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Arkansas Baptist Newsmagazine

8-11-1983

August 11, 1983

Arkansas Baptist State Convention

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O Zion, Haste 295

1. "Serve the Lord with gladness, and ways, Come be for
2. "Serve the Lord with gladness, all the while For his ten
3. "Serve the Lord with gladness, his shall be our theme, As we wal

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What a Friend We Have in Jesu

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Appreciation Day
 for organists / pianists
 page 2



Sunday, Aug. 21, will be observed in many SBC churches as Organists/Pianists Appreciation Day. Congregations could use the opportunity to thank the instrumentalists who provide accompaniment for worship service music.

In this issue

8 Hands on in Alaska

Men and boys from Arkansas put their hands to missions a long way from home, in Alaska. A photo story explains the experience.

13 Worthwhile wait

Commitment to Christianity is taken seriously in Bangladesh and a four-year wait was required for one new convert, but it proved worthwhile.

Correction

The date for fall registration at Ouachita Baptist University was listed incorrectly in the August calendar of events in the July 28 issue of the ABN. Aug. 24 is the correct date.

Instrumental music enhances SBC outreach

by Charles Willis

NASHVILLE, Tenn. (BP) — The trend toward using instrumental musicians in Southern Baptist worship services is growing at a rapid pace as an outreach tool, followed more slowly by a trend toward having full-time directors of instrumental music.

Camp Kirkland, director of instrumental music at First Church, Jacksonville, Fla., became the first such full-time staff member for a Southern Baptist congregation in 1976. Since then, 17 others have joined ranks with him.

"Southern Baptists are really leading the way in the area of instrumental music," Kirkland said. "The number of ensembles in churches with part-time instrumental directors must be staggering — possibly exceeding 25,000 instruments, excluding handbells and keyboard instruments."

According to Kirkland, many churches had orchestras prior to 1940 — his own church had a 20-member band in 1910. But World War II took many instrumentalists overseas, ending much of the organized instrumental efforts.

Today, Kirkland said, "It appears every church beginning an ensemble is using every resource to try to grow an orchestra. For special occasions, such as Christmas and Easter, people like to hear live instruments instead of tape tracks. Even if the live sound isn't as polished as a tape, it is a more exciting sound."

Reflecting on the benefits of having organized instrumental groups in churches, Kirkland recalled "when I first had an opportunity to build an instrumental ensemble, the goal was just to play. But as I studied it, I began to see the real purpose — to reach people for Jesus Christ and to help people to grow."

He testifies to an ongoing excitement at "seeing people come in and, as a result of playing in an orchestra, to be exposed to the gospel, perhaps for the first time."

Paul Aday, minister of music at First Church, Conyers, Ga., directs several instrumental groups in addition to leading the other facets of the music program. Like Kirkland, he has seen the opportunities for outreach through "kids and adults whose reason for coming to church was to play instruments. Groups that play and perform bring persons into the worship service and expose them to the gospel. We've had two conversions due to involvement that began because of the instrumental program."

Aday's experience is congregational acceptance comes "when people find out that you're not out just to put on a show. Playing in worship provides opportunity for worship expression and taps resources available for that expression."

Loyd Landrum, minister of music at Vineville Church, Macon, Ga., notes "the fact several churches have full-time orchestra



directors and arrangers and many have volunteered or part-time instrumental persons on staff gives a pretty good indication instrumental music is a factor in the Southern Baptist Convention.

"Octavos now include instrumental accompaniment," he said, "a change that has occurred in the last 20 years. Now there is much more literature available. Broadman Press and the Sunday School Board have done a great service for Southern Baptist churches in this area. Instrumental music is beginning to get on the front burner."

Landrum predicts, "In five to ten years, instrumental programs in Southern Baptist churches will be common."

At First Church of Orlando, Fla., Betty Moffatt, instrumental director and coordinator, said she has "not heard one negative comment about our orchestra."

"There is a personal pride in taking part in something that sounds good and is spiritually uplifting, both to the instrumentalists and the congregation," she said. "Orchestra members bring in other members. Some have joined us, dusting off instruments unused for years."

Small churches, she said, need instrumental groups as much as large ones. "The scale is the only difference. You can learn as you go along," she said, noting "a person can direct groups if they have a fairly good background in any instrument and have some musical common sense. I don't think you have to be an outstanding musician. Do your own thing within the boundaries you have," she advised. "The most important part of this is the spiritual aspect."

Jeff Squires, a layman and director of orchestral activities at Eastside Church, Marietta, Ga., is a testimony to the outreach benefits of instrumental music in churches. "An orchestra member drew me in because they needed a clarinet player," he said. During a revival at Eastside more than two years ago, 11 orchestra members were saved.

The potential for growth in instrumental music has yet to be tapped, according to Kirkland. "I think we're in a miracle-working business. God has given us a renewed ministry from earlier times when instruments were used for the glory of God."



God calls some people for special Christian service. But before there is involvement in the task for which God is calling, individuals must hear and respond. The two most important instruments in assisting Christians to hear and respond to God's call are the church and the home.

The Bible gives clear evidence that God uses some to counsel others on hearing God's call. Young Samuel thought it was Ely who was calling him. Evidently, Ely was certain that it was God who had called Samuel and counseled, "...go lie down and it shall be, if He calls thee, thou shall say, speak Lord; for thy servant heareth..." (1 Sam. 3:9).

Often people have the mistaken idea that God calls only extraordinary people to serve him. The fact is that he calls ordinary people with extraordinary dedication. Perhaps the most important single ingredient in successful Christian vocational service is commitment. God can and does overcome numerous disabilities but he cannot use the uncommitted individual.

Sometimes, an individual may have a false idea concerning the methods God uses in calling. Actually, God uses various methods to speak to his followers. But basically, he calls through an inner compulsion which urges a person toward Christian service.

The Bible has a number of examples of God's calling men. Isaiah, for example, was called through a dramatic vision in which God revealed his holiness (Isa. 6:1-8). Jeremiah felt his call as a young man in the form of a moral compulsion (Jer. 1:1-10). Simon Peter and Andrew responded to the quiet invitation of Jesus as he said, "Follow men, and I will make you fishers of men" (Matt. 4:18-22).

Paul laid down two important requirements for the "Bishop" (1 Tim. 3:1-8), overseer or pastor of a church: (1) He must have a proper relationship at home. This is his first duty and Paul asked, "If a man knows not how to rule his own house, how shall he take care of the church of God? (1 Tim. 3:5); (2) He is to have a proper relationship with

people whom he comes in contact with (1 Tim. 3:7). Although these requirements are given specifically for the pastor, they apply to all who are in Christian service.

In the past, Christian service was thought of exclusively in terms of the pastorate or a preaching ministry. Today, however, there are almost innumerable opportunities available to those who respond to God's call. These include education directors, music directors, college and seminary teachers, administrators, Christian social ministries, home and foreign missionaries, etc. Missionary service involves opportunities as diverse as agriculture and medicine.

In Samuel's experience one should not forget that Hanna provided an environment in which her son could hear God's call. The home was one in which God was worshipped and his leadership was sought. Hanna gave Samuel to the Lord even before he was conceived.

Today families should provide an atmosphere in which the children can hear God's call. This can be created by proper worship both public and private, and by the commitment of the parents.

