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Arkansas Baptist State Convention

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October 9, 1986

Arkansas Baptist

News magazine

**Five
reasons
Southern
Baptist
churches
will observe. . . .**

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Cooperative Program Month In October

On the cover

Five reasons Southern Baptist churches will observe...



Cooperative Program Month in October

October is Cooperative Program Month, when Southern Baptist churches are encouraged to focus on educating people about the denomination's unified plan for supporting its worldwide program of missions and education. An article (at right) by Jimmie Sheffield, associate executive director of the Arkansas Baptist State Convention, discusses the Cooperative Program.

In this issue

4 reaching young adults

This week, Brian Harbour, pastor of Immanuel Church, Little Rock, premieres his first of four articles on reaching young adults.

12 hunger holocaust

As many as 18 million people will starve to death this year, the equivalent of 24 every minute, according to a hunger expert. Only daring plans and stronger financial support can possibly avert a major famine, he asserts.

Cooperative Program Month

'Eliciting, combining, and directing...'

by Jimmie Sheffield

The Cooperative Program serves as a channel for church members to participate in mission work in Arkansas, the United States, and 107 foreign countries. The success of this approach to support state conventions and Southern Baptist work is very obvious. Since the Cooperative Program began in 1925, the number of churches in the Southern Baptist Convention has increased from 26,000 to 36,979. Foreign missionaries have increased from about 500 to 3,597 at the end of 1985. Home missionaries have increased from 918 to 3,635 in the same period. The annual Southern Baptist Convention Cooperative Program budget has climbed from \$5 million to \$136 million.

Yes, the Cooperative Program has proven to be a wonderful instrument for helping us to do the work God intends for us to do. But, we cannot count on the past to enable us to keep moving forward in the future.

Let's focus our attention on Arkansas. During the last four years (1982-85), Cooperative Program gifts from Arkansas churches have increased from \$8.9 million to \$10.9 million. That sounds good. But upon closer examination, you will find that represents only a .2 percent increase of Cooperative Program gifts related to total undesignated receipts in our churches for those years.

One basic problem in churches today is that many members do not understand what the Cooperative Program is and how it works. The pastor, staff members, and mission organization leaders must make a commitment to help members get a vision of the Cooperative Program. This will require much time and effort.

We must find a way to help people identify with the Cooperative Program. It is a fact that people give to charitable causes. Primarily they do this because they can identify with needs they see. We need to learn a lesson from this. We must help our members see needs and opportunities.

One of the ways to accomplish this involves the use of Cooperative Program Month in your church. This is a denominational emphasis that promotes the Cooperative Program. A church can use this emphasis to inform and inspire the members about the multitudes of mission needs and

opportunities around the world. The emphasis also has the potential to lead members to a greater understanding of and involvement in mission support through the Cooperative Program.

One of the best activities for this emphasis is a study of *Cooperation: The Baptist Way to a Lost World* by Cecil and Susan Ray. Every Arkansas Baptist should want to read this exciting book. It will turn you on about mission work and the Cooperative Program.

Other activities could include special programs in home missions, foreign missions, and state missions. Special speakers could be invited to present these programs, or films could be used to tell the story. Testimonies related to the Cooperative Program would add to the emphasis. Cooperative Program Month Posters and bulletin inserts could be used to highlight the emphasis.

The list of possible activities could go on and on. The important thing is for every church to use the month of October to promote the Cooperative Program. I know every church has more to promote than can ever be accomplished, but it does appear that now is the time to make Cooperative Program promotion a priority.

Southern Baptists have always had a vision for world missions. We must not let that vision die or be replaced with anything else. Herein lies the genius of the Cooperative Program. The greater our vision the more we need to cooperate. Each church cannot fund the many mission projects or the 7,000 plus home and foreign missionaries. But together we can do it. The Cooperative Program is that God-given method for Southern Baptists to reach the world with the gospel of Christ.

The Southern Baptist Convention was organized in 1845 for the purpose of "eliciting, combining, and directing the energies of the denomination for the propagation of the gospel." As we focus on the Cooperative Program during October, let's pray that God will continue to use this approach to enable us to accomplish our purpose.

Jimmie Sheffield is associate executive director of the Arkansas Baptist State Convention.

Church insurance rates will not increase

DALLAS (BP)—Southern Baptist ministers and church employees participating in the convention Annuity Board's church insurance program will not face a rate increase in 1987.

But effective Jan. 1, 1987, hospital nursery care of newborn infants will be a covered expense for participants.

Annuity Board President Darold H. Morgan said the "well baby care" benefit will save 3,000 families several hundred dollars each in hospital expenses.

Despite medical costs which increased by 7.5 percent last year, Morgan said the board has had no increase in medical insurance rates over the last two years. He cited good claims experience and sound management as reasons for no rate increase.

Southern Baptist church ministers and employees may call their annuity representative or call the toll-free number, (800) 262-0511, for information on enrolling in the church insurance program.

Who is my neighbor?

The editor's page

J. Everett Sneed



"Who is my neighbor?" The question is still being asked today. Is my neighbor the individual who is like me? Is my neighbor a white, middle-class Baptist, or is my neighbor any individual with whom I have contact? The answer to the question "Who is my neighbor?" will determine an individual's outlook on life.

Originally the question of "Who is my neighbor?" was asked by a man who wished to justify himself. In Jesus' startling response, he said that being a neighbor included a proper relationship with the hated, half-breed Samaritans.

Samaria was originally the capitol of the 10 tribes of Israel. It was about 42 miles north of Jerusalem and was built about 925 B. C. by Omri, the sixth king of Israel. The inhabitants were carried away into captivity by the Assyrians in about 720 B. C. and Babylonians were transplanted into the area. The Babylonians and Jews left in Samaria intermarried to form a mixed race of people. In the New Testament era, they were called Samaritans.

As we read the story in Luke 10:25-35, we become aware of the unique twist our Lord gave to the story. Undoubtedly, many in the audience had friends who had been accosted like the man traveling from Jerusalem to Jericho. But the startling facet is that the priest and Levite failed to assist the Jewish man in trouble. The Samaritan, on the other hand, did everything in a proper manner. This in itself must have upset those in our Lord's audience.

The biggest twist, however, comes at the end of the story. Our Lord is asking, "How do I treat others?" The entire application of the story is an outward one, not inward. Christians are to bind up the wounds of others and to give care to those who have need, regardless of who they are.

The basic problem confronting the Jew was one of prejudice. They were totally prejudiced against the Samaritans. They believed ardently that nothing good could come from having a relationship with the Samaritans.

Where does prejudice come from? Are we born with a leaning toward racial prejudice? Do we learn prejudice? There is a sense in which prejudice may be positive. One can be prejudiced toward that which is right, good, and of the highest values.

Prejudice, in a negative sense, means to prejudice something or someone. This prejudging comes without having the facts or evidence in hand.

Unfortunately, our country has exhibited racial prejudice on many fronts. For example, we brought the blacks of Africa here as slaves. The bloodbath of the Civil War was required to stop overt slavery, but it required the civil rights legislation of the 1960s

to bring a semblance of equal treatment for blacks.

Our treatment of other minority groups also has been unfortunate. Although America is known as a melting pot, first generation immigrants have received less than a friendly welcome.

We also have exploited the native American Indians. The treatment they have received may explain, in large measure, the high rate of alcoholism and unemployment within their ranks.

Actually, racial prejudice is only a part of a larger pattern of prejudice which is possessed by various individuals. There are those who are prejudiced toward individuals with education, there are those who are prejudiced toward those without education, and there are those who are prejudiced toward the opposite sex. Normally we understand the word "prejudiced" to be used in a negative sense.

Normally a story like the one used by our Lord would be built around the idea of race relations. Here, however, it is built around human relations. Our Lord chose to use the human relationship because he is the God of all people. Jesus is saying that all relationships should be an outgrowth of biblical principles. Among these principles is the fact that God is the creator of all people. He is the creator of all races and does not place one race over another.

Second, God created all individuals in his image. (Gen. 1:26-31 and John 1:1-4) Although man has fallen and is in need of salvation, every individual still reflects God in some sense of conscience and recognizes to some extent his need for God.

