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Arkansas Baptist Newsmagazine, 1985-1989

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**September 18, 1986**

Arkansas Baptist State Convention

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A presidential visit  
highlights OBU convocation  
page 2

September 18, 1986  
**Arkansas Baptist**  
Newsmagazine



OBU photo

Former President Jimmy Carter highlighted the Centennial Founders' Day Convocation at Ouachita Baptist University Sept. 6. The convocation officially concluded OBU's year of centennial activities (see article at right).

## In this issue

### 4 fighting abortion

Several factors contribute to the growing tragedy of abortion. What should Arkansas Baptists do to turn the tide?

### 9 our 'best hope'

SBC President Adrian Rogers talked with ABN Editor J. Everett Sneed about Rogers' current views on the Southern Baptist Convention. He identified what he sees as our strengths, weaknesses, and best hope for resolving the crisis within the denomination.

### Correction

A final paragraph was omitted from the "Woman's Viewpoint" article by Lisa White in the Sept. 4 ABN. The article should have concluded: "To have friends, one needs to be a friend. Let me encourage every minister's wife to make the effort to have friends within her church and every laywoman to be a friend. We all need friends!"

## OBU sets 'new century' goals, presents awards

Seven goals for the year 2001 and 13 awards to distinguished alumni highlighted Ouachita Baptist University's Centennial Founders' Day Convocation Saturday, Sept. 6. Former United States President Jimmy Carter delivered the Founders' Day address at the convocation, which marked the end of Ouachita's centennial celebration.

Seven comprehensive goals to be accomplished by A.D. 2001 were announced by OBU President Daniel R. Grant. Highlighted among the goals are an "information age" library, a stronger scholarship program, an expanded international emphasis, and a five-year goal of \$15 million in additional financial support.

Included in the "Vision for a New Century" were goals in curriculum development; faculty and staff development; student enrollment; student development; the Christian dimension of the educational experience; buildings facilities and grounds; and financial resources.

Centennial Achievement Awards were presented to 13 OBU alumni during the convocation. Honored were:

James Wiley Caldwell, a 1947 graduate whose Houston, Texas, law firm of Fulbright and Jaworski is one of the world's largest. It gained national attention during the Watergate prosecution.

Norman and Beverly Coad, 1963 and 1968 graduates respectively, who organized famine relief and development programs as Southern Baptist foreign missionaries in Burkina Faso and Mali in West Africa.

Elma Cobb, a 1930 graduate, who has served widely in state convention and Southern Baptist Woman's Missionary Union responsibilities. She served as state president of the Woman's Missionary Union 1957-1964.

Ben M. Elrod, a 1952 graduate, who served 13 years in two tenures as vice-president for development at Ouachita. Elrod planned and directed campaigns that added \$10 million to OBU operating and capital funds.

Cliff Harris, a 1970 graduate, who played

in five Super Bowls and six National Football League-Pro Bowls while a member of the Dallas Cowboys professional football team. Harris was inducted into the Arkansas Sports Hall of Fame in 1985.

Rear Admiral James W. Kelley, a 1936 graduate, who retired in 1970 as chief of chaplains for the United States Navy. After his retirement, Kelley served as chaplaincy director for the Southern Baptist Home Mission Board from 1971 to 1974.

R.A. "Brick" Lile, a 1927 graduate, whose accounting firm eventually merged with Peat, Marwick Mitchell and Co. in Little Rock. Lile was recognized for his leadership in the development of the Baptist Medical System in Little Rock.

Nell Mondy, a 1943 graduate, who is professor of food chemistry, nutritional sciences and toxicology at Cornell University. She has served as a nutrition and food consultant in more than 35 countries and is the author of more than 100 scientific publications and a book, *Experimental Food Chemistry*.

Don Moore, a 1955 graduate, who is executive director of the Arkansas Baptist State Convention. As pastor of Grand Avenue Church in Fort Smith, he had the responsibility of administering building programs for a \$500,000 activities building and a \$2 million sanctuary.

James L. Pleitz, a 1949 graduate, who is pastor of Park Cities Church, Dallas, Texas. Pleitz has served extensively in positions with the SBC Executive Committee, Radio and Television Commission, Pastors' Conference, and Southern Baptist Theological Seminary.

Wayne Ward, a 1943 graduate, who is Joseph Emerson Brown Professor of Christian Theology at Southern Seminary, Louisville, Ky. He has written extensively and studied in Switzerland, Italy, and Israel.

George Young, a 1924 graduate, who is president of American Trust Life Insurance Company, Dallas, Texas. A real estate developer, Young is a charter member of OBU's Development Council.

## Home board personnel make career changes

ATLANTA (BP)—Three long-time Southern Baptist Home Mission Board employees have resigned to pursue personal business opportunities.

Everett Hullum Jr., who has been employed by the agency for 16 years and has edited *MissionsUSA* magazine since 1982, began new responsibilities Sept. 1 with Citizens and Southern Bank of Atlanta. He will edit employee publications for the banking firm.

A denominational employee since he joined the Southern Baptist Brotherhood Commission as editor in 1965, Hullum since has served the Home Mission Board as associate secretary for editorial services and director of magazine publication services.

Jim Lewis Jr., a 13-year employee, has begun a private consulting firm in Bir-

ingham, Ala., where he advises churches and associations in long-range strategy involving growth, ministry and missions impact on communities. Most recently he has been assistant for the vice president for the board's missions division and in 1983 was named director of the associational missions division.

Glenn Sheppard, who has been special assistant in spiritual awakening for the evangelism section for the past six years, will leave the board at the end of September to launch International Prayer Ministries in Atlanta. He has been employed by the board since 1979, when he was named director of the personal evangelism department.

Sheppard will continue to be a consultant to churches desiring to develop intercessory prayer ministries.

## No arbitrary punishment

## The editor's page

J. Everett Sneed



There are still those today who believe that sickness, problems, physical disability and the death of loved ones are evidence of some great sin in the life of a Christian. This is totally untrue. While God decrees certain events to take place, others are a part of his permissive will. Even when tragic events take place in the life of a Christian, they can assist an individual to mature and become more Christ-like.

Jesus himself denounced the concept that all suffering is sent as punishment from God. On one occasion, Jesus' disciples asked him, "Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, 'Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him'" (Jn. 9:2-3).

In addition to the concept that physical handicaps were a punishment from God, many in the time of Christ believed that an individual could commit sin prior to his or her birth. In Christ's response, with respect to this particular individual, he clearly stated that the blindness was not a result of sin on the part of any individual.

The question arises, "Why are there physical disabilities, sickness, problems and death?" There are a variety of reasons why individuals experience difficulties. In some instances, the problems that we experience are a direct result of our sins. For example, if an individual experiments with drugs, physical, emotional and mental disorders may follow.

In other instances, the problems that an individual experiences may be the result of the sin of another. For example, an individual is proceeding down the highway, in a normally prescribed fashion, obeying all of the traffic laws, when a car driven by a drunken person crosses the median and a wreck takes place. The individual obeying the traffic laws is severely crippled. It is obvious that the damage is produced by the sin of another.

In other instances, the problems an individual experiences may result from the fact that all of creation is under a curse. For example, a tornado strikes an individual's home and wipes it out. In this instance the problem is produced because all of nature has been touched by sin.

