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Arkansas Baptist Newsmagazine, 1980-1984

Arkansas Baptist Newsmagazine

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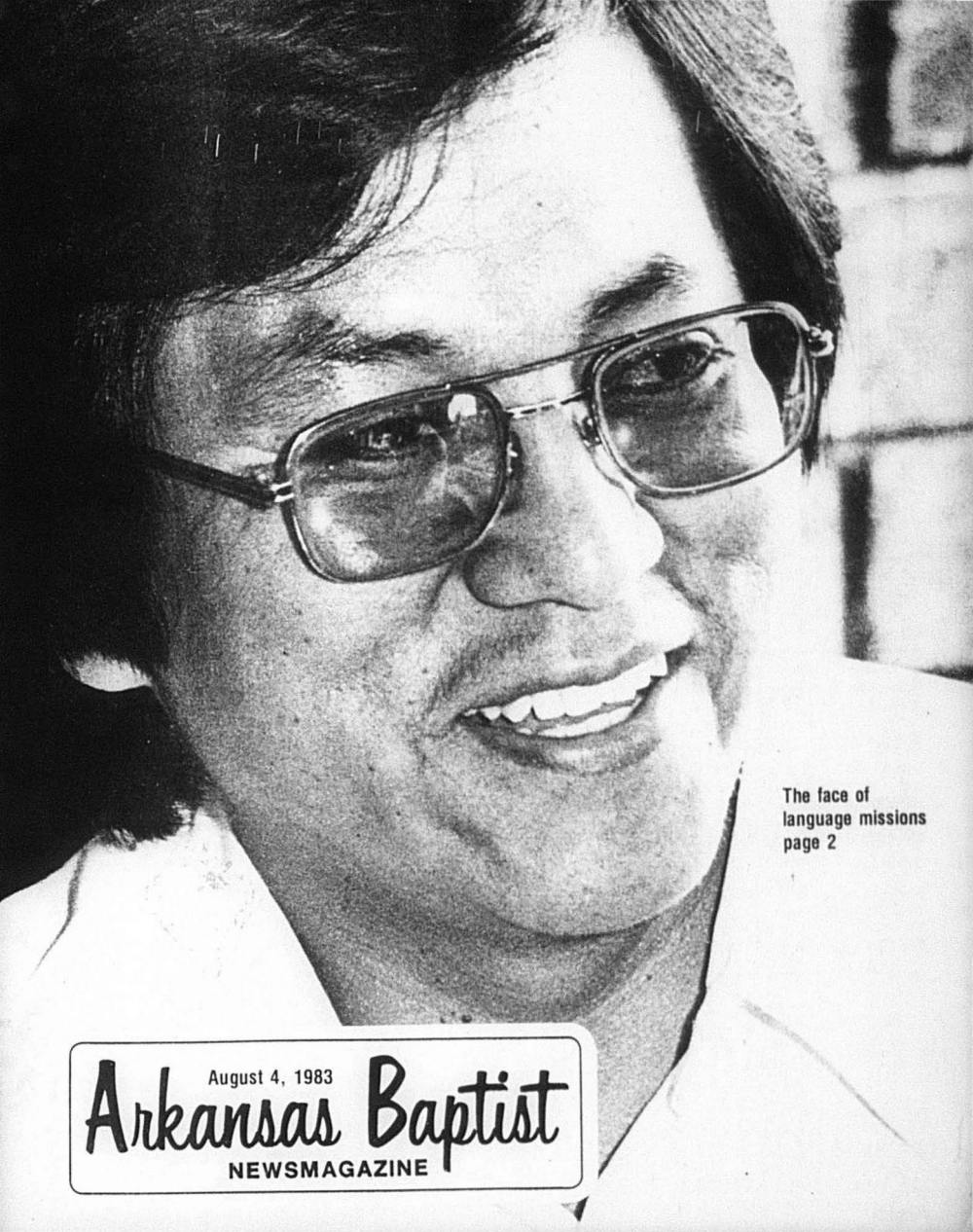
August 4, 1983

Arkansas Baptist State Convention

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The face of
language missions
page 2

August 4, 1983

Arkansas Baptist
NEWSMAGAZINE



ABN photo/Kenn Jones

One face of language missions — Russell Begaye, a Navajo Indian, is also a minister in missions to language groups. As the SBC Home Mission Board's national consultant to American Indians, Begaye has been in Arkansas to help establish congregations of this language group. Baptists in the Ft. Smith area are working toward a congregation for American Indians who migrate there from Oklahoma to find jobs.

OBU commencement set

ARKADELPHIA — Summer commencement activities at Ouachita Baptist University have been scheduled for Friday, Aug. 12 at 10:30 a.m. in Mitchell Hall Auditorium. Seventy-six students will receive degrees from Ouachita, according to Mike Kolb, registrar.

Ben M. Elrod of Little Rock, president of the Independent Colleges of Arkansas and the Independent College Fund of Arkansas, will be the commencement speaker.

Dr. Elrod is an ordained Southern Baptist minister and served as a pastor from 1951

through 1963. He entered the field of educational administration as Vice President for Development at Ouachita and served the school for 13 years during a period of sustained growth. He has served as president of two colleges, Oakland City College in Indiana and Georgetown College in Kentucky.

He returned to his native state to represent the independent colleges of the state in general image enhancement, representation at meetings affecting higher education in Arkansas and fund-raising for the colleges and universities.

New writer for "Lessons for Living"

Harry D. Trulove, president of the Arkansas Baptist Foundation, is the new writer for the International Sunday School Lesson in the "Lessons for Living" series beginning in this issue.

Trulove, a native of Rome, Ga., has been pastor of churches in Okla. and Texas in addition to leading the Estate Stewardship Department of the Baptist General Convention of Texas. He was elected to his present position in May of 1974.

He had received degrees from Mercer University in Macon, Ga., and Southwestern Baptist Theological Seminary.

He and his wife, Carolyn, have one daughter, Teresa, and two sons, David and Timothy.



Trulove

ABN staffer gets national award

Betty Kennedy, "Arkansas Baptist News-magazine managing editor, has been awarded second place for original graphics in the National Federation of Press Women's annual communications contest. Presentation of certificates was made last month as the organization closed its annual convention in Vail, Colo.

The 5,000 plus member organization holds the competition in print and broadcast media work among entries which have

been judged first place in state affiliate contests. The original graphics competition is among all print media, with no category breakdown for type of publication or its circulation.

The work which captured second place for Mrs. Kennedy was art for a cover accompanying an article on drunken driving; a drawing to illustrate an article on churches in transition; and an art box for the monthly column "Youthlines".

"Western Recorder" editor to retire

LOUISVILLE, Ky. (BP) — C. R. Daley, the dean of Southern Baptist state paper editors, has announced his retirement from the (Kentucky) "Western Recorder."

Daley, who will turn 65 on Oct. 1, suggested the retirement take effect Dec. 31, 1983. At the request of the board, however, he agreed to remain until June 30, 1984, at which time he will complete 27 years as editor to the 157-year-old state Baptist journal.

Concerning his own ministry, Daley said he has had "more than ample time to make a contribution" and the time "is right now: for someone else to have that opportunity."

He added he is "not tired" and feels "no ministerial burnout" but believes a change would be "good for the paper as well as myself." "Western Recorder's" board of directors has provided the kind of support "to let me minister with utmost freedom," he said, adding such freedom is one of the "absolute necessities" of an editorial ministry.

Daley was born Oct. 1, 1918, in Newington, Ga. He attended Brewton-Parker College, Mt. Vernon, Ga., before graduating in 1939 from Mercer University, Macon, Ga., with the BA degree. He subsequently earned three degrees from Southern Baptist Theological Seminary, Louisville, — B.D., 1946; Th.M., 1947 and Th.D., 1953.

He holds the honorary LL.D. degree from Mercer University, is an honorary alumnus of Cumberland College, Williamsburg, Ky., and was named an alumnus of the year in 1980 by Southern Seminary.

His experience includes being principal and coach at Hiltonia (Ga.) High School, 1939-43, and professor of Greek, Latin, Old Testament and philosophy and dean of men at Georgetown, (Ky.) College during the period 1949-564.

His pastorates include McDonald, Green Fork and St. Clair churches, all in Georgia, 1942-43; Woodburn (Ky.) Church, 1944-46; Providence Church, Franklin, Ky., 1944-49; and Harrodsburg (Ky.) Church, 1954-57.

In this issue

9 barriers to witness

Baptists need to get outside the four walls of the church and confront social and moral issues of the day, lest the failure to do this becomes a deterrent to missions and evangelism, conference speakers have said.

16 prayer position

Jimmy Draper, the Southern Baptist Convention's president, has some positive things to say about a proposal for school prayer now being considered by Congress.



Property purchased with Southern Baptist money has often been lost to other groups. With a properly written reversion clause in the deed, this kind of treachery can be avoided.