Third, the example of Jesus himself shows his interest in all races of people. Not only does the story of the good Samaritan show his interest in the hated and down-trodden but his dialogue with the woman at the well (John 4:1-30) shows the power of the gospel and his ability to break down social barriers. As far as Christ is concerned, there are no second class citizens.

Finally, the spread of the gospel as told in the New Testament shows God's love for all people. The New Testament clearly declares the impact of the gospel on a variety of cultures. The council at Jerusalem (see Acts 15) clearly declares that the ground is level at the foot of the cross. As Paul said, "There is neither Jew nor Greek, there is neither bond or free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28).

"Who is my neighbor?" The answer of Christ in the New Testament is that it is any individual who has spiritual or physical need. As we go about our daily activities we are to minister to others in the name of Christ.

Arkansas Baptist Newsmagazine

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

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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.

Copies by mail 50 cents each.

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Opinions expressed in signed articles are those of the writer.

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The Southern accent

Paul Rhoades

Prayer and a God who listens

Prayer for most religions of the world is merely a self-serving action and not talking with a God who listens. A person prays because it makes him feel better, because his religion has commanded him to do so or because it builds character but not because he is trying to say anything to God.

I outlined to a Buddhist student one day in Korea how God was not only interested in his children but that he listened to their prayers. For the student the idea of a listening God came as a complete shock. For him prayers were "like gems cast into the infinite ocean where perchance some heavenly captain might find them." His view did not see God as listening except by accident. For such a student the idea that God not only listened but like a father wanted to hear from his children came as a complete shock. "If God were listening, think how wonderful that would be," he commented after we had talked for several minutes. For this student the idea of a God who listens was both surprise and wonder.

Prayer is distinguished from other forms of speech by the fact that it is directed toward God. In Christianity you are not calling upon some unknown force or flinging words out

into space hoping that something will stick in the near vicinity of God and that one day, while on a stroll he will find it. Rather prayer is conversation with a heavenly Father who listens intently. That is why repetition of meaningless incantations, mystic phrases and mantras can't qualify as prayer. If these things are communication, then so are random street noises, telephone static and atonal music played at the wrong speed. Prayer is none of these things. It is communication with God.

For Christians too often the problem is, if they pray at all, they seem to forget that God is listening. We seem to see prayer as more our talking to ourselves and not to God. This shouldn't be taken to imply that our prayers have to be a certain form or use certain language but that just as in a conversation we must remember we are talking and someone else is listening, in this case, it is our heavenly Father.

Paul Rhoades, who has completed four tours with the SBC Foreign Mission Board in Korea, is teaching at Southern Baptist College this year.

missionary notes

Spings while growing up. They were appointed in 1974. They may be addressed at Mission Bautista, Casilla 328, Cuenca, Ecuador.

Mr. and Mrs. Kenneth R. Sorrell, missionary associates to Nigeria, report a change of furlough address (429 Wilson, Liberty, MO 64068). He was born in Randolph County. She is the former Hazel Westbrook of Kansas. They were employed by the Foreign Mission Board in 1981.

Mr. and Mrs. W. Douglas Van Devender, missionaries to Kenya since 1980, have resigned from missionary service. The Foreign Mission Board approved their resignation at its September meeting. He is from Texas and she is the former Betty Howell of Georgia. They may be addressed at 5204 S. Fresno Terrace, Fort Smith, AR 72903.

Mr. and Mrs. Richard E. Walker, missionaries to Brazil, have arrived in the States for furlough (address: Box 236, Benton, AR 72015). He is a native of Texas, and she is the former Beatrice Rodgers of Bauxite. They were reappointed by the Foreign Mission Board in 1983.

Mattie Lou Bible, missionary to Brazil, has arrived in the States for furlough (address: 303 W. 6th St., Smackover, AR 71762). A native of Louisiana, she was appointed by the Foreign Mission Board in 1956.

Mrs. and Mrs. Carl R. Hall, missionaries to Kenya, have completed furlough and returned to the field (address: P. O. Box 2064, Kisumu, Kenya). He was born in Heber Springs and lived near Monette and Manila and in Paragou while growing up. She is the former Gerry Wright of McCrory. They were appointed by the Foreign Mission Board in 1970.

Mr. and Mrs. Albert R. Hodges, missionaries to Burkina Faso, have completed furlough and returned to the field (address: Mission Baptiste, BP 580, Ouagadougou, Burkina Faso). He lived in Alpena while growing up. The former Karen Atwood, she was born in Paragou. They were appointed by the Foreign Mission Board in 1978.

Mr. E. Payson Smith, father of Mrs. W. Stewart Pickle, missionary to Ecuador, died Aug. 30 in Duncanville, Texas. The former Clara Smith, she lived in Bentonville while growing up, and her husband lived in Siloam

First of four articles

Reaching young adults

At the annual associational meeting, one church reported: "We had no additions by letter this year, and none by baptism. But we had none letter out nor have we lost any by death. Praise God, we're holding our own."

The truth is that churches do not just hold their own. They grow or they die. Many factors determine whether a church experiences development or decline. One significant factor is the ability of the church to appeal to young adults. A church that is growing, a church that is building for the future, is a church that reaches young adults.

Discovering how to do that is no easy task. How can the church reach young adults in today's world? In this series of articles, I want to make some suggestions.

The first step in reaching young adults today is commitment. A church does not wake up one day and discover that it is now reaching young adults. Success in this area is not automatic. Rather, a church that reaches young adults is one that deliberately decides that this will be its target group. The church must commit itself to this goal.

What does such a commitment mean for a church? First, let me clarify what it does not mean. To commit yourself as a church to reach young adults does not imply that you will neglect other age groups. Vital needs of older adults still will be cared for. The leadership of middle age adults still is essential. All of the family of God is important. Never forget that.

A commitment to reach young adults, however, will determine the focus of your church's ministry. It means you will organize your Sunday School to focus on young adults. The shape of your budget will be determined by the needs of young adults. The best leaders of your church will be enlisted to teach young adults. The programs of your church will be geared to young adults. It is a matter of focus.

Recently, a hitchhiker on Interstate 30 had one thumb pointed one direction and another thumb pointing the other direction! He didn't care which way he went. He just wanted a ride. If a church just wants a ride, then it doesn't matter where your focus is. But a church that wants to grow toward the future has to reach young adults. And that begins with commitment.

For your church to reach young adults, this is the first step. Call a meeting of your leaders and together make this commitment: you want to reach young adults, and you will do everything you can to accomplish that goal.

— **Brian Harbour, pastor, Immanuel Church, Little Rock.**



Harbour

Don Moore

You'll be glad to know...

...We appreciate you letting us tell the story of state missions! You have given us many opportunities to be in your churches.

You have been enthusiastic in what we have been able to tell you about the work done through the Dixie Jackson State Mission offering. Those who know, love what we do and strongly support what we do. Within the next few weeks our churches will complete their State Mission offering. We want to thank you in advance for what you will do. Since 42 percent of the budget for mission ministries comes from this offering, it is most important that we support the offering strongly. Should there be an average, it will go into the revolving loan fund to help repay the bank loan we made to secure funds for small churches.

While we are on missions giving, let me say another word of thanks. Across the Southern Baptist Convention, particularly in the southern states where farming and oil are a large part of the economy, the state conventions are being badly hurt. Severe measures are being imposed on programs. Some are living out of reserves. Thanks to God's blessings on you and your faithfulness in giving, we have not had to cancel any of our programs or activities. Through August, Cooperative Program giving was 5.77 percent ahead of giving the previous year. We are thankful and commend our pastors, deacons and finance committees for being responsible in continuing to support the people and programs our churches have called for and the Great Commission mandates.

In 1987 the State Convention will keep its commitment to increase SBC Cooperative Program contributions. At 41.41 percent, this will amount to \$5,110,770. To do this the institutions, agencies and executive board programs will be taking a slight reduction in the 1987 budget. This is to let you know that next year's budget has been built upon the hard realities of the present economy. We must not allow hard times to press us into violating the scriptures and our conscience about giving. God's truth and principles apply in all times. The surest way for us to get in real trouble would be for individuals to stop tithing and churches to cut missions.

