has brought about a greater dependence upon God. Up to 1976, Ragland said he was suffering from burnout, that he was so busy doing for the Lord that he wasn't spending the time with him he needed. Then he went through a difficult, lonely period when Mrs. Ragland was back in the States.

"It was a turning point in my life." Now he gets up at 4:30 to make sure he gets his time with God. And he's taken a new motto: "Nothing is too hard for God and me."

International

Through death to life,

by William Piercy, Manila First Church
Basic passage: John 12:1-50

Focal passage: John 12:20-33

Central truth: the death of a Christian issues into our eternal existence.

Involved in the scripture of this week's lesson is the continuing preparation of Jesus for the terrible ordeal he would have to undergo. Already the hatred and resentment of the religious leaders had developed to a pitch that would demand his death. He knew he must die. Never was there anything done to soften the blow that human hands would put upon him. The Father did, however, prepare him in many ways to face it alone.

To willingly give one's life, the giver would have to have a mighty important purpose. Of course, by this time Jesus knew that purpose and therefore had made his surrender. He just needed all the strength he could muster.

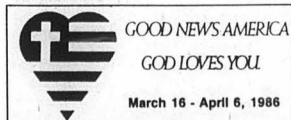
His statement, "Except a corn of wheat fall into the ground and die, it abideth alone" (John 12:24), was a statement he had already resolved. Perhaps to talk about it strengthened him. To state this to the questioning Greeks and before his disciples helped him better accept the torture that the Romans and Jews would finally put upon him.

A second occurrence was the voice from heaven found in verse 28. The voice testified that God's name would be glorified. In Christ's death, the Father would be glorified. Earlier, in his time of baptism, the Father spoke from heaven and said he was well pleased in the Son. A second time, the voice came and testified that the Father would be glorified. He would be pleased with the gift of his Son.

It is said in scripture that the Greeks heard the voice and thought it was thunder. To Christ, it was the clear voice of his Father. This surely helped him to face the cross. Knowing it was the Father's will made the difference.

The result of it all was for our benefit. Here in this life is where we move from death unto life, but there is a further fulfillment when the mortal has put on immortality.

This lesson treatment is based on the International Bible Lesson for Christian Teaching, Uniform Series. Copyright International Council of Education. Used by permission.



Life and Work

Power over death

by Glenn E. Hickey, DOM,
Palaski Association

Basic passage: John 11

Focal passage: John 11:25-27; 38-44

Central truth: Jesus' power over death provides hope for tomorrow and strength for living life to its fullest today.

The greatest statement that can be made about Jesus is that he is Resurrection. Chapter 11 brings us to the climactic point in John's Gospel. John's "Book of Signs" (chapters 2-11) is climaxed with the greatest "sign" of all. For John, these "signs" are specific miraculous actions of Jesus in the first century that became for us "signs" pointing to what Jesus is always doing in every age for those who believe.

No greater statement can be made about Jesus than to say he is Resurrection because man has no greater enemy to conquer than that most dreaded enemy, death.

John is the evangelist who helps us see that eternal life for the Christian exists on two levels. Note especially the dialogue between Martha and Jesus in verses 25 and 26. Just as in the "bread discourse" (see 6:54), we learn that eternal life may be enjoyed here and now. The same power which gives us eternal life now will raise us up to renewed existence in the world beyond. The key idea here is that Christ is the Giver of Life on both levels.

Resurrection is the reversal of the order of mortality which is always hastening towards death. Cells are dying in our physical body every day. Man is not immortal. Immortal means "death-proof." Man experiences death, but through faith in Christ the Lifegiver he may possess a higher life which transcends death's dissolutions.

Note that, while transcending the abyss between life here and life in the hereafter, Jesus does not lose sight of the human grief and affliction of the present moment. He was moved to weeping, "deeply moved in spirit and troubled" at what death had done (v. 33). It is that dual focus of living fully in two worlds at the same time that distinguishes the life of Jesus from all the others here.