A reversion clause is a statement in the deed that if the property is not used in the prescribed manner, the ownership will revert to another. The security of a small or struggling church can be protected by having the property revert to the mother church, the association or the state convention if the congregation ceases to cooperate with the Southern Baptist Convention or its successor.

The value of a reversion clause is illustrated by an event related by a director of missions in another state. A group united with a small Southern Baptist congregation. On the following Monday their leader came to the office of the associational director of missions. The spokesman boasted, "Next Sunday we will take over your property. Since we have the majority we will fire the present pastor and I will be elected in his place. Any member who doesn't vote with us to leave the SBC will be excluded."

The director of missions calmly replied, "It may be necessary for this to go to court, but you won't steal our property. The property is protected with a reversion clause and is bound to the SBC by its constitution."

The next Sunday morning the non-Southern Baptist group quickly withdrew from the small congregation.

Protection through reversion clauses in deeds are of great importance. In Arkansas several pieces of property have been lost across the years to various types of independent groups.

Loss of property has occurred in two ways. The first has been by non-Southern Baptists infiltrating the congregation until they had the majority and then simply withdrawing the church from the Convention. The second has been through leadership of pastors whose allegiance is not Southern Baptist. Usually a church split occurs and the Southern Baptist congregation continues, but valuable property has sometimes been lost.

Reversion clauses, if not properly written, can be a source of tremendous difficulty. The most frequent reversion clause in Arkansas has been made by those donating property for a church site. The reversion clause may state, "In the event this property shall cease to be used for the purpose of worship, the land shall revert to the donor or his successors."

While the purpose of the one giving the land was to guarantee that the land would always be used for worship, the potential problems are almost immeasurable. As years pass the congregation may need to borrow money for expansion. But they may find it impossible to acquire a loan because the title is not clear. To resolve the problem each heir would have to sign a release. We believe that a church should never accept a reversion clause of this type.

Another situation is that in which the sponsoring church has a deed written for the property to revert to the mother church in the event the new congregation should cease to function. The intentions are clear and the motive is good, but problems can develop in this situation also. In the event the sponsoring church disbands or leaves the Southern Baptist Convention, the church or mission they organized may have problems in obtaining a clear title.

A much better method is for the property to revert to the state convention. The state convention, then, can see that the Southern Baptist work is maintained in the area. Since the convention is able to quickly provide a subordination agreement, a church with a reversion clause to the state convention will not be hampered in obtaining a loan for property expansion or relocation of the church facilities.

Titles are of great importance. A properly written reversion clause can protect Southern Baptist property. But an improper reversion clause can be a source of great difficulty.

Great care should be exercised in obtaining deeds. It should be remembered that all church property really belongs to the Lord and is to be used for outreach and training.

Arkansas Baptist NEWSMAGAZINE

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

VOLUME 82 NUMBER 30

J. Everett Sneed, Ph.D. Editor

Betty Kennedy Managing Editor

Erwin L. McDonald, Litt D. Editor Emeritus

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

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.

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One layman's opinion

Daniel R. Grant/President, OBU

When to "talk business" with the pastor

It doesn't take an expert in human relations to know that describing a "pet peeve" is not always appreciated. This is certainly understandable. A person is not his most charming, attractive, winsome self when he is complaining. Even so, I want to describe a pet peeve — one that pastors should have, and one in which we church members are the guilty offenders.

Actually, I have not heard pastors complaining about it, but they really should. It is the common practice we have of unloading our special requests on the pastor when we see him in the hall just before the worship service begins, or as we shake his hand at the conclusion of the service. Our requests or communications are almost as numerous as the stars in the sky: (1) Did you know that the carpet at the entrance to Adult III assembly room has been torn ever since Easter? Someone is going to fall and sue the church if we don't fix it. (2) Why don't we get that sign fixed in front of the church? That's getting to be a serious PR problem. (3) The toilet on the second floor still doesn't flush. If the maintenance

committee doesn't get this fixed soon, the health department is going to pay us a visit. (4) Preacher, be sure to hold Sept. 15 on your calendar. My daughter is getting married and she's counting on you to conduct the ceremony. An on and on and on.

Admittedly it is a natural thing to do. Often we only see the pastor on Sunday and perhaps on Wednesday night, and we save up our load and dump it on him when we see him. The problem is that there are many of us and only one of him, and there is no way he can absorb it all and remember those things that need to be remembered. Those messages in the hallway are hardly the best preparation for his Sunday morning message. I marvel at how he smiles through it all.

Sometimes I think Ouachita's director of plant maintenance, Bill Harkrider, has the same Sunday problem our pastor has. Ouachita faculty and staff members who see Bill at church are often inspired to share with him, on the spur of the moment, that problem of air conditioning, heating, leaky roof, faulty plumbing, broken electrical

outlet, or hazardous staircase in their particular building on the campus. What a wonderful contribution it must make to his preparation for teaching his Sunday school class and for congregational worship, to have 17 additional items of maintenance need for the coming week, shared with him during his Sabbath observance.

Perhaps we should redesign the six-point record slip for the Sunday school and invite everyone who has requests, information, or complaints directed to the pastor or the maintenance director at their place of employment, to write it down on the back of the slip. The church secretary could then direct these slips, after properly recording for the Sunday school records, to the appropriate party on Monday morning. It seems like a reasonable compromise to allow us to complain on Sunday to our heart's content, but the pastor or maintenance director would not have to hear about it until Monday.

Daniel R. Grant is president of Ouachita Baptist University at Arkadelphia.



Woman's viewpoint

Geraldine S. "Boots" Adams

I'd hate to be in your shoes!

Over the past 33 years as a pastor's wife I have had many people tell me they would hate to be in my shoes. I must admit that on occasion mine is a lonely role. I quickly remind myself, however, that my friends are trying to be considerate by not calling on me rather than avoiding my company. They fear that everyone else in the church has engaged my time in some way so they will leave me with time to do as I may choose. I can appreciate their consideration for it is true that I am sometimes going in several directions at the same time.

I am convinced that the role of the minister's wife is as definitely a call from the Lord as is the call of the minister himself. As a teenager, I felt God had something special for me to do. As the years passed, I wondered when he was going to reveal that special place to me. I came to the realization that this is it! I am the first to say that I am not the best example by far, but I real-

ize I could not handle situations in which I find myself without some special gifts from God. Some of our congregations do not feel we should have a select group of friends though it is only human to relate to a few people more easily than others. We are sometimes criticized, but we must remember that criticism is not justified until the one criticizing has walked in our shoes. Reassurance is found in the fact that Jesus and early Christians were also judged unjustly. Our conviction that He supports us and that we are in his will is our refuge and strength.

During a time of crisis in our family a number of years ago, I had a much appreciated note from one of the ladies in our church. She referred to her pastor's wife as our church's "First Lady" and expressed her regard for the responsibilities of such a title. The feeling of honor which she conveyed gave me an unusually warm feeling.

These things I have said are by no means intended to sing any personal praise nor to call for pity. Rather, my purpose is to remind and encourage Arkansas Baptists to let your minister's wife know you love and appreciate her. Include her on your prayer list along with her husband, as well as your activity list. Allow her to decline an invitation if she has other plans, just as you would do. Let her know that you accept her as one of God's called and offer her a meaningful friendship. Across the state of Arkansas, I doubt that you would find many, if any, ministers' wives who would want to "step out of her shoes". God has fashioned these shoes for us and fashioned us for them.

Geraldine S. "Boots" Adams is the wife of J. W. L. Adams, pastor of Beech Street First Church in Texarkana. She is director of pre-school Sunday school and enjoys cooking, sewing, painting, traveling and children.

You'll be glad to know . . .

...**Small Sunday Schools** with bivocational pastors can get their pastor and Sunday School director in on some excellent training. Planned for leaders of Sunday schools with fewer than 150 enrolled, these meetings will be led by our Southern Baptist Convention leadership. The meetings are scheduled for either Friday night and Saturday or all day Saturday so our men will not have to take vacation time or work time to participate. Here are the closest locations with dates. If you can hold the dates, more details can be given to you later: Jan. 20-21, 1984, North Mississippi; April 20-21, 1984, Falls Creek, Okla.; May 25-26, 1984, Windemere, Mo. Knowing this at this time will allow you church leaders time to secure travel expense so that both your Sunday School director and pastor can attend. Not only should you help them attend, you should all but insist they attend. They may find better ways or better motivation and encouragement.

...**Vietnamese, Laotians, Koreans, Hispanics** will have a Sunday School leadership conference for them Sept. 26, 1983. The instruction will be in their language. Again, our convention is trying to help us do a better job in reaching people. Many of these ethnic groups will need us to inform, encourage and assist them in this effort. It will be a great first step in growth for their leaders.

...**Seminary training is at your doorstep.** Yes, you can begin yours this fall, Sept. 19, 1983. Full credit toward a degree, if you have your college, or diploma if you do not, will be given. Classes are from 10 a. m. to 9 p. m. on Monday. They are held at Immanuel Church in Little Rock. Three courses are available this fall—"Missions", taught by Earl Martin, Southwestern Seminary; "The Small Church", taught by Bob Johnson, Midwestern Seminary; and "New Testament", taught by L. L. Collins, Associate Executive Secretary, Arkansas Baptist State Convention. Cost varies according to the number of courses you take. The courses may be audited. These could provide some refreshing for those who have been out of seminary awhile.