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



Moore



Food and fellowship

Virginia Kirk and Jane Purtle

Compiling a church cookbook

As Baptists, we often share food at church and in our homes. There are many good cooks and recipes among us. An interesting way for a church to collect and preserve some of its kitchen wisdom is to compile a church cookbook. Publishing a cookbook is a good fund raising project for a youth group. The group will not only earn money for a summer trip or mission project, they will also enjoy learning about cooking while working with good cooks in the church.

Compiling a church cookbook is a big undertaking and will take good leadership, effective organization, and time. The key people are an editor, assistant editor and adult advisor. They will make editorial decisions and assign committee duties. Committees will be needed for collecting recipes; checking, editing and formatting them; arranging them for publication; typing or typesetting; proofreading; duplicating and distribution. The publication can be quite inexpensive—mimeographed and stapled—or more expensive—typeset and printed. If someone in the group has a computer, formatting and typesetting can be inexpensive and professional looking. The most important consideration is accuracy and readability, so the compilers and proofreaders should be well chosen.

The first step is collecting recipes from anyone in the church who wishes to contribute. Ask contributors to give at least two or three of their favorite recipes. There will be duplications and some recipes that cannot be used, but all contributors should have at least one recipe in the book. Include the name of each contributor along with the recipe. The editing will be simplified by publishing a standard format and asking contributors to fill in ingredients, procedure, number of servings, etc.

After a good selection of recipes has been collected, the real work begins. Committees select and arrange recipes in categories. Individuals who are knowledgeable read and edit recipes, checking carefully for correct amounts and procedures. Then the copy goes to typists or typesetter. After the copy is prepared, it is very important to have it read again by proofreaders.

After the book is printed, the committee in charge of distribution will publicize and sell the book. Friends in the community will probably want copies. Even two or three years after publication people will ask for copies, so print an adequate number at the beginning.

We haven't mentioned illustrations, cover design, table of contents, and index. These are matters for the editorial committee to work out, depending on the simplicity or elaborateness of the book.

If the cookbook is accurate, easy to use, and contains good recipes, it will be treasured for years in many kitchens. It will be an ongoing contribution to the life of the church.

Virginia Kirk, professor emeritus at Arkansas College, is a member of Batesville First Church. Jane Purtle teaches at Lon Morris College in Jacksonville, Texas. They have enjoyed cooking together for several years.

Ouachita's fall enrollment mixed

ARKADELPHIA—Fall semester enrollment at Ouachita Baptist University is 1,403, a decrease of less than one percent compared with last year, according to Mike Kolb, registrar. Although graduate, postgraduate, and special student enrollment is up by 10.3 percent, undergraduate enrollment is down by 3.6 percent.

Qualitatively, the entering freshman class continued Ouachita's trend toward higher ACT scores with an increase of more than one full point for the second year in a row, averaging 20.4. Seven of the entering freshmen are Arkansas Governor's Scholars, keeping Ouachita as one of the top colleges

and universities in the state in the number of students with this achievement.

Ouachita's students come from 70 of Arkansas' 75 counties, 29 states, and 22 foreign countries.

OBU President Daniel R. Grant said, "I am very impressed with the quality of our entering freshmen students, not only their higher ACT scores but their outstanding records in leadership and service. We are also pleased with an improved student retention rate. Quantitatively, we are still feeling the effects of difficult economic times and of the declining 17-year-old population, and we must continue to tighten the budgetary belt."

by Millie Gill / ABN staff writer

people



Reed

Jesse S. Reed of Little Rock will observe his 50th anniversary in the preaching ministry when he preaches Oct. 12 at Mount Zion Church near Arkadelphia, where he preached his first sermon in October 1936 with five people in attendance. He was ordained to the preaching ministry June 27, 1937 by Dumas First Church. In his 27 years with the Arkansas Baptist State Convention Executive Board, he spoke more than 8,000 times as he conducted 300 revivals, 40 WIN Schools, 10 schools of missions, and preached in evangelism conferences, enlargement campaigns and camps and assemblies. Since his retirement in 1981, he has led revivals and served as an interim pastor.

Clay Vire has joined the staff of Searcy First Church as minister of music. A native of Little Rock, he is a graduate of Ouachita Baptist University and Southwestern Baptist Theological Seminary.

Truett King has resigned as minister of education at Hot Springs Second Church to enter pastoral counseling.

Norman Miller is serving as pastor of Bethany Church at Georgetown.

Jimmy Orick has joined the staff of McCrory Church as minister of music and youth. He is a student at Mid-America Seminary.

Mark Chittwood has joined the staff of Fayetteville University Church as children's pastor. He and his wife, Sally, joined the staff on Sept. 15.

Bob Nanney is serving as pastor of South Texarkana Church.

Ron Graham is serving as pastor of Pottsville Church. He has served as associate pastor of Gravette Church, with the Home Mission Board in pioneer work, and as a staff member of Hughes First Church. He attended Arkansas Tech University and is a graduate of Mid-America Seminary. He is married to the former Joy Wisner. Both are natives of Pine Bluff.

Tom Price of Searcy has been called as minister of music and youth at Maple Avenue Church in Geneva, Ala. He is a student at Baptist Bible Institute in Graceville, Fla.

Francis S. Chesson observed his fifth year of service as pastor of Camden First Church in September.

Mike Beaty has completed the requirements for the doctor of philosophy degree from Notre Dame University. The degree will be conferred in January 1987. Beaty is assistant professor of philosophy at Ouachita Baptist University.

Bobby Tucker has resigned as interim pastor of Wynne Church to serve as pastor of Fisher Church.

Kelly Dunn has resigned as pastor of Altus First Church.

Julian Rowton is serving as pastor of Ozone Church. He has served other Arkansas churches, including those at Clarksville, Lamar and Hartman.

Ray Brownholtz is serving as pastor of the Sweet Home Mission. He has been serving as associate pastor of Pleasant Grove Church at Perryville, where he was ordained to the preaching ministry Sept. 14.

briefly

Little Rock Second Church has named Goldie Higdon senior adult pianist, effective Oct. 1, following 11 years of service as church pianist. She is now working with Tom Wideman, minister of music, in developing a senior adult choir. Peggy Pearson, music associate and office manager for the Church Music Department of the Arkansas Baptist State Convention, has been named church pianist.

Pine Bluff Second Church will be in revival Oct. 10-12. Paul Holt of West Union, Ill., will serve as evangelist for the weekend revival, which will be launched with a potluck meal on Friday at 6:30 p.m. A.W. Upchurch Jr. is serving the church as interim pastor.

Bayou Meto Church at Jacksonville honored Pastor Bill Brown and his family Sept. 7 in recognition of their 16th anniversary of service. Program personalities included Bill Brown, a student at Southwestern Baptist Theological Seminary, and Frank Risch, chairman of deacons. A reception in fellowship hall concluded activities.

Marmaduke Church ordained Glen Freeman and Gene Bennett to the deacon ministry Sept. 21.

Martell First Church recently delivered 100 pounds of shelled peas the Arkansas Baptist Home for Children at Monticello. Pastor Bob Harper reported the "Pea Patch Ministry" began three months ago when members of the church planted a three-acre plot. Future deliveries are to be made.

Vandervoort First Church celebrated its 90th anniversary Oct. 5 with an all-day service. Dolan Daniel was moderator and Pete Petty, director of special missions ministries for the Arkansas Baptist State Convention, was guest speaker. Other guests included former members and pastors.

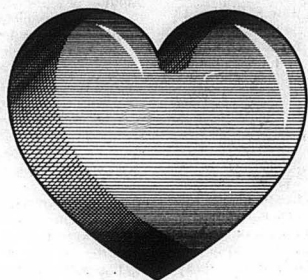
Harrison First Church has broadened its missions education program through the organization of Royal Ambassador Pioneers for seventh through ninth grade age boys and Acteens for girls in grades seven through 12. Gene Gualda and Joy Neil are serving as leaders. Church workers appreciation night was observed Sept. 21 and featured Les Reed as speaker.

Shannon Road Church at Pine Bluff observed homecoming Oct. 5 with "Old-Fashioned Day" which included dinner on the grounds.

Conway Second Church senior adults elected Dorine Anderson as their president for the 1986-87 church year. Other officers are Mary Francis Galloway, vice-president, and Jean Bryant, secretary. Activities planned include a retreat at Cold Springs Camp Nov. 6-7; a Nov. 12 salad luncheon featuring Erwin L. McDonald, editor emeritus of the *Arkansas Baptist Newsmagazine* as speaker; a Nov. 20 event featuring ventriloquist Clyde Spurgin from Piggott; and a Nov. 23 Senior Adult Recognition Day.

