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### January 17, 1985

Arkansas Baptist State Convention

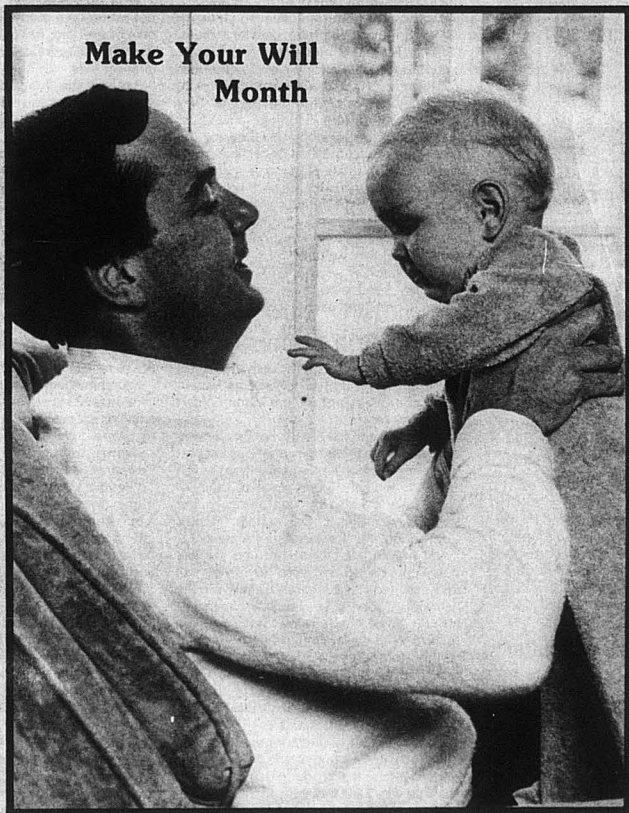
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**Where there's a will . . .  
there's a way**



January 17, 1985  
**Arkansas Baptist**  
NEWSMAGAZINE

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

Where there's a will... there's a way



January 1985  
**Arkansas Baptist**  
NEWSMAGAZINE

January is "Make Your Will Month" across the Southern Baptist Convention. Providing for your loved ones and for Southern Baptist causes means not only working hard today but also planning for tomorrow. A will is an essential part of proper preparation.

## Where there's a will, there's a way!

by Harry D. Trulove

Methods of communication have changed! In the past, smoke signals were used to convey messages across great distances; then came the telegraph, the telephone, the radio and TV. Now satellites are used to bounce microwaves from one point to another.

Baptist Telecommunications Network (BTN), Southern Baptists' satellite system, recently used this method to provide accurate, up-to-date information to churches and associations on the importance of estate planning from a Christian aspect as they aired "Aids to Estate Planning."

A person's responsibility to God for the proper use of accumulated possessions never changes. Thus, estate planning is a vital part of Christian stewardship. Yet each year seven out of 10 people die without a will. Unintentionally they say...

... "I don't care who is responsible for my child's/children's welfare."

... "Regardless of the circumstances, I want my spouse to have less than my child/children, and each is to share equally."

... "I'm not interested in protecting my estate from excessive taxes."

... "I have no desire to provide financially for any area of God's work beyond my life!"

Yet, God's word says, "He who provideth not for his own, and especially those of his own household, has denied the faith and is worse than an infidel!" Some things never change!

Basically, the laws say, "You have the right to give whatever you want to whomever you want whenever you want to make the gift as long as you are alive." At death, that right ceases and the ability to have a voice in the final distribution of assets becomes a privilege—a privilege only if adequate preparation has been made.

Where there's a will, there's a way! For further information, about tailoring your will to carry out God's purpose in the care of your family and other Christian causes, contact Arkansas Baptist Foundation, P.O. Box 552, Little Rock, AR 72203, or call 376-0732.

## Oklahoma makes history, shares CP check 50-50

NASHVILLE, Tenn. (BP)—Since the Baptist General Convention of Oklahoma was in position to make history, Joe Ingram didn't waste any time.

Oklahoma and the Florida Baptist Convention have been the front runners for the past several years among state conventions which are increasing the percentage of their income they voluntarily contribute to the unified giving plan of the Southern Baptist Convention, the Cooperative Program.

Last November Florida became the first state convention to vote to divide all undesignated gifts it receives evenly with the national Cooperative Program agencies. Hours later, Oklahoma became the second—and so far only other—state convention to approve a 50-50 split.

But when 1985 opened for business, Oklahoma was the first to actually bank a contribution in Nashville, Tenn., for distribution to national SBC agencies.

Ingram, executive director-treasurer of the Oklahoma convention, made arrangements on Jan. 2—the first working day of the new year—to wire \$5,000 directly to the Nashville bank account for the national Cooperative

Program.

Ingram has worked for the Oklahoma convention for 23 years, including the last 13 and a half as executive director-treasurer and in that time, "we have never missed a week sending our check to the national Cooperative Program," he said.

"People know we are not banking their money for awhile and drawing interest on it but are promptly sending it to do what they intended for it to do when they gave it," through the worldwide mission and education programs of the SBC.

"We encourage our people to give to their local churches each week from the top, the first thing they pay instead of the last, and we encourage our churches to send their voluntary gifts to the state convention each week," Ingram explained.

He is convinced that is why, even as Oklahoma suffers through an "almost depression" because of downturns in energy prices and several state bank failures, and inflation rates have dropped in half, the Oklahoma convention budget has been increased even as the percentage sent to national programs has jumped.

## In this issue

### 9 a gift that lasts

One Arkansas Baptist has discovered the overwhelming excitement of investing herself in partnership missions overseas. Her experience in Venezuela convinced her the Brazil-Arkansas partnership is too good an opportunity for Arkansas Baptists to pass up.

### 11 upholding the Constitution

The Baptist Joint Committee on Public Affairs has taken a stand with 15 other religious organizations and many individuals in asking a federal district court to strike down President Reagan's appointment of an ambassador to the Vatican last year.

## Nine Florida youth injured in accident

ATLANTA (BP)—Nine people from a Tallahassee, Fla., church enroute to the Southern Baptist Home Mission Board were injured when their bus collided with a jack-knifed postal truck on an Atlanta freeway.

They were among a 29-member youth group from East Hill Church of Tallahassee on their way to tour HMB offices.

Some of the nine left the Clayton General Hospital emergency room on crutches.

However, no one suffered broken bones or serious injuries.

The East Hill bus driver, with approximately 30 stitches in his face and leg, was the most seriously injured.

In addition to touring the Home Mission Board, the youth group had planned to deliver food and clothing to the Techwood Baptist Center in Atlanta and go ice skating and shopping before their return.

## Who is responsible?

## The editor's page

J. Everett Sneed



Recently, we received a religious publication which contained endless errors. Some of the material approached libel and defamation of character. Article after article was filled with inaccuracies, half-truths and outright false information. We checked for a listing of the editorial board to see who was responsible for the publication. There was no such listing.

This prompted us to check several other religious publications. In each of those we examined, including several Baptist state papers, the names of the persons responsible for the editorial policies were listed. All of this brought several questions to mind. Why would any publication, particularly a religious one, conceal information concerning who sets editorial policies? If a publication has no governing board, it is obvious that the editor alone is responsible for all content.

Another question raised by this scenario is, why individuals whose names are besmirched do not take legal action. Some individuals assume if no such legal action is taken, the information is correct. Yet, there may be a variety of reasons why legal action is not taken. First, convicting an individual of slander or libel is usually a long and costly process. Many well-established individuals feel it simply is not worth the time and money to pursue the process to its conclusion. Others are reluctant to take legal action against a Christian brother.

We believe it is necessary to take legal action against those who intentionally libel others. Furthermore, it is doubtful one who wishes to destroy the character of another is a Christian brother.

Mistakes are inevitable in any daily or weekly publication. The smaller the staff and the heavier the pressure, the more likely errors are to occur. The hallmark of a reliable publication is its willingness to correct mistakes. A publication which never carries corrections should be considered totally unreliable.

When an editor uses what he considers to be a reliable news source and it contains errors, it can lead to embarrassment for the publication. Obviously, a small news staff cannot fully investigate every news story that comes across its desk, but a respectable publication will soon set the record straight, if only to preserve its own integrity.

When a publication attempts to deceive its readers, however, the editor (and/or the governing board) should be held accountable. Whenever readers are alert enough to recognize information being presented is untrue, falsehoods become powerless.

A good publication will be willing to present both sides of an issue. There are a number of ways this can be done. One is through letters to the editor. Any high-profile disagreement will evoke letters to the editor. When a publication fails to print letters on both sides of the issue, it becomes evident that either the publication is being manipulative or the readers are apathetic on the issue.