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

Bill would formalize U.S.-Vatican ties

WASHINGTON (BP) — Legislation to establish U.S. diplomatic relations with the Vatican has been introduced by the chairman of the House Foreign Affairs Committee along with 25 co-sponsors.

H. J. Res. 316, introduced by Clement J. Zablocki, D-Wis., would repeal part of a

Aisle walking OK

A recent letter suggested that invitations to "walk the aisle" were unbiblical and those giving them were compared to "professional hucksters."

I suppose most of us have encountered the preacher who has unnecessarily prolonged his invitation, however, it has never occurred to me to compare him to a professional huckster, or to question the practice of giving invitations.

Certainly no one is saved by walking the aisle, and some preachers fail to make that clear, however, many who didn't completely understand how to be saved have "come down" and said "I want to be saved." When such a person is taken aside and the plan of salvation explained to him, he is almost always saved then and there.

Many Christians (including myself) might never have made a commitment to God if not for those invitations given (by God) through his preachers.

When a person is invited to "come down front" it may be to acknowledge that he has already accepted Christ, where he

stood, thereby making testimony to the world and allowing fellow Christians to rejoice with him.

As for biblical authority for such invitations, the Great Commission (Matt. 28:19) tells us to make disciples of all nations. While I can, by no stretch of the imagination, be considered a biblical scholar, it seems to me that the Bible has given precious little information about specific methods to be used. That indicates to me that a good steward should use the most effective means available to accomplish God's directive.

We might also keep in mind that if we were to abolish all practices that are not specifically mentioned in the Bible, some of the first to go would be our Sunday schools, BTU, WMU, Church camps, etc. The SBC, ABA, BMA, and others would have to disband. Where would our missionary programs be then? Rather than give up all of these, I, for one, am willing to tolerate the occasional preacher who gets a little over-zealous in his invitation to "walk the aisle." — **Richard Clark, Hot Springs**

Ministers, churches, SS rates to rise

by Ray Furr

DALLAS (BP) — Unless churches grant generous increases in salaries for 1984, ministers will have substantially less take home pay due to a tax rate change in the new social security law.

Annuity Board President Darold H. Morgan said the changes in the social security tax will have a "devastating effect on the minister's annual compensation and churches should consider appropriating a social security allowance for the minister in 1984."

Morgan said the minister is, by law, considered self-employed for social security tax purposes. "Under the social security amendments of 1983, the tax rate for the self-employed rises to 14 percent in 1984, a 4.6 percent increase over 1983. The tax hike means ministers would pay more than twice as much as that of the employee." A tax credit of 2.7 percent will be allowed in 1984, but will drop in increments until 1989 when there will be no credit.

"Some of our pastors will pay \$700 per year in additional taxes," Morgan said, suggesting congregations could alleviate some

of the added financial burden by establishing a "fair social security allowance which would pay the amount equal to the additional self-employment tax the minister must pay over the employee."

Such allowances would be subject to social security and federal income taxes, so "the church may want to consider paying an allowance that will also compensate the minister for additional tax due on the social security allowance," he noted.

Also included in the new law is the mandatory social security coverage of all employees of churches. Effective Jan. 1, 1984, all churches must withhold 6.7 percent of the employee's income and pay seven percent social security taxes on all the wages paid to all employees other than the ordained minister.

Morgan said many church leaders do not understand churches no longer have the option to participate in social security. "The new law means all churches must withhold and pay on both full-time and part-time employees."

A committee aide told Baptist Press action on the bill is "very unlikely" before the August congressional recess. So far no hearings have been scheduled.

In support of the legislation, Zablocki cited the Vatican as a valuable source of "vital information and diplomatic contact."

Crucial Questions for Christians

by Glen D. McGriff

Dr. McGriff, why do I find it so difficult to admit that I have problems? I know that a real crisis exists, but I pretend that everything is fine.

The factors related to your question are numerous. Each individual is both unique and complex. Early childhood experiences and family attitudes are among the most significant factors in shaping one's personality.



McGriff

Some families are very open to acknowledge problems. Family members talk openly about mistakes and limitations. They frequently request the help of others in performance of necessary tasks. While encouragement is given for family members to do their best, there is no punishment or intimidation when help is necessary.

Other families discourage any indication of inadequacy. They often push for performance beyond the age of children. Requests for assistance are discouraged. Problems are often denied or refused discussion. Failures to perform may be ridiculed or punished. In such an atmosphere openness is stifled.

The church may sometimes contribute to the difficulty. The message and instruction by the church is often understood to mean a problem-free existence. Persons who so interpret the gospel will often tend to deny their problems. To indicate such would to them imply spiritual ignorance or inferiority.

In an atmosphere of unconditional love and acceptance one can be encouraged to achieve but also find freedom to fail. The infinite worth of each individual and their unique place in the purpose of God should provide the freedom to be real. Real in affirming individual gifts and abilities, and real in the acknowledging of problems and limitations.

Glen D. McGriff is the Director of the Ministry of Crisis Support, Arkansas Baptist State Convention.

Inquiries, comments or questions to be used anonymously in this column should be sent to Questions, Ministry of Crisis Support, Medical Towers Building, Suite 660, 9601 Life Drive, Little Rock, AR 72205.

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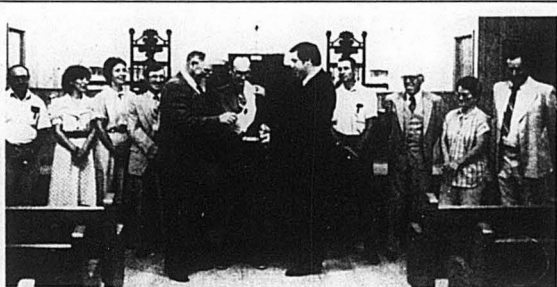
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Fred Chapman, director of Endowment and Capital Giving of the Stewardship Commission, SBC, recently trained 10 men to lead Challenge To Build fund raising programs in Arkansas. Challenge to Build is the state version of the Together We Build program conducted by Stewardship Commission consultants. Churches interested in a Challenge to Build consultant should contact the Stewardship Department.



St. Charles noteburning

St. Charles Church celebrated payment of its \$18,000 parsonage note with a special service July 24. The 10-year note with First National Bank of DeWitt was paid six years early. Actual cost of the brick four bedroom home was \$51,461.47, with building funds and donations covering additional construction costs. Sonny Jackson, G. W. Johnson, David Horton, Homer Woolery, Sheila Noble, Sue Smith, Ann Noble and Carol Richardson were named to the 1978 planning committee. Serving on the building committee were Johnson, Woolery, Tommy Wade and Tom Coker. Construction began in October 1978 and was completed in May 1979. Bob Richardson, current pastor of the Belview Church in Melbourne, and pastor of the St. Charles Church during parsonage construction, returned to speak at the noteburning service. Those participating in the noteburning were (left to right) Herbert Duplaff Jr., Russell Marrs and pastor Gary Henson. Committee members are pictured in the background.

Moyers headlines BJCPA conference

Bill Moyers, CBS television news analyst and producer, his wife Judith Moyers, an educational specialist, and Charles Z. Smith, law school dean and former president of ABC/USA, are latest to confirm their participation in the 1983 National Religious Liberty Conference on October 3-4 in Washington, D.C.

A biennial event of the Baptist Joint Committee on Public Affairs, the 1983 con-

ference theme will focus on "Affirming Baptist Identity." American Baptists are one of the eight U.S. Baptist national bodies which cooperate through the BJCPA in the nation's capital on religious liberty issues and church-state relations.

For registration information, write the Baptist Joint Committee on Public Affairs, Jeanette Holt, registrar, 200 Maryland Ave. N.E., Washington, D.C. 20002.

by Millie Gill/ABN staff writer

Lynn Robertson

began serving July 18 as pastor of Stamps First Church. He is a recent master of religious education graduate of Southwestern Baptist Theological Seminary. He and his wife, Debbie, have two children, Sundi, age 10, and Robbie, age seven.

Tommy W. Stacy

will begin serving Aug. 10 as pastor of the Second Church in West Memphis, coming there from the Pine Tree Church in Colt. He has also served as associate pastor of the Southmoor Church in Memphis. A native of Ruleville, Miss., he has attended Memphis State University in Memphis, Mid-South Bible College and Mid-America Seminary. He is married to the former Janis Free, also of Ruleville. They have two daughters, Tanya, age 11, and Jennifer, age seven.

Gary Henson

began serving July 27 as pastor of the Cherry Valley Church, going there from the St. Charles Church where he served as pastor for two years. Henson is married to the former Sandra Tucker of Helena. They are parents of two children, Debbie, age 13, and Gary II, age 11.