It is possible for an individual to misunderstand God's wrath and how it relates to his judgment. All judgment in one sense is God's judgment. God permits certain judgments, but it is always tied up with man's free moral agency. God does not create or decree judgments upon an individual in today's world.

William Barclay, the internationally known Scottish New Testa-

ment scholar, sometimes took controversial positions on his interpretation of Scripture. Once, when he was interviewed following a series of talks with the British Broadcasting Company, he told of God's sustaining strength during and after the drowning of his 21-year-old daughter in a yachting accident. Immediately he received a letter from a northern Ireland listener who was angry because of something that Barclay had said in his radio study. The anonymous letter said, "Dear Dr. Barclay, I know why God killed your daughter; it was to save her from being corrupted by your heresy."

Barclay knew that God didn't go around drowning people's daughters in order to punish them. He said had he known the address of the individual who had written to him he would have written back in pity, not anger, and used the words of John Wesley who had told someone: "Your God is my devil." When problems come into an individual's life there are many possible responses. Among these would be to blame God. If an individual believes that God is waiting to pour out his wrath on every individual who commits any type of sin, then it would be normal to blame God.

Others may attempt to cope with their problem by being a good stoic. But a "grin and bear it" existence will not produce happiness.

God's desire is for an individual to live his or her life on the basis of an inner person rather than outer circumstance. But how can this be done? The apostle Paul said, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Ro. 8:26).

Paul says that there are times when even the most devoted Christian may not know for what he should pray. He also says that the Holy Spirit intercedes for us in a manner that is beyond human comprehension.

Finally, the apostle says, the Holy Spirit "helps us with our infirmities." The Greek word "help" is *sunantilambanomai*. The prefix *sun* means together. The prefix *anti* means against or face to face. *Lambanomai* means to lift. In other words, when difficulties come the Holy Spirit together with the Christian and face-to-face with him, assists him in lifting his burdens. When problems come, we are to ask the Holy Spirit to be our strength, our guide and our helper.

The Scripture is clear. God does not arbitrarily punish his children. But he has sent the Holy Spirit to assist us in lifting and dealing with our burdens day by day.

# Arkansas Baptist Newsmagazine

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

VOLUME 85 NUMBER 36

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## Woman's viewpoint

Lisa White

### Personally ours: priesthood of the believer

One summer years ago as an Acteen I attended our associational camp in Missouri. During the week, the missionary preacher asked the question "What is a Christian?"

After thinking for a moment, I raised my hand and responded, "A Christian is someone who has a personal relationship with Jesus Christ." He seemed pleased with my answer and I felt a strong conviction for what I said. That was not a "pat" answer for me. It was something I felt the Lord impressed upon me to say at that moment.

Looking back almost 20 years later, I now

understand better what I was affirming as a youth. My faith had found a resting place, and as the familiar hymn says, "Not in device nor creed." I was practicing what we Baptists preach as the priesthood of the believer. Just as Thomas had to experience Christ's reality for himself and declare, "My Lord and my God" (John 20:24-28), so each of us must do individually and personally.

As Christians, we are granted the privilege of having a dynamic relationship with Christ; one in which Christ through the Holy Spirit, is allowed to direct us in applying God's

Word to our daily lives. How comforting it is to know our Lord also wants to be our partner, friend, and guide in life.

Through the cross and resurrection, Jesus made this wonderful right relationship with God possible for all of us. It is one thing we all should take very "personally."

"I need no other argument, I need no other plea, It is enough that Jesus died, and that he died for me."

**Lisa White is the wife of the pastor of Second Church, Little Rock.**

### Arkansas Baptists and the abortion issue: what needs to be done

Several factors contribute to the growing, tragic number of abortions in Arkansas and America: The continuing sexual revolution fed by the rapid spread of pornography since the First Presidential Commission's Report; the drug culture beginning with almost unrestricted "pushing" of the number one drug problem—alcohol; the failure to religiously educate our children and youth on the sanctity of human life and the 1973 U. S. Supreme Court Roe vs. Wade decision.



Parker

In recent years, Arkansas Baptists have primarily addressed the problem of abortion by resolutions in annual associational meetings and state convention sessions.

Last year in Arkadelphia, messengers of the 132nd session of the Arkansas Baptist State Convention passed the following resolution regarding abortions:

"Whereas, the Bible clearly teaches the sanctity of human life as a gift from God, the creator of all life, and

"Whereas, the United States Supreme Court, in its Roe vs. Wade ruling made it possible for abortion to be used as a method of birth control by giving priority to the choice of the girl or woman involved over the value of the human life existing in fetal form, thus resulting in millions of elective, convenience, casual abortions and

"Whereas, it is the moral responsibility of Christians to stand up against this abhorrent practice and voice the biblical conviction on the value of human life, even fetal life,

"Be it therefore resolved, by the Arkansas Baptist State Convention, meeting in Arkadelphia, November 19-20, 1985, that we clearly state our opposition to abortions, except in the cases of rape, incest, and to save the life of the mother; and

"Be it further resolved, that we call on all Arkansas Baptists to exercise their roles as Christian citizens in actively supporting appropriate and responsible legislation that is designed to significantly decrease abortions in Arkansas and throughout the United States, and

"Be it further resolved, that the Arkansas Baptist State Convention call upon our cooperating churches and members to support and work toward that which will assure the highest regard for life, born or unborn; and in Christ-like love to provide alternatives to abortion through counseling, housing, and abortion placement services for unwed mothers with specific intent of bringing them into relationship with Jesus Christ and/or a sense of Christian responsibility; and

"Be it further resolved, that we call upon Arkansas Baptist State Convention agencies to provide aggressive leadership for our cooperating churches and members by providing literature to make clear the issues involved in and the alternatives to abortion."

Soon after this resolution was passed and in-keeping with the action taken by the Southern Baptist Convention in placing on the denominational calendar Sanctity of Human Life Sunday each January, materials on the Sanctity of Human Life were mailed to every pastor in Arkansas. This material dealt well with the issue of abortion, including facts and figures on the issue, and suggested what local churches can do.

In 1984, an attempt was made to prevent

state funding for abortions through passage of Amendment 65. The Arkansas Supreme Court removed it from the ballot because of improper wording. This year the issue will be on the 1986 general election ballot. This will permit Arkansas Baptists and others to express themselves on the particular issue of funding abortions with state tax dollars. The Christian Life Council urges every Arkansas Baptist to express his conviction by voting in this election.

What else needs to be done? Churches and individuals must redouble efforts to win the lost to Christ and then to disciple those won regarding the sanctity of God-given sex and human life. We must not simply "dip 'em and drop 'em." Efforts to teach and train young and old alike in every aspect of Christian experience must be dealt with much more seriously and prayerfully.

At the present time, many of our young people are getting information regarding God's gift of sex from their peers and from pornographic materials. Our homes and churches must do more than complain about efforts others are making regarding sex education; there must be a sustained effort to properly educate young and old alike regarding human sexuality. Doing this, along with current anti-drug and porn efforts, as led by the Christian Civic Foundation of Arkansas, would greatly reduce circumstances where abortions would even be considered.

