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August 18, 1983

Arkansas Baptist State Convention

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August 18, 1983

Arkansas Baptist

NEWSMAGAZINE



Baptist Foundation Month,
see page 2



Mr. and Mrs. Delbert Sanders (left), charter members of Harlan Park Church, discuss with their pastor, Leonard Baker (outside right) and Harry Trulove, president, Arkansas Baptist Foundation, how the Foundation staff helped them develop a plan that enabled them to help the church complete its building, honor their pastors, and provide for missions.

Foundation offers varied ways for making charitable gifts

Variety is the spice of life—at least variety makes life interesting for the staff at your Baptist Foundation office. "We never quite know what the new day will bring in unclaimed opportunities," said Harry Trulove, president of the agency.

"Yes, it is always interesting to see the innovative ideas that come from our Baptist people," added Larry Page, attorney and vice president for the Foundation. He continued, "One account we manage provides that the \$1,000 placed with us for a local church is to accumulate income for 50 years. In 2030, the funds will be sent to the church. Based on today's interest rates, this should be about \$150,000.

"From all indications, the ministry of the Foundation may be one of Baptists' best kept secret, Bill Goodrich, Chairman of the Board said recently. "Apparently, people only think of the Foundation in terms of bequests or large sums of money, when in fact, small gifts are welcome and many channels are open," he added.

A recent transaction involved Mr. and Mrs. Delbert Sanders, members of Harlan Park Church of Conway. Their church had voted to build additional facilities and the building fund was short of the amount needed to complete the project. Through the years, Mr. and Mrs. Sanders had wanted to do something to honor their pastors. At the same time, their hearts beat for missions. Would it be possible to meet all of these desires with one project?

"After talking with the staff at our Foundation office, my wife and I decided the project could be done," said Delbert Sanders.

"We asked the staff to draw up the necessary papers for us to study," Mrs. Sanders added. This resulted in a contract that allowed the church to complete its building and that also established an endowment account in honor of present and former pastors. The income from the account will be returned to the church for other building and/or mission projects. Thus, Mr. and Mrs. Sanders helped their church meet an immediate need, honored their pastors, and provided for continued support of the church's building programs and mission projects.

Pastors honored by this account are Allen T. McCurry, William Brown, C. F. Caldwell (deceased), Gerald Jackson, Ronald Raines and L. E. Baker. Mr. and Mrs. Sanders hope that other friends will join them in this project. Contributions may be made in any amount to the Arkansas Baptist Foundation/Harlan Park Pastors Endowment Fund.

Other accounts managed by the Foundation include endowment and scholarship accounts for Ouachita Baptist University; Southern Baptist College; Union University; William Jewell College; Boyce Bible School; Southwestern Baptist Seminary; Family and

Child Care; Baptist Student Union; Christian Civic Foundation; State, Home and Foreign Missions; Bangalore Baptist Hospital; Small Church Revolving Loan Fund; State Southern Baptist Convention WMU (Nancy Cooper Scholarship Fund and Margaret Fund; Needy Preacher Fund; camp programs Association Mission Projects; Arkansas Baptist Newsmagazine; Retired Pastors Support Fund, Medical Missions Scholarship Fund; and the Cooperative Program Endowment. Memorial gifts as well as major contributions may be made to any one of these accounts, or, like Mr. and Mrs. Sanders, you may create a new one.

During 1982, the income generated by the Foundation joined hands with Cooperative Program dollars to provide additional support for Baptist ministries. This income was four and one-half times the amount the agency received from the Convention. It also represented an amount in excess of the total assets managed by the agency less than 10 years ago.

"We are human enough to be pleased with these accomplishments, but realistic enough to know that they were possible only through the leadership of God's Holy Spirit," said Harry Trulove, President, Arkansas Baptist Foundation.

For information about how you can be a part of this ministry, contact: Arkansas Baptist Foundation, P. O. Box 552, Little Rock, Ar., 72203, telephone 376-0732

In this issue

8 Active missions

A trend toward "proxy missions" concerns Baptist leaders. SBC president James T. Draper Jr. expressed it to a leadership conference at Glorieta and Arkansas WMU executive director Julia Ketner has said the same.

11 Hungry still

The Southern Baptist Foreign Mission Board has found itself unable to answer all requests for emergency hunger relief to Ghana because of a shortage of funds.

Correction

A portion of the material used on the cover of the Aug. 11 issue of the ABN is protected by copyright and was used by prior permission. However, the cover caption should have acknowledged the following information: "Serve the Lord with Gladness", copyright 1931. Renewal 1959 Broadman Press. All rights reserved. Used by permission.

ABN intern begins year

Mark Alan Kelly, 28, who is a student at The Southern Baptist Theological Seminary in Louisville, Ky., has begun a one-year internship with the Arkansas Baptist Newsmagazine. Kelly, a native of Oklahoma, will perform a wide variety of editorial and production tasks with the publication while receiving seminary credit for the learning experience.



Kelly

He is a 1977 graduate of Oklahoma Baptist University with a major in philosophy and political science, and is currently enrolled in the MRE degree program at Southern, where he has edited the seminary campus paper.

Kelly has served in the US-2 missions program in Chicago and worked in the SBC Missions Service Corps on a communications team. He is married to the former Cheryl Anthony and they have a two-month-old daughter, Megan.



Name calling is always wrong. But in contemporary Baptist life, the labeling of people is most often misleading and generally intended to harm another. Among the names frequently being applied are liberal, conservative, ultra-conservative and fundamentalist. Realistically, all Southern Baptists are conservative. Yet, there are some differences in our beliefs. Any attempt at articulating our distinctives should be done carefully and in the spirit of love.

In order to properly understand these terms good definitions are essential. The dictionary defines conservative as, "one who is pledged to preserving established traditions and who opposes radical changes or one who is inclined to keep things as they are." An ultra-conservative is, "one who is extremely opposed to change or innovation, or one who is an unreasonable conservative."

A liberal, on the other hand, is defined as, "one who is tolerant of other views and ideas or one who is not strict or rigorous." A moderate is, "one who desires to keep in proper bounds or one who is not given to extremes."

A fundamentalist is, "one who believes that the fundamentals should be retained, or one who believes that the words of the Bible were inspired by God and should be followed literally." Prior to the split of Southern Baptists by J. Frank Norris, most Southern Baptists would have identified themselves as fundamentalists. But because of his tactics, the word took on a negative connotation as one who opposes the Cooperative Program and the Southern Baptist Convention.

Since all Southern Baptists, as far as we know, believe that the Bible is the Word of God and would oppose the changing of any of its teachings as given by God's inspired servants, all Southern Baptists are to the right of center in the overall spectrum of Christian theology. Yet, there are practically none who would reach the extreme right.

The distinctive doctrines held to by most, if not all, Southern Baptists were clearly set forth by James Draper in the president's address this year at Pittsburgh. These are (1) the full humanity and full deity of Jesus Christ; (2) the lossness of mankind; (3) the substitutionary atonement; (4) justification by God's grace through faith; (5) the holiness of life; and (6) the urgency of mission.

Since there is unanimity on most of the essentials, why have we fallen into the un-Christian pattern of labeling each other? First, there is the honest attempt on the part of a few of serious theological students to clearly and concisely express the differences within our denomination, no matter how limited they may be.

These serious theologians do not intend to harm anyone. Such theological discussions hold little or no interest for most lay people, and only a relatively small group of preachers are well enough equipped to accurately participate in this technical pursuit.

A second group who engage in the labeling are those who intend to discredit others. These persons have as a goal the control of the Southern Baptist Convention. In fairness, some of these people feel that our Convention is departing from its doctrinal heritage, but it should be obvious that their ultimate goal is power and control.

The first of these organizations was formed a few years ago with the announced purpose of electing the president of the SBC and gaining control of institutions, boards and agencies. Later a second organization was established to counter the first. The formation of such organizations within the Convention opened a dreadful new era for our denomination. We believe that it is wrong and that such activities hold the potential of great harm.