The church, also, has a responsibility to provide a spiritual climate in which the members may respond to God's voice. The pastor should occasionally preach on responding to God's call. Such things such as literature, prayer emphases, and mission studies can assist the individual greatly in knowing God's will for his life. The youth can also be assisted greatly by the congregations providing opportunities for them to attend Christian vocational conferences. In short, a church should maintain an attitude in which they expect God to call people from their membership into full-time Christian service.

Our churches and homes should provide an environment in which God can call out his servants and in which they can grow and develop. Individuals whom God is calling should respond like Samuel: "Speak: for thy servant heareth." (1 Sam. 3:10).

Arkansas Baptist

NEWSMAGAZINE

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

VOLUME 82

NUMBER 31

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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., 525 West Capitol Ave., Little Rock, AR 72201. Subscription rates are \$6.95 per year (individual), \$6.40 per year (Every Resident Family Plan), \$6.00 per year (Group Plan) and \$15.00 per year (to foreign address). Second class postage paid at Little Rock, AR. POSTMASTER: Send address changes to Arkansas Baptist Newsmagazine, P. O. Box 582, Little Rock, AR 72203.

Questions about college

The recent report in the *Arkansas Baptist* Newsmagazine about the Southern Baptist College (Walnut Ridge) Board voting to offer work leading to a bachelor's degree raised questions in my mind. Possibly three specifics contributed to my questions.

I am a newcomer to the Arkansas Baptist Convention and do not want to even appear presumptuous to think I know all. It was my privilege to attend the immediate past session of our Convention and I thought the Convention in session voted not to make Southern Baptist College a four year institution.

I am reading *Baptist Policy As I See It* by James L. Sullivan. He discusses at length conventions, boards, societies, etc. Societies in England and America were self perpetuating and were not ruled by a group of

churches or a convention. Today, our associations and convention are made up of messengers, not delegates, from the churches.

The questions that you could possibly answer for me are "Who owns the college?", "Who sets the guide lines for the college?", and "Is the College Board above the authority of the Arkansas Baptist Convention?" If the College Board has full authority to proceed, contrary to the voice of the Convention, why did they waste the Convention's time in asking permission of the Convention to become a four year institution?

I am a 1943 graduate of Ouachita Baptist University, as to identify myself, but my questions have no relevancy to Ouachita.
— John S. Ashcraft, Little Rock

Pittsburgh decisions

We read many hip hip hoorays about the meeting at Pittsburgh on the harmony and accord and the sweet decisions that were made. So that the record can be set straight by some of us who could not for one reason or another be there, let it be said that our denomination truly needs much, much prayer.

The decision to hold the 1986 meeting in Las Vegas borders on blasphemy and is downright sin. As I visited with some other pastors these past weeks about it, I appreciated what one had to say when he quipped, "What many of our people have done is pitch their tent toward Sodom". One other exclaimed, "What they are doing is pulling the curtain back to see what Sodom and Gomorrah is really like as they remove their hands from the plow". The sickest and saddest part of the move is that every dime we spend out there will go the support of prostitution, hard drug sales, gambling and whatever else the crime world there can glean from the money we spend at the motels, restaurants and services they own.

The other decisions made at Pittsburgh were not only sinful but cowardly: dropping back to punt on taking a strong stand for Israel because we might offend some Arab, flip-flopping on prayer in the public schools, and all the other retreats made. If compromise and cowardice constitute our convention, I fail to be able to jump on that bandwagon. May God help us to live up to Ephesians 6:10-18. May we once again be Bailey Smith bold enough to say what we mean, do what we say and let the cookie crumble as it may. — Ron Clark, Altus



The Southern accent

D. Jack Nicholas/President, SBC

The demon, elitism

The annual meeting of the Association of Southern Baptist Colleges and Schools met this past June 27-29 in Dallas, Texas. This meeting of presidents and deans of Southern Baptist schools, colleges, universities, and seminaries is always outstanding and the highlight of the meeting is the H. I. Hester Lectures, a lectureship established by the venerable H. I. Hester some years before his death.

The H. I. Hester lectures this year were delivered by Calvin A. Miller, pastor of the Westside Baptist Church, Omaha, Nebraska, and a noted artist and author.

The concluding lecture by Miller was sub-titled, "The Demon, Elitism" and was laced with some rather provocative statements.

Miller confronted Baptist educators with the insidious origin and nature of elitism:

"What I'm calling for is the facing of the dangerous drift toward elitism. It is common to all schools, universities, and seminaries and, contrary to recent editorials in Baptist papers, the drift does not begin in the religion department or the philosophy department. I wish it were that simple. The drift is far more basic. It lies between the layers of ego in every person. It is embedded in the hearts of us all. It causes each of us to linger too near the tree of good and evil, to hear the primeval promise again that we can be as God. The drift is always toward complexity, it is always narcissistic."

Miller, having identified the source of elitism, went on to characterize its expression in schools, colleges, and seminaries.

"Schools which once bragged about the number of missionaries they claimed are now loath to cite anything but an occasional journalism major who makes it all the way to the upper ranks at Rutgers.

"(As) we veer toward elitism in our histories, we move from calling ourselves academies, to institutions, to colleges, and then to universities."

Miller went on to point up that stated purposes — the charters — of such institutions do not change but rather practice and politics move away from the original purposes.

"As schools move from their basic character, which were usually written by grass-root constituencies, they create a gap between themselves and the grass-roots from which they drew their first students. They have to draw their students to new vistas of perceptions in the arts, the sciences, the philosophies, the theology. But I believe sometimes that there is an unnecessary gap that exists between ourselves (the institutions) and the grass-roots."

My next article in this column will continue with some personal observations on the demon, elitism and its appearance from time to time in Southern Baptist life.

Jack Nicholas is president of Southern Baptist College at Walnut Ridge.

Shurden leaves Southern, Bennett named replacement

LOUISVILLE, Ky. (BP) — Walter B. Shurden has resigned as dean of the School of Theology at Southern Baptist Theological Seminary in Louisville, Ky., and will be succeeded by missions strategist G. Willis Bennett.

Shurden, dean since 1980, will become chairman of the Department of Christianity at Mercer University, Macon, Ga., on Aug. 15. His wife, Kay, also will join the Mercer faculty as an associate professor in the medical school.

Bennett currently is director of graduate studies and occupies the William Walker Brookes Chair of Church and Community. He has been a member of the seminary faculty since 1959.

Bennett was author of a strategic study on churches in transitional areas for the Southern Baptist Home Mission Board, and is recognized nationally as an early pioneer of supervised field education for ministers.

by Don Moore

You'll be glad to know . . .

... 709 of our 1,265 churches have been able to increase their gifts to missions through the Cooperative Program. God has been good to bless our people with health and jobs to earn. They have been obedient with their tithes and offerings from their earnings.