The Christian Life Commission of the Southern Baptist Convention and the Christian Life Council have resources available to teach and train our Baptist people regarding human sexuality and other issues as they relate to God's will.—**Bob Parker, ABSC Christian Life Commission**

Don Moore

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

We are really excited about the statewide **Bivocational Pastor's Conference, Oct. 3-4, 1986.** We are prepared to pay \$20 on the room—costs for the pastor and his wife, or for two pastors if they should come together. Their cost on the room would be only \$13.17. We will pay 10 cents per mile on travel costs. Sessions will be on Friday night and Saturday morning at Olivet Church in Little Rock. La Quinta Inn, I-630 and Fair Park, is the motel.



Moore

What a grand occasion! We can say "thank you" to a large group of special people who have been manning the pulpit for many years. Church people can give them a word of encouragement to attend, perhaps put up the balance of the room costs, or keep the children so the pastor and his wife can have some special time for refreshment and enrichment. I see a lot of possibilities for good and for growth in this kind of event. **Choice leaders will be provided.**

**Are you ready for the new year?** This was always an exciting time of the year to me in the pastorate. New classes, new workers with a new beginning. That spells excitement! New classes grow faster. New workers often work harder. It will only be a few weeks until many of our churches will be seeing the result of planning, expanding the organizations and training. Those who plan and prepare for things to happen usually see them happen.

It was not all joy in September, though. A few places of leadership unfilled, word that someone isn't going to promote, or that someone is not going into the new class created for that age group, that's about all it takes to dampen the spirit. Now is the time to press on. Be patient, kind, fair in your responses. Count on solid principles to pay off. They will in time.

**Concerted, intense efforts are needed** this year in at least three areas of Christian responsibility. Doctrine, morality and mission support are sorely neglected areas of most churches. Have you any plans and strategies for doing better in those areas? I hope we all can.

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

## Letters to the editor

### Peacemaking

Praise God for board members who represent us. The solid majority of Southern Baptists have been calling for conservative leadership and policies for eight straight years without let-up. Some employers and board members have resisted the message from us voters tenaciously.

Thank God for Sunday School Board trustees who stop agitators from getting press in our publications. That is peacemaking.

Thank God for Home Mission Board trustees who try to see to it that our next president of the board is a conservative. That is marvelous peacemaking.

Join me in praise for leaders who are leading very closely in directions that we have been asking. At least, most of us have been asking.—**Bruce Morris, Fort Smith**



### One layman's opinion

Daniel R. Grant

### How important and affordable is a college education?

It occurred to me recently that I spend far more time talking about the importance of Christian education than I do simply talking about the importance of education. A recent public opinion poll—the Bailey Arkansas Poll—has made me wonder if I should not go back to the basics and talk more about the importance of education in general, and of a college education in particular.

It's a little like the problem of a salesman's talking to people about the great value of a particular kind of automobile, when the people listening think they don't need any kind of automobile, much less the particular brand the salesman is pushing.

The poll revealed that 61 percent of Arkansas residents believe a college education is "very important," and only 5 percent said a college education is "not at all important." That sounds pretty encouraging to a college president until it is remembered that less than one half of Arkansas high school graduates go on to college. Only about 40 percent choose to enter an Arkansas college, and a very small percent go outside the state.

The pollsters then moved to the inevitable question of financing a college education and discovered two interesting statistics. On the one hand, close to 80 percent said that a college education costs more than the average Arkansas family can afford, but then the same percentage of people said, "If a young person really wants to get a college

### Drowning the Word

So much has been written and said about the inerrancy of Holy Scripture for past 10 years among Arkansas Baptists. In all the discussion, one primary point is consistently and conveniently ignored.

Our sinful world sees us "debating" and that debate has become an escape from the hard business of exegeting and understanding God's Word. Lost people need to see and hear those who are willing to live and speak the truth which we have in the Bible.

We are so keen on using the "right code words," and the Word of God is drowning in the resulting confusion. We are omitting the weightier matters by straining at gnats—words—and swallowing camels—factions (Matt. 23:23-24).—**Bob Parsley, Prescott**

education, he can find the necessary financing to get it."

Two striking conclusions stand out in this survey: (1) Far too many people undervalue a college education. Even though 61 percent rate it as very important, 39 percent do not see fit to give it that high rating. (2) Although the overwhelming majority (80 percent) believe the secret of financing a college education is "really wanting one," 60 percent of our young people who graduate from high school apparently do not even try.

Parents, pastors, teachers, and community leaders need to join together in stressing the message of Alvin Toffler, John Naisbitt, and others who have rightly told us that a college education is the critical key to the new Information Age that is already on us. The impact of the Information Revolution is making the Industrial Revolution look like small potatoes. The Japanese certainly do not doubt it. Arkansans and other Americans will doubt it at their own risk. Brainpower is the secret ingredient of leadership in the world that faces our young people.

Christian higher education is of vital importance (and that is my usual message), but this is built on the prior assumption that a college education is of vital importance, today and tomorrow.

**Daniel R. Grant is president of Ouachita Baptist University.**

by Millie Gill / ABN staff writer

## people



Overton

Carl Overton is retiring Oct. 15 as director of missions for Central Association, following more than 10 years of service. He has participated in associational work for more than 20 years, serving as either a pastor or church staff member of churches in Arkansas, Kentucky and Indiana. He served for eight months in Kenya as director of production and distribution of Baptist publications under the Foreign Mission Board Laity Abroad. He also has participated in mission work in Mexico, Canada and Brazil. Overton, a graduate of Ouachita Baptist University and Southern Baptist Theological Seminary. He and his wife, Clara, have three sons, James Floyd Overton of Clinton, Iowa, Kenneth Wayne Overton of Arkansas City and Charles Alan Overton of Philpot, Ky.



Rusert

Bernard D. Rusert is serving as pastor of Martindale Church, Little Rock, coming there from Charity Southern Mission in Rogers. A native of Hot Springs, he was ordained to the preaching ministry by Park Hill Church in Arkadelphia. He is a graduate of both Henderson State University and Midwestern Baptist Theological Seminary. He has served churches in Arkansas and Kansas and has been actively involved in the work of Benton County Association. Rusert is married to the former Glenda Ann Reed of Story. They have a daughter, Kristy Rachelle, nine.

Lucelle Newton will be recognized Sept. 28 by First Church, Camden, as she retires from 50 years of service as church organist. Piano and organ music will be featured at both the morning and evening worship services. A reception, following the evening service, will climax the day's activities.

Johnny E. Lewis has joined the staff of Benton Calvary Church as minister of music and education. A native of Mississippi, he is a graduate of Mississippi Gulf Coast Junior College, Perkinson, the University of Arkansas at Little Rock and



Newton



Lewis

Southwestern Baptist Theological Seminary. He has served churches in Mississippi, Texas, Arkansas and Oregon. He and his wife, Kathy, have a son, Evan.

Jack J. Bledsoe will resign as pastor of Des Arc First Church Sept. 28 following more than 10 years of service there. He has accepted the position as director of missions for Carey Association with offices in Fordyce where he and his wife, Ann, will move Sept. 30. A native of Benton, he holds degrees from Ouachita Baptist University and Southwestern Baptist Theological Seminary. He has served other Arkansas churches in Camden, Sardis, Waldo, Danville, Monticello and Marianna, as well as several leadership roles in the state convention.

Jim Guffie has resigned as pastor of Osceola Calvary Church following more than eight years of service. He has accepted a call to serve as pastor of First Church in Sikeston, Mo. Guffie is a graduate of Southern Baptist Theological Seminary. He and his wife, Beverley, have two daughters, Rebekah and Rachel.