Although it is often impossible to obtain balance in a single news story dealing with a controversial issue, both sides should be presented as the controversy continues. A publication which consistently presents only one side of the issue should be dismissed by the readers as unreliable.

There are many well-meaning people who believe in suppression of the news. Those who hold to this philosophy would maintain, "What people don't know won't hurt them." There are several things wrong with this statement. First, it is almost impossible to keep the lid on any major event. Second, we believe those who pay the bill have the right to know. So the motto of a religious publication should be, "Trust the Lord and tell the people."

A second vehicle used to mislead people is what is sometimes referred to as "coloring" or "shading" the news. It is possible to so alter the facts that a story not only is incomplete but produces a false impression on the minds of the readers. This is no longer a sin of omission. It is a sin of commission. Whatever may be the reason for "coloring" or suppression of the news, the effect may be devastating upon the readers. The purpose of a news publication, whether religious or secular, must be to furnish complete and accurate information to its readership.

In the end, the reader must arrive at the truth. The reader is the one who finally accepts or rejects, believes or disbelieves, retains or throws away what he or she chooses. As editor of what enters one's own mind, the reader is just as obligated to authenticate information before he believes it as the publishing editor is before he prints it. Each person should be responsible before God for what he accepts or rejects.

The editor, staff and board of the Arkansas Baptist Newsmagazine are responsible for the materials we print. We are fortunate to have a nine-member board of responsible individuals. The board is composed of preachers, attorneys, journalists and business people. These individuals assist the staff in determining policies designed to provide Arkansas Baptists with reliable materials. Such a board assists the readers to be better editors.

# Arkansas Baptist

NEWSMAGAZINE

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

VOLUME 84

NUMBER 3

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Letters to the editor expressing opinions are invited. Letters should be typed double-spaced and must be signed. Letters must not contain more than 350 words and must not defame the character of persons. They must be marked "for publication."

Photos submitted for publication will be returned only when accompanied by a stamped, self-addressed envelope. Only black and white photos can be used.

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

### Fadism can be dangerous

My childhood impression of a "fad" was something rather innocent that was "here today and gone tomorrow." I have become increasingly concerned in recent years at the powerful influence of fads in the hands of television, movies and the "slick" magazines. The daily bombardment from the media about the latest fad consciously or unconsciously takes on the powerfully persuasive tones of "everybody's doing it, and if you want to be anybody at all, you'd better get with it and do it, too!"

It's probably not fair to blame it all on television; because cigarette smoking became the fad of the early part of this century and the "hidden persuaders" did not have television to rely on. The powerful medium of that era was the motion picture, and one only has to look at a few reruns of old movies to be reminded of the place smoking had in those movies. The growth of drinking alcoholic beverages, especially for women, has followed the same pattern with a strong reinforcement from television.

One of the sad and ironic parts of the tragedy of society's massive acceptance of these social practices was the absence from the mass media of strong warning signals that (too late for many) we are increasingly hearing today. Smoking cigarettes, and tobacco in all forms, are increasingly branded as dangerous to our health. Drinking alcoholic beverages, although still not unanimously discouraged in all situations, is being clearly labeled as dangerous to mix with driving motor vehicles. As a society we need to find more effective ways for widespread distribution of this kind of information before the plane takes off, rather than only after the crash landing.

More recent fads that have been the "daring" of the mass media in their early stages, have to do with such things as experimentation with so-called "recreational" drugs and the open flaunting of society's traditional standards of morality in relations between the sexes. The media have even helped us to corrupt a perfectly good word (gay) by ac-

cepting homosexuals' preference for that word, thus making a fad out of one of the oldest forms of violating God's standards for human conduct.

Most recently, the fad has extended to the announcement by the Unitarian Universalist Association that their General Assembly has voted to approve the marriage of homosexual couples, becoming apparently the first church denomination to take such action.

Even "break dancing," which was first reported with the same innocence as hula hoops and gulping goldfish, is now being criticized in medical journals as dangerous to the neck, head, back and other parts of the body. When will we learn to distinguish—on the front end—between the relatively innocent fad of hula hoops, and the clearly dangerous fad of marijuana or cocaine?

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

## Letters to the editor

### Stop arguing, win souls

There seems to be quite a bit of controversy concerning the "Word of God" on the part of preachers, teachers, etc. who are employed by the different Baptist churches, seminaries and institutions. A great majority of Christians who are Baptists believe the Bible is truly the Word of God. No one can understand every word, every verse in the Bible. We must take some on faith.

As a layman believing, with all my heart and soul, the basic needs that Jesus made so clear, I know a child can understand what he needs to know to be saved and a child of God.

1 John 5:13, John 3:36, John 5:24, John 3:14-18, John 3:3, 1 Timothy 2:5, John 3:16, Romans 10:9 and Titus 3:5—all Baptist Christian laymen believe these scriptures and many more. Even the scriptures we do not understand, we believe and take on faith.

Any teacher, preacher or anyone who identifies with our Baptist denomination who doesn't believe in our basic beliefs that a child can understand should leave our denomination and find one with his or her beliefs. We with the grace of our Lord shall pray for them. Please stop arguing in public, pray for each other and go out and be used by Jesus to win lost souls. — James T. Karam, Little Rock

### Quit waiting

I am amazed at how naive and gullible Roy Honeycutt considers Southern Baptists to be. He proposes to disarm conservatives in the convention by repeatedly stating that the professors at Southern Seminary believe in the authority of the Bible.

An old adage says, "What you do speaks so loudly I can't hear what you say." For example, when Christian Ethics professor Paul Simmons comes from Southern Seminary to Arkansas and on state-wide television states that a fetus is not a person and it's all right to murder a living but unborn child, I seriously question his ability or right to interpret the Bible for Southern Baptists! I don't care what he says he believes about the Bible. I don't want to pay his salary with Cooperative Program dollars.

Another example of this flagrant inconsistency is Honeycutt himself. In his commentary on Exodus for the Broadman Commentary, he explains many of the miracles in naturalistic terms. He denies that Moses wrote the Pentateuch. He supports the ordination of women. He has no problem with women pastoring SBC churches. He has even hired an ordained woman to teach at the seminary. Yet he believes in the authority of the Bible. Can you believe it? He has

even used his office as president of our oldest seminary as a platform to declare "holy war" on Bible-believing conservatives in the SBC. This is the root of the problem in the convention as I see it.

What can be done? Lead your church to send its full quota of messengers to the convention in Dallas. Don't try to tell them how to vote. That is not necessary or proper. Just give them the facts, i.e., explain to them that if Charles Stanley is elected we will get conservatives on the boards of the seminaries, but if a liberal is elected we will get liberals on the boards. Southern Baptist are not as naive as Honeycutt thinks we are. Now that we understand the problem, we have quit waiting for the system to work and we have started working the system! — David Miller, Heber Springs.

Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed by one person, though the name may be withheld on request. Mailing address and phone number of the writer should be included. Letters must not contain more than 350 words and must not defame the character of persons. Letters must be marked "for publication." Only original letters will be considered.

Don Moore

## You'll be glad to know...

...During 1984, volunteer foreign mission teams saw 17,438 men and women make public professions of faith! These 295 teams were made up

of 1,350 people who paid their own way to go to 12 countries where we have missionaries to assist them in their work. This is an average of 13 conversions per volunteer. And think what missionary concern will linger in the hearts of those who taste of this exhilarating experience!

For 1985, there are already partnership efforts planned in 17 countries. There may be as many as 2,000 volunteers share in these. My hope is that 300 people from Arkansas may be involved in our partnership efforts in the Amazon Valley of Brazil. Scores of churches can be begun. Thousands may be saved. Other thousands may be equipped and trained. Our missionaries can be encouraged and assisted. Have you or your church prayed about what you can do? As God touches you, be quick to respond! All things are possible to those who believe.

This is how it works: A layman came to Glendon Grober at the annual state convention, said he wanted to go to Brazil and indicated his construction skills. The team going to build a dormitory at an encampment did not have such a skill. He was immediately "plugged in" to the team. (This was a special assignment group requested ahead of the official AMAR projects.)

Recently, a call came from a talented professional photographer who volunteered his time, service, equipment and material to go to Brazil to produce a slide and tape presentation that will be used to show Arkansas Baptists something of the Amazon challenge.

... **March 15, 1985, is a "red letter day" to mark in your calendar!** That evening, a great host of lay men and women from over the state will gather in Little Rock for our first World Mission Rally. This is a must for missions advance.

Which reminds me, I hope you have gone over your goal for Lottie Moon by now!

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



## Woman's viewpoint

Lynda Rogers Burgess

### The lost keys

There it sits, waiting to be turned on, ready to burst forth with power, all for the lack of a key. So frustrating! You guessed it. I've lost my car keys! Here I am, ready to go, and I might as well be stranded in the middle of the Sahara Desert!