The third group to use labels are Baptist journalists. Southern Baptist writers, by necessity, must use some method to communicate to the reader the organizations which have been formed within our denomination. Sometimes the names of prominent leaders within these organizations have been used. The weakness of this approach is that sometimes the leaders have changed within the organization. Or, perhaps, the real leader is not known.

Baptist writers have, also, attempted to assign theological tags to the organizations in order to distinguish between them. The inexactness of this effort is shown by the names assigned. The first organization has been labeled on different occasions as fundamentalist, ultra-conservative and conservative. The second organization has been variously tagged as liberal, moderate and conservative.

As one would expect, the name calling has come to involve those who are affiliated with either organization. A few months ago, an editor was dubbed as a liberal, an ultra-conservative and as one whom "no one could tell where he was coming from," all in a single week.

Name calling is nothing new. Even our Lord was called "a Samaritan," and one who "cast out devils by the power of Beelzebub." Such name calling then, as now, is intended to discredit and harm the individual. Name calling should be ended and our energy expended on the reaching of the lost. This is our God-given task, the commission of the church.

Arkansas Baptist

NEWMAGAZINE

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

VOLUME 82 NUMBER 32

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

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

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Woman's viewpoint

Geraldyn S. "Boots" Adams

Let's have lemonade!

For the past several years I have found my interests in arts and crafts spreading into the area of water color and oil painting. After the tensions and frustrations of a day I often find it very relaxing to sit down and work on one of my projects, sometimes into the wee hours of the morning.

One night as I was painting I began looking through some quotations and scriptures which I often add to a painting to convey the message I want to be sure to get across. (You see, my painting doesn't always present exactly what I have in mind because of my amateur ability.)

My mind kept returning to the quotation, "When life gives you lemons, make lemonade". As I painted, I began wondering how we handle those lemons that come our way. I began to think of life as Christ might see it in my painting. The light, bright portions of the painting might well represent the lighter, happier moments of our lives

when we feel "on top of the world" . . . as if we might conquer anything or anybody we choose.

The medium shades of color reminded me of the average day when we rock along and accomplish the so-called routine tasks of the day with no particular obstacles or problems to overcome. The darker shades call to mind those "low" times when situations we refer to as "dark" come our way in the form of discouragement, illness or some type of setback.

As in a painting many shades are necessary to complete a picture that has character and personality so, too, many shades are necessary in our lives to give us the character and personality for which we were created. Only the Master Artist knows when our picture needs a little more highlight or a touch more of the darker shades to add depth and a different dimension. He is the one to determine when we need more

of the medium accents just to even us out a bit. It takes it all to make an acceptable, pleasurable finished creation which will be useful in conveying his message.

What kind of finished product are we? In my painting it is often a major decision determining where the lighter and darker hues should be placed; however, I can rest assured in my life that he sees the whole picture and wisely knows where to place those highlights and shadows. I am grateful that I do not have to make those decisions but that in yielding to the strokes of his brush, I can reveal more of the Master Artist's influence in my life.

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



One layman's opinion

Daniel R. Grant/President, OBU

Thoughts on the power and glory of Iguazu Falls

Visiting waterfalls has always been something I thought I could take or leave without much fuss or fanfare. That was before I visited Iguazu Falls in the jungle borders of Brazil, Argentina, and Paraguay. In a word, it was overpowering.

My once-in-a-lifetime opportunity to see, hear, and feel this awesome part of God's wonderful world came en route to a Baptist World Alliance meeting in Buenos Aires, Argentina. Our plan was to see it only from the Argentine side, but we were told on arriving at the airport that disastrous floods had made it necessary to change our plans. Some of the pedestrian bridges and walkways had been washed out, and the guides recommended that we see what we could from the Argentine side and then cross the river and see still more from the Brazilian side.

Mrs. Grant and I followed their advice and spent the first afternoon walking the pedestrian bridges over the various fingers of the Iguazu River just above the falls. We took advantage of a number of scenic overlooks as far as we were permitted to go —

and a little bit farther at one place. It was a remarkable progressive revelation of the power and beauty of Iguazu Falls, I recall gasping at the sight of the very first waterfall (called Iguazu Inferior), only to walk a little farther to see a much larger one, and then still a larger one and more and more. As we returned to the hotel, inspired but tired, we were amazed to learn that we had seen only about one-third of the total area of the falls, and that the total width of the falls was more than two miles.

On the following morning our group crossed over into Paraguay and Brazil, ferrying a river still swollen by the flood. We were told the flood waters had dropped about 15 feet from its crest, but that it was still almost 100 feet above normal. Our first view of the falls was of the same area we saw the previous afternoon, but from the other side. I marveled at how it was the same, yet something entirely different when seen from across the river. Each perspective was a different kind of beauty and truth. We saw the first one-third and much more, taking pictures as we traveled along

the rim of the river. Then the path rounded a turn and the largest portion of the falls came in view, called Iguazu Gargantua. It was even more massive and awesome than all the rest. The conclusion of the visit involved the challenge of climbing a steel ladder to a tower platform for a panoramic view of the entire falls.

Our visit seemed to be a kind of parable that reminds me of the gradual way we become aware of the power and glory of God. Even the smallest part of the waterfalls appeared at first to be the whole thing, and I can recall similar steps along the way in my growth in grace and knowledge of my Lord. The magnitude of his love for all of us simply seems to defy measurement or containment. The more we experience it, the more it seems to grow. I think of other possible applications of the parable of the waterfalls, but I have been warned by my theologian friends not to attempt too many applications from one parable, even a giant-size one like Iguazu Falls.

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

You'll be glad to know . . .

... Siloam continues excellent ministry. It was such a joy to enter into one week at Siloam Springs in a very direct and personal way. To see the improvement of the facilities, the good attitudes of both paid and volunteer workers, to sense the challenge of touching almost



Moore

1,000 young people a week for seven weeks, these are a few of the exciting facts of Siloam. Hundreds of volunteers come with our church groups. Hundreds of others have to be enlisted by our Sunday School Department. It is a massive effort for a short time. But, the combined efforts are blessed of the Lord and it appears we will average seeing 50 people born again through this ministry each week. Isn't that great! I just want to say a word of appreciation and commendation to all workers, past and present, who make this rich experience possible. I also want to challenge every pastor to come with their young people to camp. It is the best opportunity you will have in the year to really come to be a "friend" to your youth. Praise God! Forward, march!

... Another faithful servant concludes her career with Arkansas Baptists. Nadine Bjorkman, dubbed by Dr. Charles Ashcraft as "Mother Superior" because of her long and effective career, has retired. For more than 25 years she has assisted our executive secretaries and our church leadership. The last six of these years she has been our Annuity Representative. All of our annuitants have found, as has everyone else, that in competence and conscientiousness, she is tops. Her care, diligence, perception and tireless efforts were of great, great assistance to Dr. S. A. Whitlow and Dr. Ashcraft through their administrations. Words, cards, letters, flowers, gifts, and plaques can never adequately express Christian thanks for a life "poured out" in service for Jesus Christ. Our prayers are for a long and meaningful retirement for Nadine and Bernie.

We are so grateful that God has given us a good man in James Walker who will pick up and assist our churches and staffs with their insurance and retirement programs.

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

Sign your name

From time to time there appears in the "Letters to the editor" section letters that are signed with "name withheld on request." I believe that any one that has any thing to say and wants to say it in print, should be Christian enough to sign their name. Failing to sign one's name makes you wonder just what are their motives. — R. M. Blackwood, Percy

Arranging pictures

Foy Valentine's perspective on the help women need from Baptists, July 28, 1983, was a most disturbing viewpoint to me. As I read his comments regarding the recent federal budget cuts and their effect on women in our country, I could hear our president sometime ago as he spoke of these cuts. He said something to the effect that it is time the church began to take its responsibility in regard to suffering humanity. And it seems that is a much more scriptural approach than Valentine's "helping women gain access to services they need".