John Casey has resigned as pastor of Sulphur Springs Church, Pine Bluff, to serve as pastor of Gassville Church.

James Fryar is serving as pastor of Oak Grove Church, Caddo Gap. He had been serving there as interim pastor.

Chester Gray is serving as pastor of Southside Church, Booneville, moving there from Texas. He is a graduate of Southwestern Baptist Theological Seminary.

Gary Arnold is serving as pastor of Brickley Church, moving there from Tilton. He and his wife, Charlotte, have two daughters, Kerry and Terri.

Lynwood Henderson has announced his retirement as pastor of West Memphis Calvary Church, effective later this fall.



Bledsoe



Guffie

Joel Sanders is serving as pastor of Grandview Church, Berryville. A native of Texas, he has studied at Southwestern Baptist Theological Seminary. Sanders and his wife, Carla, have three children, J.D., Crystal and Curtis.

Hendron Brown has resigned as pastor of Grubb Springs Church, Harrison.

## briefly

**Brownville Church** at Heber Springs has purchased a three bedroom mobile home to serve as a parsonage for Pastor Johnny Long and his family.

**Union Church** at Harrison recently closed a vacation Bible school that resulted in four professions of faith. Youth and their sponsors from Trinity Church in Many, La., assisted.

**Cabot First Church** has three areas of emphasis this month which include promotion of Arkansas Baptist State Convention missions work; preparation for a new Sunday School year and work toward a Sunday night program that will meet membership needs.

**Camden First Church** ordained Richard Farr, Mark Pickett and Charles Self to the deacon ministry Sept. 7.

**Green Meadows Church** at Pine Bluff will observe homecoming Oct. 26 with Joseph Hall as morning worship speaker. A potluck luncheon and an afternoon program featuring music evangelist Ron Marcum will conclude activities.

**Bethany Church** at Georgetown recently observed Pearl Johnson Day, recognizing her 70 years as a member and 65 years of service as church pianist.

**Rehobeth Church** in Moorefield will observe its 160th anniversary Oct. 5. Don Moore, ABCS executive director, will be guest speaker. A fellowship dinner and music program will conclude activities.

*The Role of the Deacon*

This booklet, written by Bill Lewis, director of missions for Harmony Association, Pine Bluff, follows a similar one on the role of the pastor. Like its predecessor, *The Role of the Deacon* is dedicated to creating better working relationships in the church.

Lewis asserts that misconceptions about the proper role of the deacon have led to "much hurt and harm . . . to the cause of Christ." He writes, "The problem in our churches today is not with the office itself, but with the person, purpose, plan, and performance of that office."

The booklet deals with the concept of a deacon "board," the personal characteristics and scriptural qualifications of a deacon, the question of lifetime deaconships, the systems and methods of selection, agenda for deacon's meetings, and a suggested procedure for ordination.

This helpful booklet, filled with practical advice from an experienced minister, is available from Lewis through the Harmony Association office, P.O. Box 1718, Pine Bluff, AR 71613.



**Note burned**—Calvary Church, Batesville, held a noteburning service Sept. 7. The five notes burned represented a principle of \$136,000. The church has a 500-seat sanctuary, a fellowship hall, an educational building, church offices, and a youth building. The property is valued at \$1.25 million. Participating in the service were former pastors R. A. Bone and Vernon Bellue and ABN Editor J. Everett Sneed. Pictured left to right are Pastor Johnny Ross and trustees Robert Ford and Neil Burge.

**Crafts called unique medium for ministry, outreach**

text and photo by Jim Veneman

GLORIETA, N.M.— "Crafts can be used as a unique medium to touch people's lives and meet their needs," said Doris Waddell, crafts instructor and freelance artist from Mountain Home, Ark.

Speaking in a Church Recreation Week conference on how to organize the craft ministry in a local church, Waddell said, "Participation in crafts can provide opportunities for developing real appreciation for the creative acts of God and the knowledge that one of the ways in which we are made in God's image is that we too are innately creative."

Waddell also led classes in copper crafts, paper lace cutouts, pressed flower pictures, and calligraphy. "The item being made is not as important as the person making it. Craft class members begin to see themselves as ministers, using the program to attract people who need the church and have an interest in crafts," she said.

Mary Love Berryman, needlework coordinator, First Church, Tyler, Texas, said "It doesn't matter how old or young you are, or have any regard to your financial status. Crafts are a great common denominator."

Berryman led classes in quilting, counted cross stitch, embroidery, and how to have sew days and craft demonstrations. She emphasized that craft classes can be a new door to ministry.

"A lot of people will come to participate in a craft class that wouldn't come to anything else. This creates a real climate for meeting people's needs," she said.

Sherry Crabtree, a conferee from Bristol



Participants in a class on counted cross stitch during Church Recreation Week at Glorieta were (left to right): Jan Garner, Northvale Church, Harrison, Ark., Helen Lilly, Union-city Church, Clear Lake, Texas, and Oveta Smith, Calvary Church, Santa Fe, N. M.

Street Church, Irvine, Calif., said, "When you're together with other Christians in classes like these, there's a companionship you don't get anywhere else."

Pat Riley, pastor of First Church, Fallwell, Texas, brought a group from his church to Church Recreation Week. Riley drew a parallel between crafts and Christian growth.

"If you don't look back at your craft's pattern, your final product will most likely be

lacking. In the same way, if we don't keep our eyes on the pattern of Jesus Christ, we miss the mark," he said.

Church Recreation Week, sponsored by the Sunday School Board's church recreation department, is in its second summer at Glorieta Baptist Conference Center.

**Jim Veneman writes for the Baptist Sunday School Board.**



# Benton First Church celebrates 150th anniversary, looks to

A week of special activities highlighted a century and a half of ministry in Saline County when Benton First Church celebrated its sesquicentennial anniversary Sept. 7-14.

First Church opened its anniversary week with regular worship services Sept. 7 featuring former pastor Enoch Brown. Sunday evening, the congregation viewed a pageant, written by Alice Hogue and entitled "Our Church," which portrayed the church's history.

Special services Sept. 8, 9, and 10 featured

Dickson Rial and Tommy Tutor, both former pastors, and Don Moore, executive director of the Arkansas Baptist State Convention. The week of celebration concluded Sept. 14 with former Razorback David Bazzel addressing the youth in Sunday School. The morning worship services were followed by a luncheon. An old-time "singing" in the afternoon featured a concert by Mavie Giles and a challenge from Pastor Randel Everett.

The congregation celebrated the anniversary under the theme, "Our Past is Pro-

logue." Noting the church's heritage of missions, attention was focused on "Mission 1990," a four-point plan to take the congregation forward in local and world missions.

Mission 1990 states four objectives: (1) reaching a Sunday School enrollment of 1,990 by Sept. 1, 1990; (2) increase Cooperative Program giving 1 percent per year until a 15 percent level is reached in 1990; (3) complete mission projects at Springlake Assembly, Lonsdale, and Porto

ABN photos / Millie Gill



(Top) Pastor Randel Everett introduces Brandon Ragsdale, 12, who made a public profession of faith in the 8:30 a.m. worship service Sept. 7 as Benton First Church opened its 150th anniversary celebration. Next to Ragsdale stands his Sunday School teacher, Willard Redd, who launched his class in 1985 with one member. Enrollment grew to seven this year. Ragsdale is the seventh class member to make a profession of faith.