Those who enjoy eternal life in Christ are called to live fully in the two worlds of their faith existence. This is the "abundant life" of John 10:10. How wonderful it is to live heaven's life now and yet to know that there is more to come in the hereafter.

This lesson is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by the Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

Bible Book

Jesus' power to meet needs

by George W. Domerese, DOM, Clear Creek Association

Basic passage: Luke 8:22-56

Focal passage: Luke 8:26-39

Central truth: Jesus used his power to meet the needs of people.

Luke shares with us in this passage four stories of man's helplessness: the disciples saved from the storm; the demoniac made whole; the 12-year old daughter of Jairus raised; and a woman having an issue of blood for 12 years.

The concern of Jesus is more strikingly brought out between the concern of Jesus to meet the needs of the man of Gadara possessed by the demons and the concern of some of the citizens over the loss of their hogs. Because of his demon possession, the man had become a threat and a menace to society and was bent toward self-destruction. When he could no longer be bound and controlled, he was driven into the wilderness. Mark 5:3 said, "who had his dwelling among the tombs." How long he had been this way, we are not told. He was powerless to help himself and apparently had been tormented before. When he recognized Jesus as the "Son of God, most high," he said, "I beseech thee, torment me not..." (v. 28).

Jesus by his power cast the demons out and restored him to his right mind. When he was healed and saved, he put on his clothes and sat down at the feet of Jesus and besought the Lord that he might follow him. Jesus is still concerned and able to save man, morally, spiritually, ethically, socially and bodily.

The citizens of Gadara seemed to be unconscious of their own needs and besought Jesus to depart. His power condemned them and terrified them. Their hogs were more important to them than the condition and welfare of the one who had become an outcast. They simply wanted Jesus to be gone so they could return to "business as usual."

The one that had been restored was obedient to Jesus and returned to his own house to show what the power of God had done in his life to meet his need. "And he went his way, and published throughout the whole city what great things Jesus had done unto him" (v. 39).

This lesson treatment is based on the Bible Book Study for Southern Baptist churches, copyright by the Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

Subscriber Services

The Arkansas Baptist Newsmagazine offers subscription plans at three different rates:

Every Resident Family Plan gives churches a premium rate when they send the Newsmagazine to all their resident households. Resident families are calculated to be at least one-fourth of the church's Sunday School enrollment. Churches who send only to members who request a subscription do not qualify for this lower rate of \$5.40 per year for each subscription.

A Group Plan (formerly called the Club Plan) allows church members to get a better than individual rate when 10 or more of them send their subscriptions together through their church. Subscribers

Are you moving?

Please give us your two weeks advance notice. Clip this portion with your old address label, supply new address below and send to Arkansas Baptist Newsmagazine, P. O. Box 552, Little Rock, AR 72203

Name _____
Street _____
City _____
State _____ Zip _____

through the group plan pay \$6 per year. Individual subscriptions may be purchased by anyone at the rate of \$6.36 per year. These subscriptions are more costly because they require individual attention for address changes and renewal notices.

Changes of address by individuals may be made using the form above, which appears regularly in this space.

When inquiring about your subscription by mail, please include the address label. Or call us at (501) 376-4791, ext. 5156. Be prepared to give us your code line information.

Trustees approve editorial guidelines

NASHVILLE, Tenn. (BP)—Trustees of the Southern Baptist Sunday School Board adopted editorial guidelines concerning ordination of women, affirmed the actions of President Lloyd Elder in dealing with critical concerns about board products and employees and elected two veteran employees to department management posts.

The agenda of the two-day semi-annual meeting was crowded with business items as the trustees also adopted a three percent increase in church literature prices effective April 1986, authorized an increase in the formula for state convention support and heard a report on 1983-84 from Elder.

Don Early, 49, was elected manager of the newly created financial and technical services department, effective March 1. A 26-year employee of the board, Early has managed the investment office since 1979.