Oppelo Church celebrated its 10th anniversary Oct. 5 with homecoming. Bob Noordman, a former pastor, spoke at the morning worship, which was followed by dinner on the grounds. Activities concluded with an afternoon musical program and fellowship time. Doug Grubbs is pastor. The church will hold a Bible study Oct. 12-15, featuring W.O. Vaught of Little Rock as teacher.

THANK YOU ARKANSAS BAPTISTS



FROM THE BOTTOM OF OUR HEARTS

Your home missions personnel want to thank you for opening your hearts and joining us as we seek to reach our nation for Jesus Christ. Your gifts to the Annie Armstrong Easter Offering for Home Missions support more than 3,600 home missionaries serving across this land. Through your gifts we are able to proclaim the Good News to a lost nation, establish and strengthen new churches and provide ministries for people who are hurting. Through home missions, you are touching hearts and lives for Jesus Christ.

The Home Mission Board thanks all Baptist churches in your state, but especially these who gave the highest per capita offerings in 1985:

- First Baptist Church
El Dorado, \$23.17
- First Baptist Church
Prescott, \$17.79
- Pines Baptist Church
Quitman, \$12.14
- Immanuel Southern Baptist Church
Salem, \$11.21
- Immanuel Baptist Church
El Dorado, \$10.72
- First Baptist Church
Sparkman, \$10.35
- Bingen First Baptist Church
Nashville, \$9.38
- Trinity Baptist Church
Malvern, \$9.23
- First Baptist Church
Stuttgart, \$9.12
- Holland Baptist Church
Vilonia, \$8.83

The Home Mission Board thanks these Baptist churches who gave the highest dollar amounts in your state in 1985:

- First Baptist Church
El Dorado, \$21,896
- Immanuel Baptist Church
Little Rock, \$17,250
- Park Hill Baptist Church
North Little Rock, \$14,141
- First Baptist Church
Fort Smith, \$13,500
- Grand Avenue Baptist Church
Fort Smith, \$12,207
- First Baptist Church
Little Rock, \$11,101
- Immanuel Baptist Church
El Dorado, \$10,565
- Baring Cross Baptist Church
North Little Rock, \$9,912
- Geyer Springs First Baptist Church
Little Rock, \$9,008
- Central Baptist Church
Jonesboro, \$8,242

Morton Church near McCrory celebrated its 50th anniversary with homecoming and a groundbreaking service for a new building which will house four classrooms; the pastor's study; two bathrooms and an auditorium. Building committee members are Stanley Ball, Gerald Merdith, Danny Gaines, and Doyle C. Tyre. Pastor George F. Fink led the day's activities. Guests included James E. Hill Jr., director of missions for Calvary Association; Jewel Frymire, Beda McNelly and Odena Jones, charter members; and John E. Long, Leslie Denniston, Charles Mays, and Bill Harris, former pastors.

Siloam Springs First Church observed its 118th birthday Sept. 28 with a morning heritage service, a potluck luncheon, special music, a history of the church, testimonies, and observance of the Lord's Supper.

Rocky Mound Church at Fouke observed 62 years of service with homecoming Sept. 28. A noon meal and time of fellowship followed the morning worship hour.

Batesville First Church ordained Roger Lawson to the deacon ministry Sept. 28.

Southwest Association with offices in Texarkana sponsored a "Cup of Cool Water" booth at the recent Four States Fair. Members of churches in the association ministered to fairgoers at the booth.

Mandeville Church was in a revival Sept. 21-24 that resulted in 25 professions of faith and five additions by letter, according to Pastor Maynard H. Whipple. J. Harold Bryant of Tulsa, Okla., was evangelist, and Ken Jansen directed music. Frankie Lawrence provided special music.

Mena First Church is holding a discipleship seminar Oct. 5-9, featuring Waylon Moore as leader. Bill Bowen is pastor.

Elmdale Church at Springdale ordained Stan Bedford to the deacon ministry Sept. 28.

Nimrod Church has completed a building improvement program which included siding and window installation.

Casa Church held a groundbreaking service Sept. 7 for an educational building which also will house a kitchen and fellowship hall.

(Figures obtained from your state convention office and from Uniform Church Letters. Figures based on churches with resident membership of 25 or more.)

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Furloughing missionary challenges Arkansas pastors

by J. Everett Sneed

Missionary James D. Bryant, who originally served in Comilla, Bangladesh, and is now serving in Bangkok, Thailand, is spending this furlough year in challenging Arkansas pastors to consider becoming foreign missionaries. Bryant, who will be serving north Arkansas, will be making contact with preachers to see if God is leading them to respond to a mission call overseas.



Bryant

Bryant, who is from Harrison, will be joined in the effort by Stanton Parris, Jr. Parris will live in Little Rock and will serve the southern half of the state.

This year the Foreign Mission Board had almost 300 requests for missionary-evangelists. Bryant observes that probably only one out of five of these requests will be filled. The Foreign Mission Board has the monetary resources to put personnel on the field but there simply are not enough volunteers.

The qualifications for missionaries are as follows: (1) a sense of divine call which extends out to the fullness of the Great Commission; (2) a master's degree or its equivalent (for preaching missionaries this is a seminary degree); and (3) a minimum of two years experience.

Bryant will use a variety of methods in contacting preachers. He is available to discuss mission work with them one on one, he will be speaking at the state Church Training Convention, and is available to speak in associational meetings. He will also have a booth at the state convention, the evangelism conference and other major state meetings.

When the Bryant family left the United States they went to language school in Dhaka. There they studied Bengali, a Sanskrit language. After attending language school for one year, the Bryant family moved to Comilla, which is about 50 miles east of Dhaka on the Indian border. The Bryants

had a tutor that worked with them an additional year. Bryant was able to begin preaching before the completion of language study.

Although Comilla is only about 50 miles from Dhaka it requires three hours to travel to the major city. The roads are constructed by beating up brick and pouring hot tar on top of the bricks. The flat land shifts and makes frequent repairs necessary.

The area is very humid and the temperature in the summer has a maximum of 80 to 90 degrees. In the winter the temperature has a low range of 50 to 60 degrees.

Comilla is a major market town which has a population of approximately 126,000. It is typical in that farmers bring their produce into the city for marketing.

Transportation takes many forms. Produce is moved on buses, bicycles and carts pulled by oxen and water buffalo. Rickshaws are also a frequent method of transportation. In Dhaka, for example, there are over 60,000 rickshaws which crowd cars and make driving difficult.

Bryant observes that in Bangladesh Southern Baptists are having good response to the gospel. He says that our method is to work with receptive groups. Bryant observes, "The Moslem work is very slow so we don't make the reaching of Moslems our number one priority. We, of course, are exceedingly desirous to tell Moslems about Christ."

The Moslem religion is dominant in Bangladesh with approximately 85 percent of the population holding to the Islam faith in varying degrees.

A number of Moslems work for Southern Baptists at the mission, assisting in drilling of wells, and the building of boats. Many of these Moslems are trusted friends and even become excited when individuals accept Christ.

Bryant believes that the reason Moslems become excited when an individual trusts Christ is because they see the superiority of Christianity and know that it makes a difference in the lives of individuals.

Bryant says, "It is difficult for a Moslem to

become a Christian. If he is a man without property he could be physically cast out of his community. If he is a property owner he might be shut out of all the community activities or his family might cut him off from fellowship with them.

Other groups in Bangladesh are quite receptive to the gospel. Bryant says, "There are two groups that Southern Baptists are finding very receptive to the gospel. These are the low caste Hindus (sometimes called untouchables) and the tribal groups."

Southern Baptists have developed an interesting method of witnessing to the tribal groups. The missionaries use a book that is a compilation of the gospel. It is entitled "The Man Who Gave His Life." A missionary or a national pastor brings the book, written in Bengali, and offers to give the book to the people. The missionary might say, "We will give your village this book to keep if you will read it each evening."

Bryant observes that there is a great respect for the Bible and for books among the tribal groups. Often non-Christians will look at the Bible as a good luck charm, believing that it will bring good fortune to them if they have it and read it.