Moore

And now, their churches have demonstrated the same responsible action in seeing that a good portion of their blessing is channeled through gospel ministries around the world. It's beautiful to see the entire team doing its part. I can promise you, on God's word, that blessings will come to you in proportion to your continued giving. It is true for churches as it is for individuals. "He who supplies seed to the sower and bread for food, will supply and multiply your seed for sowing and increase the harvest of your righteousness; you will be enriched in everything for all liberality, which through us is producing thanksgiving to God. For the ministry of this service is not only fully supplying the needs of the saints, but is also overflowing through many thanksgivings to God." (II Cor. 9:10-12 NAS)

... 483 churches sent messengers to the annual convention last year. It would take a lot of effort, but wouldn't it be good for us to have at least half our churches represented. You probably need to make plans now for that to happen. Most of our bivocational pastors (those who pastor small churches, but support themselves with other employment) cannot take vacation time, or lose three days work and pay their expenses to the convention and while they are at the convention. Even churches without budgets could get some money together to help their pastor attend. Some of you could look after their cattle, crops, or other matters for those three days and free him to go. He will come back better informed, encouraged and grateful to his church for their thoughtfulness. This is a way you can help him grow — after all, you expect him to help you grow. If you want to make it the most meaningful for him, help his wife to attend, too.

I hope to see a lot of new faces at Pine Bluff, Nov. 8-10.

Don Moore is Executive Secretary-Treasurer of the Arkansas Baptist State Convention.



Food and fellowship

Virginia Kirk and Jane Purtle

Kitchen prayers

"Dear Lord,

I feel rushed and tired this morning. I'll fix this food and then have to badger my kids into eating it. We're too busy; I sometimes wonder why I bother with breakfast anyway. God, can you bless this food?"

"Father,

This is a special time for our family. Please help this cake come out just right — don't let it be lopsided. I want it to be as pretty as a store bought one."

"Oh God,

I'm so burdened today. How can I prepare this meal? Pete's in trouble again at school. Please give me the strength I need. And please help him to understand that you love him in spite of everything he does."

"Dear Jesus,

With the sunshine coming through the window, I want to tell you how much I love you. How good it is to be alive! I think I'll make a chocolate cake for supper."

The kitchen is a prayer room. There, we offer our audible and inaudible petitions to God. There, we offer our prayers of home-baked bread, chocolate pie, spicy cookies, and fried chicken to our God who honors every beautiful work of our hands and every sincere desire of our heart.

Many gardens are bulging now. These simple vegetable recipes may help you process some of your bounty.

Skillet squash

¼ cup butter or margarine
4 cups thinly sliced summer squash
1 onion, sliced
1 teaspoon salt
Melt butter. Add squash, onion, salt, pepper, and tomatoes. Cook covered for 10-15 minutes or until squash is tender. **Sprinkle with cheese and soy sauce, if desired.**

Stewed tomatoes

2 tablespoons margarine
2 quarts whole tomatoes, fresh or canned
1 diced medium onion
Melt margarine. Add tomatoes, onions, salt and sugar. Bring to a boil. Cover, reduce heat and continue cooking until tomatoes are cooked down to desired consistency, about 30 minutes. Adjust seasonings to taste. If you are using fresh tomatoes, add ½ cup water to begin the cooking process.

Virginia Kirk, professor emeritus at Arkansas College, is a member of Batesville First Church. Jane Purtle is on the staff of Christian Counseling and Teaching Center in Syria, Va. They have enjoyed cooking together for several years.

Attitude, music choice affect worship

GLORIETA, N.M. — Part-time, volunteer and bivocational ministers of music can enhance their work and the worship services of their churches by exemplary attitudes and careful music selection, according to Bill Anderson.

Editor of the *Church Musician* for the Sunday School Board, Anderson said "worship attitude comes from within, demonstrating itself through the way you make announcements, lead music and even by the way you walk to the pulpit."

A bivocational music director himself, Anderson advocates "a caring, loving spirit, not only in leading music but in teaching

positive attitudes through examples.

"Be enthusiastic about worshipping God and praising him," he told bivocational music leaders during conferences at Glorieta Baptist Conference Center. "Show us enjoy what you are doing."

Among the qualities he urged for the Southern Baptist Convention's 25,000 part-time directors are "sincerity, confidence and joy for an eternal work."

Cautioning that the worship leader's responsibility is to provide opportunities for congregational worship, Anderson said knowing the congregation is the best way to carry out the job.

by Millie Gill/ABN staff writer

James Evans

will join the staff of Freeman Heights Church in Berryville Aug. 15. He will serve as minister of music and youth. Evans and his wife, Vicki, and their two sons will move to Berryville from McAlester, Okla.

Phillip Griffin

of Beebe has been invited to be a student representative to the 1983 board of trustees meeting of the Sunday School Board of the Southern Baptist Convention. He is a senior at Ouachita Baptist University and minister of music/ youth at Beebe First Church.

Delmar D. Ferrell

began serving July 1 as superintendent of the Shiloh Christian School, a ministry of Springdale First Church. A native of Rogers, he is a graduate of both Arkansas Tech at Russellville and the University of Arkansas. He and his wife, Sherry, have two children, DeAnn, and David.

Ralph Murray Cadwell

of Elaine died July 17 at age 65. He was a retired Southern Baptist minister and a veteran. Survivors include his wife, Mrs. Ralph M. Cadwell of Elaine; a son, Larry Cadwell of Forrest City; a daughter, Mrs. Donald Campbell of Corning; a brother; two sisters; a half-sister; a step-mother; a step-brother and two grandchildren.

Curtis Miller

has accepted the call to join the staff of Springdale First Church as minister of youth. A native of New Mexico, he is a graduate of Southwest Baptist University, Bolivar, Mo.; University of New Mexico, Albuquerque; New Mexico State University, Las Cruces and in addition has earned hours towards a master of ministries degree. He and his wife, Michelle, have a daughter, Tara.

David W. Tohlen

of Batesville has been selected as one of the 1983 *Outstanding Young Men of America*. He is a member of Batesville West Church.

Steve Haley

is serving as interim youth director at Rosedale Church in Little Rock. He is a senior at the University of Arkansas at Little Rock.

Mr. and Mrs. Henry Haynes

recently celebrated their 50th wedding anniversary. They are members of Hope First Church.

David Green

is serving as youth director at Alexander First Church. He is a senior at Ouachita Baptist University.



Griffin



Ferrell

Richard Rose

has resigned from the staff of Mena First Church to attend Southwestern Baptist Theological Seminary.

Bill Williamson

has accepted the call to serve as pastor of the Humphrey Church.

Doyle Summerhill

was ordained to the ministry July 31 at Temple Church in Fort Smith. He is pastor of the Pine Log Church at Barber.

L. Bert Edwards

has resigned as director of missions for Calvary Association.

Bill Duvall

has been called to serve as pastor of the Forest Tower Church at Hensley.

Ronald Burks

has accepted the call to serve as pastor of the Linwood Church at Moscow. A native of Copperas Cove, Texas, he attended Westark Community College in Fort Smith and Ouachita Baptist University. He received the master of divinity degree from Southwestern Baptist Theological Seminary. Burks is married to the former Jamie McKeever of Greenwood. They have two children, April Leslie, age three, and Matthew Aaron, age one.

crusades

Northwest Arkansas Crusade

will be held Aug. 14-19 at Parsons Stadium in Springdale. Evangelist Bailey Smith and musician John McKay will lead the 8 p. m. services.

New Hope Church

at Hardy will sponsor an open air revival Aug. 29-Sept. 3 at the Wirth Community Park Pavilion. Pastor Lendol Jackson will be the evangelist.

focus on youth

Fort Smith East Side Church

youth have returned from a mission trip to Brazoria, Texas, where they worked with the Galilee Church.

buildings



Meadowview Church, located in the Prague Community east of Sheridan, celebrated payment of a portable educational building with a noteburning service July 31. Carl Overton, director of missions for Central Association, was the speaker. Pastor Walter Yarbrough looks on as trustees Murel Norton (left) and Don Bell (right) burned the \$3,700 note. A groundbreaking service for a temporary sanctuary and educational rooms followed. Building committee members are Norton, Bell, Kenneth Dixon, Bill Rhoades and Gene Cato.