(Left) Mr. and Mrs. Enoch C. Brown of Richardson, Texas, who served Benton First Church from 1935-41, greet members at the close of a service. Brown led the Benton church in a strong financial growth and to increase its Cooperative Program gifts during the depression years. (Above) Bernes K. Selph, pastor emeritus, is one of the 52 members of a senior adult choir that sings each Sunday at the 8:30 a.m. worship hour.

## Rogers sees SBC strengths, problems; calls Peace Committee 'best hope'

by J. Everett Sneed

Adrian Rogers, president of the Southern Baptist Convention and pastor of the Bellevue Church, Memphis, Tenn., says his foremost objective as president of the SBC is to serve with wisdom and decorum and to preside with dignity and fairness over the meeting in St. Louis.

He emphasizes, "I want to reach out and embrace the broad middle of the Southern Baptist Convention that feels disenfranchised because of the polarization which has occurred. I hope to erase some of the lines that have been drawn."

Rogers, who was in Little Rock recently for Paul Jackson's annual Bible conference, says he will not make appointments along political lines. "On the other hand," Rogers said, "I don't intend to appoint anyone who doesn't fit into the broad framework of the Baptist Faith and Message."

Rogers feels most Southern Baptists do fit into the guidelines of the Baptist Faith and Message. He believes 90 percent of the people believe the Bible and will affirm their total confidence in it, "even when they fail to live by it."

According to Rogers, his criterion for appointment is "to select Southern Baptists whom I believe to be the best morally, intellectually and theologically, but I will not appoint individuals from a narrow group. We're not going to just divide up the spoils of the battle. It is my desire to embrace as many Southern Baptists as possible."

Rogers feels the SBC has a number of strengths, the greatest our theology. He says, "Some people say we are a missions denomination and our center is not theology. I think this is silly. We have a theology that produces a missionary zeal."

He believes cooperation is closely related to our theology. This cooperation should be an outgrowth of our theology, and our united efforts should be to tell the world about Christ, he says.

Rogers sees our congregational and denominational polity, which allows each individual or church to "do its own thing," as our third strength. He observes that, while this is a great strength, it is also a great danger. Our polity is an outgrowth of our soul freedom (sometimes called individual priesthood of the believer) and our freedom from ecclesiastical hierarchy.

Rogers feels our greatest problem at the present is hostility and distrust. He says, "Misinformation is closely connected with

our distrust. I don't think we are nearly as divided under the skin as on the surface."

Rogers thinks much of the distrust could be eliminated with open, honest discussion by various groups within the convention. He said, "There are some real problems, and we need to be honest and face up to them. It's important we not gloss over them or try to make them go away."

Rogers believes there are only a few people employed by agencies and institutions who do not closely adhere to the Baptist Faith and Message. He says, "Yet, sometimes these individuals may occupy a key place where their influence is out of proportion to their numbers. I won't say they're not Southern Baptist. I believe a Southern Baptist has the right to believe anything he wants. This is a part of our strength and a part of our weakness."

Rogers makes a clear distinction between individuals employed by a church and those employed by an agency or institution. He says, "I believe we have a right to determine what a man believes and how he acts when we are paying his salary. I believe the standard has already been set, and that standard is the Baptist Faith and Message."

Rogers believes the Peace Committee, other than the work of the Lord, is the best hope Southern Baptists have for settling the controversy. He enumerates a number of strengths possessed by the Peace Committee. Among these are: (1) it is not a self-appointed committee; (2) it is a bipartisan committee (people from both sides of the aisle); (3) it does have the right to investigate allegations; and (4) it has a benchmark to go by, i.e., the Baptist Faith and Message.

The SBC president feels one strength of the Peace Committee is its ability to investigate rumors. He believes the Peace Committee has put to rest the rumor that individuals were being bussed in large numbers to the Southern Baptist Convention. He says, "When we looked at this we found that there was no systematized abuse on the part of either moderates or conservatives."

Rogers believes Baptists are doing a poor job in reaching people for Christ. He says, "When our baptisms have been at an all-time high, we're doing a poor job of reaching people. We have the greatest evangelistic potential in the world, and yet we are not getting the job done. This is not true of everyone. There are pockets where churches are doing an outstanding job, but the truth is we do so little with so much. We could change the globe for Jesus if everyone was evangelizing as they should."

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



Rogers

Trombetas, Brazil; and (4) give \$900,000 above regular budget gifts to fund the mission projects and eliminate outstanding church debt.

Organized April 2, 1836, the church was the second Baptist church formed in Saline County. Because of its springtime participation in the "Good News, America" simultaneous revivals, the church postponed its anniversary celebration until the fall.

According to a church history compiled by Pastor Emeritus Bernes K. Selph, who served the congregation 1950-76, the church was organized in the home of David Dodd east of Benton. Six charter members were recorded: David and Sarah Dodd, David and Elizabeth Webb, Samuel Henderson, and Aaron Bolt. Henderson preached the sermon at this meeting and became the church's first pastor. Records indicate several early members of the church were slaves of white families in the area.

The church building was a log structure located near the Lee Cemetery. Known originally as the Spring Creek Church, the congregation moved to Benton in 1859 and changed its name to First Baptist Church in 1878.

The church built a frame building in 1881 and erected a brick structure in 1924-25. The present sanctuary was constructed in 1957-58 and remodeled in 1983. A nursery building was completed in 1972, and a family life center was built in 1981. A new educational building currently is under construction.

The Spring Creek Church initiated and hosted the meeting in which the Saline Association was organized in October 1836. In 1846-7, the Saline Association was instrumental in the organization of the Arkansas Baptist State Convention.

Since 1949, five churches have been established out of First Church in Benton and nearby communities. The church also was active in establishing a mission in Benkleman, Nebr., and currently is involved in a mission project in Brazil.

## Arkansas appointed as US-2 missionary

The Home Mission Board has appointed Winnie Walmsley of Biggers as a US-2 missionary for language missions. Walmsley will serve in Arlington, Va., where she will work with internationals.

A graduate of Blue Mountain College in Mississippi, Walmsley also has served as a summer missionary for the Home Mission Board and the Baptist Student Union.

US-2 missionaries are college graduates age 27 or younger appointed for a two-year term of service throughout the U.S. They serve in Christian social ministries, church extension, language missions, resort ministries, student work, and evangelism.

# Southern Baptist Convention housing request form released

The form on the opposite page must be used by all those wishing to make hotel reservations through the St. Louis Housing Bureau for the Southern Baptist Convention June 16-18, 1987, in St. Louis, Mo. If you do not wish to use the housing bureau, you may contact any hotel **not** listed on the form. Use one form for **each** room requested.

**Part I** — Fill in requested information. Confirmation will be mailed to the person listed here. This person must be one of the persons who will be occupying the room.

**Part II** — Select five hotels of your choice from the list provided. List the names of the hotels in order of preference.

**Part III** — Fill in all information requested for the room you wish to reserve. If you need more than one room, use a second form. Photocopies of the form are accepted.

When the form are received by the St. Louis Convention and Visitors Commission, they will be held until Oct. 12, to be sure that all the housing requests postmarked Oct. 1 have had time to arrive. The forms will then be opened by postmark date. The

**time of day the forms are mailed is not important.**

If history is any indicator, all hotels listed by the Housing Bureau will fill from individual forms postmarked Oct. 1 and 2. **Mail this form Oct. 1.** Housing requests postmarked prior to Oct. 1 will be processed after those postmarked Oct. 1 and 2.