I have always prayed about things which were lost and without fail the answer would come, but not this time! I prayed, implored, reminded: "Remember Philippians 4:19, Lord?" Still no answer! Confession time, forgive me, Father. A clean vessel. Silence.

As I gaze out my window today, I am humbled. Wisdom rushes forth like a breath of fresh, cool air. "What will you have me learn from all this, Father?"

"I am come that they might have life and that they might have it more abundantly!" I am reminded of a bank vault—maybe because that's my husband's business—and the riches that lie therein. A beautiful analogy begins to form in my mind. Why, it's all there: the power, the riches, the total

fulfillment, the joy, the peace that surpasseth understanding. Yet there are so many of us in the Christian life who for the lack of a key or the right combination are still standing outside that vault door, poverty-stricken in body, soul and spirit. So close and yet so far away!

"So we see that they could not enter in because of unbelief." The abundant life lies within our grasp, just waiting for us to reach out, insert the key and turn it on. The key is faith. This can be no vicarious experience. We must find this key on our own through Jesus Christ.

If we deny ourselves, the riches within the vault becomes ours. If the abundant life is not yet a personal experience, we must look within ourselves for the answer.

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

## OBU Church Music Workshop set

The 16th annual Church Music Workshop at Ouachita Baptist University will be held February 21-22 at OBU's Mabee Fine Arts Center, according to Paul Hammond, chairman of the church music department at the school and coordinator of the workshop.

Open to church leaders, particularly those involved in music ministries, and interested faculty and students, the workshop will feature sessions on choral techniques, children's choir demonstration, new choral music, creative service planning and handbell instruction methods.

Clinicians for the workshop are Felix and Martha Lynn Thompson of Little Rock and Ellen Jones and Robert L. Burton of Fort Worth, Texas.

A special feature of the workshop will be a performance by the Celebration Ringers from St. James United Methodist Church in Little Rock. Preceding the music program of

the Ringers at 7:30 p.m. on Thursday night, Feb. 21, in Mabee Fine Arts Center, the workshop participants will attend a banquet in Evans Student Center at 6 p.m.

Registration fees for one person for both days is \$35; a husband and wife may pay \$50 for both days; \$7.50 for students from educational institutions; and \$20 per day for Thursday or Friday. The economy package is \$75, which is an all-inclusive fee for any number of leaders from a church or school.

The fee includes participation in all workshop sessions, but does not cover meals, housing or the banquet which costs \$6.50 per ticket.

For more information on the workshop, persons should contact Dr. Hammond at (501) 246-4531, ext. 129 or write OBU Church Music Workshop, P.O. Box 3710, Arkadelphia, AR 71923.

## Viewing sites for teleconference announced

The 1985 Home Missions Teleconference is set for Feb. 9 and will link Southern Baptists across the convention to share in the Week of Prayer for Home Missions.

Baptist Telecommunications Network (BTN) will air the teleconference, which will begin at 1:00 P.M. EST. Anyone having satellite receiving equipment may view the

program by tuning to the Spacenet I satellite, 120° West Longitude, Transponder #1.

Southern Baptists will gather at several central locations to participate in the teleconference. These central viewing sites include Concord Association, Washington/Madison Association, Mt. Zion Association and Pulaski Association.

by Millie Gill / ABN staff writer

## people

**Robert Naylor** has joined the staff of Osceola First Church as part-time minister of education. A native of Pine Bluff, he is a graduate of the University of Arkansas. He is a faculty member of Osceola Junior High School and is a member of First Church. Naylor and his wife, Cindy, have a daughter, Melanie.

**Bryan Webb** has resigned as pastor of the Oden Church.

**Richard D. Perry** has resigned as pastor of the Tupelo First Church to become pastor of the First Church of Independence, La.

**Andy Kerr** has joined the staff of Sunset Lane Church in Little Rock as associate pastor with responsibilities in education and outreach. He is a graduate of Ouachita Baptist University and attended Southwestern Baptist Theological Seminary. He has served as pastor of Arkansas churches for 30 years and has been active in both associational and state convention work.

**J.R. DeBusk** will begin serving Feb. 10 as pastor of Augusta First Church, going there from Rosedale Church in Little Rock. He has also served as pastor of Brinkley Broadmoor and Leslie churches. DeBusk, a native of Heber Springs, is a graduate of Ouachita Baptist University and Southwestern Baptist Theological Seminary. He and his wife, Bobbi, have three children, Rachel, Matt and Holly.

**Al Gebauer** began serving Jan. 2 as pastor of Ridgeview Church at Fayetteville. He moved there from Lincoln First Church where he served for more than six years. He is a graduate of California Baptist College and Southwestern Baptist Theological Seminary. Gebauer and his wife, Janice have two children, Andrew Wayne and Cheri Ann.

**Jimmy Gillentine** was graduated Dec. 21 from Mid-America Seminary with a master of arts degree in religion and education. He is the son of Mrs. Voy Gillentine of Osceola and serves as child care coordinator at Bellevue Church in Memphis.

**Randy Gary Brantley** was graduated Dec. 21 from Mid-America Seminary with a master of divinity degree. He is the son of Mrs. Onie Brantley and the late T. M. Brantley Sr. He serves as youth director at Central Church in Jonesboro.

## briefly

**Concord Church** at Van Buren ordained John Turcheck to the ministry Nov. 25. Participating in the service were Mike Taylor, A. C. Vincent, Norton Rainwater, George Domeresse, Loal Harwell, Murl Walker and Elmore Suggs.

**Conway First Church** held a service Jan. 6 to ordain Fred Landers and Steve McKissack as deacons.

**Bentonville First Church** held a note-bearing service Dec. 23 to celebrate payment of its family life center, valued at \$459,710.

**Sherwood First Church** held a service Jan. 6 to ordain Joe Childers, Mell Epperson, Rudy Markham and Monty Squires as deacons.

## Southern Baptists urged to pray for African rain in 1985

RICHMOND, Va. (BP)—Three Southern Baptist executives have joined in urging 14.3 million Southern Baptists and Baptists on 105 foreign mission fields to make 1985 a year of prayer for rain in drought-stricken Africa.

"Starving millions of Africans in some 30 countries have long since passed the point at which human wisdom alone can find a solution to their agony," declared Southern Baptist Foreign Mission Board President R. Keith Parks. "Water is life. Pray for rain in Africa."

Parks joined with Rheubin L. South of Missouri, chairman-elect of the Southern Baptist Association of State Executive Directors, and J. Everett Sneed of Arkansas, president of the Southern Baptist Press Association, in issuing the call to prayer.

Sneed, editor of the *Arkansas Baptist Newsmagazine*, said Southern Baptists who care about the physical and spiritual lives of starving millions should do more than just give and pray in passing. "It's time to remember the power of God can change things when we can't," he said.

"All the resources we have wouldn't be enough to solve this crisis alone," added South Missouri executive director, speaking in the absence of association chairman Earl Kelly of Mississippi, currently on an overseas

trip. "Too often we just put our hat to prayer and then get down to cold hard dollars and act as if that's the only solution. We mustn't forget that God is the source of our power."

Parks sent a mailgram Jan. 7 to executive directors, evangelism directors and editors in 37 state Baptist conventions. In it, he asked them to use evangelism conferences and other meetings to urge pastors, evangelists and others to influence church members to begin the effort as soon as possible. He will contact other leaders in the months to come.

The Foreign Mission Board will also urge its staff, more than 3,400 foreign missionaries and some 1.8 million national Baptists with whom missionaries work in 105 countries to join in the prayer effort.

Parks said a year of prayer for rain is necessary because it will take months of rain to break the drought and time after that to experience successful growing and harvesting seasons. Africa, he said, needs a season of rain to save it from utter devastation.

"Africa needs more than our dollars and our manpower," Parks said. "It needs life-giving rain and crops. Only God can stop the desert which relentlessly continues to devour huge chunks of Africa and its human and animal life."

Parks also urged prayer that "God also will use Southern Baptist missionaries, as they minister to physical needs in the crisis, to bring a saving knowledge of Jesus Christ, the Living Water of life, to thousands of people."

Mission board leaders pointed out Southern Baptist missionaries will continue to bring food and developmental aid to the world's hungry people. Last year, the board appropriated some \$8.5 million in hunger and relief funds, including more than \$4 million for Africa.

Parks said the missionaries were able to use 100 percent of the hunger and relief funds for their designated purpose because Southern Baptists provide ongoing support to foreign missions through the SBC Cooperative Program unified budget and the Lottie Moon Christmas Offering.

"The missionaries will continue to need the resources, concern and prayers of the people who send them," Parks said, "but they especially need the prayer."

Parks said Southern Baptist missionary Jerry Bedsole summed it up after looking into the eyes of an Ethiopian mother holding an emaciated baby and sobbing for food.