Pulaski Heights Church in Little Rock will feature Ken Medema in concert Aug. 28 at 10:45 a. m.

Green Meadows Church in Pine Bluff will observe homecoming Oct. 2 with former pastor Joseph Hall and minister of music Don Butler in charge of services.

Pine Ridge Church ordained its pastor, Randy Noles, to the ministry July 10. Assisting were Carl Bunch, director of missions for Caddo River Association, Truman Lewis, Ollie Noles, Olen Goodner and Ronnie Noles.

New Hope Church at Hardy ordained Paul Brinkley as a deacon July 24.

Rows Chapel at Monette will observe homecoming Aug. 28. Services will begin at 10 a. m. and conclude at 4 p. m.

Blytheville First Church men have planned a mission trip to Arkansas City, Kans., where they will assist in the construction of a church building.

Forced terminations reflect turmoil in many congregations

by Linda Lawson

NASHVILLE, Tenn. (BP) — Forced termination of Southern Baptist pastors is only one part of a thorny, multi-faceted issue which threatens the very existence of some churches and the spiritual and emotional health of many persons involved.

The firing of a pastor or staff member is often a manifestation of a church embroiled in conflict, according to Brooks Faulkner, supervisor of the career guidance section in the Sunday School Board's church administration department. Also, termination has an impact on family members who may be torn between anger and grief.

There are other dimensions: staff members called under one pastor whose resignations are requested by a new pastor; church members who feel victimized by a pastor who (to them) has been lazy, irresponsible or even dishonest, and ministers and families who need counseling to deal with spiritual and emotional pain as well as food and a roof over their heads.

That the problems are real and immediate was evidenced by the response to Baptist Press articles earlier this year about a conference for terminated ministers. Some

wrote to offer help and others to simply share personal feelings and experiences.

The wife of a staff member whose pastor is pressuring him to move, wrote, "I don't know what the solution is, but I feel sometimes like we are looked upon as second-class citizens. God's call upon our lives is just as important, just as serious, just as dedicated. I keep reminding myself that the Lord is in control, but it still hurts to kneel with your husband and see him weep because his heart is broken. We have a teenager who also is hurting."

Billy H. Willard of Randleman, N.C., wrote to the Biblical Recorder to propose the establishment of a trust fund for unemployed pastors. "Recognizing occasionally changes are indicated in the best interest of the pastor, the church or both, we suggest such changes should not be deemed sufficient reason for the denial of benefits," Willard said.

The wife of a terminated pastor wrote, "I only wish I could tell you what it is really like. Everywhere we go it is awkward. Some people really do not know what to say. Some avoid us like we were ill. Some pretend it never happened. There are a few of those who have come stronger into our friendship than before."

A layman, Tom Brown of Murfreesboro, Tenn., wrote to the Baptist and Reflector to offer a ministry of prayer for terminated ministers. "To any pastor who asks, I promise to pray for him. I don't need to know why, the Lord knows that, just that the prayer is needed," he said.

Messengers to the 1983 Southern Baptist Convention adopted a resolution on forced termination which urged associations, state conventions and the Baptist Sunday School Board "to continue positive corrective measures related to this sensitive problem through the provision of preventive and redemptive support services to ministers and churches."

Faulkner emphasized there are no easy solutions for any of the problems but said greater efforts must be given to providing help.

For a church, he recommended "a healing ministry with an interim pastor. Most churches who fire people don't keep the

next pastor very long," said Faulkner. "That says to me they haven't worked through the grief or guilt process."

Even if the crisis occurred months earlier, Faulkner advised, "Look back and deal with what happened as reality and not as a closed closet. It can be redemptive."

In many situations, Faulkner said the director of missions may be the key to a church experiencing a healing ministry.

For terminated pastors, staff members, spouses and children, he advised counseling and support groups. Faulkner said he plans to work with several state conventions to develop a network of denominationally sponsored support groups.

"A lot of people won't go to one now because it has no credibility in terms of sponsorship," he said.

Faulkner praised state conventions which are developing funds or insurance programs to meet the critical financial needs of terminated ministers.

He is working with state church-minister relations consultants to provide conferences and workshops for terminated pastors, staff members, spouses and children. He also plans to assist in establishing regional satellite counseling programs.

At the heart of all these problems, Faulkner believes, may lie two common questions: "Who's in charge?" and, "What is the mission of the church?"

"First and foremost, God is in charge; then you get to human leadership," Faulkner said. "In most situations where the pastor gets fired, he (the pastor) is not in charge. If he maintains stability, he is either in charge or he has learned to work with his allies."

In terms of mission, the alternatives may be whether the church is to reach, teach, win and develop or to be only a place where Christians gather to renew their strength. "A pastor who tries to get an inactive church to reach people may run into problems," Faulkner said.

In the midst of church conflicts, pastors and laypersons have been heard to observe that the only solution appears to be a few answers. "I surely hope that is not the only answer," Faulkner said. "That is not in line with my concept of redemption."

Bus tour New England fall foliage
Sept. 28-Oct. 7

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Ron Griffin, pastor

Volunteers from Arkansas get hands-on

Alaska's summer thaw provided an opportunity for 24 Arkansas Baptist Men and Royal Ambassadors to lend a hand July 11-22 on Southern Baptist mission efforts in our 49th state.

Eleven senior high R.A. boys pitched in at the Alaska Baptist Convention's new campground near Wasilla. The young men cleared ground, dug ditches, cut wood and landscaped cabin areas, among other chores.

Thirteen Baptist Men invested their time in the construction of a new church building at Big Lake. The 4,400 square foot facility will house a sanctuary and fellowship hall.

The group traveled to Alaska at the invitation of Alaska Brotherhood director Cameron Byler. Arkansas Brotherhood director Neal Guthrie led the project and coordinated the two groups' work.

Angus Emerson of First Church at Cabot, and Wes Kent, Arkansas Evangelism associate, also assisted with the project.

Both men and boys reported finding the experience of working together very rewarding.



missions experience on Alaska trip



(Far left) Dick Giddings, a member of Park Hill Church in North Little Rock lent a hand with electrical work at both the campground and Big Lake church building.

(Top left) Both groups took their meals together under the canvas shelter of a campground mess tent.

(Left center) Don Gephardt and Dick Giddings finish a window frame in the camp shower house.

(Bottom left) If they didn't know already, Royal Ambassadors discovered that clearing ground and cutting wood means hard work.

(Top right) Big Lake's new building takes shape.

(Right center) While the construction crew included a contractor, builder, electrician and plumbers, a banker, computer specialist, advertising expert, dry cleaner, student and preacher also worked in the ranks.

(Bottom right) Wes and Todd lead the way with a little "picking and grinning".

(Far right) The R.A.s found time to try for some of Alaska's big salmon, but not without instruction from a friendly Alaskan.



Your state convention at work

Family and Child Care

Our opportunities for teaching

Teaching children about Christ — what could be more exciting and challenging than having the opportunity to share the love of Christ with children and youth. Whether on a church staff or in a children's home, the message is the same.