What has happened to the New Testament church approach as given in 1 Timothy 5, that women's needs should be met by their families? And if this is not possible,

then it is the responsibility of the church; nowhere in Scripture do I find it is the responsibility of the government.

The most appalling thought I gain from the article is that nowhere is there mention of the church's duty to bring its members, women included, into such a relationship with the Lord Jesus Christ that they can depend on him, who has promised to meet all their needs. The church is to build them up in the faith, not help them find agencies to fulfill their needs.

There is a song that refers to the futility of arranging pictures while the house is burning down.

Too many articles in the *Arkansas Baptist* speak to me of arranging pictures. As one Southern Baptist preacher stated, "We are great at making donut holes".

The Christian life is a relationship and a way of life, and does not include spending God's money showing women how to get social services and welfare from the government. We are told to be good stewards, and in these last-times days I need to search my mind, heart and God's will regarding my tithes and offerings.

Also, if I were a "women's liberber" I could pick up on Valentine's statement regarding "the least of these". — Ruth Daly, Eureka Springs

New writer for "Lessons for Living"

Doug Dickens, pastor of First Church, Hot Springs, is the new writer of the Bible Book Series Sunday School Lesson in "Lessons for Living."

Dr. Dickens, a native of Booneville, has been pastor of churches in Oklahoma and Arkansas. He is an instructor in pastoral ministries in Boyce Bible School in Little Rock.

He holds degrees from Ouachita Baptist University and Southwestern Baptist Theological Seminary.

He is married to the former Patsy Sue Hill of Arkadelphia. They have a daughter, Lori, age one.



Dickens

Sunday School goal 'attainable'

WINONA LAKE, Ind. (BP) — The goal to increase Southern Baptists' Sunday school enrollment from the present 7.6 million to 8.5 million by Sept. 30, 1985, is challenging but attainable, according to five Sunday school directors of three state conventions and two fellowships.

Mike Collins, Ohio; Bill Crider, associate director in Illinois; Lew Reynolds, Indiana; Bill Chambers, Minnesota/Wisconsin fellowship, and Eddie Olds, Iowa fellowship, attended Ridgcrest North, a recent Sunday school leadership conference at Winona Lake Bible Conference Center.

"The goal has permeated the churches,"

said Reynolds. "I don't talk to many who don't have some idea of what it's all about. They see it primarily as enrolling people in Bible study and starting new units."

Crider, Collins and Olds agreed the churches which have set 1982-83 goals for enrollment increases are experiencing the greatest growth. As part of 8.5 by '85, churches are asked to set goals, report goals and quarterly progress to the Sunday School Board and develop and implement strategies for reaching the goals.

As of June 30, a total of 11,631 churches had reported goals for 1983. There are 35,862 churches in the Southern Baptist Convention.

by Millie Gill/ABN staff writer

Ron Selby

has joined the staff of Highland Heights Church in Benton as minister of music, coming there from the Sheridan Road Church in Tulsa, Okla. A graduate of Oklahoma Baptist University, he served on the staff of Pike Avenue Church in North Little Rock.



Selby

Arthur Broadbent

has accepted the call to join the staff of Lakeshore Drive Church in Little Rock as minister of music. A native of Hot Springs, he is a graduate of Ouachita Baptist University.

Mark Hailey

has resigned as minister of youth at Jonesboro First Church to join the staff of the Illinois Baptist Children's Home in Carmi.

Mark Brooks

has accepted the call to serve as pastor of the Elmdale Church at Springdale. He and his wife, Valarie, have two children.

Mike Kinsey

has begun serving Aug. 8 as music/education director at Clarksville First Church, coming there from Lavaca First Church. He and his wife, Winnie, have two children, Amy, age 10, and Brad, age nine.

W. Everett Martin

will begin serving Aug. 21 as pastor of the Warren First Church, coming there from the Oak Haven Church in Memphis. He is a graduate of Mississippi College in Clinton and New Orleans Baptist Theological Seminary.

Richard Allan Ellis

has joined the staff of Hope First Church as minister of education/youth. A native of Austin, Texas, he received his Master of Religious Education degree this spring from Southwestern Baptist Theological Seminary. He is also a graduate of Baylor University. His wife, Karen, is a graduate of Baylor University.

Francis McBeth

was recently presented the Edwin Franko Goldman Award by the American School Band Directors Association. McBeth, chairman of the theory-composition department of the School of Music at Ouachita Baptist University, was presented a medallion in recognition of his national impact on the bands of America.

Tommy Tutor

has resigned as pastor of Benton First Church to become pastor of a Mississippi church.

Dwayne Fischer

has resigned from the staff of Calvary Church in Little Rock to serve as a consultant with the capital funds division of the Stewardship Commission of the Southern Baptist Convention.

Rev. and Mrs. Jay D. Tolleson

will celebrate their 50th wedding anniversary Aug. 20 with a reception at El Dorado Trinity Church. Mrs. Tolleson is the former Betty Miller, daughter of Rev. and Mrs. J. C. Miller. He is a retired Southern Baptist minister, having served churches throughout Arkansas.

Freeman Heights Church

in Berryville will observe its 25th anniversary Oct. 2.

Ratcliff First Church

will observe its 75th anniversary Sept. 4 with services from 9:45 a. m. to 4 p. m. Activities will include the dedication of a sanctuary and observance of Bob Martin's 14th anniversary as church pastor.

Pleasant Grove Church

near Harrisburg celebrated its 120th anniversary July 23-24. Saturday activities included a fish fry, special music and testimonies. Mrs. Louise Coker was recognized in the Sunday morning services for her 35 years of service as church clerk. Pastor Gary Brown presented her with a gift from the congregation.

Bayou Meto Church

at Jacksonville will observe its 25th anniversary Sept. 25-Oct. 1. Services will feature David Miller, director of missions for Little Red River Association, former pastors and members, according to pastor Bill Brown.

Plumerville First Church

will observe its 92nd anniversary Aug. 28 with homecoming. Bill Brown, pastor of Bayou Meto Church in Jacksonville and a former pastor, will speak at the 11 a. m. worship service. Speakers at the 2 p. m. anniversary service will include former pastors Jimmy Milloway of Knoxville and Jerry Cothren of Greers Ferry. Tommy Monk is pastor.

Rison Church

held a revival-Bible conference July 31-Aug. 3 led by W. O. Vaught, recently retired pastor of Little Rock Immanuel Church. J. T. Harvill is Rison Church pastor.

Springdale Elmdale Church

youth and adults have returned from a mission trip to Window Rock, Ariz., where they assisted with Vacation Bible Schools and evening revival services.

Sylvan Hills First Church

in North Little Rock youth and adults have returned from working with the Clinton Rock Church in New Hartford, N. Y. Pastor Don Moseley reported the New York work resulted in five professions of faith. Gary Glover, youth minister, coordinated the mission trip.

buildings

New Hope Church

at Hardy has completed the exterior brick- ing of the church building. Other improvements include the installation of windows and the remodeling of both the kitchen and fellowship hall.

Centerton First Church

is building an additional two-story educational facility that will also house a fellowship hall. Pastor Wayne Lindsay and men of the church are doing the construction work.

Combs Church

has begun work on a new auditorium. They were assisted with construction July 25-30 by a 16-member team of Texas laymen.

Pee Dee Church

at Clinton will celebrate payment of its building program with a noteburning service Aug. 14.

Indiana update

Fouke First Church

had 27 youth/ adults in Elkhart, Ind., July 16-23 to assist the Wyndgate Church with backyard Bible clubs and an open-air revival that resulted in 18 professions of faith, 34 rededications and three commitments to full-time Christian vocations. The youth mission choir also presented a Friday evening musical. Deryl and Cathy Jones are youth directors. Brent Powell, associate pastor of music/education, was music director. Preaching the revival were Terry Fox, staff evangelist of Fort Smith First Church, and Mike Coker, staff evangelist of Helena First Church.