"I've lived here a long time and seen a lot, but that's a sight I can hardly bear," Bedsole said. "Only God can control this situation."

# Summer missions assignment an eye-opening experience

by Pat Looney

SBC photo

It isn't one of the top tourist spots. You probably won't find any travel posters depicting the lush foliage and tropical palms. But if you want to do some meaningful Christian mission work, Liberia, Africa, is the place to go, says Chuck Johnson, a junior student at Southern Baptist College in Walnut Ridge.

Chuck served as a missionary to Yekepa, Liberia, for 10 weeks this past summer through the state Baptist Student Union and the summer missions committee of the Arkansas Baptist State Convention. He was one of 20 students from his college to work in summer missions programs, but the only one to go abroad.

Of the openings available, Chuck said his first choice was for Liberia, which was the only overseas spot available for men. He said his parents, Mr. and Mrs. Leo Johnson of La Monte, Mo., were "estatic" about his appointment to the African country. Chuck's mother was also a summer missionary in her sophomore year at Southern in 1960. She served in Jamaica.

Because almost everyone in Liberia speaks English, language was no barrier for the Southern student. He learned the country was founded by freed American slaves in 1847 who were re-settled there by the American Colonization Society.

Chuck was never at a loss for something to do. "I taught Bible class in public schools, worked in the local Baptist church—Mount Nimba Church—and worked in two village ministries," he said. He also taught a Sunday school class and worked with RA boys.

While on the summer missions job, Chuck lived with another American student serving in the same capacity. Tim Loudermilk of Newport News, Va., shared a journeyman's house with Chuck, and the two young men did all their own housework and cooking.

Although Western food was available to them, the exorbitant prices (\$8 to \$9 per pound for good meat, \$4.25 for a jar of Miracle Whip salad dressing, for example) caused them to try many of the local staples. A type of greens and soup are very com-



Southern Baptist College student Chuck Johnson displays mementoes of his 10-week summer missionary assignment in Liberia: a tie-dyed map of Africa, the shirt he's wearing and a traditional "marriage chain."

monplace in the Liberian diet, Chuck said, with very little meat in the soup.

The weather was very pleasant, Chuck reported, with temperatures in the 80's in the mountainous region, although it rained every day and mud was ever-present. "The land," he said, "reminds me of the Appalachians, but tropical. We had pineapples growing in our back yard, and the flowers were very pretty."

Asked if he would recommend a similar teaching experience to other college students, Chuck replied, "As long as they're very mature, to maintain discipline in the classroom." His Sunday school class was very different though, even with the same age students as his public school class. "The students were eager to learn and grow as Christians," he said. The Bible class Chuck taught in the public school system was a mandatory class, as Liberia began as a Chris-

tian nation and strives to keep that heritage through the public school system.)

The entire experience was an appropriate one for Chuck as he is a ministerial student. He plans to complete his B.A. degree in Christian Ministries at Southern, then go to seminary and on "to pastor where God leads me to work."

In summing up, Chuck reflected, "It was a summer that opened my eyes to a totally different culture and the need for many more people to surrender to the call to foreign missions."

It's a long trip from the "Show Me State" to Liberia, Africa, but one made with joy and satisfaction for the Southern student who said "I would be happy to go back to Liberia."

Pat Looney is director of public relations for Southern Baptist College.

## Ethiopians mobilize to open road for Baptist Mission

MEHAL MEDA, Menz, Ethiopia (BP)—Thousands of Ethiopians beat a Southern Baptist bulldozer into action and used crude hand-tools to clear a road into famine-devastated Menz-Gishe in eight days.

"It's a fantastic tribute to them," said missionary veterinarian Jerry Bedsale after a team from the Baptist Mission of Ethiopia arrived to survey needs in the area. "Traveling that road is like going through a couple of Grand Canyons. We decided to forget a bulldozer. It couldn't have improved their work five percent."

Earlier, the missionaries gained permission from the Marxist government to bulldoze the

road through 10,000-foot mountains to reach starving people in the area. But between 12,000 and 15,000 Ethiopians already had begun to clear the road.

The Ethiopians' efforts, despite their hardship, took on special meaning for missionaries as they surveyed the area the people now call "berreha," Amharic for "desert." "Berreha" is what the missionaries found in the parched land on the southern perimeter of the northern disaster area where thousands have died. The survey team, there to plan short-term relief and long-range development, traveled all the way to the Gishe part of Menz next to Wollo, a

northern area which has received much famine publicity.

The highlanders have some grain but the barren lowlands have absolutely nothing. Mothers, sobbing and pleading for food, hold six-month-old children weighing 10 pounds with arms the size of a man's finger.

If either the "short rains," February through April, or "large rains," June through September, fail again, conditions will become disastrous. But if those life-giving rains come before the mission can stockpile food in the area, many will die. Rain would turn the newly opened road into an impassable quagmire.



## Students end Mission 85 conference with celebration



(BP) photo / Paul Brock

(Above) Jerri Graham Edmonds performed a mime during the Sunday evening session of Mission 85.

Edmonds is artist in residence at Oklahoma Baptist University, Shawnee.

(Right) Small groups of students used almost all the space at the Opryland Hotel here for community encounter groups during Mission 85.

(Far right) Karin King, from Samford University, Birmingham, Ala., tries her hand at rapelling in Global Village, the exhibit area at Mission 85.

NASHVILLE, Tenn. (BP)—About 350 students made commitments to involvement in missions during a New Year's Eve celebration in the Grand Ole Opry House in Nashville, Tenn.

The New Year's Eve decisions came during the final session of Mission 85 and brought to more than 450 the total for the missions awareness conference.

Mission 85 was sponsored by National Student Ministries of the Sunday School Board, Home Mission Board, Foreign Mission Board, Woman's Missionary Union, Brotherhood Commission and the six seminaries.

Students filled the aisles and counselors were too few to deal with the response after R. Keith Parks, president of the Southern Baptist Foreign Mission Board, challenged the students to prove to God they are concerned about a lost world.

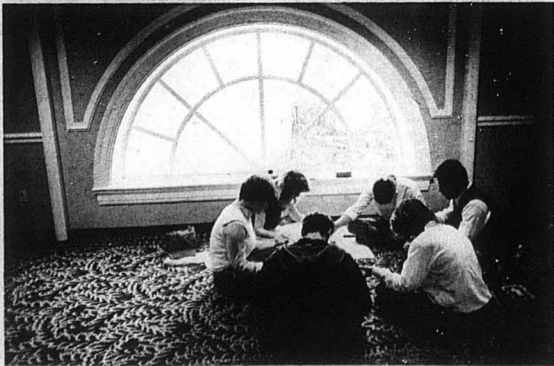
More than 4,000 students attended the four-day missions conference at the Opryland Hotel which included opportunities to talk in person with more than 100 home and foreign missionaries. In Global Village, a unique exhibit hall, students could talk by special telephone hookup with missionaries around the world and learn about missions needs through data from a bank of 12 computers. In daily encounter groups, students attempted to solve problems encountered on the mission field.

Parks charged Southern Baptists' lack of concern for reaching the world for Christ is obvious because only five percent of the graduates from Southern Baptists seminaries choose to go into Baptist work outside the United States.

"It takes 5,000 of us (Southern Baptists) to send one foreign missionary," he noted.

Parks said barriers which stand in the way of a commitment to foreign missions include prejudice, self-will and self-seeking.

"Indifferent neglect is the most insulting kind of prejudice," Parks said. "I cannot understand how we read in the Bible about



(BP) photo / Mark Sandlin

blessings to all nations and filter it to mean just for us."

"We don't believe a starving, bloated, fly-infested Ethiopian baby is as precious to God as we are. Do we?" he queried the students.

Parks told the students it is dangerous to ignore the will of God or to try to force an individual's will as God's will.

"There are scores of students here who know that God wants them and still are refusing to say 'yes' to God," he said.

Self-seeking leads to angry frustration because "what you want doesn't bring what you thought it would," Parks said.

A commitment to foreign missions is a commitment to suffering, not a tourist junket around the world or a trip on the Love Boat, Parks pointed out.

During the praise celebration following Parks' address, students clapped, sang and swayed to the music of Jubilation Brass, an orchestra from Howard Payne University, Brownwood, Texas, and the chorale of Oklahoma Baptist University, Shawnee.

The celebration service, which was to end at midnight, was delayed more than 30 minutes because of the continued response to the invitation during the commitment service.

The new year came as Ken Lyle, executive director of the Maryland/Delaware Baptist Convention, told the students an encounter with missions is an encounter with God.

"God is a missionary. When we encounter God, it is a time of celebration and praise," Lyle said. "A celebration of praise is when people see you, they see Jesus in you."

"You have today to share the love of Jesus Christ. You can do it, but you must do it now because now is all you have," Lyle said.