The need is the same, knowing that we are loved, that our physical needs will be met and that we are important to someone. The vespers program on campus is geared to meet the needs of youth. The meetings are varied and not long in length. We usually have about a 30 to 45 minute program. We may have a religious movie, a Bible drill, a debate, a visiting group, a message from associational director of missions Raymond Reed or just a true story of simple faith. Whatever the program, our youth can be involved as we meet together to consider what the Bible teaches about this most important part of our life. This freedom we treasure!

Many times our children lead in prayer and most of them have learned to pray at Arkansas Baptist Home for Children. To hear a child pray, "Lord, help us to get along together" must have its effect. If prayers are heard in heaven in proportion to our faith, surely teaching a child to pray and to grow in faith must be the most important part of all the work we accomplish here. Jesus said, "...Suffer the little children to come unto me..." (Matt. 19:14). — **Eula Armstrong, director of special activities, Arkansas Baptist Home for Children**

Christian Life Council

Thank you, thank you

There's a great big group of Arkansas Baptists who deserve from all of us special appreciation for promoting Christian living. Some of these have been doing what's about to be mentioned for many years. Each year thousands of our children and youth attend local church, associational, state and Southern Baptist Convention sponsored camps and assemblies. Great effort, expense and much time is involved to promote, plan and attend these special summer time events. Dedicated adult leadership, paid and voluntary, is necessary. The great majority of adults involved are volunteers. Many of these are group sponsors. A large number serve as cooks and kitchen help. Others plan and direct Bible study, mission study, handicraft and recreational activities.

What's the end result? Each year scores are won to Christ and many more of all ages rededicate themselves to service for the Master. Many dedicate themselves publicly to full-time Christian vocations.

Having attended part of six weeks, all of one week at Siloam Springs and part of several other state and associational camps it's been my privilege to see these adult workers in effective action.

This article is used as a means of expressing personal appreciation for the good, hard work done. As members of local Arkansas Baptist churches, associations and the State Convention we should all feel real good about having a part in promoting Christian living during these times of unique opportunity. — **Bob Parker, director**

Evangelism

Foreign missions at home

Jesus said for us to begin at Jerusalem, go out into Judaea, and Samaria, and then to the uttermost part of the earth with the Good News. Many times God brings foreign opportunities to our doorstep.

Some time ago, my daughter, Judy, and her husband, Ed Smith, became involved in sponsoring Laotian refugees. Some of these Laotians came from the refugee camps and lived in their home at Prairie Grove. I met the Laotians soon after they came to America. It was my desire to share Jesus with them. I talked with them about Christ and the cross and found they had almost no understanding of

Christianity. Theirs was a total Buddhist background.

My son-in-law began to work with the Laotians. He helped them get jobs. He and Judy shared their love with them. Eddie began to teach them English and share with them the principles of Christianity. A few days ago, they came to understand enough about Christ that Eddie led them to know Jesus personally in salvation.

Sunday morning, July 17, my family and I were privileged to hear Reverend Jim Hogan preach in Prairie Grove. There was a beautiful expression of Christianity when Som Pet and La May came forward professing their faith in Christ. The white Christian Americans accepted them with tears of joy and arms of love.

The Prairie Grove Church has started a new class for the Laotians. They have purchased Laotian Bibles from the Gideons. The Laotians will have a much better understanding of God's Word since they can read it in their own language. — **Clarence Shell, director**

Stewardship Department

The budgeting process: personnel needs

The average Southern Baptist church uses 84.2 percent of its budget receipts for local expenditures and 15.8 percent for all mission causes. Staff salaries account for 36.4 percent of the local expenditures.

The budgeting process must include an honest and prayerful study of staff needs. Varying resources decree that all churches cannot pay the same salaries. A church should do the best it can for "...a worker should be given his pay" (Luke 10:7, GNB).

Budget planning committees should evaluate all those who are on the church payroll. A cost of living increase is essential and those at the bottom of the pay scale ought to receive special consideration.

Those who use cars to minister should not have to pay for the privilege though many do so with no complaints.

A church has the responsibility of doing something for employee retirement benefits. The Annuity Board suggests 10 percent of salary and all church employees are eligible.

Pastors face high Social Security rates, 11.3 percent, next year. They need help and churches could consider paying the difference between the employee rate, 6.7 percent, and the self-employed rate, 11.3 percent.

A church staff salary benefit survey is available from the Stewardship Department.

— **James A. Walker, director**

Sunday School

Improvements in preschool literature

The Baptist Sunday School Board provides excellent material for teachers of preschoolers. This literature is evaluated continuously, and improvements are made frequently. The editors are always open to suggestions for making the literature more usable with preschoolers.

Several changes are forthcoming in the literature, beginning with the October-November-December, 1983, issues.

Preschool Bible Teacher A will feature dated Bible teaching activities for each Sunday. The new format includes agenda suggestions for weekly planning meetings. These ideas will provide an ongoing training program for teachers of babies, creepers, and toddlers.

Changes in design, content, and layout will be evident in *Preschool Bible Teacher B*. These changes include expanded teaching plans for twos and threes, new step-by-step planning ideas for each session, and lists of pictures and songs for each Sunday.

Special helps for effective planning meetings will appear in *Preschool Bible Teacher C*. A new page will be entitled "Department Director's Page." Teachers of fours and fives can look forward to these new sections: Bible Background, How to Use the Bible Story, and How to Use Bible Verses and Thoughts. — **Pat Rattton**

CP enjoys fourth straight record month

by Craig Bird

NASHVILLE, Tenn. (BP) — June was the fourth consecutive record month for gifts to the national Cooperative Program of the Southern Baptist Convention.

The 36,000 local churches contributed \$7,698,787 in undesignated gifts to the worldwide mission and education programs of the SBC. That was more than \$575,000 (and 8.1 percent) above the previous best June (1982).

"The consistency of commitment Southern Baptists continue to show is both an encouragement and a challenge to those involved in the programs supported by the Cooperative Program," said Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee.

"That consistency lifts our spirits by funding the projects we have been instructed to undertake — and it challenges us to match the dedication and stewardship of millions of Southern Baptists whose faithful giving and praying keeps everything going."

June marked the close of the third quarter in the SBC fiscal year. After nine months, total contributions are \$76,176,999 — 9.23 percent ahead of the third quarter totals last year.

The churches have also contributed \$79,543,427 in designated gifts to the 20 national SBC agencies, the vast majority of the money going to the Foreign Mission Board and the Home Mission Board.

"As we enter the final quarter of the SBC fiscal year, we are optimistic," Bennett said. "Several state conventions reported record CP months during June — and when the national portion of those state gifts are received in July we hope to be on target to reach the challenge budget as well as the basic budget, for a total Cooperative Program budget of \$106 million."

If contributions the final quarter continue at the same rate as the first three quarters, the national Cooperative Program will receive almost \$101.6 million. The basic operating and capital needs budget is \$100 million and the challenge budget is \$106 million.

Florida continues to be the only state convention ranked in the top 10 in both dollar giving to the Cooperative Program and percentage increase over last year's contributions. Florida is third in contributions (\$6,220,940) and third in percentage increase (32.07).

Arkansas' 9.71 percent increase in designated Cooperative Program giving placed it seventh in the convention.