Lavaca First Church

had 30 representatives in Muncie, Ind., July 23-29 to work with both the Creekwood Church and its mission, Westbrook Chapel. Bible schools resulted in 15 professions of faith.

Centennial reminder recalls God's help

by Mark Kelly

God rescues his people and carries them past seemingly insurmountable obstacles, a former pastor reminded Van Buren's Oak Grove Church on their centennial anniversary Aug. 7.

John Basinger, pastor of the congregation from 1931 to 1939, recalled the crisis faced by the Israelites as they fled from Egypt. Hemmed in by mountains and sea and pursued by pharaoh's army, it seemed they were trapped. "Where could they go, but up?" he asked.

"During this church's 100-year history, not everything has been smooth," Basinger admonished. "But the Lord has been able to rescue the church and her people from their troubles."

He recalled that during the Great Depression, the church was faced with the need to replace a dilapidated frame meeting house that bordered on collapse.

Despite desperate financial straits, church members pooled their resources and with volunteer labor built a building out of stone from a nearby farm. The experience not only met the need for a meeting place, but imbued the congregation with a new vision for the future.

Basinger, who now resides in Jonesboro, preached from I Samuel 7:7-12, a passage in which Israel set up a stone, "Ebenezer", as a reminder of God's delivering them from the Philistines. He told the 370 persons gathered for the celebration that their centennial observance should be such a stone, reminding them that God has delivered Oak Grove Church in the past.



Wayne Davis, pastor of Oak Grove Church, Van Buren, and John Basinger, pastor of that congregation from 1931 to 1939, reset the cornerstone of the old sanctuary built during Basinger's ministry. The congregation celebrated its 100th anniversary Aug. 7.

"We need not go farther back," he claimed. "Rather, we will go on from here.

"Jesus said, 'Greater works than these shall ye do, because I go unto my Father,' Basinger continued. "We must not think we are better than Jesus, but we must believe that the best is yet to come," he concluded.

Pastor Wayne Davis echoed that sentiment. "We must be grateful for the past without leaning on it," he said.

Davis sees a growing future for Oak Grove Church. Though the facilities sit in a rural

area northeast of Van Buren and one access road has been paved only six months, housing additions have been creeping slowly toward the church as Van Buren expands.

Within recent years, hundreds of homes have been built within a few miles of the church, which already draws its membership from all over the Fort Smith-Van Buren area.

As new residences expand into the area, Oak Grove "will influence the growth of the community," Davis noted. "They will have an inside track as new people come into the area.

"We are in a prime location with a 100-year evangelistic history," he said. In nine years since 1971, Oak Grove has ranked among the top 25 churches in baptisms in Arkansas.

Canada study committee named

NASHVILLE, Tenn. (BP) — The special committee which will study the relationship of Southern Baptists in the United States and Canada has been named by the three officers of the SBC and the executive secretary-treasurer of the SBC Executive Committee.

Fred Roach, a home builder from Dallas, will chair the 21-member committee mandated by messengers to the 1983 annual meeting of the Southern Baptist Convention in Pittsburgh.

Messengers voted 4,306 to 2,568 to refer the question of accepting Canadian Southern Baptists as members of the 13.9 million member SBC to the select committee, stipulating the committee be composed of four representatives each from the Home Mission Board, Foreign Mission Board, Executive Committee and Northwest Baptist Convention and five at-large members.

SBC President James T. Draper Jr., pastor of First Baptist Church of Euless, Texas, will be an ex-officio member of the committee.

Roach is president of Centennial Homes, Inc., a subsidiary of Weyerhaeuser, Inc.,

which is headquartered in Seattle, Wash. He is a member of Richardson Heights Baptist Church of Richardson, president of Texas Baptist Men and second vice president of the Baptist General Convention of Texas.

The question of seating messengers from Canadian Southern Baptist churches arose at the 1983 annual meeting of the SBC when C. B. (Bill) Hogue, pastor of Eastwood Baptist Church of Tulsa, Okla., and a former director of the HMB evangelism section, made a motion to amend the SBC constitution.

Seating of messengers is tantamount to accepting churches as full-fledged affiliates of the convention. Currently, the 60 Southern Baptist churches and missions in the four provinces of western Canada are affiliated with the Northwest Baptist Convention, where they are seated as messengers and have full voting rights.

However, the churches, under present SBC constitution and bylaws, cannot send messengers nor vote at the annual SBC session.

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Draper: money no substitute for missions involvement

by Gail Rothwell

GLORIETA, N.M. (BP) — A trend toward "proxy missions" is one of several problems that needs to be addressed through an increased emphasis on church training, according to Southern Baptist Convention President James T. Draper Jr.

Draper, pastor of First Baptist Church of Euless, Texas, and worship leader during a church training leadership conference, said he is concerned that Baptists are placing

continued emphasis on giving to missions but less emphasis on personal involvement.

"We contribute money to missions so we can let someone else do our witnessing," said Draper. "The Cooperative Program is a good thing, but we cannot use it as a substitute for mission involvement. I don't think we need to stop giving; I think we need to start going."

Draper said the leadership skills and motivation to involvement in missions and witnessing he received through his own participation in church training were instrumental in his call to the ministry. "I felt the call to preach when I was 12, but I was shy and uncertain, so I did not publicly acknowledge the call," said Draper.

However, "during the next two years, participating in church training gave me an opportunity to exercise some leadership and ministry skills."

Draper said another discouraging trend he sees in the convention is a minority of churches are baptizing the majority of new converts.

"Southern Baptists are falling in their mission and evangelism responsibilities," he said. "We in America have traditionally led the rest of the world in evangelism and missions, but we are moving further and further away from these commitments."

He called for church training programs to equip people in practical skills such as witnessing and parenting, provide information on current issues and offer ongoing studies in Baptist history.

"Because there is a lack of ongoing training in Southern Baptist churches we are seeing a generation of Baptists who are uncertain of their heritage," he said.

According to Draper, another problem which faces most churches is an inadequate program of follow-up after the initial conversion experience. "Our churches are failing to help people understand what it means to know God," he said.

In an effort to put missions into practice, Draper said, this past year his church has sent 80 people to do short-term missions in Brazil. "We will continue to give to missions through the Cooperative Program, but we are learning firsthand what it means to be involved."

In addition, he explained, next summer the church's youth group will not only be participating in an out-of-state mission project, but plans have been made to conduct some 50 backyard Bible clubs in Euless and surrounding communities.

Draper concluded by noting Southern Baptists cannot fulfill their responsibility to God by doing the giving and letting someone else do the serving.

missionary notes

Mr. and Mrs. Milton A. Lites, missionaries to Taiwan, have completed furlough and returned to the field. Their address is P.O. Box 427, Taipei 100, Taiwan. He was born near Garland, Ark., and grew up in Louisiana. The former Nanette Webb, she was born on a farm near Dvices, Ark. and grew up in Wilson. They were appointed by the Foreign Mission Board in 1969.

Mr. and Mrs. John Anthony, missionaries to Israel, have arrived in the States for furlough. Their address is University Baptist Church, 315 West Maple, Fayetteville, Ark. 72701.

Mr. and Mrs. Darrell Garner, missionaries to Malawi, have arrived in the States for furlough. Their address is c/o J. D. Threet, Camp Paron, Paron, Ark. 72205. He was born in Seminole, Okla., and lived in Huntsville, Ark. and Colorado while growing up. The former Judy Brown of Arkansas, she was born in Independence County and lived in Walnut Ridge and Fayetteville. They were appointed by the Foreign Mission board in 1976.

Mr. and Mrs. Ben Hope, missionaries to Brazil, have arrived in the States for furlough. Their address is 3504 S. Shartel, Oklahoma City, Okla. 75109. A native of Arkansas, he was born in Grant County and spent most of his youth in North Little Rock. She is the former Berdie Lou Moose of Oklahoma City. They were appointed by the Foreign Mission Board in 1967.