Often after they have read the book they will come to the missionary and say they have some questions. This, of course, is an open invitation to present the gospel.

In February the Bryants were transferred to Bangkok as pastor of the Calvary Church. It is primarily an English-speaking church with 17 nationalities in regular attendance.

Bryant observes that everything is done in English although members have various levels of proficiency in English.

Bryant's dream for the church is that it will reach out to the major language groups in Bangkok. Bryant will return to Bangkok in June of 1987 and he believes that the church in the middle of Bangkok will become an even greater force for the Lord.

The church at one time served American military. But when the bulk of the military was removed, the church slowly changed into a multi-national church.

Currently the church has from 150 to 200 in the worship service and runs from 80 to 100 in Sunday School. Generally the members are from middle to upper middle class. But there are a few of the lower middle class. The church is open to any individual who wishes to come.

Bryant says, "Our results come mostly from our members reaching out to friends with whom they work. We want to enhance this so that we can establish preaching points throughout the city."

Bryant can be reached at: 107 Cardinal Drive; Harrison, AR 72601; (501) 741-2884.

J. Everett Sneed is editor of the Arkansas Baptist Newsmagazine.

Barrow named new chaplain at Cummins

Oscar Barrow Jr. assumed duties as chaplain for the Cummins Unit of the Arkansas Department of Correction in Grady on Sept. 15.

Barrow has degrees from Baylor University, Waco, Texas; Southeastern Baptist Theological Seminary, Wake Forest, N. C.; and Long Island University, Brooklyn, N. Y. He also attended U. S. Army Chaplains' School in Fort Hamilton, N. Y., and several clinical pastoral education schools.

Barrow has pastored several churches in South Carolina and served as a chaplain in the U. S. Army with tours of duty in the United States, the Far East and Europe.

He and his wife, Nan, have three grown children.

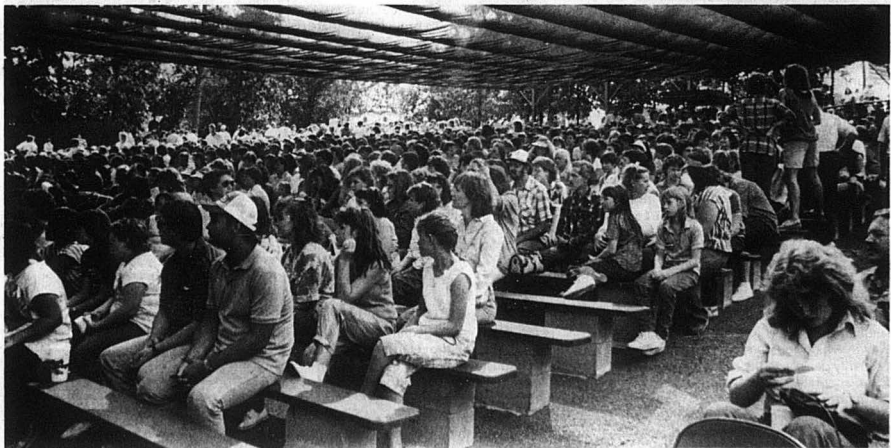


Barrow

Baptist Youth Day draws 6,110 to Magic Springs

Photos by Bob Holley

The annual Baptist Youth Day sponsored by the Church Training Department of the Arkansas Baptist State Convention drew 6,110 youth from across the state to the Magic Springs theme park near Hot Springs Saturday, Sept. 6. (Right) Among the 22 youth groups scheduled to perform at various locations around the park was "Majority," youth choir from First Church, Atkins. (Below right) Program personalities for Youth Day were (left to right) Curt Bradford, Baptist Sunday School Board, Nashville, Tenn.; Frank Pollard, First Church, Jackson, Miss.; and Clyde Spurgin and "Archie," Piggott. (Below) Harbor, concert artists from Nashville, Tenn., performed for the plenary session (bottom).



Executive Committee proposes \$140 million CP goal for 1987-88

NASHVILLE, Tenn. (BP)—The Southern Baptist Convention's Executive Committee, meeting in Nashville, Tenn., during September, approved a proposed 1987-88 SBC Cooperative Program budget goal of \$140 million, adopted a convention bylaw revision concerning trustee nominations, and elected a "fact-finding" committee to study the SBC's relationship with the Baptist Joint Committee on Public Affairs.

The proposed 1987-88 Cooperative Program goal will be voted upon by messengers to the SBC annual meeting next summer in St. Louis.

The \$140 million goal is 2.94 percent larger than the \$136 million goal for the 1986-87 fiscal year which begins Oct. 1. The overall goal is broken down into three parts:

(1) A basic operating budget of \$132 million, which will provide operating funds for 20 entities that receive Cooperative Program funds. This figure represents a 4.25 percent increase over the 1986-87 basic operating budget of \$126,630,000.

(2) A capital needs budget of \$6,450,000, which already has been approved as part of the convention's 1985-90 capital needs budget.

(3) Phase II of the basic operating budget, \$1,550,000, which will be allocated to the 20 recipient entities if the other two portions of the budget are completed.

Books closed on the 1985-86 Cooperative Program budget Sept. 30. That budget's goal was \$130 million.

Committee revises bylaw

The Executive Committee also voted to recommend a revision of the convention bylaw concerning nomination of trustees to the national agencies, but declined to recommend other changes which would have instructed the committee to seek information on the potential candidates' stance on biblical inerrancy.

During its September meeting, the Executive Committee took four actions on the Committee on Boards, Commissions and Standing Committees. All of the recommendations must be reported to messengers at the annual meeting, and revisions must be adopted during the 1987 SBC.

The first action was a recommendation to change the name of the Committee on Boards to the Nominating Committee.

The second was to pass a revision of Bylaw 16, which regulates the work of the 54-member body which nominates persons to serve on the boards of trust of the 20 national agencies of the SBC, including the six seminaries. The revision does not change the way in which the committee functions, but primarily deals with the name change, which more accurately reflects the purpose of the committee.

In the third action, the committee declined to act on a recommendation from the

1985-86 Committee on Boards, which recommended that the Executive Committee "advise the next Committee on Boards to secure information regarding the position on the matter of inerrancy of the Scripture on all persons being nominated to serve on the various boards and committees of the Convention."

The fourth action concerning the Committee on Boards was a refusal to add a second meeting for the group, as had been requested by the 1985-86 committee, which was chaired by Lee Roberts, a Marietta, Ga., businessman. The Executive Committee, instead, suggested that "because of the cost of the request for an additional meeting" the committee be requested "to extend its one meeting, if necessary, instead of having a second meeting."

The Executive Committee also referred to a special study committee on messenger participation a motion which would have required that messengers to the annual meeting be at least 13 years of age.

The committee also declined to recommend several changes in the constitution which would have limited the powers and rights of the SBC president. All of the suggested changes were included in motions presented at the 1985 annual meeting of the SBC, and were referred to the Executive Committee for study.

In response to a motion referred to it for study, the Executive Committee declined to recommend that a special world hunger offering be established as part of the regular order of business at the annual meetings.

Another motion, which instructed the convention to provide adequate child care, the committee noted "that due to the limitation of space in some of the convention centers in which the annual meeting is held, it is not always possible to provide adequate space for all child care requirements."

In another matter, Harold C. Bennett, president of the Executive Committee, briefed the committee on his efforts to find a replacement for Wilmer C. Fields, vice president for public relations and director of Baptist Press.

Bennett noted he has started a file of the names of persons who have been suggested to succeed Fields, who will retire March 3, 1987. He said he is working with the six officers of the Executive Committee in the selection process and encouraged committee members to send their suggestions to him.

BJCPA study committee named

A seven-member "special fact-finding committee" to study the relationship of the Southern Baptist Convention to the nation's oldest religious liberty watchdog group also was elected during the meeting.

The committee was named to study a motion made during the 1986 annual meeting

of the SBC in Atlanta, which called for immediately severing the SBC's 50-year relationship with the Baptist Joint Committee on Public Affairs, a group of nine Baptist bodies in the United States and Canada which has as its primary task representing the Baptist position on First Amendment issues.

In the action approved during the Executive Committee meeting, the seven-member committee was instructed to make an interim report to the February 1987 meeting of the committee and a final report at a pre-SBC meeting, June 15, 1987. The action will be reported at the annual meeting, June 16-18 in St. Louis.