Jack Masterson

has resigned as pastor of the Calvary Church at Booneville to return to his Foreign Mission Board assignment in Brazil.

Mark Browning

is serving as pastor of the Unity Church at Barber.

Paul Dean McDaniel

is serving as pastor of the Pleasant Grove III Church, located east of Waldron.

Conway First Church

men, accompanied by pastor William Probasco, recently returned from a mission trip to the Woodglenn Mission in Denver, Colo.

Waldron First Church

recently honored pastor Nelson Wilhelm in recognition of his 15th anniversary as pastor. He and Mrs. Wilhelm were honored with a Sunday evening reception.

Clarendon First Church

observed 'Family Day' July 24 with a potluck luncheon, followed by an afternoon of games and fellowship.

Fayetteville First Church

27 member youth mission team, accompanied by five adults, returned July 30 from



Robertson



Stacy

Benny Grant

has accepted the call to serve as pastor of the Emmaus Church in Garland County, going there from the First Church of Branch.

Gary Martin

was ordained to the ministry July 24 at the Midland Church. He serves as pastor of the Cauthron Church.

Eddie Clemons

is serving as pastor of the Cole Ridge Church near Blytheville. He was serving as associate pastor of the Gosnell Church.

Ed Pope

is serving as pastor of the Wilson First Church. A native of Kansas, he has pastored churches there and in Missouri. He is a graduate of Midwestern Baptist Theological Seminary. He and his wife, Marilyn, have two children, Bill, age 18, and Susie, age 14.

Winfred P. Bridges

recently celebrated his fifth anniversary as pastor of Paragould First Church. The church honored him with a reception.

briefly

University Church

in Fayetteville is airing its 7 a. m. worship serviced on KLRTV, Channel 16, in Little Rock, according to pastor H. D. McCarty.

Mulberry First Church

has a mission team in Durant, Okla., Aug. 1-5 according to pastor Danny Veteto.

Leachville Second Church

recently established Woman's Missionary Union organizations with Mrs. David Smith elected as director. The Mississippi County WMU Council assisted with the organizational program.

focus on youth

Fort Walton Beach, Fla., where they worked with the Florosa Church. Mission activities included a youth revival and seven backyard Bible clubs.

Whitlow scholarship at halfway mark in funds

Southern Baptist Theological Seminary is planning to offer a half scholarship during the spring, 1984, semester in honor of S.A. "Jack" Whitlow, former executive secretary of the Arkansas Baptist State Convention.

A goal of a \$10,000 endowment has been set for what is planned as an annual student scholarship. As of Monday, July 25, \$5,835 had been received, with another \$4,165 needed to reach the goal.

"Fifty percent of the funds have been received in the last two weeks," said T. J. McGlothlin, seminary treasurer. "The earnings are not enough to award a full scholarship yet, but we plan to offer a half scholarship during the second semester."

Boyce Bible School seeking more students

Boyce Bible School is looking to double its enrollment during the coming school term.

In a letter addressed to "Former friends, friends and future friends" director Ralph W. Davis asked for 25 new students to bring the school's enrollment up to 50.

Classes meet on Friday nights and Saturdays for eight weeks, beginning Aug. 26. Registration will be held from 4:30-6 p.m. the first night of classes.

Students are requested to pre-register by mail, at \$25 per course. New students must first fill out an application form and return it to Davis at 2121, N. Van Buren St., Little Rock, AR., 72207. To receive an application form, call the director at 663-4098.

Classes now meet in Room B of the Rehabilitation Institute (Old Baptist Hospital). To go to class, enter the north east corner of the red hospital building, and take the elevator to the fifth floor.

buildings

Central Church

at Marked Tree held a building dedication service July 24. The new building, located at Ninth and Frisco Streets, houses a sanctuary, classrooms and a fellowship hall. Pastor Bill Martin reported the church, constituted July 22, 1981, has been meeting in the Rebekah Lodge of Marked Tree.

Berryville First Church

recently voted to enter into a multi-stage growth plan that will include the relocation of the church parsonage, preparation of a parking area, beginning a capital-fund raising program, purchasing additional land for parking and building an educational/family life building.

Church Training task includes more than name indicates

by J. Everett Sneed

"All that we do is to help local churches," declared Robert Holley, director of the Church Training Department. "No meeting is an end in itself."

The Church Training Department has five areas of responsibility. In each of these, the goal is to provide leadership training. By necessity, the people usually targeted are pastors, church staff members, church training leaders, deacons, church librarians and church recreation leaders.

"I have seen a renewed interest in church training because of what seems to be a growing concern on the part of pastors and churches in helping members grow in discipleship," said Holley, who has been with the department since 1967, and director for approximately 10 years.

"In other areas," Holley observed, "we have seen a growth in response, because most of what we are now doing has been initiated in recent years. For example, the first deacon project was started about 10 years ago."

The area of responsibility most often associated with the department is church training. This area has as its objective to help every church in Arkansas to begin, or strengthen its Church Training program, so that members will grow in Christian discipleship. There are a number of events, both statewide and area-wide, which provide leadership training. The Church Training Convention is a statewide event for local churches and associational leaders, while "M" Night is an association-wide event for a local association.

"One of our primary methods of training church leadership is through the association, often using the associational leadership. This means that we must train association CT leaders in August. It is necessary for us to multiply ourselves in order to reach all the people," Holley said.

Holley is excited about the Bold Mission Thrust. "If the BMT is to be successful we must develop our church members. The 1983-84 major Bold Mission Thrust is Developing Believers. At the present time we are busy interpreting the Developing Believers emphases.

"I believe that the five strategies involved in the Developing Believers emphases holds tremendous potential for our churches," Holley continued. "These can help any church to get a handle on discipleship development."

Holley believes that the pastor must be the key equiper in the church. "The pastor's leadership and encouragement is essential, if a church is to succeed in this most important effort.

"Developing believers is just as essential to the life of a church as is sound evangelism or stewardship." One of his major concerns

is our apparent failure to conserve and develop those we reach through evangelism. "We have been fairly successful in evangelism and outreach," Holley observed. "We must match this with the expertise and ability in nurturing, developing and maturing disciples."

A second area of responsibility for the CT Department is church administration. The objective for this area of work is to acquaint the pastors, staff members and church leaders with the resources which are available to help them and to assist them in developing leadership skills which will make them effective. Holley has the responsibility for all of this area of work except youth ministries and vocational guidance, which is cared for by Bill Falkner.

Holley said that, "The indications received from pastors and church leaders across the state are that they are gaining new insights into ministry and new skills.

"This year 20 churches had leadership in a long range planning conference. The purpose of this training is to assist churches to plan initially, rather than to just repeat the church calendar each year," Holley observed. "This is one of the best ways for a pastor to guarantee a long tenure, as there are always things in process and unmet goals."

Holley feels that good church administration is essential for the bi-vocational pastor. He said, "Their time is always limited, so good planning and working through objectives is essential."

A third area of responsibility for the Department is family ministries, which is the responsibility of Gerald Jackson. The objective in this area is to assist churches to minister effectively to families.

Besides the ministries which are provided to strengthen families and enrich marriages, there are single adult and senior adult ministries. A number of workshops or retreats are held in each of these areas each year.

"One of the objectives of Marriage Enrichment is to enable pastors and church staff members to minister more effectively to their church members. A pastor can minister better out of a good marriage experience of his own," Holley said.

The 1984-85 Bold Mission Thrust theme is "Strengthen Families." The goal is to have 500,000 families involved daily in Bible reading and prayer.

"I think the Family Ministry program is of tremendous importance as churches deal with the family crisis which is being experienced today. Not all of the family problems are outside the church," Holley said.

A fourth area of responsibility for the Church Training Department is church media/library. Gerald Jackson has the responsibility for this area of work

which has as its objective to assist Arkansas Baptist churches in establishing and improving Church Media libraries. Jackson works with SBC leaders in planning and conducting events.

The final area of responsibility in the CT Department is church recreation which is an assignment of Bill Falkner. The objective is making Arkansas Baptist churches aware of the role of church recreation as a tool for outreach, witnessing, ministry and fellowship. Conferences, workshops and rec labs are held each year to assist churches in this area.



Equipping leaders is what it's all about for Robert Holley, Church Training Department director, who uses both printed and video cassette helps teaching a conference.

Holley was born in Birmingham, Ala. He is a graduate of Samford Baptist University (then Howard College), Birmingham, Ala., and Southwestern Baptist Theological Seminary in Fort Worth, Texas. He served 13 years in local churches before entering state work.

Holley said, "The scope of our department would be impossible to carry out without capable associates who have a wide range of skills. Each has multiple responsibilities and are very flexible. They both have a good understanding of the total church program and are committed to the total work of the church."

Both Falkner and Jackson hold masters degrees from seminary and have had extensive local church experience.

In conclusion, Holley said, "I think our single most important task is to implement Ephesians 4:11 in equipping God's people for their task. This is why everything we do is directed toward training of leadership."