Mr. and Mrs. Ray T. Fleet, missionaries to Brazil, have completed furlough and returned to the field. Their address is Caixa Postal 178, 50000 Recife, PE, Brazil. He is a native of Memphis, Tenn. The former Ruby Edson, she was born in Foreman, Ark. and lived there, as well as in Texas and Tennessee, while growing up. They were appointed by the Foreign Mission Board in 1964.

Homecoming and dedication

Brookwood First Baptist Church, 6811 Brookwood Dr., Little Rock, John S. Ashcraft, pastor, will have homecoming and dedication service for their new educational building on August 28. Former members and friends are invited to a 12 noon luncheon in the new fellowship hall. Dr. J. Everett Sneed editor of the Arkansas Baptist Newsmagazine will be the speaker at the 1:15 dedication service.

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Knowing about missions is prelude to going about missions and WMU works to educate

by Betty J. Kennedy

Baker James Cauthen, retired head of the Southern Baptist Convention's Foreign Mission Board said it: "What we do about missions is in direct proportion to what we know about missions."

Julia Ketner, Executive Director of Arkansas Woman's Missionary Union, agrees: "I don't think people will pray and support missions until they know the why and who of missions. That's the reason for missions education."

And missions education is the reason for having Woman's Missionary Union. Although the approach is multi-faceted, WMU's main task is to equip leaders to guide missions education in the local church through study, personal involvement, and support, according to Ketner. Support includes prayer, giving, building an interest in careers in missions, and ministering to missionaries and their families, she explains.

This ministry to missionaries while on furlough in the States, and families, such as children who attend school here, is a new form of support. Beginning in 1980, according to Ketner, the emphasis has encouraged churches to help in ways not covered by other support systems.

She explains that one church's Baptist Women got together a wardrobe for a missionary daughter attending college in Arkansas. Coming from the mission field in an African country, she lacked winter-weight clothes.

Another example is the individual who helped a missionary buy several items of 1980s clothing to wear during her furlough.

That's the kind of missions action Ketner advocates. "We need to practice missions," she says. "Sometimes we have a whole head full of knowledge, but never do anything. Every missions study ought to change us."

"Missions ought to be study and action," she asserts, adding that she's afraid it can get lopsided in some churches.

All of the age-level organizations of the WMU in the local church teach about missions but also work to have members put that knowledge into action. It's both/and through Baptist Women/Baptist Young Women, directed by Carolyn Porterfield; Acteens, directed by Betty Jo Lacy; and Girls in Action and Mission Friends, directed by Pat Glascock.

In 1980 the SBC-level WMU added social and moral concerns to the mission action activities for which they make educational materials available to local churches.

"Arkansas WMU programs and plans are not handed down from Birmingham (headquarters for the SBC-level staff)," Ketner points out. Arkansas WMU also steers away



CONFERENCE BOUND—Arkansas Woman's Missionary Union staff members (from left) Ketner, Lacy, Porterfield, and Glascock organize the trunk for another trip to train leaders of local organizations.

from planning programs on the assumption that local churches need what the state staff says they need. Ketner explains that they plan in response to grassroots input such as evaluation of meetings and programs.

The input comes through five committees of Arkansas Baptist women who study each of the five age-level programs. They make recommendations to the WMU state executive board, who plans the calendar and budget to meet the needs of the local churches.

Ketner sees this structure and the resulting recommendations process as a strong point of Arkansas WMU's auxiliary status, though the WMU functions as a department in other ways.

She has been executive director since July of 1975 and has seen WMU changing to meet the needs of women. "One of the hardest changes we've faced," she says, "is adjusting times of activities to meet the needs of those women whose lifestyles demand

changes." And, there has been some resistance, she admits.

"WMU is for all women in the church," Ketner emphasizes, "and we should look for ways to involve all women who want to be involved—even if it means finding new times and new ways." She cites as an example two groups of women who meet in downtown Little Rock regularly for mission study.

By the time the centennial of Arkansas Woman's Missionary Union rolls around in 1988 and the history book now being written is presented, WMU plans to show continued growth by responding to a lot of change. Julia Ketner emphasizes that the organization should be able to remain strong because of the approach of listening to the very people they serve and, therefore, are better able to educate and motivate to do missions.

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

Your state convention at work

Family and Child Care

Caring: historical fact

Eighty-nine years of continuous caring for children! A significant fact about the history of Arkansas Baptist. Down through the years, thousands of children have been received, given love, care, and a better chance in life.



Biggs

In 1894, a group of concerned deacons in Monticello prayed that the Lord would open up a way to care for orphan children for they believed "Inasmuch as ye have

done it unto one of the least of these, my brethren, ye have done it unto me" (Matt. 25:40). Their prayer was fulfilled. The continued obedience of Arkansas Baptists to those words of our Lord have provided the support needed to keep our child care ministry strong and relevant to the needs of children and families.

This has been accomplished year by year. We are grateful for the prayers and financial support that we receive each day. We are soon entering another Thanksgiving season. It is our prayer that the spirit of obedience and love which prompted our beginning, and has motivated the gifts to our child care ministry will be strong again this year. The needs are alarming. We believe that your response to their needs will be more than adequate. An 89-year review of your actions compels me to believe this. — Johnny G. Biggs, Executive Director

Stewardship Department

The budgeting process: mission support

It is budget time and most churches list missions in the first category. Every Southern Baptist church should have at least two items in the missions section.

The local association is close to the home base, the local church. Churches should consider a percentage of their budget receipts for associational missions. The local association is in a position to obtain mission sites, sponsor special ministries and provide leadership training. These ministries, along with many others, deserve faithful support from the churches.

The Cooperative Program is usually the number one item in the missions section. Southern Baptists have found a way to do their work together. Every church, without losing local control, can participate in the decision-making process controlling mission

dollars. A few churches have set a goal of fifty percent for the Cooperative Program. Ten percent is a good minimum goal for every church.

The Arkansas Baptist State Convention has increased the SBC percentage every year since 1971. The Southern Baptist Convention is committed to a larger percentage for foreign and home missions. These two items do not exhaust the list of mission causes. Other direct mission causes related to the Baptist family are worthy of prayerful study as churches prepare their 1984 budgets. Mission study surveys forms are available from the Stewardship Department.

— James A. Walker, Director

Evangelism

Foreign missions at home

In the Great Commission, Jesus said, "Go ye therefore and teach all nations..." He was saying to us, "As you go, make disciples of all people." God is giving us many opportunities to be foreign missionaries on the home front.



Shell

Some time ago, my wife, Virginia, was a patient at our Baptist Med Center. I came to realize that her registered nurse was a God-given opportunity to share Christ with a foreigner at home. This young lady was an Indian by nationality, a citizen of England, and a Buddhist in religion. After I met her, I asked, "How long have you been working in the Baptist Med Center?" She stated, "One year." I asked her, "Have you ever attended a Christian church in America?" She said, "No." I then questioned her, "Has anyone ever talked to you about Jesus?" She stated, "No, never." Here was a beautiful opportunity right in our midst. She, no doubt, had ministered to many Christians during this year. She had been in our state, in our capital, in our Baptist Med Center for one year. She could have easily cried out with the Psalmist, "No man careth for my soul." But we do care and we must share Jesus as the opportunities are given to us.

I pray that no one could express to you and me the words of the old hymn, "You saw me day by day, you knew I was astray, yet you never mentioned Him to me." Oh, God, make us aware of the foreigners in our midst who need to know Jesus. — Clarence Shell, director

Christian Life Council

Stop Satanic laughter

At times, challenging another Christian is in order, and perhaps needful, but it's wrong to make doing so a habitual practice.



Parker

Paul addressed the problem of provoking (KJV) or challenging (NASB) one another (Galatians 5:26). This followed his listing the fruit of the Spirit and writing of the necessity of walking in the Spirit.

An often overlooked, sinful practice, challenging one

another is sandwiched between the companion sins of desiring vain glory and envying one another. Occasionally we hear or read about the latter two wrongs. Rarely, however, is the practice addressed of challenging or provoking one another. Could the following be a reason for the prevalent lack of teaching regarding this evil? One often fails to address or give really serious consideration to those areas where there's a tendency to be guilty.