"Bold Mission Thrust (the SBC effort to present the message of Christ to everyone in the world) is a pearl of great price," Bennett said. "It is exciting to see Southern Baptists paying the price with their lives, their prayers and their financial involvement."



Walker



Parker



Shell



Ratton

Fort Worth church survives by staying put

by Norman Jameson

FORT WORTH (BP) — When pastor James Coggin came to Travis Avenue Church in 1959, the church had just built the largest auditorium in the Southern Baptist Convention and its \$2 million debt was deeper than that of any other SBC church.

But prospects were bright. It sat smack in the middle of thousands of white suburban families on Fort Worth's south side — members or prospects for a burgeoning community church.

Suddenly, it seemed to Coggin, change swept the suburbs southward and "downtown" settled in the backwash. "Just east of us was an area that had hundreds of our families," Coggins says. "Overnight it became black. The south side became Mexican. Ethnic neighborhoods encroached all around us. To survive, we had to change from a suburban church to a metropolitan church and reach out to the whole area."

Today Travis' neighborhood is hardly Fort Worth's most prestigious address. The single story, square frame houses huddle under large trees — sure signs of age in barren Fort Worth. Long-toothed weeds grip rickety fences; tired old cars rest in front yards; weary men shuffle to a shady spot, brown bag in hand.

For six months, Travis Avenue church studied the feasibility of moving further south, where more of its members live. Layman Merle Basden chaired the committee set up to study building usage in light of the changing neighborhood. When his committee asked the church for "permission" to study the feasibility of a move, members thought the committee had made up its

collective mind to relocate in the suburbs.

The committee employed a consulting firm whose business is to help churches make such studies. The firm analyzed traffic patterns, population demographics, a zip code membership chart, cost of a move and other data. After a thorough examination of research results, the committee determined: it would cost \$18 million to duplicate Travis Avenue's facilities elsewhere; there were more than 500,000 people living within 10 miles of Travis (214,000 of these were unchurched); the computer zip code printout revealed members already drove from all over the city. In summary, the committee learned the church could not move anywhere and be closer to a significant portion of its members.

So the committee switched gears and spent 18 months planning facility improvements to reflect the church's renewed commitment to its location and the Spanish, Korean, Chinese and Vietnamese language churches that meet in its facilities. Several black families participate in the main congregation, which numbers 3,500 resident members.

"We really got a new vision of where the church is and how it can reach all the metropolitan area," Coggin observed. "This city would be poorer if we were to move. A strong metro church can be a spiritual conscience and spiritual voice to the city. I could not be more excited about the future of this church."

Adapted from the January-February 1983 issue of "MissionsUSA".

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International

Hopni and Phinehas: corrupt priests

by Harry Trulove, president, Arkansas Baptist Foundation.

Basic passage: I Samuel 1:3; 2:12-17, 22-25; 4:11

Focal passages: I Samuel 1:3; 2:12-17, 22-25; 4:11

Central truth: Family responsibility is a two-way street. On one side is the parents' responsibility to train children. On the other side is the children's responsibility to respect parents and obey the laws of God.

These passages deal with Hopni and Phinehas, the sons of Eli. They set out responsibility, reputation and recompense.

1. Responsibility:

Responsibility of a parent. Since Eli was high priest, his two sons became priests by virtue of their birth. Could it be that Eli was so busy with priestly duties that he neglected the major responsibility as a parent to train his own sons?

Responsibility of a worshipper. The people continued the practice of worship in spite of the corruptness of the priests. Our relationship to God is not dependent on the moral character of the worship leader.

Responsibility of an individual. Elkanah, a devout man, could not allow the acts of polluted priests to keep him from having a proper relationship to God. Neither could the two priests escape the judgment of God just because they were the sons of the high priest. Salvation is not inherited from parents in the genes of national birth.

2. Reputation:

Selfishness. Hopni and Phinehas profaned the sacrifice of the people by using it for personal gain. Zealots who prey on the religious emotion of people for self gain will answer to God for their selfish actions.

Self-gratification. Hopni and Phinehas profaned God's special creation — the relationship of man and woman to satisfy their lust. Satan has a way of leading mankind to use the most beautiful of God's gifts to humanity to bring mankind to the level of animal existence.

3. Recompense:

Acknowledgment. The everlasting laws of God sometimes require a parent to recognize that the judgment of God will inevitably fall on a wayward child.

Reality: There is no escape from the laws of God. Mankind does not break the laws of God—when disobeyed, mankind is broken on them.

Life and Work

Creative coping with change

by Mason W. Craig, First Church, McGehee

Basic passages: I Samuel 3:18-19; 7:3-4, 13; 8:4-7a; 10:25

Focal passages: I Samuel 3:18-19; 7:3-4, 13; 8:4-7a; 10:25

Central truth: Ours is a changing world. How we cope with change will either cause us to despair or to delight in victory. Samuel, who coped with change victoriously, can teach us some things.

1. Samuel, with compassion and courtesy, helped others cope with change. Samuel, the pupil, was hesitant to tell Eli what God had said to him. It was only after Eli asked that "Samuel told him every whit, and hid nothing from him." Although he was sensitive to Eli's feelings, his honesty would not allow him to soften the message which God had entrusted to him.

2. Samuel, with courage, faced others with their need to change (I Samuel 7:3-4). Before God could bless Israel there had to be change.

Their worship of foreign gods and their complacency in regard to the things of Jehovah God caused them to suffer at the hands of the Philistines. Samuel's message was not popular. But with courage he spoke the truth in love. Because he did, a change was made and God's blessings were experienced.

3. Samuel, because of a deep commitment to the providence of God, was able to cope with change which adversely affected him (I Samuel 8:4-7a). Alexander Whyte says, "The noblest thing, in some respects, in all Samuel's noble life was the way he took the providence of God in the establishment of the monarchy."

The change which the people were calling for was an affront to Samuel. In his displeasure, he could have become resentful and antagonistic. In doing so, he would have paralyzed himself with self-pity and brought an end to his usefulness. Instead, he listened to God and followed his counsel.

Certainly it was not easy. But he was willing to accept that which God allowed. In doing so, God continued to use him.

We cannot avoid dealing with change. To deal with it creatively is to use it for good. With compassion we can help make change easier for others. With courage, we can be the instrument of change. Through commitment to the will of God, we can weather those changes which threaten us.

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Bible Book Series

The Futility of Wisdom and Pleasure

by Doug Dickens, First Church, Hot Springs

Basic passage: Ecclesiastes 1:2-4, 17; 2:1, 3, 10-11, 13-15, 18, 24

Central truth: Man's search for meaning is best found as we find purpose in our lives as a gift from God.

Viktor Frankl is a psychiatric prophet to the twentieth century. Writing from painful experiences in a prisoner-of-war camp, this healer of the soul reminds us, like Carl Jung, that modern man is in search of a soul. Somewhere, Dr. Frankl discovered that life only makes sense as we recover our spirituality, use our freedom, and become responsible.

More than 2,000 years ago another wise man shared his insights about the meaning of life. This seeker shares a common quest with us: the search for a meaningful life. Perhaps we can profit from his mistakes.

Twice he pursues the meaning of life: Twice he is frustrated. He first launches into the sea of wisdom and knowledge (1:16-18; 2:12-17). He gave himself to find wisdom, only to find wisdom alone a heavy burden. Is there, in fact, wisdom apart from God?