Joe Denney, 46, was named to manage the telecommunications department formed Oct. 1, 1984. Denney, a 23-year employee, has led telecommunications work since its inception at the board in 1982.

After one hour of debate, the proposed editorial guidelines on ordination of women were adopted by a vote of 43-20.

Overall, the guidelines specify giving "clear support to basic Christian and Baptist beliefs" while dealing "factually and fairly with differing points of view among Southern Baptists."

The guidelines emphasize "ordination of deacons and ministers is a matter completely under the authority of the local congregation" and the board will "continue to affirm and encourage the biblical and historic contribution of women to the cause of Christ."

Acknowledging differences of opinion exist among Southern Baptists concerning ordination of women, the guidelines state that in church literature and Convention Press products, "the issue will be dealt with factually and fairly with neither point of view being ignored or disparaged."

Elder said the board "will not become an endorser, advocate or disparager" of views concerning ordination of women. "If these guidelines are established, our editors and writers will conform to them," he said.

In the final action of the meeting, trustees adopted without opposition a motion expressing confidence in Elder's handling of critical concerns and affirming support of the "Baptist Faith and Message."

The action followed a presentation by Elder in which he outlined a plan of action for responding to critical concerns.

Elder reviewed three recent illustrations of critical letters he has received in which the writers had also sent copies to each trustee. He said the incidents raise three important questions: "What, if any, impact should critical correspondence have on the agenda of trustee meetings? How should the president respond to critical concerns? What is the commitment and practice of the presi-

dent and trustees regarding Holy Scripture?"

One incident Elder cited was correspondence from Paige Patterson, president of the Criswell Center for Biblical Studies, Dallas, in which he questioned whether a commentary on the book of Joshua by board employee Trent Butler adheres to the guidelines of the "Baptist Faith and Message." The commentary was written by Butler while he was teaching at Baptist Seminary in Ruschlikon, Switzerland, as a Baptist foreign missionary and was published in 1982 by Word, Inc., Waco, Texas.

Elder said he acknowledged Patterson's first letter which he received Jan. 10 and which Elder said was based on second-hand information. Elder promised Patterson in his response of Jan. 14 to look into the matter since he was not familiar with the book in question. Elder received a second letter from Patterson dated Jan. 25, with copies to each trustee, in which Elder said Patterson criticized alleged inaction concerning the matter.

"In 15 short days, he thrust the issue upon the trustees as if all the facts were known and the time for decision had come," said Elder. "The urgent concern of Brother Paige Patterson is receiving the careful consideration of the president of the board. But the president of this board must not act irresponsibly based on incomplete information."

On the one hand, said Elder, "we should not allow each meeting to be dominated by correspondence concerning critical concerns." However, on the other hand, "neither should we be silent, because it would tend to isolate trustees from the president."

Elder said his files are open to all trustees. "I want you to know all you want to know or need to know," he said.

Trustees authorized the creation of a special ministries department to include black church relations, special education and language publishing. Plans also were approved to gradually increase support of state conventions and the SBC over the next five years, beginning with newer conventions.

In his report of progress during the first year of his administration, Elder emphasized, "As far as I'm concerned, the single most burning issue at the Sunday School Board is the authentic success of Bold Mission Thrust. Bold Mission Thrust is a relationship we have to Jesus Christ. Bold Mission Thrust has been bedrock to the Sunday School Board in the last year."

Among contributions Elder cited included adoption of guidelines for treatment of the millennium in literature, participation in the denomination's study of Baptist work in Canada, launching of Baptist Telecommunication Network and commitment to a strategy for language publishing.

Trustees and the administrative staff of the board individually committed themselves to participation in Planned Growth In Giving, a 15-year plan for increasing Southern Baptist giving to support Bold Mission Thrust.

10505 SSB

LYNN MAY
127 NINTH AVE NO

985

985