(BP) photo / Mark Sandlin



## Partnership mission project provides life-changing experience

by Mark Kelly

Arkansas Baptists who don't take advantage of their Bold Mission Partnership with Brazil will miss the experience of a lifetime, according to Mary Shelton, a member of Jacksonville's Military Road Church.

Shelton, an Acteens worker in the Jacksonville congregation, was the only Arkansas among 86 Baptists who went to Venezuela in August 1984 as part of a Foreign Mission Board partnership evangelism project.

That 12-day trip, paid for by the volunteers, resulted in 1,800 professions of faith. Shelton says her life will never be the same.

She recalls their team arrived in Venezuela to discover their hosts had been praying for the campaign since April. For four months, the Venezuelan Baptists had met at 5:30 a.m. each day for a half hour of prayer followed by a half hour of Bible study.

Because of that commitment and preparation, the North American partners were able to help "reap a harvest they had not sown," she says.

Their approach was "casa per casa" — house to house—Shelton explains. Broken up into teams of three or four and paired with their Venezuelan counterparts, the partners scattered into various communities to work with local pastors and churches, assisted by Southern Baptist missionaries.

Shelton and her partner, a 22-year-old mother of two named Lecia, worked with Iglesia Bautista Cristo Viena and pastor Cezar Luzzardo in the town of La Mission. They also spent time in Cartepi and Punto Bravo, two mission points of the 38-member La Mission congregation.

In Cartepi, a visit was made to each of the village's 36 homes, announcing an evening preaching service to be held in one home. The eager and curious crowd which gathered forced the meeting out of doors. When Woody Fletcher, furloughing missionary to Peru, preached the message, 21 persons made professions of faith.

At Punto Bravo, Shelton and her partner took up a position under a tree and began sharing their testimonies with passersby. A crowd of more than 35 persons gathered, and Shelton recalls, "We began to feel the power of the Holy Spirit at work."

Nine persons made professions of faith under the tree that day. One of the new Christians was so moved by her discovery, she took the two women home with her. The new Christian roused her whole household to hear what the women had to say about Christ, and four more family members made professions of faith.

"I had read about things like that in *Royal Service* but had never been a part of it," said

Shelton. "It was an exciting, overwhelming experience, just like in Scripture."

In a third instance, a sudden cloudburst had forced Shelton and another North American to take refuge under a tree. Waiting for the downpour to subside, the two decided to try and teach the English equivalents of some Spanish words to several youngsters who had been playing nearby.

Although without their interpreter, the two decided on the spur of the moment to share the gospel with the youths as best they could. Six made professions of faith.

"I wondered how we could witness, not really knowing the language, but it all worked out," Shelton beams. "God just crossed the barriers."

Shelton was struck by the many differences between Venezuela and her Arkansas home. Domestic animals were free to roam in and out of the homes she visited, homes which were furnished in a sparse, home-made fashion. The meals they shared with the people were modest by U.S. standards. In one home, a young man—apparently mentally ill—was simply chained to the living room wall.

But as they drove through the Venezuelan countryside, Shelton noticed a familiar crop ripening in the fields. She realized Venezuela, like Arkansas, raises rice, cotton and soybeans. Suddenly, the world seemed a much smaller place.

And the ripening fields reminded her of the spiritual openness of the Venezuelan people. "Americans won't understand the meaning of the word 'harvest' until they see these fields," Shelton asserts.

"On our return, my mind was just buzzing. God had given us so much in such a short period of time," Shelton remembers. "It's got me wondering, 'What's next?'"

What's next may be a trip to Brazil to participate in a partnership mission project there. She certainly would recommend the "tremendous experience" to other Arkansans.

People who send clothing overseas must realize that clothing soon wears out, Shelton asserts. Similarly, food gifts are eaten and money is spent. "But if you go and share Jesus Christ, the community is changed forever," she declares.

Information on the Amazon-Arkansas Partnership Mission Projects may be obtained from Glendon Grober, AMAR Project Coordinator, P.O. Box 552, Little Rock, AR 72203.

Mark Kelly is a staff writer for the Arkansas Baptist Newsmagazine.

# Bible Way's first 20 years explosive but unharnessed

by Robert O'Brien

KABWE, Zambia (BP)—Startling achievements and unfulfilled potential characterize the 20 years since the Bible Way Correspondence School began on a small scale in Zambia.

Bible Way, an idea born at a meeting in the Elephant's Head Hotel in Kabwe in 1963, has burst into 38 countries since the Baptist Mission of Zambia enrolled the first student in late 1964.

Worldwide statistics aren't completely documented but, in 20 African countries alone, Bible Way has enrolled at least 331,000 students and recorded nearly 42,000 professions of faith.

Along the way, it has penetrated homes, schools, prisons, businesses, agricultural and trade fairs, churches and many other areas in countries where it operates. That's led to the planting of many churches, development of many church leaders and the opportunity to influence thousands of lives as Africans from the bush to the cities study Bible Way curriculum and work toward diplomas in at least 11 languages.

But this powerful, unharnessed phenomenon also has missed many opportunities to fulfill the Bible Way goals of evangelism, church planting, Christian development and enhancement of Baptists.

Rebecca Reagan Phifer, Southern Baptist missionary adviser to Malawi's Bible Way Correspondence School, touched on some of the difficulties common in Third World countries.

"I'm afraid our (Malawi's) really weak spot is follow-up," she said at a recent conference in Kenya where missionaries and Africans explored the problem. "We simply don't have a good program for that. We do have a list of all the churches and a contact person for each area, but we haven't found an effective way to contact those who make a profession of faith.

"Our churches are scattered," she continued. "Some are too far for people to attend on foot, and very few of our students or church leaders have transportation. How do we direct these people to a local church?"

Conferees discussed ways to increase

enrollment, but missionary Dena Brent asked a penetrating question.

"A thorny issue of enrollment is this—do we want to get as many students as we can possibly get?" asked Mrs. Brent, Bible Way director in Kenya. "From a purely financial point of view, how many students can we afford to enroll? We're given a set budget by our mission, and we have so few personnel."

That brought to mind a dilemma in one mission in Asia where missionaries, eager to spread Bible Way, advertised it on the radio. They got 42,000 replies and couldn't even begin to handle them.

So, the problem revolves around budget limitations, logistics complicated by Third World problems and personnel shortage.

Ironically, personnel shortages played a major part in launching Bible Way. Lacking manpower to cover Zambia, missionaries Zeb and Evelyn Moss, Tom and Mary Small, Dutton and Marilyn Bonnell, Ted and Verla Savage and Douglas and Katherine Kendall turned to Bible Way and the nation's postal service for help.

"We wanted another way to reach people in Zambia, but we knew we'd never have enough missionaries to cover all that area and reach all those people," recalled Zeb Moss, now media consultant for Africa based in Kenya. Moss consults with Bible Way personnel across the continent as part of his current role.

Many missionaries and Africans reflect Moss' view that the time has come to harness Bible Way's power potential so it can achieve even more in its second 20 years than it did in its first 20.

A task force, which grew out of the Bible Way conference in Kenya, has worked on strategy to accomplish that goal.

African Baptist and missionary planners want to find better ways to keep tabs on all Bible Way converts. They want to learn how to help them grow further in their faith, how to tie them more effectively into baptism and existing churches and how to plant many more churches as a result of their conversion.

Besides that, they want to find ways to start Bible Way on mission fields which don't

have it and to use it as a tool for penetrating countries which currently have no Southern Baptist missionaries.

Next September, a follow-up conference in Kenya will bring together Bible Way personnel and church planters in Africa to explore ways to blend Bible Way students into strategies for evangelism and church growth. The findings should have worldwide implications.

No matter what the future holds, Bible Way already has played an unusual role in more ways than one. Perhaps the most unusual occurred in Uganda during the infamous era of former dictator Idi Amin.

Southern Baptist missionaries Jim and Linda Rice credit Bible Way with a key role in keeping Baptist work alive during Amin's ban on the churches. During the ban, Bible Way had the status of an educational institution, not a church. It enrolled nearly 1,000 people and recorded 100 professions of faith. But more significantly, it helped keep Ugandan pastors, who used it as a continuing training tool, from losing contact with their people and the skeleton mission from losing contact with the pastors and churches.

"We couldn't visit them because they weren't supposed to meet, and a foreigner's presence would have caused suspicion," Mrs. Rice said. "But we could continue correspondence that accompanied the lessons."

Bible Way proved once again then, as it has on many other occasions, what mission leaders mean when they call its formation a stroke of genius. That's especially true in Third World countries where people eagerly seek education and reading materials.

"If anything can be mobilized to reach our Bold Mission Thrust goals to proclaim Jesus to the world in this century, it's Bible Way," declared Kenya missionary Ralph Harrell, who edits international curriculum.