Happiness is not guaranteed with a Ph.D. or an advanced degree. Wisdom brings no real insight without God. When we teach our children astronomy, we must also remind them that "the heavens declare the glory of God." The study of botany brings no life apart from knowing the "Lilly of the Valley." What sense will history make if behind it is not "His story"? Knowledge without knowing God is "striving after wind."

Then the Seeker turns to pleasure (2:1-11). The result of his amusements, laughter, endless banquet table, and sex-without-commitment was "vanity and striving after wind."

Should this come as a surprise to a nation saturated with casual sex, hours of TV comedians carried by canned laughter, a nation too fat for its own good? No wonder *Life Magazine* recently estimated that the Western World spends over \$50 billion annually on the pursuit of pleasure.

The punchline of the lesson is 2:24. Like the old woman looking for her glasses, we will end our search with what's right before our noses. In the simple gifts from God like work, home, family and friends, we find joy that satisfies man's search for meaning.

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After four-year wait, convert demands church baptize him

by Anita Bowden

MAGURA, Bangladesh (BP) — After four years of waiting James Sircar was fed up.

When the worship service was over that Sunday he waded into the nearby pond and announced to astonished church leaders he wasn't getting out until they baptized him.

In emergency session, the church council agreed they couldn't wait any longer. In four years Sircar had not reverted to his former faith. Though they had wanted to test him further, they decided they would have to baptize him.

It was the right decision. Today Sircar baptizes new Christians himself. As a village evangelist in Bangladesh, he works with 14 churches within a 30-mile radius from his home in Magura. All of the village Christians are Muchis, low-caste Hindus, a very responsive group, Sircar has found. And there are 45,000 of them in that district.

Baptisms totaled 315 during 1981 and 1982. Sircar figures he must be doing something right: as the work grows so does the pressure he gets from local religious leaders to renounce his faith. "I believe they think if they stop me, the church growth that's taking place here will stop," he said.

But they don't know him very well.

Sircar didn't step from the baptismal waters into full-time evangelism. In the 11 years intervening, his faith was tested many times. But a combination of patience and tenacity — the same qualities that led to his baptism — helped him in his journey to becoming an evangelist.

The journey began when he was a young postal worker and happened upon a Bible school correspondence course letter. When he saw it was Christian material, he stuck it away. But it kept reappearing. Finally he read the material, finished the lesson and mailed it. Another lesson arrived by return mail. Before long he had finished the course.

Still full of questions about the Bible, Sircar traveled to the Baptist mission in Faridpur. He walked onto the compound looking for white people, since only whites were Christians in his mind. But the only Christian available was a Bengali pastor who came from the same religious background as Sircar.

They liked each other immediately. Sircar began a weekly routine of pedaling 22 miles into Faridpur on his broken-down bicycle after work Saturday. He'd spend the night with the pastor's family or at the Baptist-run Christian Industrial Center and attend church and Sunday school the next day before returning home.

"My desire was to become a Christian very quickly," Sircar remembers. He realized he needed to spend more time in Faridpur to learn about Christianity and the Christian lifestyle. When his request for a

transfer was rejected, he quit his job and enrolled as a student at the industrial center. While he was there a welding accident blinded him.

His father heard about the accident and came to visit him. He had thrown Sircar out of the house while he was taking the correspondence course and his attitude had not changed. "My father came and said, 'Yeah, you've converted to Christianity and you've become blind. Well, that's good. That's good enough for you.'"

Sircar remembered asking the Lord what his plan was for him in the accident. In time he had his answer. After a local doctor said he'd never see again, Sircar went to an eye specialist in Dhaka. On his second visit the doctor discovered he was a Christian convert. Angriily, he confronted Sircar.

"He said to me, 'Aren't you ashamed? Converted to Christianity. Go. Your eyes will never be any better,'" Sircar said. "And he wrote on his prescription pad I would never see. I told the doctor, 'The Lord I serve is a living Lord. He is my Lord and you will see that in one week my eyes will be better.'"

Sircar didn't sleep that night. "I prayed and cried all night long," he remembered. "The next morning I thought my eyes were a little better. Three days and three nights I prayed. Then I realized my eyes were better — I could see everything."

Back to the doctor he went. The doctor admitted what Sircar had believed was correct and fitted him with glasses. "I was a believer before then, but after this happened my faith really was strengthened," Sircar admitted.

He completed his training at the industrial school and worked in the automatic transmission section of a motor company until former missionary Carl Ryther offered him an instructor's job at his alma mater. That's when he began spending his weekends preaching in the villages, with missionary evangelist Tom Thurman as teacher.

Still, he didn't feel he was where the Lord wanted him. He began having differences of opinion with the director of training at the industrial center. After a particular disagreement over a welding job, Sircar quit. While he was looking for other work Thurman approached him about full-time evangelism. And Sircar felt it was right.

He and missionary James Young worked hard witnessing, teaching, preaching. The schedule was rugged: 14 villages in seven days. After about a year and a half, one group said they wanted to become Christians.

But religious pressure in the village took its toll. Of the 52 who had said they wanted to become Christians, only seven showed up for baptism. Only six were baptized; the seventh, a young man, was dragged off by

his mother.

Then 32 in another village were baptized. Sircar was encouraged. The patience and tenacity seemed to be paying off. But another test was coming.

In less than a year four of the six in the first village and all 32 in the second village had returned to Hinduism. But many of them said they would come back to Christianity when their village leader, who was responsible for most of the pressure, died.

Sircar saw an important principle of village evangelism in action: you must baptize a leader for a church to continue. No leaders were baptized in either of the first two villages.

He learned the lesson well. In the third village — Hajrapur — Sircar baptized half of the people, including a village leader. This group has remained one of the strongest churches in the area and has been the hub church from which most of the other groups have come.



Bill Stafford

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World hunger demands drastic, deliberate action

by Tim Fields

NASHVILLE, Tenn. (BP) — World hunger can be eradicated within the next decade — if drastic and deliberate steps are taken immediately, says a Southern Baptist hunger specialist.

W. David Lockard, director of organization for the Southern Baptist Christian Life Commission and coordinator of the Commission's program of world hunger education and action, recently served as an official observer at the international meeting of the United Nations' World Food Council (WFC) in Washington. He was also a participant in the Non-Governmental Organization's (NGO) Food Policy Forum in the same city.

"It was evident from these two important international hunger strategy meetings numerous sustained actions must be taken in order to eradicate hunger," Lockard said, "and the help of Southern Baptists is needed in these efforts.

"Hunger is one of humankind's oldest enemies," Lockard said, "but the world has never before had such ample technical and financial resources for coping with hunger and poverty. This immense task can be tackled once the collective will of those fighting the problem is mobilized."

The World Food Council is hard at work on the hunger problem, he said. The WFC's main purpose is to conquer the problem of hunger and malnutrition while the NGOs monitor the progress of the United Nations

agency in promoting, funding and coordinating food program policies.

Lockard outlined seven critical actions which were cited at the meetings as necessary for solving the hunger problem:

1. High priority must be given to the development of national food strategies. It is essential that every nation give priority to the problem of hunger in tandem with the issue of global peace and security. 2. Food aid from developed countries such as the U.S., Canada and Australia must continue until each country receiving aid becomes self-sufficient.