The committee is chaired by Gary Young, pastor of First Southern Church, Phoenix, Ariz. Vice chairman is James Yates, pastor of First Church, Yazoo City, Miss., and secretary is Carolyn Miller, a homemaker from Huntsville, Ala. Other members are Frank Ingraham, an attorney from Nashville, Tenn.; Frank Lady, an attorney from Jonesboro, Ark.; Paul Pressler, a judge from Houston, and Darrell Robinson, pastor of Dauphin Way Church, Mobile, Ala.




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Young noted the study committee will need to look at the "scope of the work" of the Baptist Joint Committee and commented there "appears to be a lot of misunderstanding" about the program assignment of the Washington-based group. It was noted much of the criticism of the BJCPA during the annual meeting centered on abortion, an issue with which the committee does not deal.

Young also asked that any comments or information from Southern Baptists concerning the work of the study committee be directed either to him at 3100 W. Camelback, Phoenix, AZ 85017 or to Yates at P.O. Box 12, Yazoo City, MS 39194.

The issue of a Southern Baptist presence in Washington also came up when Roy Valentine, executive director-treasurer of the SBC Christian Life Commission, requested an additional \$200,000 in funding "to make possible a permanent Southern Baptist Christian Life Commission office and staff presence in Washington."

Scripture 'the issue' Rogers says

Scripture remains "the issue" facing Southern Baptists, Adrian Rogers told denominational newspaper editors during a dinner/news conference in Nashville, Tenn.

Rogers, president of the 14.5-million-member Southern Baptist Convention and

pastor of Bellevue Church in Memphis, Tenn., met with editors of the convention's state papers during the September meeting of the SBC Executive Committee.

Scripture "is without error historically, philosophically, theologically and scientifically," he affirmed, promising to use his appointment powers to install only Baptists who see the Bible as he sees it.

Asked about issues facing the convention, Rogers said: "The issue with me is almost one issue: What is Scripture? There are a lot of side issues, but frankly I believe that if we can settle that one issue, that's the log causing the logjam."

Rogers stressed: "Because I believe so much in the priesthood of the believer and our accountability to God alone, I would never, I hope till I die, compromise conviction on the altar of cooperation. This is not to say I do not believe in cooperation, but there are certain things in my life that are non-negotiable. . . . One day I have to report in to our Lord, and so I'm not going to compromise convictions that I hold deeper than life. And one of those convictions is with the Word of God, and the other is the God of that Word. It's hard for me to separate the two."

When an editor noted the Peace Committee had determined the controversy is

political as well as theological, Rogers said: "I can tell you, from my perspective it is not political. I think from most responsible conservatives I know it is not political. The Peace Committee. . . said the issue is theological, and the political is a spin-off."

Rogers vowed to leave politics out of his appointments this year. "I do not intend to make appointments that are overtly political," he said. "I'm going to try to make appointments from those that I consider to be the best Southern Baptists."

"The Baptist Faith and Message" statement, especially its section on the Scriptures, will be central for Rogers' appointments. "If he doesn't believe that, I wouldn't appoint him," the president said. "I would make appointments from people who hold that kind of theological perspective, and so obviously, that would exclude some people, but it would not exclude people on a political basis. It would exclude them on a theological basis, and theology is only one issue. I want to appoint people who would be the best Baptists, not only theologically, but cooperatively and intellectually and spiritually."

Rogers also said he would not appoint persons to the Committee on Committees who would appoint to the Committee on Boards people who believe differently. "I don't see that as political. I see that as consistent."

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Plans developed to combat world 'hunger holocaust'

RICHMOND, Va. (BP)—Only daring plans and stronger financial support will allow Southern Baptists to help counteract a "hunger holocaust" that could sweep through every developing nation, insists John R. Cheyne, director of the SBC Foreign Mission Board's world hunger program.

"All the worldwide projections regarding population, economics, food production and drought would indicate no other possibility than a major famine, a hunger holocaust," Cheyne predicts.

This year between 13 million and 18 million people will starve to death, experts say. That's 35,000 people a day, or 24 people a minute. The number of people who die from hunger every two days equals the number who were killed instantly by the atom bomb in Hiroshima. And 50 percent of them live in just five countries—India, Bangladesh, Nigeria, Pakistan and Indonesia.

The hunger crisis in many countries stems from a mindset that assumes people can be taught to live better without being freed from their natural tendency to sin, Cheyne says, adding worldwide "modernization" falls short of being an answer to world hunger because it does not reach individuals at this

point of basic need.

For example, while Africa grows in population faster than any place in the world, secular aid programs there seek to build up national economies. In contrast, Southern Baptist relief efforts seek to help individuals understand their relationship to God and their environment. Because their priorities change, these transformed people have a different mindset which motivates them to accept new ideas for helping themselves.

Millions of people moving into cities are creating mass ghettos worldwide, making it hard to reach them with the gospel using traditional methods. Many cities throughout the developing world are swelling at a rate of 15 percent per year, while their economic growth is about 3 percent.

Migrants to the cities find no jobs and own few assets to sell for income. Their caloric intake is low, and their motivation wanes. If something is not done to help them become self-sufficient, they will become a collective welfare state for the world to nurture, Cheyne says. At present, no one has developed a system to reach them with help.

Cheyne advocates a new set of personal lifestyle priorities for Southern Baptists who

want to give enough of their income to help these masses. The urgency of such a lifestyle change will be emphasized in many churches Oct. 12 as the denomination observes World Hunger Day.

Southern Baptists gave a record amount for world hunger last year because of the acute needs in Ethiopia and other famine-stricken African countries. Many joined in the convention-wide "Pray for Rain" effort, and rains have brought temporary relief to Ethiopia and other countries.

Cheyne emphasizes it will take regular giving to world hunger relief to provide the funds necessary to make a lasting impact.

Through the first eight months of this year, world hunger gifts are lagging about 42 percent behind those for the same period in 1985. Last year Southern Baptists had given just more than \$7.5 million through August. Through August of this year they have given about \$4.4 million, about the pace for the same period in 1984.

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Texas governor tacitly approves gambling bill

DALLAS (BP)—Texas Governor Mark White has allowed to pass into law without his signature a bill that legalizes pari-mutuel gambling in Texas, pending a statewide referendum in November 1987.

The bill, which opens the door to betting on horse races throughout Texas and on greyhound races in three Gulf Coast counties, was passed by the Texas House and Senate in their first special session of the summer. White had until midnight, Sept. 24, either to veto the bill, sign it or allow it to pass into law without his signature.

White's approval of the pari-mutuel bill means the issue now is scheduled to appear on a statewide ballot in November 1987. If gambling wins on the general ballot, pari-mutuel betting then must gain voter approval on a local-option basis to be legal in individual counties.

However, gambling opponents have pointed out the law could come into effect without the referendum if courts rule the

referendum illegal. Some legal authorities maintain the referendum is an unconstitutional intrusion on the legislature's authority to make laws in Texas.

A special statement issued by the Texas Christian Life Commission expressed disappointment in the governor's tacit approval of the bill. The commission is the moral concerns and social action agency of the Baptist General Convention of Texas that speaks to, but not for, Southern Baptists in Texas.

"The Christian Life Commission is deeply disappointed . . ." said Phil Strickland, director of the commission, who issued a statement. "Although the governor has stated many times that gambling is not in the call of the special session, today he has regrettably made it clear that gambling is indeed part of the special session agenda."

According to White's original statement, the special session of the legislature was called primarily to consider a temporary sales tax increase to help bridge the state's an-

ticipated \$3.5 billion deficit.

The Christian Life Commission statement noted, "It is disturbing that Gov. White has let a bill become law that is as odious as this one. With no guarantee of a statewide referendum, with inadequate protections against organized crime and with no revenue to help the state's budget crisis, this pari-mutuel bill is a sham through and through."

White had maintained he would not approve any pari-mutuel gambling bill unless it included a statewide referendum, local-option elections and strong safeguards against organized crime.

"By his action," the statement added, "the governor has allowed gambling to hijack the special sessions of 1986 . . ."

"It is unfortunate that Gov. White has allowed this bill to become law. His action will certainly rest with regret on the hearts and minds of thousands of Texans who oppose the state being in the gambling business."