"The scope of Bible Way is as broad as your imagination," added Davis Saunders, the Foreign Mission Board's director for Eastern and Southern Africa. "Bible Way has no limits to its scope."

Robert O'Brien is overseas news coordinator for the Foreign Mission Board.

## 'God's sharpshooter' sets sights on winning believers

RIO DE JANEIRO, Brazil (BP)—The Brazilian sports press calls him "God's Sharpshooter."

They're talking about Baltasar, one of Brazil's best soccer players, and his God-given ability to score goals. But now Baltasar is setting his sights on making Christians as well as goals.

The soccer star was led to faith in Christ by a Southern Baptist missionary and he, in

turn, has now guided several of his fellow professional soccer players to the Lord.

Ivan is the latest new believer influenced by Baltasar. The two soccer standouts faced each other in a crucial game recently. After Baltasar scored the winning goal, he and several other Christian players saw their friend Ivan baptized at Rio's Fourth Baptist Church.

Soccer, known as football in Brazil and

many other countries, reigns supreme in the Brazilian sports world and its players are treated like kings. That's why missionaries "rejoice at the possibilities, the influence these young men have. They are giving such a good testimony," says Southern Baptist missionary Edgar Hallock.

The young players meet once a week for prayer and discipleship training with Brazilian Baptist minister Ezekiel Batista.

# Baptist Joint Committee joins Vatican challenge

by Stan Haste

WASHINGTON (BP)—Insisting President Reagan is bound by the First Amendment's ban on an establishment of religion, the Baptist Joint Committee on Public Affairs has asked a federal district court to strike down as unconstitutional Reagan's appointment last year of an ambassador to the Vatican.

The Washington-based agency, representing the church-state interests of eight U.S. Baptist bodies—including the Southern Baptist Convention—submitted its views Jan. 7 in a case brought by Americans United for Separation of Church and State, more than 15 religious bodies and numerous individuals challenging diplomatic relations between the U.S. and the Holy See.

In a dramatic reversal of policy, the White House and the Holy See jointly announced in January 1984 they were immediately establishing full diplomatic relations.

Although several recent U.S. presidents, including Reagan, have stationed personal representatives at the Vatican, the move followed congressional reversal of an 1867 ban against formal diplomatic recognition.

That ban followed a 60-year period at the beginning of U.S. history of full diplomatic relations, a period which ended in 1848 when the papal states ceased to exist and the Vatican became a 108-acre enclave in the heart of Rome.

Because the new arrangement required formal reversal of the 1867 ban, the White House called on longtime advocate of renewed U.S.-Vatican ties, Sen. Richard G. Lugar, R-Ind., to lead the way. Lugar managed to secure Senate reversal on a voice vote with no debate.

Reagan subsequently sent the name of his personal representative, longtime political ally William A. Wilson, to the Senate for approval as the new ambassador to the Vatican. And although opponents of the new arrangement were able to voice their alarm during a one-day confirmation hearing, the Senate quickly confirmed Wilson's nomination last March, 81-13.

Baptist Joint Committee General Counsel John W. Baker, in a friend-of-the-court brief to the U.S. District Court for Eastern Penn-

sylvania, declared "the President's power to appoint ambassadors is limited by the establishment clause."

Baker cited the 1947 Supreme Court decision in *Everson v. Board of Education*, a ruling which held the establishment clause "means at least this: Neither a state nor the Federal Government can... pass laws which aid one religion, aid all religions or prefer one religion over another.... No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion."

By reestablishing diplomatic relations with the Vatican, Baker continued, Reagan violated all three parts of another high court test—first enunciated in 1971—that governmental actions must reflect a secular purpose, must have the primary effect of neither advancing nor inhibiting religion, and must not excessively entangle government with religion.

On the last point—excessive entanglement—Baker argued further the decision to establish formal diplomatic relations with the Holy See already has resulted in "divisiveness along sectarian lines... both widespread and deep."

Besides the establishment clause arguments, the Baptist Joint Committee brief directly attacked the government's assertion in the case that those bringing suit do not have proper standing to do so because of presidential prerogatives in setting American foreign policy.

But Baker, acknowledging that Article II of the Constitution vests in the President the power to appoint and receive ambassadors, insisted nevertheless, "The President must exercise his powers... within the strictures" of the First Amendment.

Both sides in the dispute appear to agree a key determination to be made by the courts is the question of whether the Vatican is essentially a sovereign nation-state or a religious body. Baker's statement to the district court takes issue with the government's position that renewed relations are

those of one sovereign state with another.

To make his point, Baker cited an address last year by Archbishop Pio Laghi, Apostolic Pro-Nuncio—or ambassador—to the U.S., in which Laghi declared, "It is... the Pope's religious authority which confers upon him the classical right of legation, a diplomatic standing in the world." Laghi added: "Those who interpret Papal Diplomacy as emanating from the Pope's temporal sovereignty are failing to understand the true nature of the mission of the Holy See."

In its concluding section, the Baptist Joint Committee brief argued the new diplomatic relationship "seriously jeopardizes the missionary programs" of U.S.-based churches.

"Because of anti-American, anti-religious and anti-democratic sentiments in many of the developing countries," Baker wrote, "missionaries and other persons representing religious institutions could actually become symbols of American governmental interest." Such mingling of religious and national purposes potentially brought on by diplomatic relations with the Vatican "offers an occasion for misunderstanding, invites chaos and confusion, and places a burdensome albatross upon every American who represents religion overseas," Baker concluded.

Concern over foreign mission work in part motivated messengers to last year's Southern Baptist Convention to adopt a strongly-worded resolution protesting U.S.-Vatican relations and a separate motion requesting the denomination's Executive Committee to join any legal action challenging the new arrangement.

But that body last September declined to join the Americans United suit after some members reportedly expressed concern the action might be interpreted as an effort to embarrass President Reagan during his bid for reelection. The matter may resurface at next month's Executive Committee meeting in Nashville, Tenn.

**Stan Haste is director of information for the Baptist Joint Committee on Public Affairs.**

## Methodists honor Southern Baptist with peace prize

LAKE JUNALUSKA, N.C. (BP)—Former President Jimmy Carter, a Southern Baptist, has been named to receive the World Methodist Peace Prize for 1985.

Carter, President from 1976-80, will receive the award March 13 at Emory University in Atlanta.

Joe Hale, general secretary of the council, said the award recognizes Carter's long commitment to the goal of world peace; his concern for increased understanding among

the peoples of the earth; his vision evidenced through the establishment of the Carter Center of Emory University for the reduction of conflict; his work with Habitat for Humanity, which sponsors projects to provide low-cost housing for the poor; and the personal example of his own life as one who is committed to the "things that make for peace."

Hale said Carter is the first American citizen to receive the award. Among the other recipients is the late Anwar Sadat,

president of Egypt, whose efforts for peace were related to those of Carter.

The Peace Award is given periodically by the World Methodist Council, a representative world body of 64 Methodist and related united churches in 90 countries on six continents. Member denominations in the United States include African Methodist Episcopal, African Methodist Episcopal Zion, Christian Methodist Episcopal, Wesleyan and United Methodist.

# Your state convention at work

## Sunday School

### Special training offered

As a part of the 1985 State VBS Clinic, two conferences of special interest will be offered: a conference for reaching and teaching the mentally retarded and planning and conducting Backyard Bible Clubs.



Edwards

These two conferences are open to any one interested in either of these two areas of ministry.

We ask that you make a reservation for the conference. You do that by simply giving us a call at 376-4791 or sending a post card to: Sunday School Department, P.O. Box 552, Little Rock, AR 72203. There is no charge. Deadline for making reservations is Jan. 28, 1985.

The conferences will be Feb. 5, 1985, at Levy Church, NLR, 9:00-2:45. Make your plans now to attend. — **Jackie Edwards, children's consultant**

## Church Training Adult discipleship

"We went back to the basics to train adults, and our adults are responding in larger numbers and more excitement than we have witnessed in a long time. Adult Church Training is making a real difference in our church." This or similar statements are being made in many churches where adults are meaningfully involved in discipleship training.



Jackson

Practical helps for effective basic discipleship training of adults will be provided in area workshops scheduled the week of Jan. 21-24, 1985. Each workshop will begin at 7:00 p.m. and end at 9:00 p.m. You can choose the date and/or location most convenient for you. The schedule is:

Jan. 21 (Monday): Springdale, Elmdale Church; Mountain Home, First Church; Jonesboro, Walnut Street Church; Blytheville, First Church; and El Dorado, Immanuel Church.

Jan. 22 (Tuesday): Harrison, First Church; Batesville, First Church; Forrest City, First Church; Texarkana, Beech Street Church; and Ft. Smith, South Side Church.

Jan. 24 (Thursday): Russellville, Second Church; Pine Bluff, South Side Church; Monticello, First Church; Hot Springs, First

Church; and Little Rock, Olivet Church.