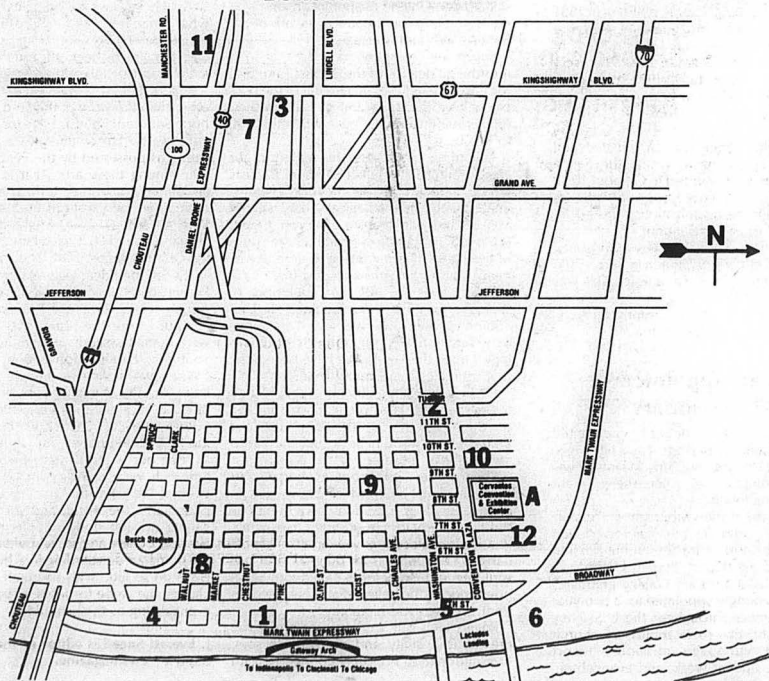
All housing forms are processed by the St. Louis Convention and Visitors Commission.

If you have a special problem or if you need further information, contact Housing Information, SBC Executive Committee, 901 Commerce Street, Suite 750, Nashville, TN 37203, telephone (615) 244-2355.

Adam's Mark is the headquarters hotel. Convention sessions will be held at the Cervantes Convention Center. Woman's Missionary Union will be headquartered and meet at the Clarion Hotel.

Map no.	Hotel	Single	Double
1	Adam's Mark	88	98
2	Best Western—St. Louis	46	54
3	The Chase	70	70
4	Clarion	75	85
5	Days Inn at the Arch	52	62
6	Embassy Suites	90	96
7	Forest Park	75	75
8	Marriot Pavilion	80	90
9	Mayfair	59	59
10	Radisson	63	68
11	Red Bird Inn	50	55
12	Sheraton St. Louis	77	91

## Downtown St. Louis



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• PLEASE READ CAREFULLY •

- PLEASE PRINT OR TYPE ALL ITEMS TO ASSURE ACCURACY.
- COMPLETE EACH PART BELOW IN DETAIL FOR CORRECT AND RAPID PROCESSING.
- SHOULD MORE THAN ONE (1) ROOM BE NEEDED, PLEASE USE A SECOND FORM.
- ALL CONFIRMATIONS WILL BE SENT TO INDIVIDUAL INDICATED IN PART I.

**PART I**

**INSTRUCTIONS:** Complete requested data using abbreviations as necessary.

(NAME OF PERSON REQUESTING ROOMS) NOTE: This person must be one of the individuals who will be occupying the room.

If necessary, photo-copies of this form may be used to make additional reservations.

(FIRST NAME)	(LAST)
(STREET ADDRESS OR P. O. BOX NUMBER)	
(CITY)	(STATE)
(ZIP - U.S.A.)	(PHONE NUMBER)

Forms postmarked after October 6, 1986, will not be processed.

**PART II**

**INSTRUCTIONS:** Select FIVE Hotels/Motels of your choice.

**FIRST CHOICE** \_\_\_\_\_

**SECOND CHOICE** \_\_\_\_\_

**THIRD CHOICE** \_\_\_\_\_

**FOURTH CHOICE** \_\_\_\_\_

**FIFTH CHOICE** \_\_\_\_\_

**CHOICE BY**

<b>Rate</b>	<b>Location</b>
<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>

**PART III**

- INSTRUCTIONS:**
1. SELECT TYPE ROOM DESIRED WITH ARRIVAL AND DEPARTURE DATES.
  2. PRINT OR TYPE NAMES OF ALL PERSONS OCCUPYING EACH ROOM.

Arrival Date \_\_\_\_\_ Departure Date \_\_\_\_\_

Arrival Time \_\_\_\_\_

Check type of room desired:

_____ Single (1 bd/1 pr)	_____ Triple (2 bd/3 pr)
_____ Double (1 bd/2 pr)	_____ Quad (2 bd/4 pr)
_____ Twin (2 bd/2 pr)	_____ Other (specify) _____

Name of all persons occupying the room, including the individual in PART I (print last name first)

1		3	
2		4	

IMPORTANT: No phone orders will be accepted. Make a photocopy of your order for your files. Housing Bureau processes reservations in order of date mailed. Confirmations will come directly from your hotel. DO NOT SEND DEPOSITS WITH RESERVATIONS. Changes in reservations should be made by directly contacting the confirming hotel.

NOTE: PLEASE RECHECK ALL ITEMS FOR CORRECT INFORMATION  
 DO NOT MAIL FORMS POSTMARKED BEFORE OCTOBER 1, 1986

## Bandits hit Baptist food warehouse in Port-au-Prince

PORT-AU-PRINCE, Haiti (BP)—Bandits raided the offices of a Baptist food warehouse in Port-au-Prince, Haiti, early Sept. 2, beating several workers and escaping with at least \$300.

Fifteen men, firing pistols in the air and carrying machetes and iron bars, appeared at the warehouse about 3 a.m., reported Southern Baptist missionary Jack Hancox, who arrived on the scene two hours later. The gang overpowered two guards, beat them and tied them up in a guard shack. They forced their way into the warehouse and found two members of a Haitian Baptist well-drilling team sleeping in one of the offices.

The bandits beat the two startled workers, striking one across the shoulder with an iron bar and taking \$200 from him. They ransacked the offices looking for money and probably found about \$130, said Hancox, who noted losses still were being calculated. They also opened a safe that contained numerous checks intended for bank deposit but left the checks strewn across the floor.

"They didn't destroy anything. They just spilled everything on the floor looking for money," Hancox said. "They stole all the keys out of the office and tried to steal one of our trucks. They couldn't get it started so they tried to hotwire it."

When that did not work, the band left the warehouse area on foot and encountered two more guards a short distance down the road. They beat the pair and escaped into some woods nearby.

Nobody was seriously hurt, Hancox said, just "scared and bruised." The two Baptist well drillers were in town for a seminar on improved drilling and pumping techniques and were staying at the warehouse to save hotel costs. Hancox works with Haitian Baptists to coordinate a variety of development ministries, including well drilling and food distribution to school children.

The Baptist warehouse has been a target before. It was looted repeatedly during the unrest leading to the downfall early this year of the Duvalier government. Other relief agencies, especially Church World Service,

also have been victimized. The Church World Service food warehouse was cleaned out again by looters in late August, Hancox said.