Social, moral concerns confront Southern Baptists

by Michael Tutterow

GLORIETA, N.M. (BP) — The basic deterrent to missions and evangelism is cultural mores of contemporary society, influenced more by secular humanism than by the church, claimed a Georgia director of moral and civic concerns.

J. Emmett Henderson, executive director of the Georgia Council on Moral and Civic Concerns, told conference participants at Glorieta Baptist Conference Center the culture in which a church or association preaches, ministers or evangelizes can have either positive or negative effects on church evangelism and missions. Henderson led the small-group conference, one of dozens offered during Home Missions Week at Glorieta, designed to help Baptists plan a church strategy for missions which included a "strategy to affect the institutions which shape attitudes about what is right and wrong."

Henderson charged the entertainment industry "is deciding for Americans what is right and wrong. We can pull down the shades on moral conditions about us," said Henderson, or Christians can direct their energies to influence public policy and opinion.

Though the church is under attack for its stands on moral issues — sexuality, marriage, alcoholism, family concerns — societal values, "must become the target of our missions and evangelism," Henderson said. Through active letter writing campaigns to public officials, legislators at both the local and national levels, and to manufacturers and advertisers, Christians can make their voice heard and shape societal values, he said.

Nathan Porter, national consultant on domestic hunger and disaster relief for the Southern Baptist Home Mission Board, also advocated Christians use letter writing to express their sentiments regarding hunger. Porter said concern about social issues like world hunger requires a stronger action than just providing food for a few hungry people in the church community. "Responsible Christian citizenship means advocacy," said Porter. "Why should we only get excited about gambling and alcohol?"

Porter, who lives in Arkadelphia, said every letter received at the national level represents the sentiments of 10 people and Christians need to have their voice heard.

Though the church is "charged with the task of caring for the poor and hungry, the government is going to have to solve the hunger problem in the United States, Porter said, because in a democracy, "We're the government. And when the government stops feeding the poor, cuts aid to families

with dependent children, then who stopped? We did."

Porter suggested churches begin food pantries, form a food bank or cooperate with other local congregations in developing joint programs for meeting local needs as first steps in combatting hunger. And, he added, "Churches can start attacking the cause of poverty in their own church by raising salary standards for church custodial workers."

In another conference, Dale Cross, director of the HMB's associational evangelism department, said the cities have become continual disasters and churches need "to mobilize our people with the same kind of commitment" with which Baptists have responded to natural disasters. A primary need, added Cross, is adequate housing.

Cross and several other HMB staffers joined David Beal, national consultant in multi-family housing for the HMB's metropolitan missions department, and explored Baptist response to multi-family housing ministries with state multi-family housing contact people. Twenty-two state conventions now have multi-family housing contacts.

Mike Robertson, associate director of the HMB's special mission ministries department, noted Baptist volunteers have gone into inner-city areas and either refurbished or raised living standards in multi-family housing complexes in places like the Bronx, N.Y. The resources to do multi-family housing ministries are in Baptist laypeople, he asserted.

Beal said by the year 2000, 50 percent of all Americans will live in multi-family housing. In addition, he said, by the turn of the century, an estimated 70 to 90 percent of all urban dwellers will make their homes in multi-family housing units.

But, he lamented, Southern Baptists are reaching less than two percent of multi-family housing residents now. Beal believes Baptists must adopt new strategies of ministry and evangelism if they are to reach the vast number of multi-family housing residents.

"Southern Baptists must penetrate multi-family housing communities through recreation programs, Big A clubs, satellite Sunday schools and non-traditional worship experiences," Beal said. The cost of building in the city "prohibits traditional buildings. We have to recognize the church can function in a clubhouse with a swimming pool as the baptistry."

Jack Redford, director of the HMB's church extension division, said multi-family housing represents a great opportunity for

starting new congregations. But Carol Childress, associate church extension director for Texas Baptists, said Southern Baptists must first develop a new understanding of the church.

Beginning at the seminary level, seminaries must motivate students to accept bivocational pastorates and "less than ideal" church situations rather than "turning out professionals who only want to work in traditional church settings."

Robertson added a lot of pastors today are not willing to work in multi-family housing settings unless they can see direct benefits for their church. Cross agreed and said Baptists are moving toward a "franchise" model of the church, with pastors viewing themselves as managers in competition with other congregations instead of servants meeting needs.

The model reflects a denomination that is "upwardly mobile and interested in the 'good life,'" said Cross. "But our sense of the church as an institution prohibits us from opening models (of the church) which may not be successful in the traditional sense."

For other areas of multi-family housing, like apartment and condominium complexes, local pastors could serve as chaplains, advised Huey Perry, associate director of the HMB's chaplaincy division. Noting how pastors have worked with both Days Inn and Holiday Inn motel chains as "chaplains on call," Perry said pastors or laypeople could provide apartment or resident managers with cards to hand out to local residents, identifying a local pastor as chaplain for the complex.

The word "chaplain," Perry said, raises few objections or suspicions among people, and added chaplaincy models may provide the visibility and credibility Baptists need for multi-family housing ministries.

Robertson said volunteers, working with a chaplain, could provide daily ministries to meet residents' needs. Mother's Day Out programs, free concerts, reading programs for senior citizens, daily Bible clubs for youth and other resort-type ministries could help Baptists "earn the right to be heard," said Robertson.

Regardless of the model, asserted Beal, Baptists must change their understanding of the church if they expect to reach multi-family housing residents.

The church is people, not buildings, Beal said. "Baptists must move from an organizational to a community fellowship concept and get out of the confines of the four walls," he said.

High Court actions blur church-state separation

by Stan Hastley

WASHINGTON (BP) — In a term marked by one blockbuster decision after another, the U.S. Supreme Court has rearranged the lines of demarcation between church and state in the United States.

Although instant analysis of the high court's work is often risky, it is safe to say, in its just-completed 1982-83 term, the court moved the nation yet further away from Thomas Jefferson's view of a "high and impregnable wall of separation" between the two realms and closer to what has been called an increasingly "blurred line" between church and state.

What is also clear is that some of this year's actions will intensify divisions in American society along religious lines, a prospect that cannot be welcomed by any except those who benefit from religious warfare.

A review of the court's more significant church-state actions, especially since late May, shows why.

On May 23, a unanimous court held for the first time that, "Both tax exemptions and tax deductibility are a form of subsidy that is administered through the tax system," a conclusion fundamentally at odds with a 1971 holding in a property tax exemption case. The May 23 decision, written by Justice William H. Rehnquist, came in a case challenging preferential treatment given veterans' organizations by the Internal Revenue Service by allowing them to engage in "substantial" lobbying activities without endangering their tax exempt status or their donors' right to deduct contributions. Other nonprofit groups enjoy both privileges only if they do not lobby substantially.

While church-state observers generally have not quarreled with the court's reasoning regarding preference to veterans' groups, many are alarmed with the finding that tax exemption and deductibility are now to be considered governmental "largesse," as Rehnquist put it. Only a short legal and logical step beyond that, they reason, is the conclusion that other forms of governmental subsidy are constitutionally permissible (81-2338, *Regan v. Taxation with Representation*).

That fear was substantiated June 29, when a badly divided court upheld a Minnesota law providing tuition tax deductions for parents of children in parochial schools. The 5-4 decision, also written by Rehnquist, cited other Minnesota tax deductions, such as those for charitable contributions and medical expenses, as examples of subsidies not different in kind from those enjoyed for tuition paid to sectarian schools.

Because of the logic — or lack thereof — in the Minnesota ruling, little question remains that a federal law allowing tuition tax credits and patterned after the Minnesota plan would likewise be found accept-

able. This does not necessarily mean, however, President Reagan's present version of a tuition tax credit bill would be upheld because, unlike the Minnesota law, the Reagan proposal applies only to parents of parochial school children. The Minnesota law provides the credit for parents of all school children, despite the fact that only a relative handful of public school children attend schools which charge tuition. And the law also allows other, smaller deductions for items such as notebooks, pencils and gym clothes.

Nevertheless, the ominous note struck in the Minnesota case is that the high court has now rejected its previous reasoning that the First Amendment ban on an establishment of religion will not tolerate subsidies for sectarian schools in the form of tuition relief (82-195, *Mueller v. Allen*).

In another historic decision, the court applied its subsidy logic in holding religious schools with biased admissions policies are not entitled to federal tax exemption or to tax deductible contributions. Although Rehnquist was the lone dissenter in that 8-1 ruling, his objection dealt not with the constitutional rationale of the decision but with his belief the question should be decided by Congress rather than the court.

Bob Jones University and Goldsboro (N.C.) Christian Schools argued unsuccessfully the IRS exceeded its statutory authority and violated their free exercise of religion by revoking or denying tax exemption on the "public policy" ground that racial bias will not be rewarded with tax subsidies. The court rejected the schools' arguments.