Comparable workshops will be conducted simultaneously for youth leaders. Contact the Church Training Department for additional information. — **Gerald Jackson, associate**

## Annuity Tax seminar set

Life Line Church in Little Rock will host the 1985 tax seminar sponsored by the Annuity/Stewardship Department. Seminar sessions start at 9:30 a.m. on Jan. 29.



Walker

The seminar is especially designed for pastors and church staff members. Church treasurers, financial secretaries, personnel and budget committee members will also find the seminar beneficial.

Manfred Holck Jr. is the seminar leader. Holck is an ordained Lutheran minister, a certified public accountant, publisher, writer and lecturer. He has authored eight books on church and clergy finance. He edits journals and newsletters on church finances and taxes.

Holck will discuss recent tax changes, Social Security for clergy, itemized deductions, car expenses, housing allowances and tax forms.

Contact the Annuity/Stewardship Department for further information. — **James A. Walker, director**

## Evangelism Conference speakers

Our State Evangelism Conference is privileged to meet with Paul Sanders and his church Jan. 28-29. The Geyer Springs



Shell

First Church led the state in baptisms for 1984 with 303. This is a record number of baptisms for this church. Many of these new converts were led to Christ through the Continuing Witness Training process.

We have asked a number of leaders of evangelism in our state to share in the Evangelism Conference program. Danny Veteto, pastor of First Church, Mulberry, baptized 72 in 1984. Danny will speak on "Called to Pastoral Evangelism".

Freddie Pike serves as director of ABSC Sunday School Department. Sunday School and Evangelism will work together in the

People Search scripture distribution in 1985. Freddie will be sharing his expertise in this area.

Ferrell Morgan serves as director of missions in Concord Association. He will speak on the Good News America Revivals for 1986. We are praying that every church in Arkansas will be involved in sharing the Good News through these revivals.

Gerald Taylor, pastor of Life Line Church in Little Rock, baptized 117 in 1984. They will be hosting a National Training Seminar Oct. 28-31, 1985. He will give his testimony on what CWT means to his church. — **Clarence Shell, director**

## Family and Child Care For every child a family

"I just can't believe it!" exclaimed a 17-year-old girl who wore her first formal to our Christmas party and told her houseparent that she had not received one gift last year while living at home.

For the many children we serve, something was missing for the 1984 holiday season. The tree and mistletoe may have been there, so were presents and church services. So what was missing? They did not have a family who could promise them that next year and for years to come, they will spend the holiday season together.

Thank you, Arkansas Baptists, for remembering our children who do not have permanent homes and pray that there might be a family for every child.

Is your Sunday school class, WMU or Brotherhood looking for a project that would give direct assistance to a child or young person in need? Arkansas Baptist Home for Children provides various opportunities whereby families, groups or individuals can minister to children through sponsoring a child or having a child on week-ends and vacations.

You as an individual or as a group may become involved in the sponsorship program in any or all of the following ways: \$40 a year for clothing for a child; \$12 a month for special needs; \$10 a month for allowance; \$12 a month for education; \$15 a month for religious education fund and \$35 to send a child to camp.

Sponsors provide a valuable relationship to the children as they show care and concern for them and a chance to touch lives through financial giving and through opening their homes to children. — **John A. Ross, director of development**



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## Missions

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Tidsworth

ed. All Southern Baptist churches together reached 62,000 additional members between 1970 and 1980. Arkansas now has over 1,000,000 unchurched people. In order to reach the present population (not counting new people), it would be necessary for every existing church to grow by 784 people. That is unreasonable to expect, when the average Baptist church increased by 51 people in a decade.

Yes, existing churches should grow even at a faster rate. But even if they doubled their past rate of reaching people (not likely), only 124,000 additional people would be reached in 10 years.

However, Baptists can baptize 50,000 more people by starting 30 new churches each year! — **Floyd Tidsworth Jr., church extension director**

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Camp Paron  
February 25-27



## A program of helps

**On worship** - Dr. T.W. Hunt, Southwestern Baptist Theological Seminary, Ft. Worth

**On administration** - Dr. Joe Stacker, Church Administration, Nashville, Tenn.

**On leadership** - Dr. Wilbur Herring, pastor emeritus, Central Baptist Church, Jonesboro

### Plus

Six special features from eight Arkansas pastors and one furloughing missionary

Don Moore, executive director,  
Arkansas Baptist State Convention

Contact the office of the executive director,  
376-4791, ext. 5101 for reservations.

## An invitation to pastors . . . (and others)

Attend preview of  
The 1985 Baptist Doctrine Study  
"The Doctrine of Christ"

at the  
State Evangelism Conference  
Monday, January 28



Dr. Frank Stagg

led by

Dr. Frank Stagg, Emeritus Professor of New Testament  
Southern Baptist Theological Seminary  
Author of *The Doctrine of Christ*

Preview study and meal to follow Monday afternoon session of  
State Evangelism Conference  
Cost: \$7.50 (registration/book/workbook/meal)

Send reservation fee to:  
Church Training Dept., Box 552, Little Rock, AR 72203

## Fear apathy, not guns, Uganda missionary warns

NASHVILLE, Tenn. (BP)—Christians in today's world should fear apathy and greed, not guns, foreign invaders or governmental chaos, a missionary to the trouble-plagued African nation of Uganda told college students attending Mission 85 at the Opryland Hotel in Nashville, Tenn.

"The trouble with American Christians today is they don't know what to be afraid of," said Richard Goodgame, a medical missionary to Uganda. "The things that can kill your spiritual life are apathy, greed, selfishness and security."

In an address on the costs and benefits of missions, Goodgame urged the more than 4,000 students attending the conference to choose wealth in the kingdom of God over worldly values. Dozens responded at the close of the session.

"In 1979, my wife and I tried to add up the costs and benefits of missions to see if the positives outweighed the negatives. We ended up on our knees saying we couldn't make the calculations, but we wanted to be missionaries more than anything else in the world," Goodgame said.

Goodgame, who went to Uganda in 1980 with his wife and five children to practice medicine and teach in a government medical school, said he and his family have found treasures on the mission field which outweigh the sometimes life-threatening difficulties.

Temporary restrictions which forced his family into their home each day at 6 p.m. resulted in an enriched family life, Goodgame noted. "We told a lot of stories, played a lot of games and planned our lives," he reflected.

Goodgame also cited progress in presenting a Christian witness at the medical

school, progress he called a spiritual treasure.

"Our main hope in being in Uganda was our presence would count for the kingdom of God," he said. An evangelistic rally followed by a film series and other events have involved a large percentage of the medical students. Many have become Christians.

Goodgame warned service to God frequently doesn't look like much on the surface but underneath is a treasure of incalculable value.

"Kingdom service costs everything you have," said Goodgame. "It sounds expensive, but Jesus knew it was something everybody could afford. It doesn't look like much, but you sell everything and go for the gold."

Mission 85 was sponsored by National Student Ministries of the Sunday School Board, the Home Mission Board, Foreign Mission Board, Woman's Missionary Union, Brotherhood Commission and the six seminaries.

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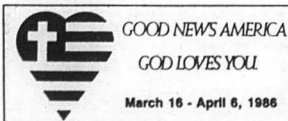
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## bookshelf

### Temptation

by Frances Carroll  
(Prentice-Hall; Englewood Cliffs, NJ)

For all Christians who want to resist earthly desires and endless craving for those things that are just a little beyond their grasp, here's advice on ways to beat temptation. Aside from learning what the Scriptures teach about temptation, readers will discover how to use the resources God has provided them with to escape evil ways and win the battle against their bitter foe. A church-tested workbook format gives readers a better understanding of how to deal with temptations in their own lives.



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## International

### The Water of Life

by William Piercy, First Church, Manila

Basic passage: John 7:1-53

Focal passage: John 7:30-44

Central truth: Christ satisfies our spiritual needs.

Usually, the Feast of the Passover was a pleasant time to all who participated. This time, it was not so for Jesus. He had used the time to teach many truths and evoked the wrath of the Jews. This was the setting of his teaching about being the Water of Life. It occurred on the last day of the feast.

It was dear to the ears of the hearers when he promised that "If any man thirst, let him come unto me and drink" (Jn. 7:37). Not discerning spiritual things, the Jews questioned how a man could come to the point he would never thirst again. That is what Jesus promised.

Water is not only a blessing to life but also an absolute necessity. Without it, the body would die within a short time. Many times a day, people have to replenish the water in their body. We might go two or three days, but it wouldn't be long until death set in if it were not for water. Like needing to have the thirst constantly quenched, so a man needs to have his spiritual hunger and thirst quenched.

We are told that all cultures of all peoples have been religious. None have been found that did not indicate a religious capacity. So man has a spiritual hunger and a craving to be right with his god.