Baptists' food and nutrition program for schools, disrupted earlier in the year by attacks on the warehouse and distribution trucks, again will be affected by the latest incident. Hancox said he temporarily cancelled a shipment, paid for by Southern Baptists, of enough food from the United States to feed 16,000 children for two months. Outside shipments will be on hold until authorities can provide better security both for the warehouse and for distribution efforts, Hancox said.

In place of the U. S. shipment, he contracted for 1,000 hundred-pound sacks of Haiti corn and received a promise from the U. S. Agency for International Development for some dried milk and oil. "We're still going to have some stuff if we can get it out to the schools," he said.

Despite the ongoing problems, the Baptist well drilling teams have drilled 40 wells since January. They are aiming for a record of 65 drilled in one year.

Hancox said Haiti has been fairly calm since violent demonstrations in June, with the exception of killings and increasingly bold attacks by bandits roaming the capital.

## Missionary couple beaten and robbed

OWERRI, Nigeria (BP)—Southern Baptist missionaries Urban and Loretta Green were tied, beaten and robbed recently in their home in Owerri, Nigeria, a Southern Baptist Foreign Mission Board official reported.

The Greens, both from Tulsa, Okla., were not hospitalized, said John Mills, the board's

director for West Africa. Robbery is uncommon in smaller cities like Owerri but is on the rise in the larger cities of Nigeria, Mills noted.


Because of poor telephone service to Nigeria, no other information was available immediately.

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**The  
Commission**

# Missions, medicine unite along Texas-Mexico border

by Ken Camp

DALLAS (BP)—The life of an unborn child was saved, and the life of his prostitute mother was transformed, thanks to the gospel witness and health care services of Rio Grande River Ministry.

Medical services are just one part of the River Ministry, an ongoing ministry of Texas Baptists supported through their unified Cooperative Program budget and the Mary Hill Davis Centennial Offering for State Missions.

Euseo Vega, healthcare coordinator for the Laredo, Texas, area, recalled the day a young Hispanic woman came to a River Ministry clinic in Nuevo Laredo, Mexico, requesting an abortion.

"I talked with her and told her my position. I explained that I couldn't do what she wanted because I'm a Christian," said Vega. "I told her, 'The Lord has a purpose for your baby, and he has a purpose for you.'"

The woman began sobbing and saying she

did not know how she would survive. Confessing she was a prostitute, the young woman told Vega that she had four boyfriends and all of them had failed her, just as she felt everyone else in life had done.

Vega told her how Jesus could change her life and give her a reason for living. She accepted Christ, was baptized and became a member of a church in Nuevo Laredo.

"Later she got married to a man who understood her background and who accepted her. She and her baby boy are very happy today," Vega reports. He notes the woman now helps keep records in the same clinic where she once came wanting an abortion.

Vega says changed lives are characteristic not only of the patients at the clinic, but also of the doctors with whom he and other River Ministry healthcare coordinators work.

"We're able to minister to doctors, to seek to lead them to the Lord," says Vega. "They are surprised to hear why we do what we do. They are touched by the way we act toward people and by our attitudes. They notice there is something special about Christians.

"One female doctor we worked with

believed she was a Christian because she was doing good for people. We helped her to realize there is more to it than that," he says. The woman became a Christian and recently was baptized.

The weaving together of evangelism and health care services comes naturally to Vega. As a lay preacher, he was pastor of a Monterey, Mexico, church while attending medical school there. During his last year and a half of medical school, he also divided his time between his studies and volunteer work at the Nuevo Laredo clinic.

Vega became health care coordinator in February of 1985. He travels to 15 clinics along a 150-square-mile stretch of border country from Del Rio to Laredo, distributing supplies, dispensing medicine and working with local professionals and volunteer teams in helping to provide medical services.

"I feel like a fish in the water. This is where I belong," says Vega. "Jesus' instruction to the disciples in Luke 10:9-11 is to 'heal... and tell.' That's what our purpose is, missions and medicine."

Ken Camp writes for the Baptist General Convention of Texas.

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## Samford chooses Pattillo for university post

BIRMINGHAM, Ala. (BP)—Wesley M. (Pat) Pattillo, vice-president for development and public relations at Southern Baptist Theological Seminary in Louisville, Ky., for 21 years, has been named vice president for university relations at Samford University in Birmingham, Ala.

Pattillo will be responsible for the offices of development, alumni affairs and public relations at the Alabama Baptist university.

Southern's total gifts of non-church revenue increased more than 500 percent during a 10-year period under Pattillo's leadership.

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## Southern Baptists can find many ways to help farmers in crisis

by Sherri Anthony Brown

ATLANTA (BP)—The American farm crisis is such an interwoven tangle of problems—from overproduction to tax inequities—that solutions seem almost impossible. But Southern Baptists, coming face-to-face with the crisis, are finding some remedies and a few elements of hope.

Suggested responses include:

—Let the hurting family talk. People who live in farming communities can be available to listen. Sometimes farmers need to air their feelings, frustrations and humiliations.

“The guilt can be incredible,” admits Mary Fickess, farm wife in Missouri. “My mother went into the hospital recently. We thought it was a heart attack, but the doctor said it was pain caused by stress. I can’t help thinking, ‘What if she is worrying about me?’”

—Provide food and clothing for families. “I may not take something for myself, but I don’t mind taking things for my children,” says one Iowa farm wife. When neighbors bring hand-me-down clothes for her children, she accepts them. But she also likes to do something in return. “Even if you’re flat broke you’ve got something to give,” she says.

Some suggestions—trade babysitting hours with other mothers (“Husbands and wives need to get away with each other so they can remember why they love each other”); pass around outgrown children’s clothes.

—Offer feeding ministries. Many churches and associations are using food pantries to assist farm families in emergency situations. Hunger funds from the Southern Baptist Home Mission Board have been used to buy seed for family gardens.

“We’re trying to help them be self-sufficient,” says Don Evans, Southern Baptist rural-urban missions director in Missouri.

—Lobby for gleaming ministries. Some legislators have proposed tax breaks for farmers who allow gleaming of fields. The 1985 Farm Bill permits gleaming but provides no incentives. If gleaming legislation passed, farmers and U.S. hungry would benefit, since gleaming by churches would increase stocks in local food banks.

—Sponsor local farm-market outlets. In Knoxville, Tenn., Broadway Church opened its parking lot to farmers for a twice-weekly market. Direct sale to consumers raises farmers’ incomes. The church helped promote the markets.

—Help resettle farmers. Once a farmer sells or loses a farm, he must find other income. Gary Farley, associate director of rural-urban missions for the Home Mission Board, suggests churches and/or associations of churches set up a network of potential employers in other cities. A church also can help set up families with temporary housing. Often this is done in cooperation with churches in metropolitan areas where jobs are more plentiful.

Farley also notes farmers may lose their farms but find farm-management jobs opening up in other areas. “Someone has to farm the land now moving into ownership by the lending agencies,” he says. Churches can help farmers job-search.

—Sponsor “adjustment” events. First Church in Oklahoma City sponsored a weekend for farmers. Seminars told about the changing marketplace, banking practices and career opportunities and presented ideas on agricultural directions in the next decade. The weekend was free to all farmers and their pastors.

“It was a chance for non-farmers to demonstrate their concern for farmers,” explains pastor Gene Garrison. “We’re in this together, whether we live on a farm or not.”