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CLC trustees reject move to narrow abortion stance

by David Wilkinson

NASHVILLE, Tenn. (BP)—By the margin of a single vote, trustees of the Southern Baptist Convention's Christian Life Commission Sept. 17 rejected an attempt to tie the agency's literature on abortion to specific SBC resolutions.

Commission members meeting in annual session turned aside a recommendation which would have instructed the staff of the national ethics agency to produce materials allowing for the possibility of abortion only when the physical life of the mother is endangered.

After lengthy discussion, trustees voted 14-13, with two abstentions, to encourage the agency's staff to continue to produce materials "vigorously opposing abortion on demand." The vote was in support of an amendment which deleted language requiring the agency to produce materials more in line with resolutions on abortion passed by messengers to the 1980, 1982 and 1984 Southern Baptist Conventions.

The reference to the SBC resolutions had been added earlier to a staff recommendation outlining plans to produce special materials about what Southern Baptists are doing throughout the country to provide alternatives to abortion. The commission's program committee had voted 6-4 to add the wording after an appeal by Atlanta pastor James Wood that a pamphlet drafted by CLC Executive Director Foy Valentine does not adequately reflect the sentiments in the three convention resolutions.

While the amended version approved by the full commission omitted reference to the specific resolutions, it added materials should take "into serious account resolutions and actions made in recent Southern Baptist Conventions."

The vote on the abortion recommendation was one of three narrow votes reflecting the

division between so-called "moderate-conservatives" and "fundamental-conservatives" within the SBC in the last eight years.

Commission members voted 16-13 in favor of a recommendation from its executive committee that the agency's Distinguished Service Award for 1987 be presented to Carolyn Weatherford, executive director of the Southern Baptist Woman's Missionary Union in Birmingham, Ala.

It was the first time in the history of the award that a nominee has been chosen by a split vote. The award, begun in 1965, honors persons who have provided exceptional leadership in Christian ethics. The vote followed discussion in which two new trustees indicated they did not know who Weatherford was and other members questioned the criteria for her selection.

In the meeting's final action, Louisiana Baptist state paper Editor Lynn P. Clayton was elected chairman, defeating Coy Privette of Kannapolis, N.C., in a secret ballot vote, 15 to 13.

Privette, although nominated as vice chairman by the commission's nominating committee, was nominated as chairman from the floor by Fred Lackey, a pastor from Athens, Ala. Following the vote for chairman, Privette was elected vice chairman and Roy Rhodes of Tallahassee, Fla., was re-elected secretary, both without opposition.

In other actions, commission members: —Adopted a record \$1,006,000 budget for 1986-87.

—Approved plans to broaden the agency's work in the areas of sanctity of human life and world hunger through new resource materials and special conferences.

—Heard a report from the commission's search committee indicating that while "several excellent prospects" had been iden-

tified and some had been interviewed for the position of executive director, the committee was "not ready to make a recommendation at this time."

—Approved a recommendation committing the agency "to a course of action leading to the establishment of a substantially enlarged presence in Washington."

—Approved plans for a CLC-sponsored task force of Baptist leaders to formulate strategies for education and action on AIDS and plans for development of resources dealing with ethical and pastoral issues associated with the dread disease.

—Heard a report about all-time high distribution of ethics resources to Southern Baptist churches, up more than 50 percent over last year.

In the earlier split vote on the Distinguished Service Award, Chairman Wade admitted he was caught off guard. After Wade presented the nomination, Curtis Caine, a layman from Jackson, Miss., said he did not "know who in the world" Weatherford was. Layman Gary Crum of Washington, D.C., requested resumes on future nominees be sent in advance to commission members. "I'm sure it's my fault," he said, "but I don't know her (Weatherford)."

Wade apologized for not sending information in advance, saying, "I'll confess, the thought someone would not know Carolyn Weatherford just never entered my mind."

Alma Ruth Morgan of Bartlesville, Okla., said that while she was "certainly for the WMU," she questioned the timing of the award since Weatherford "has spoken out at the SBC Forum and other places" and has supported the idea of women in ministry.

David Wilkinson is director of information services for the Christian Life Commission.

WMU exec will accept Christian Life award

NASHVILLE, Tenn. (BP)—Carolyn Weatherford, executive director of the Southern Baptist Woman's Missionary Union, says she plans to accept the 1987 Distinguished Service Award from the denomination's Christian Life Commission despite some trustee opposition.

While emphasizing she was "not personally wounded" by the close vote, Weatherford said she was "hurt for the sake of WMU." "I think our members have a right to be offended that WMU did not get any more consideration than it did from the board members who cast negative votes," she said.

Weatherford added that after more than 28 years in denominational service, including the past 12 as director of the 1.2-million-member WMU, "I am puzzled as to how there could be trustees of one of our Southern Baptist Convention agencies who have never heard the name of the executive

director of Woman's Missionary Union."

After learning of the comments, Weatherford noted she has been a guest speaker several times in recent years in the church where one of the two trustees is a deacon.

Weatherford said she "found it difficult to understand how some of the board members could think WMU is a woman's organization that goes around touting ordination of women. Anyone who knows WMU knows that we are not a woman's organization that happens to support missions. We are a missions organization that happens to be composed of women. Missions is our purpose, our lifeblood, our heritage and our future."

The award, she added, is a "recognition that missions and ethics and evangelism and social action in Jesus' name are inseparable parts of the whole gospel."

Weatherford said she plans to accept the award because "I think WMU has earned it."

STATEMENT OF COMMISSION RECEIPTS AND CIRCULATION			
TYPE OF CONTRIBUTION	RECEIVED BY	DATE RECEIVED	DATE OF CLOSURE
MEMBER DUES	1,000,000	1/1/86	12/31/86
CONTRIBUTIONS FROM INDIVIDUALS	100,000	1/1/86	12/31/86
CONTRIBUTIONS FROM CORPORATIONS	50,000	1/1/86	12/31/86
CONTRIBUTIONS FROM SOCIETIES	50,000	1/1/86	12/31/86
CONTRIBUTIONS FROM OTHER SOURCES	50,000	1/1/86	12/31/86
TOTAL RECEIPTS	1,250,000		
EXPENSES			
PERSONNEL	500,000		
RENTS	100,000		
UTILITIES	50,000		
TRAVEL	50,000		
TELEPHONE	50,000		
POSTAGE	50,000		
PRINTING	50,000		
REPAIRS	50,000		
DEPRECIATION	50,000		
OTHER	50,000		
TOTAL EXPENSES	1,000,000		
NET INCOME	250,000		
RESERVE FUND	100,000		
OPERATING FUND	150,000		
TOTAL ASSETS	250,000		
TOTAL LIABILITIES	0		
TOTAL EQUITY	250,000		

Convention Uniform

Renewal of a covenant

by Erwin L. McDonald, Arkansas Baptist Newsmagazine editor emeritus

Basic passage: Joshua 24

Focal passage: Joshua 24:1,14-24

Central truth: God's blessings upon us constitute a constant reminder of our obligation of undivided loyalty to him.

Someone has said, "God buries his workmen, but his work goes on." Moses, with God's help, had led the Israelites from Egyptian bondage to the very door of the Promised Land, where he was succeeded by Joshua. Now Joshua has completed his mission of conquering Canaan and dividing the land among the tribes of Israel and has called the people to Shechem for renewal of their covenant with God, as the climax of his own life's work (Joshua 1:1-3,6).

(1) God's past dealings reviewed (Joshua 24:1-13)

God's leadership in the life of the people in leading them out of heathen worship to a covenant relation with him as the one, true God is reflected in his own words spoken through Joshua: "I took" (v. 3), "I gave" (v. 4), "I sent" (v. 5), and "I brought" (v. 6). Because of what God had done for Israel, Israel was obligated to live for God.

(2) Appeal for undivided loyalty (Joshua 24:1,14-15)

Joshua, the great and good leader that he was, not only called the people to renew their covenant with God, but took the lead as the head of his own family in setting the example. His words and actions here are high-water marks of consecration and dedication: "... as for me and my house, we will serve the Lord" (v. 15b).