Society has many overpowering, destructive evils such as booze, gambling, pornography, hunger and unemployment. These wrongs need active opposition from God's redeemed. Let us Christians cease wasting valuable time and energy challenging and fighting each other. We must roll up our sleeves and vigorously oppose the real enemy. When will we tire of Satan's constant laughter at our ridiculous, misdirected battling? — Bob Parker, director

Court upholds ruling

A negotiated settlement of a sexual discrimination suit against the Southern Baptist Brotherhood Commission will be enforced, the 6th U.S. Circuit Court of Appeals has ruled.

Acting on a motion filed by the Brotherhood Commission, the three-judge panel upheld a lower court ruling that a 1981 out-of-court settlement between Barbara Minor and the Brotherhood Commission was "complete and binding."

Minor, a former commission employee, had refused to honor the settlement reached after she had charged the agency with sexual harassment and defamation of reputation. The only two options remaining in the case are to appeal to the circuit court for a rehearing or to ask the United States Supreme Court to review the case.

Ghana famine needs exceed limited FMB relief funds

by Mary Jane Welch

RICHMOND, Va. (BP) — For the first time in a decade, the Southern Baptist Foreign Mission Board is unable to respond fully to an emergency hunger relief request because of a shortage of funds.

Ghana faces what may be the worst famine in its history, and missionaries there have requested \$574,000 for food and fertilizer, says John Mills, the board's director for West Africa. But the board's balance of \$580,197.62 in hunger relief funds prohibits it from responding fully to the missionaries request without jeopardizing its ability to respond to other crises, according to Tim Brendle, the board's community development consultant.

The board also has in hand requests for another \$3 million for hunger relief, mostly for development projects, to which it has not responded, Brendle added.

The Foreign Mission Board expects to provide rice and a volunteer L. W. Jenkins of Greenville, Texas, who will drive a truck provided earlier by hunger and relief funds to deliver it and food sent by other countries.

The missionaries requested more than 400 tons of rice and more than 600 tons of fertilizer. The board provided 400 tons of fertilizer plus cutlasses and hoes earlier this year when a million refugees returned to Ghana after being expelled from Nigeria.

Mills, who just returned from Ghana, said the country has just experienced a devastating "harmattan," a dry dust-laden wind off the Sahara, and is still experiencing the worst drought in his memory. In the week he was there, which should have been the height of the rainy season, he saw no rain. Corn which should have been head-high at this time was only ankle-high, he said.

He told the story of a young man who lives in a missionary family's store room behind their house in Accra. The man, a member of Accra's largest Baptist church, had a good job in a factory until two years ago when the factory closed. He has been unable to find another job. Today, he saves the missionary family's tea bags and puts four or five together to make himself a cup of tea.

His plight is not unusual, says Mills. Brush fires have destroyed many crops and a recent currency adjustment made the

dollar worth 10 times as many cedis overnight. Prices skyrocketed.

The government intends to implement a new wage scale to bring wages in line with the new prices, but until then an urban laborer seldom earns enough in a day to buy food for himself, much less buy food for his family or provide any other needs. Many urban laborers have begun eating only one meal a day, sometimes shared with their children, he says.

Teaching religious values a two-parent task

by Linda Lawson

GLORIETA, N.M. — The most effective teaching of religious values with children occurs when the task is shared by both parents and when actions and words are consistent rather than contradictory.

"Generally speaking, our children grow up to be what we are, not what we say we are," said Pat Clendinning, professor of psychology and counseling at Southwestern Baptist Theological Seminary, Fort Worth, Texas, during the last of three Sunday School Leadership weeks here.

"When we say it is good to go to church on Sunday morning but we go grumbling, the child picks up on what you really think about the church," said Clendinning. "What we teach by way of example is going to accomplish more than any other way."

However, he also advocated the use of a variety of methods in teaching religious values, including experiences, discipline,

Many goods are unavailable on the open market, he adds. In the last year missionaries have been able to buy bread, previously a staple in Ghana, only once. The currency adjustment has made some items available again, but at very high prices.

Missionaries Gerald and Mary Mounce of Texas, report that some prices went up 800 percent after the adjustment, bringing the price of gas to \$7 a gallon, an egg to \$4, and 100-lb. bag of cornmeal to \$2,000.

formal instruction, the use of songs and stories and substituting moral Christian examples for other examples children see in the world.

"We need to communicate to our children that God is a loving Father, concerned enough about us to give us rules and guidelines," said Clendinning. "All too often we give our children a picture of God as sitting up in heaven, waiting for us to make a mistake so he can pounce on us."

In teaching values, Clendinning urged emphasizing the positive aspects of what is pleasing to God more than the negative. "One of the worst things parents can do to a child is threaten him by saying God doesn't love little boys (or girls) who..." he noted.

On the other hand, he said, "One of the things we need to teach is that our loving, caring God does not demand perfection, but he expects us to do our best with our abilities at various stages of life."



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International

Jonathan and David; Loyal Friends

by Harry Trulove, president, Arkansas Baptist Foundation

Basic passage: I Samuel 18:1-9; 19:1-7; 20:1-42; 23:15-18; II Samuel I

Focal passage: I Samuel 18:1-4; 19:4-6; 23:15-18; II Samuel 1:26

Central truth: Many are blessed from a friendship made in covenant with God.

Following David's victory over Goliath, Jonathan, the son of Saul, and David, the shepherd lad, discovered an understanding:

1. Loyal friends will be identified with each other (18:4). In order for David to be properly clothed, Jonathan gladly stripped himself of his princely clothes and gave them to his friend. Although he was the son of the king, he was not ashamed to be identified with David, the shepherd lad. Although he was God, Christ identified himself with sinful man (Phil. 2:6-7). True friendship is expressed in deeds as well as in words.

2. Loyal friends stand by each other (19:4). Faced with the opportunity to sacrifice friendship on the altar of personal gain and public interest, Jonathan stood the test. He defended David, protecting him from the wrath of his own father, recognizing that David would be crowned king instead of himself.

3. Loyal friends encourage each other in the Lord (23:16). Personal relationships are important, but they become even more meaningful when the relationship is welded in the bonds of godly approval. David and Jonathan could relate more completely to each other because their covenant was in the Lord.

4. Loyal friends are bound together in bonds of mutual respect (II Sam. 1:26). A perfect union between husband and wife depends on complete trust and understanding. Each is aware that the other has only the best interests of his or her partner at heart—emotionally, physically, mentally and spiritually. Nothing will be asked that would be detrimental to the other in any way. From such trust comes confidence and the ability to submit (Eph. 5:21).

David and Jonathan knew each could trust the other and thus there was no suspicion, but complete confidence. Today's mobile society offers the opportunity of developing friends in many parts of the country—friends that although they may not be with us in person, they do provide spiritual and emotional support in time of need.

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Life and Work

Full of Faith

by Mason W. Craig, First Church, McGehee

Basic passages: Acts 6-7

Focal passage: Acts 6:8-11; 7:56-60

Central truth: Faith-filled people are enabled to live and die victoriously.

Most, if not all, people want to live victoriously. They want to feel that life is worthwhile and meaningful. There are many, however, who do not have this sense of fulfillment. Their defeatist attitude is expressed in such questions as "What's the use?" "Why try?"; or "Does it really matter?" They keep going through the motions of living, never knowing the abundant, victorious life of faith.

Stephen, a man "full of faith," found the secret of victory. It was the result of his faith. Because of his faith, God was able to enlist him and equip him for a life of service and sacrifice.

1. A life full of faith has character which inspires confidence. "...and they chose Stephen, a man full of faith..." (Acts 6:5). A part of victorious living is having others believe in you. Nothing gives more meaning to life than being needed and trusted.