Religious leaders concerned about escalating IRS incursions into the internal affairs of churches and their affiliated organizations found themselves in the uncomfortable position of defending Bob Jones and Goldsboro while at the same time condemning their racial views. Bob Jones, the fundamentalist Greenville, S.C., institution, admits blacks but only if they sign a pledge not to date or marry those of other races. Goldsboro Christian Schools admits no blacks.

Chief Justice Warren E. Burger, author of the opinion, cited English common law in reaching the conclusion that tax exemption must be conditioned on compliance with "fundamental public policy," the reason cited by IRS for its 1970 move to deny tax exemption to all private schools practicing race discrimination.

In addition, Burger expressed a view he first announced in a decision last year that "not all burdens on religion are unconstitutional . . . The state may justify a limitation on religious liberty by showing that it is essential to accomplish an overriding governmental interest" (81-3, *Bob Jones University v. U.S.*; 81-1, *Goldsboro Christian Schools v.*

U.S.).

Applying its newly discovered logic that government may subsidize religion without violating the ban on an establishment of religion, the court held on the next-to-last day of the term that state legislatures may pay their chaplains from public funds. In a 6-3 ruling upholding the practice, Burger wrote maintaining publicly paid chaplains "is simply a tolerable acknowledgment of beliefs widely held among the people of this country."

Senior Associate Justice William J. Brennan Jr., in a politely stated dissent, accurately noted while upholding the practice would do no irreparable harm to separation of church and state, the court was nevertheless "carving out an exception to the Establishment Clause."

And Justice John Paul Stevens, who during his seven years on the high court has proven again and again to be a staunch defender of separation, perceptively noted the fact state legislative chaplains all come from mainline denominations. "I would not expect to find a Jehovah's Witness or a disciple of Mary Baker Eddy or the Reverend Moon serving as an official chaplain in any state legislature," he observed (82-23, *Marsh v. Chambers*).

For Baptists, that point simply cannot be rebutted with a casual "So what?" attitude when they remember that the ban on an establishment of religion was forged largely because of intense Baptist political pressure at a time when they were a despised religious minority themselves.

However it is applied, the notion that government may subsidize religion at public expense remains what Jefferson called it in 1786, "sinful and tyrannical."

Equally dangerous to religious liberty over the long sweep would be granting a blank check to governmental taxing authorities to penalize churches for failing to bow to prevailing public policy.

Among other church-state actions taken during the term, the high court:

- Ruled Massachusetts violated the establishment clause with a law giving churches veto power over the licensing of taverns in their immediate vicinity (81-878, *Larkin v. Grendel's Den, Inc.*);

- Left in place a Louisiana blue law exempting grocery and drug stores but not hardware stores from Sunday closing laws (81-2299, *Harry's Hardware, Inc. v. Parsons*);

- Declined to review a policy by the Lubbock, Texas, school district permitting students to gather on school premises before or after schools for religious purposes, a policy earlier struck down by a federal appellate court (*Lubbock Independent School District v. Lubbock Civil Liberties*

Ministers' families confronted by dangers

by Charles Willis

Union);

□ Rejected the appeal of a Pennsylvania public school teacher who lost his job for conducting classroom devotional exercises (82-1269, Fink v. Board of Education of Warren County Schools);

□ Decided not to review a North Dakota law requiring state accreditation of teachers in sectarian schools (82-1374, Rivinius v. North Dakota);

□ Turned down an appeal from an independent Baptist congregation in Ohio objecting to lower court rulings that it pay workers' compensation to its employees (82-549, Victory Baptist Temple, Inc. v. Industrial Commission of Ohio);

□ Refused to disturb a lower court decision reinstating with back pay a Seventh-day Adventist nurse's aide who lost her job for refusing to work on the Sabbath (82-243, North Shore University Hospital v. State Human Rights Board);

□ Let stand state court rulings in California that a defrocked Worldwide Church of God minister was entitled to severance pay from the church (82-1216, Worldwide Church of God v. Superior Court of California);

□ Announced it would not review the Federal Communications Commission's refusal to renew a California church's TV license after the congregation's pastor allegedly engaged in fraudulent fund raising over the air (82-867, Faith Center, Inc. v. FCC);

□ Rejected an appeal from a member of the Ethiopian Zion Coptic Church that the ritual use of marijuana is mandated by his faith (82-900, Middleton v. U.S.); and

□ Turned aside a McLean, Va., woman's effort to block payment of salaries to chaplains of the U.S. Senate and House of Representatives (82-112, In re Anne Neamon).

Juliette Mather dies

Juliette Mather, longtime missions leader and former Arkansan, died July 5 in St. Joseph, Mich.

Miss Mather, 87, had been young people's secretary of Woman's Missionary Union, Auxiliary to Southern Baptist Convention from 1921 until 1948. She served as editorial secretary of WMU, 1948-1957. After retirement, she spent 10 years as a volunteer missionary in Japan, Hong Kong, and Taiwan.

She was born April 27, 1896, in Chicago, Ill. Later the family moved to Arkansas. After receiving a master's degree magna cum laude from Arkansas State University, she headed the English department at Central Baptist College in Conway, Arkansas.

Her retirement home was St. Petersburg, Fla., but she spent much time at a family residence in Granville, Ohio.

GLORIETA, N.M. — Neglect, emphasis on a vocational partnership and loneliness are all dangers that confront ministers' families, James Cooper told participants in the Church Music Leadership Conference here.

"The obligation some ministers feel to be at the beck and call of the congregation exceeds that of most professional persons," said Cooper, coordinator of counseling services for the Baptist General Convention of Texas.

"How a minister uses his time depends on how he feels about his wife, his family and his God," he said. "The recognition that marriage is a sacred vocation will not reduce the tension that exists between the family and work. Ministers are so 'at home' with guilt that they use it as a chief motivator. A little guilt helps to sanctify, so the minister takes a day off to be with the family and feels guilty about it, that sanctifies it."

There are few places outside the local church that lend themselves so much to partnership in ministry, said Cooper.

"If we believe that working together in ministry is synonymous with working together on the marriage relationship, we're wrong," he said. "Every couple ought to have a life apart from the church. Wednesday night church suppers should not be the only place the wife and husband go to eat out."

Cooper said the minister's wife is a better candidate for loneliness than the minister himself, especially if she chooses to be a Christian homemaker. In many cases the couple marries in college or seminary; the wife works and the husband goes to school. He's in class or in the library, has a part-time job and perhaps spends weekends in a church. She doesn't see him but it's okay because one day they'll move to a local church field and live a "normal life." But the busy student becomes a busy minister, Cooper observed, and she still doesn't see him.

"Loneliness is not an absence of crowds," Cooper said, "It is an absence of meaningful relationships."

"As important as God is in our lives, he never intended himself a substitute for people. We are social creatures," Cooper said. "In addition to having friends in the church, the best support system can come from people to whom we have no responsibility — other ministers, who are not necessarily Baptists, and professionals in the community."

Cooper said he feels too many couples give up the marriage relationship for the parenting relationship.

"When the children leave home, you have a couple of strangers left in the

house," he said. "Work on the marriage while the children are home."

Cooper advocates that ministers place God first, family second and the church third in a list of priorities.

"A lot of us give our time to the church and to friends," he observed. "Whatever is left over goes to the family."

People who say, "I don't give my family much time, but I give them quality time," disturb Cooper. "That's a cop-out," he said. "They'd rather do hospital visitation than to go home and work on a marriage relationship. Give not only quality time, but also quantity time."

"An ideal marriage," Cooper said, "is what is good for me and my wife. If it suits us, it's okay."

Church Music Leadership Conference was sponsored by the Sunday School Board's church music department.

My perspective on Boyce Bible School Its faculty is good

by William Neal

Boyce Bible School is good because of its faculty. Of the 17 faculty members for the 1980-84 year, 11 of them have their doctors' degrees. I personally think this is wonderful! I would compare the quality of our faculty with most colleges or universities in the country today.

Through their years of practical experience in the pulpits across the country, along with their educational backgrounds in the finest seminaries, the faculty members at Boyce are able to teach their classes as though it were one on one. If you are a pastor, minister, or a layworker in your church, and you want to further your education, I would like to suggest that you tap into the vast reservoir of knowledge that the faculty of Boyce has for you.

If you are interested in Boyce Bible School, contact Ralph W. Davis, 2121 North Van Buren Street, Little Rock, Ark. 72207 or phone him at 501-663-4098. The faculty and students are looking forward to fellowship with you this fall.

William Neal is a student at Boyce Bible School.



Neal

Your state convention at work

Church Training

Baptist Doctrine Study

This is the sixth in a series of articles on the Developing Believers Emphasis, the major focus of Bold Mission Thrust for 1983-84.

The Developing Believers Emphasis for the coming year consists of five very practical strategies or approaches to discipleship training. Four of these have been discussed in previous articles. Baptist Doctrine Study for 1984 is the fifth of these major strategies. Baptist Doctrine Study 1984 offers a study of the doctrine of the Holy Spirit. The study will focus on the divinity of the Holy Spirit, his personhood, his work in the world and his relationship to the believer.