(3) Israel's response, Joshua's reaction (Joshua 24:16-24)

The response of the people in so quickly declaring their loyalty struck Joshua as a bit glib. He remembered how easily in the past they had gone back to idol worship. So he warned that loyalty to God was much more than words easily spoken, that it first of all required a cleansing of their sins followed by the living of holy lives. The people, in effect, said, "We know what you are talking about, Joshua, and we pledge our loyalty to the Lord." Joshua reminded them that they were putting their lives on the line: "Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him" (v. 22), and they readily agreed, "We are witnesses."

Witnessing for Christ is the daily and continuing mission of all of us as his disciples.

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Life and Work

Responsible to God

by Bradley A. Rogge, Brookwood First Church, Little Rock

Basic passage: Genesis 1:26 to 2:14

Focal passage: Genesis 1:26-31; 2:7

Central truth: Persons are responsible for God's creation.

The birth of a child is always special. I was present at the birth of both of my children. It was an experience that I will never forget. Maybe I got just a small idea of how God must have felt as he reached into the dust of the earth and created man. Then God realized a need in man that could not be met anywhere in the world, so God created someone for man to share his life with.

Just as I will expect my children to act responsibly, so does God expect his children to act responsibly. Let us look at two areas in which God would expect his creation to act responsibly.

The creation of mankind involved sexual difference. Both man and woman received responsibility over the creation of new life that the sexual difference made possible. Life is a divine gift and once life has been created, only God has the right to end that life.

A second area of responsibility is in the area of hunger. It is a strange paradox of our time when each day a new farmer has his farm auctioned off because he cannot make a living at food production; yet people are starving to death all over the world because of lack of food. On a recent television news cast it was reported that a farmer dumped 30 dumptruck loads of potatoes because the low prices prevented him from making enough money to pay for the gas to deliver them to market. We are not very good stewards of all that God has given us.

As God's children, we should seek forgiveness for the waste of resources that God has given us. We need to find ways to use what we have for all people. Every church can provide funds for world hunger.

As a part of the program to stop hunger, ways to educate people as to the need and to teach the hungry how to feed themselves is vital. Give a man a fish and he'll have a meal; but teach him how to fish and he'll have many meals.

God is clear in his Scripture. We do not have the right to exploit our natural resources. We are each other's neighbors and we all live in this community called planet Earth. Therefore, let us love one another and share what God has given to us all.

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Bible Book

John prepares the way

by W.W. Dishongh, Lancaster Road Church, Little Rock

Basic passage: John 1:19-51

Focal passage: John 1:21-23; 32-37; 43-49

Central truth: Witnessing should result in the gospel being spread.

John writes to show that Jesus is the mind, reason and word of God come in human form. He gives step by step the first week of Jesus' public ministry.

The Jews have come asking John the Baptist who he is. They had thought that Elijah would return before judgment and Jesus tells us in Matthew 11 that if the Jews had received John that they would have known that he fulfilled the Old Testament prediction of the coming of Elijah before the day of the Lord. John gave witness that he was not who they thought and that he was pointing them to one higher than himself, whose shoes he was unworthy to untie. This humble witness should lead us to focus our witness on Jesus rather than on self.

John the Baptist identifies with Jesus saying "Behold the Lamb of God who taketh away the sin of the world." The implication is not just Israel's sin, but the sin of the world. John knew that upon whom he saw the Spirit descending that he was the one who would baptize with Spirit. John's witness was to his own disciples (v. 36) and they hearing the testimony followed Jesus. With our salvation experience we too can testify that Jesus is God's Son and this should challenge us to witness as opportunities open. Andrew, who heard the testimony, followed and sought out his brother, Simon Peter. Andrew is characteristically always introducing others to Jesus. Here he introduces Simon, in John 6 he brings the boy with the loaves and fishes, and in John 12 he brings the inquiring Greeks. By him we are challenged to introduce Jesus to people everywhere.

After this experience Jesus goes to Galilee and finds Philip who hales from Andrew's and Peter's home town. With salvation comes the joy of wanting to share and Philip found Nathanael who questioned anything good coming out of Nazareth. Philip simply said "Come and see." We do not argue people into Christianity.

Seeing such splendid preparation made by John for the presentation of Jesus to the world should give us hope and strength to witness. Through our testimony let us prepare the way for Jesus to enter the hearts of the people of our day.

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Harmon resigns from Home Mission Board

ATLANTA (BP)—Richard W. Harmon, associate director of the interfaith witness department of the Southern Baptist Home Mission Board, has resigned, saying his resignation "is best for all persons concerned."

"I've come to the conclusion that I can no longer function well within the climate I perceive enveloping the Home Mission Board," wrote Harmon in his letter of resignation.

Harmon, who specializes in helping Southern Baptists better understand other denominations and Christian groups, has been on the board staff since 1981, having previously been an editor and curriculum development coordinator at the Baptist Sunday School Board in Nashville, Tenn.

He did not announce any immediate plans

for the future but said he is exploring several possible areas of ministry and will announce these plans at an appropriate time. "I feel I will be better able to fulfill my calling from God in other areas," he said.

Harmon said his resignation was "a personal decision I have reached on my own. I want to make it clear I was not asked to resign. I believe this is best for all persons concerned. For me it is a matter of personal integrity."

A native of Texas, Harmon is a former pastor in Olney, Texas, and former youth director for churches in Dallas and Houston. He is a graduate of Hardin-Simmons University in Abilene, Texas, and earned a doctoral degree from Southwestern Baptist Theological Seminary in Fort Worth, Texas.

PGG starts in 1,000 churches; potential sighted

NASHVILLE, Tenn. (BP)—About 1,000 of the Southern Baptist Convention's 36,979 churches have participated in their denomination's year-old Planned Growth in Giving emphasis. The percentage may be low, but planners say the campaign is on track for realistic success.

Planned Growth in Giving is designed to raise combined contributions given to Southern Baptist churches from \$3 billion to \$20 billion annually by the year 2000. The campaign was approved by messengers to the SBC annual meeting in 1983 and was launched throughout the convention last fall.

Conducted on the local church level, it calls for increased contributions to churches. It also seeks greater participation by churches in the Cooperative Program, the SBC unified budget which supports missions, ministry and education endeavors worldwide.

"The churches which have used it have responded with a great deal of excitement," said Cecil Ray, national Planned Growth in Giving director. "They have given a very

favorable assessment of the program, as have state, denominational and associational leaders."

Participating churches have experienced offering increases ranging from 12 to 45 percent, reported Harold C. Bennett, president and treasurer of the Southern Baptist Executive Committee.

However, the 1,000 churches that have participated thus far come from only about 10,000 or 12,000 of the convention's churches that conduct any type of stewardship emphasis, said A.R. Fagan, president of the Southern Baptist Stewardship Commission. He noted these are the churches most likely to participate in the program.

Nationwide, more than 800 people have been trained to conduct seminars for leaders of churches which want to participate in the program. More than 500 of the seminars have been held during the first year.

Bennett said he hopes 50 percent of churches which conduct regular stewardship emphases—about 5,000 to 6,000 churches—will have participated by the end of 1988.

WMU urged to promote Cooperative Program

BIRMINGHAM, Ala. (BP)—Southern Baptist Woman's Missionary Union members, as lay members of Southern Baptist Convention churches, are "vital and key persons" to tell others about the Cooperative Program, an SBC agency leader said.

Speaking recently to WMU members, James Powell, executive vice-president for Cooperative Program promotion for the SBC Stewardship Commission, urged WMU members to help educate Southern Baptists about the Cooperative Program.

Powell said: "Do something every month to promote the Cooperative Program. Show something that is happening in the world as a result of your giving through the Cooperative Program."

WMU members could begin promoting the Cooperative Program by encouraging

their churches to give on a percentage basis to the program, rather than designated dollar amounts each year, he said.

With tough economic times, it becomes too easy for a church to strike a dollar figure from the church budget as a cutback effort, he said. It is more difficult to completely cut out a percentage.

WMU members need to gather the facts about the Cooperative Program before attempting to educate other church members about the program, he said. "Don't tell people what you don't know. Too many of us are already doing that," he said.

Also, become identified with the subject, Powell told the women, adding, "If you don't believe in and support the Cooperative Program as a way of life for missions and Southern Baptists, it's going to show."

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E C DARGAN RESEARCH LI
127 NORTH AVE NORTH
NASHVILLE TN 37234