2. A life full of faith has the capacity to face life triumphantly. "And Stephen, full of faith and power, did great wonders and miracles among the people" (Acts 6:8). The faith-filled life says "can" when others say "can't." Faith conquers fear and enables one to attempt the impossible. It was faith that enabled a shepherd lad, with only a sling, to face, unafraid, the giant clad in all of his armor. Better equipped men miss this experience this because they lack courage.

A life full of faith has the composure to experience adversity serenely. "And he knelt down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep" (Acts 7:60).

Stephen was being stoned to death. He had become the victim of angry self-righteous men. And he was still a young man. All of the ingredients were there for the expression of anger and resentment. He expressed neither. Instead, he revealed the inner strength of a faith-filled life as he prayed for his attackers. Because he was at peace with himself and God, he weathered the worst that man could do.

To be needed, to be adequate, and to be composed are all necessary if one is to find fulfillment. Faith-filled people possess them all.

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Bible Book

The Pointlessness of Human Effort

by Doug Dickens, First Church, Hot Springs

Basic passage: Ecclesiastes 3:1 to 4:3

Focal passage: Ecclesiastes 3:1, 10-19, 21-22

Central truth: Our relationship to God will ultimately determine whether we approach life positively or pessimistically.

After the final curtain on opening night of the musical, "South Pacific," Mike Todd joined the hundreds of people back stage offering congratulations to the cast. In a corner he found Molly, the seamstress responsible for the costumes, sitting and crying. He asked her what was wrong. "The show was a flop."

In astonishment Todd replied, "Are you crazy? Didn't you hear the standing ovation? Why, this is one of the greatest hits to come to the theater!" But Molly was unconsoled. She replied, "It's a flop. I stood out front for a while and watched from where the audience sits. I tell you, Mr. Todd, you could see every seam in those dresses."

It's the old question: "Is the glass half full or half empty?" Perspective shapes practice. In this passage biblical scholars find two contradictory ways of understanding the Preacher. (1) He is an eternal pessimist who feels the unfairness of futility of a divinely determined agenda. (2) He is an eternal optimist who believes God's goodness can be trusted, even in unfortunate circumstances.

Some persons find in this passage a Preacher made weary and wary by the pain of life. 3:9-15 depicts the cynical philosophy that human effort is worthless. (Of course, remember that this OT Preacher is pre-Christian. He is not yet able to see life through the prism of Romans 8:28). The end of such pessimism is passivity which expects the worst fate. And usually gets it. Sometimes even some Christians assume this negative approach to life. Do you?

The other possible approach to this scripture is more optimistic. It builds on the Preacher's conclusions in 2:24-26 that a personal relationship with the living God changes how we face life. Circumstances may appear predetermined, and we may not understand them. But we can trust God (3:14), be happy in his goodness (3:13), and even learn and grow from the circumstances of life.

How do you understand this passage? Is your interpretation optimistic or pessimistic? "Is the glass half full or half empty?"

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Kaupp



Ball



Venable



Griffith



Barnett



Stephens

Ten Student-to-Student workers appointed

The Arkansas Student Department has announced the names of 10 Student-to-Student Workers to serve in the 1983-84 school year. Jan Kaupp, a graduate of Florida State University and Southwestern Seminary, will return to University of Arkansas for a second year. Fred Ball, a graduate of Ouachita, will return to Ouachita for his second year.

Bruce Venable, a graduate of Arkansas State University, will serve at his alma mater. Sylvia Griffith, a graduate of University of Central Arkansas, will serve at University of Arkansas at Monticello. Jawanda Barnett, a graduate of University of Arkansas, will serve at University of Central Arkansas.

Teresa Stephens, a graduate of University of Central Arkansas, will serve at Hender-



Schwartz



Taylor



Smith



Burnett

son State University. Donna Schwartz, a graduate of University of Dayton at Dayton, Ohio, will serve at Southern Arkansas University. James Taylor, a graduate of Mars Hill College at Mars Hill, North Carolina, and Southwestern Seminary, will serve at Arkansas Tech.

Brenda Smith, a graduate of Ohio State University and Southwestern Seminary, will serve in Chicago. Peggy Burnett, a graduate of Stephens College at Columbia, Missouri,

and Southwestern Seminary, will serve at Arkansas State University, Beebe Branch, and Baptist Medical Center.

Student-to-Student workers are college or seminary graduates who invest nine months after graduation on college campuses, visiting in dorms, leading Bible studies and evangelizing.

Salaries for the 10 Arkansas appointees were made possible by the earnings of the BSU Third Century Endowment Campaign.

Denton 'equal access' bill hits snag in committee; compromise possible

WASHINGTON (BP) — A bill to give groups of elementary and secondary school students the right to hold religious meetings in the classroom met stiff resistance at a Senate hearing Aug. 3.

But Sen. Jeremiah Denton, R-Ala., strongly suggested he is willing to make changes in the bill to satisfy critics.

Opposition to the "equal access" measure in its current form came from spokesmen for religious and educational groups, including the Washington-based Baptist Joint Committee on Public Affairs.

Speaking for the BJCPA General Counsel John W. Baker told Denton during a three-hour hearing that his organization supports the concept of equal access, but only for secondary school students. Because of younger children's "lack of maturity," Baker argued, elementary school pupils would be incapable of conducting voluntary, student-initiated religious meetings.

To include them in such a bill, he charged, "is a farce."

Baker told Denton the BJCPA will file a friend-of-the-court brief in a Williamsport, Pa., case on the side of high school students whose request to hold voluntary, student-initiated religious meetings during an extracurricular school period was denied by school officials. In their initial legal test in a

federal district court, the students won. The case has been appealed to the Third Circuit Court.

If Congress is to enact equal access legislation, Baker continued, no government agent, including the classroom teacher, should be given authority to sponsor the religious meetings, nor should public funds be spent beyond the expense of providing the meeting space.

In an introductory statement before Baker and nine other witnesses testified, Denton said he came upon the equal access concept after chairing hearings last year on President Reagan's proposed constitutional amendment on school prayer.

He realized then, Denton said, "some students in our schools might be pressured or coerced to violate his or her conscience by a teacher-led prayer." As an example, he explained, "a Jewish student may be offended or confused should only Christian or sectarian prayers be offered."

After pondering that possibility, the first-term senator and former prisoner of war said he "began to think equal access was a fair and reasonable solution. Each student could choose to participate voluntarily in prayer or religious discussion during extracurricular time."

During question-and-answer periods fol-

lowing witnesses' Aug. 3 testimony, Denton repeatedly insisted he wants his bill to be "fair." He asked Baker and other witnesses who expressed reservations about his measure to submit in writing their detailed objections and to propose new language which would suit them. "We are trying to make this bill fair," he declared.

Others objecting to the bill included Dean M. Kelley of the National Council of Churches; Ruti G. Teitel of the Anti-Defamation League of B'nai B'rith; Mitchell A. Tyner of the General Conference of Seventh-Day Adventists; Marc A. Pearl of the American Jewish Congress; Robert Alpern of the Unitarian Universalist Association and Janice Piccinini of the National Education Association.

Testifying in favor of Denton's bill in its present form were John Whitehead and Thomas Neuberger, of the Rutherford Institute, and Ted Pantaleo, of the Freedom Council.

Like Reagan's prayer amendment, Denton's bill faces an uncertain future. A separate bill limited to secondary school students and introduced by Sen. Mark O. Hatfield, R-Ore., has yet to be the subject of hearings. In the House of Representatives, no action on the equal access concept has been taken.

Crucial Questions for Christians

by Glen D. McGriff

Dear Dr. McGriff, As a mother of two preschool boys I experience great stress over the time my husband spends with them. Would you please respond?

Parenting is one of life's greatest challenges. It is also one of life's most noble undertakings. Most parents enter the experience with little preparation and sometimes without deliberate choice. Their only preparation is the role models of their own parents. The model of parents will often present conflicts for the couple. One spouse may have grown up in an authoritarian home while the other spouse had very permissive parents. At best each spouse has been exposed to some faulty patterns of parenting.