An understanding of the person and work of the Holy Spirit is vital to the growing Christian. Growth in discipleship is impossible apart from a consciousness of the indwelling Spirit of Christ. The Baptist Doctrine Study book for 1984 is *The Doctrine of the Holy Spirit* by Landrum P. Leavell, II, president of New Orleans Baptist Theological Seminary.

Dr. Leavell will lead pastors in an overview of his book during a special session of the State Evangelism Conference on Jan. 30, 1984. A dinner meeting is planned at the close of the Monday afternoon session with an hour and 15 minute overview of the text.

Churches should plan now to include Baptist Doctrine Study in their calendar for 1984. The suggested date is April 16-20. Books and classes are suggested for each age group. — **Robert Holley, director**

Evangelism

Courage to witness

"Thank God that he gave me the courage to go out and share Christ". These were the words of a very fearful woman whom God had blessed with the courage to share his message. The first time that she went to witness, she led a 13 year old girl and a 60 year old lady to know Jesus. In her testimony, she expressed, "This is the greatest thing that has ever happened in my Christian life."

Satan leads people to have a fear of witnessing. Some Christians give the following expressions of fear: "I am afraid I don't know how." "I'm afraid I'll say the wrong thing." "I'm afraid I'll hurt someone's feelings." "I'm afraid I'll be embarrassed." Satan sits back and says, "Ha! Ha! Ha! I've got you."

The Bible says, "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." God has blessed us with the spiritual power of the Holy Spirit. He is the one who does the convicting. Always remember, God cares more than we can ever care.

God blesses us with a love that flows from his great heart to ours. The Bible says, "Perfect love casteth out fear." When we share in the vertical love from God, we can share the horizontal love with man. Love conquers all fears.

God gives us a sound mind to think on the great truths of God. When we permit God to share with us the mind of Christ, only then does he think through us. Oh, God, give us the courage to share Christ. — **Clarence Shell, director**

Church Music

Just say thanks

How nice it is to have someone just say "thanks". We so often forget to express our appreciation to those who serve at the keyboard instruments in our services. We forget that they have spent years in preparation, training, and expense and that it is a constant demand to prepare each week for the hymns, preludes, offertories, postludes, choir rehearsal, and accompany the soloists. They do it

so well that we think nothing of the time they spend preparing. They are the real key to a good music program. May God bless their ministry and let's say "Thanks for a job well done and we appreciate you." Organist/Pianist Appreciation Day is Aug. 21. Observe it in your church. — **Glen E. Ennes, associate**

Family and Child Care

Children at camp

Forty-one youth, four houseparents, three summer B.S.U. missionaries and one counselor loaded many vehicles at Arkansas Baptist Home for Children on Monday, June 13, and headed for Siloam Springs Baptist Assembly.

The week got off to a very good start as one of our Senior girls made a profession of faith very early in the week. By the Wednesday night services, several of our young people had openly made commitments by going forward during the invitation time. One candle-lit cottage devotional time for our girls, led by Cindy Bunger, a counselor, must be put into our category of good memories. Seeing tears rolling down the face of one young lady who had tried so hard to laugh at Christians made the time and effort spent in prayer and preparation for Siloam all worthwhile.

It is in this setting that we so often see and feel the touch of the Master's hand. The spiritual atmosphere, the fellowship of the believers brings forth a spirit of thanksgiving.

Living in a dorm setting with 18 girls, top bunks and cold showers does have its particular problems. One of the smaller girls prayed, "Lord, don't let anyone fall off the top bunk like they did last year!" However, there is an impression of my heart and mind that the things we experience here are what really counts.

Thank you, Arkansas Baptists, for gifts and prayers that sent us to Siloam. — **Eula Armstrong, Director of Special Activities, Arkansas Baptist Home for Children**

Church Administration

Discovery! God's call

The words in the title of this column are more than the theme of the State Church Vocations Conference. They do, in fact, communicate that much of the understanding of and responding to God's call is a process of discovery.

The State Church Vocations Conference, Aug. 12-13, 1983, on the campus of Ouachita Baptist University, will help senior high and college age youth interested in church vocations. The conference will provide current information on career options for pastors, church staff members, missionaries and people in other vocations in ministry.

Conference personalities include Alice Magill, vocational guidance specialist, Church Administration Department, BSSB; Jimmie Sheffield, church business administrator at Park Hill Church in North Little Rock; Jerry Wilcox, pastor of Lakeshore Drive Church in Little Rock; Wesley Lites, instructor at Ouachita Baptist University; and Neal Guthrie, director, Brotherhood Department, ABSC. These persons will be leading interest conferences dealing with various roles of ministry from the local church to missions, along with a special conference for pastors and other leaders.

The conference sessions will meet in the Evans Student Center, beginning at 1:30 p.m. Friday and adjourning at 3 p.m. Saturday. Participants may want to come prepared for special times of recreation such as swimming, racquetball, etc.

A small registration fee will be charged for the conference to cover lodging, two meals and materials. For reservations and cost information contact the Church Training Department, P.O. Box 552, Little Rock, Ark., 72203, phone 376-4791. — **Bill Falkner, associate**



Shell



Falkner

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Pastors and wives seminar

Taught by Paul and Mary Burleson

Hosted by the First Baptist Church, Broken Arrow, Okla.

Paul Burleson, pastor

Here is a quote from our Pastor, Paul Burleson:

"Never in my lifetime have I seen such pressure upon men in the ministry and their families. While it is true that we may bring some of it upon ourselves, it is also true that changing events, concepts, and values create some of those pressures. There are, however, some principles that can help us in our personal life, our marriages, and our ministries if understood and implemented."

For the past seven years, while pastoring in Fort Worth, Texas, God has graciously given Brother Paul and Mary the opportunity to hammer out some of these principles into a conference format through a ministry to several hundred seminary students. Topics will include, "How to have a Godly marriage and be a pastor at the same time . . . How to develop a positive spirit within a church . . . How to work with staff wives . . . How to be a pastor's wife and not get bitter about it all . . ." and many more.

Brother Paul and Mary will train the pastors and their wives while an area-wide Bible conference will be in progress in the evenings.

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Total cost of the seminar is \$30 per couple. Scholarships are available if you do not have any part or all of the fee.

To register, or for additional information, contact Betty Baker, pastor's secretary, First Baptist Church, 210 E. Broadway, Broken Arrow, OK 74012. Or phone Betty Baker at (918) 258-4575.

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Please write or phone for information as soon as possible because registration is limited.

paid advertisement

International Naomi and Ruth: Shared Loyalty

by Harry D. Trulove, president, Arkansas Baptist Foundation

Basic passage: Ruth

Focal passage: Ruth 1:16-20; 3:1-5; 4:13-17

Central truth: A life that is shared in loyal devotion to God will bless others, strengthen family ties and fulfill the purposes of God.

Naomi had moved with her husband and two sons from Bethlehem to Moab. After the death of her husband and two sons, she decided to return to Bethlehem. Unselfishly, she insisted that Ruth and Orpah, her two daughters-in-law, remain in their homeland.

Although this was a practical suggestion, Ruth refused to stay. She left blood relatives, national heritage and tribal gods to accept a new land, a new people and the true God.

When Naomi and Ruth arrived in Bethlehem, Ruth graciously accepted the responsibility of caring for her mother-in-law. This caught the attention of a wealthy land owner, Boaz, who later married Ruth. To this union was born a son who was the father of Jesse, the grandfather of David the king, who was in the line and lineage of Jesus.

1. Shared loyalty strengthened family ties.

By keeping our eyes on Jesus and our trust in him, the testimony of our lives will strengthen family ties.

2. Shared loyalty grows out of unselfish love.

Naomi did not manipulate Ruth and Orpah by making them feel guilty for not staying with her. Ruth was not coerced; thus, her actions were more meaningful to Naomi.

3. Shared loyalty brings victory out of defeat.

Probably, these three widows could not have been in a more despicable condition. Under such circumstances, a life of prostitution would probably be their fate. Shared loyalty brought a love response that resulted in the establishment of a happy home.

4. Shared loyalty gave Ruth a place in God's redemptive purpose.

Because of Ruth's loyalty, God could demonstrate that his kingdom was international. His love extended to everyone. God's purposes will be fulfilled! Man only has the option of choosing to be a part of that fulfillment.

Does your loyalty create a desire in others to emulate your life? Is it unselfish? Does it demonstrate an attitude of victory? If so, you are a part of God's worldwide redemptive plan.

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Life and Work A fulfilling old age

by Mason W. Craig, First Church, McGehee
Basic passage: Numbers 13-14; Joshua 14
Focal passage: Numbers 13:1-2a, 30; Joshua 14:7-13

Central truth: A fulfilling old age is the reward of a lifetime of faith and courage.

How could a Hebrew child born in slavery ever grow old with a sense of fulfillment? The answer is found in Numbers 13:24, where it is said of Caleb that he was of a different spirit.

1. He was a man of faith rather than fear (Joshua 13:30-31).

Giants can intimidate men of little or no faith. But, for men like Caleb, they hold no fear.