Today's lesson points out that Jesus is able to completely meet our spiritual hunger. The Jews knew how they had to drink repeatedly to be satisfied. Somehow, they failed to see that their repeated sacrifices and offerings failed to meet their real need.

When Christ came and gave himself as a once-for-all offering for our sins, it was thorough and absolute. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them (Heb. 7:25). The promise is that all who believe on him have everlasting life and they will neither hunger nor thirst again.

This writer long ago came to believe that all the promises are for our encouragement, enjoyment and assurance. Anyone who would question their truth simply needs to do what the Bible invites them to do. "Oh taste and see that the Lord is good" (Ps. 34:8). If they would, they would see that what Christ promised, he will do.

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## Life and Work

### Love for the excluded

by Sandy Hinkson, Markham Street Church, Little Rock

Basic passage: John 4:1-42

Focal passage: John 4:6-10; 13-15, 27-30

Central truth: We should share God's love with those that feel alienated by society.

Many people in society today feel excluded. Some of these could be alcoholics, divorced people, poor people, former jail or prison inmates, minority groups or immoral people. Our study this week deals with a woman that had been excluded by the townfolks of her day.

As Jesus began sharing with this woman, he overcame many barriers that would have kept others from witnessing to her. Because of the great hatred the Jews had for the Samaritans, most would not have even traveled through the area, much less stopped and spoken to a Samaritan. Another barrier he overcame was that a man didn't speak to a woman in public regardless of who he was or who she was. Also, he overcame the barrier of this being a very immoral person.

In so many instances today, we see ourselves being very selective about to whom we want to witness. Visitation night at the church rolls around, and like a good church member we're there. But what do we do? Many times, we look through those names and pull the cards of those we think are the most desirable and we go knock on their doors. Why can't we follow the example of Christ set and cross barriers to witness to those that have been excluded socially? Christ didn't put more value on one person's soul than he did another. He shared with Nicodemus, a very religious and socially accepted Jew. He also shared with the Samaritan woman, a social outcast. God's love and redemption has no limits. It was meant for all. Who are we, to decide not to share the Good News with those who have been excluded by society?

A young man had made a mess out of his life because of alcohol. The nurse at his family doctor's office was a lovely Christian lady. Each time this young man was in the office, the nurse witnessed to him. She shared her burden for this fellow with her church. In time, he came to church and eventually accepted God's love for him. How this young man needed to feel loved! He had reached the point he didn't even like himself. Through this Christian nurse, this man who had been socially excluded found the living water that brought eternal life to him.

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## Bible Book

### Preparation for ministry

by George W. Domesere, DOM, Clear Creek Association

Basic passage: Luke 3:21-4:13

Focal passage: Luke 3:21-22; 4:1-13

Central truth: Jesus' temptation teaches us that the Word of God is our defense.

Jesus began his ministry by submitting to baptism. He was baptized not because he was a sinner nor as an accommodation to John. It was the right thing to do. Matthew quoted Jesus as saying this was done "to fulfill all righteousness" (3:15). Jesus humbled himself, though sinless, and took his place among sinners from whom he would demand and to whom he would offer righteousness.

John describes Jesus' baptism mostly from the outward signs. Jesus was praying, and heaven was opened. The Holy Spirit descended in the form of a dove and lit upon him. God's voice from heaven identified his Son and expressed being well-pleased in him.

The account of the genealogy identifies the humanity of Jesus (vv. 23-28).

Immediately after his baptism, Jesus is led by the Spirit into the wilderness, and the temptation experience takes place. First tempted when he was hungry to turn stones to bread, Jesus refused to make selfish use of the power at his command.

He was offered the kingdoms of the world if he would "bend" and bow down to the Devil. The Jewish nation expected the Messiah would defeat Israel's enemies and restore a kingdom such as they had enjoyed under David. Jesus would have doubtless had the nation at his feet if he had accepted that kind of messianic role.

There was a Jewish tradition that the Messiah would appear suddenly in the Temple. The third temptation was for Jesus to leap off the pinnacle of the Temple, and God would send the angels to carry him to safety.

Jesus' ministry was not one of selfishness, bending rules for power nor sensationalism. We are to use the Word of God to point others to his power and his kingdom and his glory.

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## Japan Baptists apologize for Koreans' suffering

SEOUL, South Korea (BP)—Japanese Baptists have formally apologized to Korean Baptists for the "unbearable sufferings" inflicted on Koreans during Japan's 36-year rule over the Korean peninsula.

A three-man Japanese delegation headed by Sumio Kaneko, executive secretary of the Japan Baptist Convention, presented the letter of apology at a meeting of the Korea Baptist Convention in Seoul. It was adopted earlier in 1984 during Japanese Baptists' annual convention session.

"As is clearly stated in the letter, Japan has inflicted upon Koreans unbearable sufferings. . . . The letter was our confession of sin," wrote Kaneko in the November issue of *The Baptist*, journal of Japanese Baptists.

Kaneko said Korean Baptists accepted the apology "graciously" and welcomed the Japanese delegation's visit "as the beginning of genuine fellowship and cooperation between the two countries." He reported the letter also was presented to the ecumenical

Korea Council of Churches.

Japan annexed then-unified Korea in 1910. Over the next 36 years Japanese colonial rulers brutally suppressed civic freedoms, exploited the Korean economy for Japanese business interests and eventually tried to stamp out Korean culture. Many Koreans were forced to speak only Japanese, take Japanese family names and deny their own religions to adopt Japan's Shinto faith. The period ended with Japan's World War II defeat in 1945.

International attention re-focused on the Japanese colonial era when a 1982 edition of Japanese school textbooks downplayed the atrocities, arousing public outrage in North and South Korea and China. Last September, during a state visit to Japan by South Korean President Chun Doo Hwan, Japanese Emperor Hirohito indirectly apologized for his nation's behavior in Korea for the first time, calling the colonial years "regrettable" and "unfortunate."

## Maryland congregation revokes ordination

BEL AIR, Md. (BP)—Calvary Church, Bel Air, Md., has revoked the ordination of Brian Scott, 29, after the self-professed homosexual refused to return ordination papers.

Scott, now a minister at the Gay-Lesbian Christian Fellowship in Waldorf, Md., was ordained by the congregation in January of 1981, shortly after his December 1980 graduation from Southern Baptist Theological Seminary, Louisville, Ky., with a master of divinity degree.

James R. Cole, who has been pastor at Calvary since April 1984, stressed the church "did not knowingly ordain a homosexual. All we want to do is to cooperate with our sister Southern Baptist churches by revoking this ordination. He (Scott) has not directly harmed us, but the churches in the Waldorf area are embarrassed Scott continues to call himself a Southern Baptist minister.

Scott, in a letter to Allen, said he joined

Calvary Church in 1976, and added he transferred his membership to another congregation late in 1981.

Scott said in the letter he "repressed my feelings prior to ordination in 1981" but "finally accepted myself" in January of 1982. Scott said in March of 1982, he helped found the Gay-Lesbian Christian Fellowship of Waldorf, Md., "as a result of God's call to me to minister and to spread the gospel to the gay community and other outcasts."

According to a spokesman at Southern Baptist Theological Seminary, the Cooperative Program-supported institution accepts as students those who are recommended by the churches. In order to enter Southern, Scott was required to be recommended by his home church. Apparently, Calvary Church endorsed him as a student, since he was a member of that congregation at the time.

## Claude Cone named New Mexico executive

ALBUQUERQUE (BP)—Claude Cone, pastor of First Church, Pampa, Texas, since 1972, was elected executive director of the Baptist Convention of New Mexico Jan. 7 at a special called meeting of the convention.

He will assume his duties March 1.

He succeeds Chester O'Brien who headed the convention for 10 years before resigning to become associate pastor of First Church of Amarillo, Texas.

Cone, 49, grew up in western Texas and eastern New Mexico. He was saved at Riverside Church in Albuquerque in 1945 and surrendered to the ministry while a student at New Mexico State University in 1954.

He graduated from Wayland Baptist University in Plainview, Texas, and earned two degrees, including the doctor of ministry, from Southwestern Baptist Theological Semi-

nary in Fort Worth, Texas.

All of his pastorates have been in Texas. He was ordained at Slide Church in Lubbock in 1957 and also was pastor of churches in Crandall, Howe, Dennison and Lubbock.

A strong supporter of missions, Cone lead the Pampa church to increase its Cooperative Program giving (the Southern Baptist unified budget) to 23 percent of all budgeted income. During his 12-year tenure at the church, Cooperative Program giving increased from \$41,000 to \$297,000 annually. Total mission gifts during the same period increased from \$75,000 to \$632,000 annually.

The search committee reported it received about 60 resumes. All had been "prayerfully" considered and Cone was the unanimous recommendation from the committee.

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