The specific problem you have presented is very common and complex. Christian parents struggle with conflicting value systems. This makes it difficult to establish persistent priorities. The social, economic and vocational expectations create demands upon time.

To say "yes" to any new demand is to say "no" to an established pattern. Every couple has spent all their time in some activity before the birth of their children. It is therefore necessary to change, and change is often stressful. Effective communication is primary in making such changes.

In the American culture males have been conditioned to give primary effort as provider in the family. Changes in recent years have altered this role. However, emotions have not yet responded to these changes. Men are caught in something of a cultural and emotional lag. Another important factor relates to what it means to be a provider. Physical needs are not the only responsibility of the provider. Children have a great need to feel assured that they are loved and accepted. The quality of time spent with those whom they consider significant will give a feeling of significance about themselves.

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

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



McGriff

Church school may lose tax exemption by Don McGregor

JACKSON, Miss. (BP) — The United States District Court for the District of Columbia ruled July 8 against Clarksdale Baptist Church School's effort to intervene in the case of William H. Green v. Donald T. Regan, the U.S. secretary of the treasury.

The case directed the Internal Revenue Service to determine whether or not the school was guilty of racial discrimination by using one or several yardsticks determined by the court.

The summary judgment instructed the Internal Revenue Service to move ahead with its determination and revoke tax exemption for the school — and perhaps the church — if the court's criteria for determining lack of discrimination could not be met.

The order will not take effect until July 28. The school has announced its intention to appeal prior to that date.

Arguments in an appeal would not be heard until in the fall and a judgment would not be expected until winter or spring. The church is hoping for an additional stay from the court of appeal to stop the IRS from any action in the case until the appeals court has ruled.

If unsuccessful, the church will seek legislation to prevent the IRS from using federal funds for the purpose of revoking the tax-exempt status of church-related schools.

The suit resulted from just such an action. Congress passed legislation restricting the use of federal funds by the IRS in revoking the tax-exempt status of church-related schools, and Green sued the United States secretary of the treasury to have that legis-

lation set aside in Mississippi. District of Columbia District Judge George Hart, ruled for Green on May 5, 1980.

After the IRS had begun its investigation, several churches in Mississippi sought to intervene in the case. The only one granted intervention was Clarksdale Baptist Church, a Southern Baptist congregation.

A must for all church staff members



STRESS IN THE MINISTRY

Jack and Barbara Taylor, internationally known leaders, will share in the program on November 21 & 22, 1983, at First Baptist Church in Little Rock.



The ministry of Crisis Support provides a program for all staff persons serving Arkansas Baptist churches. The conference will address one of the most prevalent contemporary problems facing the church and church staff members.

Jack and Barbara Taylor are among the most knowledgeable people in America relative to conditions in Southern Baptist churches. They are uniquely prepared to contribute to this conference. Their experiential exposure as church staff members, their constant contact with a broad sector of Southern Baptist churches, and their diligent research regarding spiritual conditions around the world strongly commend them as conference leaders.

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King holiday passes easily

by Larry Chesser

WASHINGTON (BP) — The U.S. House of Representatives has voted overwhelmingly to make the third Monday in January a national holiday in honor of Martin Luther King Jr., the slain Baptist minister and civil rights leader.

The 338-90 vote came after 15 years of repeated but unsuccessful efforts to create such a holiday to honor King, assassinated in Memphis in 1968. If approved by the Senate and signed by President Reagan, the legislation establishing a 10th national holiday would take effect two years after enactment. The proposal is designed to coincide with King's birthdate, Jan. 15, 1929.

While some opponents charged during a brief 40-minute floor debate the cost of adding another national holiday would exceed \$200 million, supporters of the measure cited a Congressional Budget Office estimate it would result in a net increase of federal expenditures of only \$18 million.

Others argued cost should not be a factor. Citing the "cost to my race under that system of segregation that was so rigid in this nation," Rep. Parren J. Mitchell, D-Md., said: "Costs become irrelevant in this business and I certainly hope we do not hear any more talk of it."

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Hunger problem, sin connected

by Tim Fields

GLORIETA, N.M. (BP) — As many as one billion people in the world are hungry or malnourished continually and Southern Baptists cannot begin to address the problem until they deal with their own affluence, participants at a Christian Life Conference were told.

David Matthews, pastor of First Baptist Church, Greenville, S.C., said: "If we don't come to terms with our own affluence ourselves, history will force us to come to terms with it. The pattern of history is when the goods of creation are not shared, those with whom it is not shared will come and get it."

Matthews said Christians must view the problem of world hunger against the backdrop of great Biblical themes such as creation, sin, redemption and hope. "You would literally have to butcher the New Testament to believe Christians don't have a responsibility for the hungry," he said.

"The happy gospel of success, prosperity and peace of mind which is prevalent in the land is very difficult to square with the New Testament. To dismiss the hungry of the world by saying they somehow brought it on themselves or we have earned our prosperity is naive in the extreme," he said. "That kind of thinking may find great surprise at Judgment Day."

Matthews said the answer to the question "Why does God allow there to be hungry people in the world?" is because God's creation has been messed with.

There was no hunger problem in the garden of Eden, he said, "but the fall changed that."

Problems in the world have to do with sin. "Sin, which is a misuse of human freedom, affects more than the person who sins," he said. "Sin, like smoke from a fire, touches everything around it. We, like Adam and Eve, were expelled from the Garden and now live east of Eden. We are in need of redemption. We now have two alternatives. We can exploit creation or tend and care for it for the purposes of God."

He added: "We pay the consequence for our use of creation in terms of hunger, pollution of air and water, economic problems and the foolhardy proliferation of nuclear arms. The problem of world hunger and the problem of the nuclear arms race are inextricably bound together and we would not begin to get the solution to one worked out until we have worked out the solution to the other."

Matthews warned "Americans are on a hedonic treadmill. We are ever seeking a sense of satisfaction which evades. Our material goods are a narcotic. More and more is needed to have the same sense of satisfaction."

The pastor said in spite of the fact that

the buying power of Americans has risen about 50 percent in the last 25 to 30 years we do not perceive ourselves as being more affluent. Statistics show most Americans — except for the very rich — want 25 percent more income than they now have. "Material things give us pleasure only initially. If we could see ourselves in contrast to hungry people, we might feel satisfied," he said.

Southern Baptists must deal with the question of what is enough, he said, adding: "We want security for our families but the problem is in knowing when we have enough security to meet our needs. Anxiety about the kind of security that food and other material possessions represent can be a lack of faith in God."

The problem of world hunger is not one that can easily be fixed, he said. "Americans are a fix it or forget it people. We are a 'can do' people but we must realize there are some problems we cannot fix and should not forget. Hunger is one of those problems.

"The problem of world hunger is so much bigger than we supposed in the beginning that it would be easy to get discouraged when we do not see any progress. We need to guard against the feeling that because we can't do everything to solve the problems of world hunger we don't do anything."

Matthews said the basic problems related to world hunger are poverty and distribution of food and wealth. "These are problems we can do something about. At the beginning of the present administration 47 cents of every tax dollar was spent on the military. Projections for the end of this administration are that 77 cents of every dollar will be spent on the military. We can do something about that," he said.

The problem of hunger is often one of the "out of sight and out of mind" variety, he said. The hungry are not often in our vision," he added. "The problem is not that church people do not care about the hungry; it's that they get extremely frustrated at knowing what they can do."

Matthews pointed out half the people of the world live on less than \$100 a year and said: "Consider how many church members could give the equivalent of one year's salary or more for these people and not miss it. We must come to the point where we say, 'I'm not responsible for solving the whole problem of hunger, but I am responsible for me and what I do'."

"Southern Baptists can begin to address the problems of world hunger by doing three important things. Money alone won't solve the problem but we can give money to the Home Mission Board and the Foreign Mission Board to help feed the hungry. We can learn the facts about world hunger and begin to respond where we can. We can pray for eyes to see the hungry... that we see Jesus in the hungry of the world."

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