3. Agricultural technology and research must be shared on a wider basis. 4. Countries must work to help stabilize world food prices and remove trade barriers. 5. The decrease in per capita grain production in 33 developing countries must be reversed (Africa was self-sufficient two decades ago but is now heavily dependent on food imports).

6. Countries must anticipate future food needs. (Projections indicate an additional 900 million Asians — more than double the present population of all Africa and larger than the current population of Latin America — will have to be fed by the end of the century.)

7. Inflation and economic injustice, which swell the ranks of those who spend their lives in chronic hunger, must be brought under control. (Increased food pro-

duction alone will not insure food is available for persons trapped by dire and debilitating poverty.)

"Southern Baptists are making strong contributions in dealing with hunger through local churches, associations and state conventions and through the Foreign Mission Board, the Home Mission Board, the Christian Life Commission and other SBC agencies," Lockard said. "While we can and should do much more through prayer, giving and involvement in obedience to biblical mandates, we are doing some solid work both in hunger relief and hunger prevention.

"Because continued suffering and dying due to malnutrition and hunger are avoidable, they are not morally acceptable," Lockard stressed. "Southern Baptists need to continue to cooperate with other religious and secular organizations in ongoing intense efforts to solve the devastating problems of world hunger in our lifetime," he said.

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WORLD HUNGER RESOURCES — W. David Lockard, director of organization for the Southern Baptist Christian Life Commission with a major responsibility for the Commission's programs of world hunger education and action, displays elements from a world hunger resource kit mailed in mid-July to all Southern Baptist pastors, ministers of education, directors of associational missions, BSU directors and other Southern Baptist leaders. Additional copies of the packet can be secured at cost from the Christian Life Commission.

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Baptists team up

SINGAPORE — Teams of Southern Baptists from Oklahoma, South Carolina, Louisiana, Tennessee and Virginia combined forces with Singaporeans in June to lead 167 people to Christ. Each of seven Singapore churches mapped out its own strategy, and used Americans to help them witness in shopping centers and high-rise apartments, on beaches and in churches. Also in the two-week period 56 people rededicated their lives to Christ and two made commitments for special service. Said one Singaporean, "We learned nearly as much from the Americans as they learned from us."

Typhoon hits camp

BATAAN PENINSULA, Philippines — Eighty to 85 mile-per-hour winds associated with Typhoon Vera in mid-July destroyed one Baptist church, damaged another and wrecked havoc on Luzon Baptist Camp, about 35 miles west of Manila. The typhoon came ashore at the fishing village of Orani and left only about 10 of 400 houses standing there. At the Baptist camp, the roof to the dining room was blown off, and the roof of a chapel completed the first week of June suffered some damage.

Korean soldiers won

TAEJON, South Korea — Twenty-four South Korean Baptist pastors preached to 120,000 Korean servicemen along the Demilitarized Zone and eastern coast of the country in June. Some 1,500 made "a positive decision about Jesus," according to Southern Baptist missionary Rolla Bradley.

Bradley, who directs military evangelism for the Foreign Mission Board's Korea Baptist Mission, said that almost 400 of the decisions were definite professions of faith in Christ. Another 6,500 men asked for the follow-up booklet given to each man making a decision.

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Baptist senator keeps focus on faithfulness

by Gerri Ratliff

WASHINGTON (BP) — A constant thread runs through Mark Hatfield's approaches to the issues he faces as an Oregon Republican, a third term U.S. Senator and chairman of deacons at Georgetown Baptist Church — faith in Jesus Christ.

He calls for "a spiritual renaissance in which people learn the biblical values of life — the dignity of the individual, the sacredness of creation and stewardship over resources for the glory of God and for the needs of people."

Because of the economic future, the arms race, the continued disintegration of the family unit, an increase in crime and problems with drugs, people have been challenged to recognize God is sovereign, he said in an interview in his Senate office.

Even though Hatfield believes the churches could do more to help needy Americans economically, with more efficiency and humaneness than can the government, he has devoted more than 30 years to political service. "We are not called to any one effort," he explains. "We are called to be the living presence of Christ wherever we are."

However, he added, "It would be far more effective if we could stimulate the churches and synagogues of this country to affirm their spiritual commitments by the way they relate to people in need. But the government is preempting the resources of people through taxation and regulation, diminishing people's capacities to meet each other's needs, neighbor to neighbor."

The government responds to political ideologies instead of to the needs of people, he observed. "Our perspective of the world, in particular the Soviet Union, has become so myopic that we continue to escalate our abilities to be more efficient in the potential destruction of life. We are much more willing to create instruments of war than instruments of peace."

Because of his belief that the escalating arms race is an overemphasized federal spending priority, Hatfield has initiated efforts to limit nuclear and chemical weapons. Last year he became a primary sponsor of the nuclear freeze proposal. As one of the earliest opponents of the Vietnam War during his tenure as governor of Oregon, he cast the only dissenting vote on the issue at the 1965 and 1966 Governor's Conferences.

To Hatfield, peace is more than the absence of war. It is "shalom," a Hebrew word meaning total fulfillment of the individual, "may your heart be filled with joy... may your soul be filled with the peace of the Lord."

He views peace as a product of one's spiritual commitment. "That is how one survives in this life. I do not know how people can survive without that in-dwelling support and love."

Mutually halting the escalation of the nuclear arms race and then reducing arse-

nals is the only hope for political peace, he believes. "Our hopes for tranquility between nations depend on reducing the capacity to wage war." Hatfield expresses admiration for "those in the historic peace churches" who refuse military service. He points to the history of early Christian pacifism prevalent through the fourth century.

A Christian may justify acts of civil disobedience only "if there is no violence and if you are willing to take the consequences," he reasoned. During the Vietnam War, Hatfield had considered withholding war taxes to protest U.S. involvement. "There are situations in which in order to say 'yes' to God, you have to say 'no' to Caesar. But you must be willing to take the penalty."

Struggling to maintain his priorities in the political art of compromise, Hatfield experiences frustration but said he had never "traded principle for pragmatism. I think we can have diversity of viewpoint without rupturing our relationships. Maintaining working relationships in no way means you are compromising your principles."

Hatfield prays about his political positions but does not think his views are ordained by God. "I do not feel called to the role of speaking prophecy. As one studies the Word, as one lives his life, the prophetic word comes in a natural, normal manner."

The gospel is both a message of redemption and a mission of reconciliation, even though those two factors are often divided, Hatfield said. "The evangelical churches are awakening to a social consciousness. Our maturation process as Christians must involve reaching out to impact the whole community in acts that affirm the words of witness."

A lifelong struggle to act consistently with his Christian beliefs is evident in his writings and congressional action. He is the author of *Not Quite So Simple*, 1967; *Conflict and Conscience*, 1971; and *Between a Rock and a Hard Place*, 1976; and has co-authored *Amnesty: The Unsettled Question of Vietnam*, 1971, and *The Causes of World Hunger*, 1982.

Although for the past two years his legislative concerns have primarily been economic, Hatfield has been a leader in congressional efforts to combat world hunger and raise human rights issues. Representing a state where the federal government owns over 50 percent of the land, Hatfield's interests also include natural resources and public land issues.

During a recent trip to India, Hatfield spoke with Mother Teresa of Calcutta who encouraged him to keep his focus on Christ. "The Lord has not called me to be successful. He has only called me to be faithful," she told him. "She gave me the insight that even though the task may seem at times insurmountable, we are to live a life of faithfulness," he said.