Men of faith say "can" when others say "can't." Men of faith experience victories which men of fear can never know. Men of faith know the thrill of achievement which gives to life a sense of accomplishment and fulfillment.

2. He was a man of self-esteem rather than a man of self-pity (Joshua 4:7-11).

We are told that we are to love our neighbors as ourselves. This implies an acceptance of self and a good feeling about self. Caleb was able to do this. He was not a Moses, neither was he a Joshua. But he wouldn't waste his life feeling sorry for himself.

He would be Caleb and feel good about himself. Listen to him say, "I am this day 85 years old. I am still as strong to this day as I was in the day that Moses sent me." (Joshua 14:11a). For those caught up in self-pity there can be no fulfillment, regardless of age.

3. He preferred a challenge rather than a chair (Joshua 14:12).

"Give me the hill country," he said. "...You heard on that day how the Anakim were there, with great fortified cities: it may be the Lord will be with me, and I shall drive them out as the Lord said." What a challenge he faced!

He could have settled for less; maybe a portion of land that had no giants and walled cities. But to have settled for less would mean a failure to realize all that God had in store for him.

Caleb spent a lifetime living by faith, thinking well of himself and accepting life's challenges. The reward was fulfillment.

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Bible Book Series Teachings on the Home

by D. B. Beasley, First Church, Hardy
Basic passage: Proverbs 30:1-31:31
Focal passage: Proverbs 30:11,17; 31:10-11, 15-20, 23-31

Central truth: Wisdom in family relationships is expressed in the honor shown toward parents and in a growing appreciation of a wife's character and contributions.

The study of Proverbs comes to a fitting climax in this lesson on relationships in the home, and a beautiful tribute to a "woman worthy of praise."

References and themes dealing with family life will be found all through the book of Proverbs, however they are more prominent in chapters 30-31.

Of all the places where wisdom is greatly needed, none is more evident than the home. Family life suffers intensely when there is absence of respect for parents.

Love and respect for others is learned first in the home. Unless respect is learned early in life, a person faces difficulty and trouble. Severe punishment and discipline is apt to come when children fail to learn respect for authority early in their life.

The last part of the lesson passage (Proverbs 31:10-31) deals with, and is a gracious tribute to, a worthy wife.

These verses are an acrostic poem in which the initial letters of 22 couplets follow the order of the Hebrew alphabet. Interwoven throughout these 22 verses are the qualities that make a woman worthy of praise.

Here we have a choice portion of literature selected from the vast number of wisdom writings composed by kings of that period.

This woman worthy of praise has greatness of character, is a devoted wife and is a dependable mother. She is disciplined, organized and is dedicated.

The woman choosing to live up to the description written by Lemuel has tangible rewards awaiting her.

The results of her faithfulness are: her children will bless her; her husband will praise her; her peers will be challenged by her; her works will bring their own praise; and, her Lord will be honored by her life!

Yes, the real worth of a woman is her devotion to God.

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ATLANTA (BP) — A study of the Annie Armstrong Easter Offering for 1982 indicates the Home Mission Board's budget would be reduced by nearly 40 percent if the board relied solely on support from churches with 1,000 or more members.

In a six-page report, research director Orrin D. Morris said 26,000 churches contributed \$20.4 million to the AAEO in 1982 — an average of \$786.56 per church.

Statistics show churches with 2,000 or more members contributed one of every six dollars. These 577 churches represent only 2.2 percent of the reporting churches but their offerings represent 17.4 percent of the total AAEO receipts. Another 22 percent of AAEO receipts came from 1,949 churches

with 1,000 to 1,999 members.

On the other hand, there were 2,912 (11.2 percent) churches with fewer than 100 members contributing \$486,728 (2.4 percent of the receipts).

Another 5,582 churches with members ranging from 100 to 199 persons contributed \$1.4 million. One-third of the contributing churches have less than 200 members, but their contributions totaled nearly \$1.9 million — 9.3 percent of the receipts.

The average Southern Baptist contributed about \$1.60 to the AAEO in 1982.

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Revised prayer amendment 'Best we've got': Draper

by Craig Bird

EULESS, Texas (BP) — Because "we've got to get some relief on the prayer issue," James T. Draper Jr., president of the Southern Baptist Convention, has endorsed President Ronald Reagan's proposed constitutional amendment on prayer in public schools, as revised.

"I'm not a constitutional lawyer, but I am satisfied with the language of it," Draper told Baptist Press July 19. "I don't know if it answers all the questions or not — but for me it is fine and I support it."

Reagan's amendment, which read, "Nothing in this Constitution shall be construed to prohibit individual or group prayer in public schools or other public institu-

"In 1962 we said you can't prescribe prayer but we didn't say you can't pray in school" — then it (the battle over prayer in public schools) would be over and we wouldn't have to go through all this."

However, since "they apparently aren't going to do that" Draper is hopeful, "the pressure of the possibility of an amendment could force a judicial clarification" by the Supreme Court. "I hope it (the passing of the amendment) is not necessary, but it is the best tool we have right now and I do support it."

Draper had publicly insisted he could not support any prayer amendment which failed to guarantee no agent of the state would compose the prayers to be recited.

Draper said a July 13 Baptist Press story, which said he "stopped short" of endorsing the revised amendment, misinterpreted his stance. "I do endorse it, because I am satisfied agents of the state would be prohibited from composing and requiring the prayers," he said.

There have been different opinions of how limiting the last sentence of the proposed amendment would be. Draper feels it, "stipulates nobody — and my interpretation is no teacher, no school board, no principal, no official of the state — paid by public money, would be allowed to prescribe or require a certain type of prayer."

"People could pray out loud but no one could force other people to pray out loud."

The interpretation is shared by Jerry Falwell, president of Moral Majority. However, Robert Grant, chairman of Christian Voice, another major Religious Right organization, said he reads the proposal to say Congress and state legislatures would be prohibited from writing the prayers but local school boards would not.

John Baker, general counsel of the Baptist Joint Committee on Public Affairs, an agency partially funded by the SBC, said the "new words contain legal loopholes which could lead to serious inroads into the principle of the separation of church and state."

Sen. Strom Thurmond, R-S.C., who introduced the original version in May 1982, also introduced the revised amendment. The Senate Judiciary Committee voted to send it to the full Senate for a vote, along with another prayer amendment proposed by Sen. Orin Hatch, without recommending passage of either.

Draper, the pastor of First Church in Euless, Texas (a Dallas suburb), said he also supports legislation by Sen. Mark Hatfield, R-Ore., which would provide free access to public school facilities for student religious groups.

"Hatfield's proposal is very good and I have written him to encourage him and assure him of my support," Draper said. "But it deals only with free access and is not adequate for the prayer problem."

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tions. No person shall be required by the United States or by any State to participate in prayer," was revised July 12 to include a final line: "Nor shall the United States or any State compose the words of any prayer to be said in public schools."

Draper, who emphasized his support of the amendment was "personal" since no Southern Baptist, even the elected president of the 13.9-million member denomination, is empowered to speak for all Southern Baptists, maintained, "I still think the best way would be for the Supreme Court to get honest and say 'you guys are messing up what we said."

Parks: Romanian Baptists vibrant

RICHMOND, Va. (BP) — Baptists in Romania face a leadership crisis but still express their faith with vibrancy and vitality, R. Keith Parks said after visiting churches in the eastern European nation.

The Southern Baptist Convention Foreign Mission Board president estimated within five years Romanian Baptists could lose 60 of their 200 pastors to retirement. Some pastors already lead five, eight — one as many as 13 — of Romania's 600 Baptist churches.

Because of government restrictions, only 5 of 100 applicants to the Baptist Seminary in Bucharest were allowed to enroll last year.

Public religious expression is limited almost entirely to worship services, Parks said. He and his wife, Helen Jean, attended five services in just three days and came away impressed by what they experienced. During one congregation's Sunday morning service, more than a thousand crowded into a meeting place with a seating capacity of 650. That sort of response was typical, they were told.

A Sunday evening service lasted three and a half hours, including an hour of in-

tense prayer and sharing prior to the formal service. Morning services include choir music and evening worship, orchestra music — "some of the finest music I've heard anywhere," Parks said.

"When the service is over, virtually every person in the house speaks to you," he said. "Often they will kiss you on either cheek and say, 'Peace' or 'The peace of the Lord.'"

"You're not a church member there just for fun," he said. "It's a reflection of a deep commitment." Romania is one of those places where the challenge, excitement and thrill of the work cause one to say, "Man, I'd just like to stay here," the former missionary said. The Parkses also visited eight western European countries on their 19-day trip, including Switzerland, England, Belgium, France, Austria, Portugal, Spain and Italy.

At Baptist Theological Seminary at Ruschlikon, Switzerland, Parks challenged 15 graduating seminarians from 11 countries to minister to those who have nothing to give and to expect nothing in return. He urged each to live a "life of humility, service, self-denial and crucifixion, a life poured out in meeting the needs of people."