—Help churches be places of love and support. One bankrupt farmer was asked to step down as church treasurer—a humiliating experience for him. Many farmers fear they will be rejected when they lose their farm. “Church should be a place you feel loved no matter what,” says one farmer’s wife.

—Be armed with knowledge. Letters to state and national representatives and senators can help determine the direction of farm legislation. Yet it may be difficult to decide a position on so complex a topic.

During mission education meetings of Southern Baptist Woman’s Missionary Union and Brotherhood Commission, county cooperative extension agents can supply local background on the crisis. Check at county courthouses to arrange meetings.

Another source for speakers is local agricultural colleges which often have instructors willing to explain the farm crisis and its effects.

Missouri’s Don Evans has produced six videotapes on the farm crisis—an education/awareness tape on the farm crisis, a tape

on self-esteem for farmers in crisis, a tape on marriage/family relationships, a tape for pastors relating to farmers, a tape on finding the benefits of stressors and a tape giving the perspective of the lending agent.

For individual study, here is a list of several books which may be helpful.

*Breaking the Land* by Pete Daniel, University of Illinois Press, \$22.50, is a historical review of the farm crisis.

*The Family Farm: Can It Be Saved?* by Shantilal P. Bhagat, Brethren Press, 1451 Dundee Avenue, Elgin, IL 60120, about \$3, is an analysis of American agriculture and gives helpful ideas for actions churches may take in response to the crisis.

*Gaining Ground* by J. Tevere MacFadyen, Ballantine Books, \$3.50, explores solutions for the family farm crisis that are drawn from interviews with family farmers.

*The Gift of God* by Wendell Berry, North Point Press, San Francisco, \$9.50, is a tribute to farming values.

—Sponsor rallies. Giving farm folks a chance to get together can be therapeutic.

—Pray for yourself, for understanding, guidance, and for God’s strength and courage for all those whose lives are being disrupted by the crisis.

—Give to the Home Mission Board’s farm relief fund. The farm relief fund aids Southern Baptist farm families who need emergency food supplies. “Many of our farmers can’t put food on their tables,” says Evans.

To give to aid farmers, send a check to the Home Mission Board, designated for “farm relief,” to Accounting Department, Home Mission Board, 1350 Spring St. NW, Atlanta, GA 30367-5601.

Sherri Anthony Brown writes for Missions-USA, published by the SBC Home Mission Board, from which this article was adapted.

## GA Missions Spectaculars

**When?**  
**Where?**  
**Time?**

Saturday, October 18  
Park Hill Church, North Little Rock  
10 a.m. - 2:30 p.m.

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**When?**  
**Where?**  
**Time?**

Saturday, November 1  
Camp Paron  
10 a.m. - 2:30 p.m.

**Contact the State WMU Office  
for registration information.**



## International

### God's sure promise

by Erwin L. McDonald, Arkansas Baptist Newsmagazine editor emeritus

Basic passages: Genesis 17

Focal passages: Genesis 17:1-8, 15-19

**Central truth:** God will provide what is necessary for the accomplishment of his purpose.

(1) A covenant renewed (Gen. 17:1-4)

God's appearance to Abraham in the patriarch's old age to remind him of the covenant he had made with him many years earlier and to call him back to mature, godly living, serves to remind all of us that God has his continuing purpose for us as long as we live. God wants even his elderly followers to continue to stand tall and to honor him with their lifestyles all the days of their lives. Abraham and Sarah, long past their child-bearing years, needed the reassurance that with God all things are possible.

(2) A change of name (Gen. 17:5-8)

In the time of Abraham, a person's name had special meaning and significance. Until now, the noted leader's name, Abram, had signified "exalted father." But his new name, Abraham, would be even more meaningful, "father of a great multitude."

The fulfillment of what God had begun with Abraham as an individual depended on a whole race of people entered into covenant with him. In our day, Christians, as disciples of Christ and "joint-heirs with him" under our new covenant, are, ourselves, "the seed of Abraham." Through our lives, people of all nations are being blessed.

(3) A covenant child (Gen. 17:15-19)

The meaning of Mrs. Abraham's new name, Sarah, is no different from that of her name up till now—Sara—each of the names meaning "princess." But even the slight change in her name, coming as it did from her heavenly father, must have had real significance for her, perhaps calling her to a new commitment and a closer walk with him.

Abraham had to learn, as many of us do in our own time, that what is unlikely, if not impossible, for us finite creatures, is always "easy for the Lord." To Abraham's utter amazement, God stood by his original plan and purpose, bring it to pass through a couple who "had one foot in the grave." The covenant line would be carried on by a true son of Abraham and his wife. And in God's continuing plan, greater marvels than this would occur (Gal. 4:4-5).

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## Life and Work

### Prayer of intercession

by Janet Hamm Williams, Calvary Church, Little Rock

Basic passage: Exodus 32; Ephesians 6:10-20; James 5:13-18

Focal passage: Exodus 32:30-32; Ephesians 6:18-20; James 5:13-16

**Central truth:** Christians are to pray for the needs of others.

In his book *Prayer Rediscovered*, Huber Drumwright stated that the doctrine of prayer is the integrating doctrine of the Bible, though at times it has been treated as an appendix to biblical truth. He emphasized that the practice of prayer is grounded in the very nature of God. What more profound way can we find to learn of God than in interceding for the needs of others!

Moses is a prime example of one who practiced intercessory prayer. As he prayed for the people of Israel, he asked forgiveness for their sins. He even offered to be a sacrifice to God for the sake of his people.

Paul advises us to always pray for all of God's people. Realizing the value of intercessory prayer, he wrote to the Ephesians, requesting that they pray for him.

Paul also states that we should build up our strength in union with the Lord and through his power. His suggestions for intercessory prayer include: (1) having a strong relationship to God; (2) depending on the power of God; (3) praying as the Spirit leads.

Likewise, James gives us several strong insights into the prayer of intercession. He urges prayer in the time of joy (v. 13), emphasizing that praise and prayer are closely related. He advises anyone who is in trouble to pray and anyone who is sick to send for the church elders (mature Christians in the faith) to pray for him.

The reference to healing brought by the prayer "made in faith" points to the well-being of the whole person. Although there is great power in the prayer for the personal, physical needs of others, God does not promise a magic formula for healing.

James urges Christians to confess sins to one another and pray for specific needs. In addition to stressing that righteousness is necessary for effective prayer, he emphasizes that faith is essential.

Intercessory prayer rather than judgment is the Christian's proper response to the sins of others. Let us be alert for opportunities to intercede in behalf of others. Developing a prayer list is a helpful means of remembering specific concerns.

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## Bible Book

### Judgment in God's house

by W. T. Holland, Boyce Bible School, Little Rock

Basic passage: Malachi 1:1-2:16

Focal passage: Malachi 1:6-9; 2:8-9, 13-16

**Central truth:** God's condemnation of priests and people illustrates the importance of godly leaders and marriages dedicated to God.

Although the word means "my messenger" we may conclude that Malachi was the prophet's actual name.

The absence of any reference to the reforms of Ezra and Nehemiah suggests that Malachi ante-dated their work and to some degree prepared the way for it. The vivid impression of a drift by the priests into casual attitudes toward worship indicates that some time had passed since the Temple was rebuilt. Temple services had been resumed long enough for the priests to become weary with their performance (1:13), and for the people to be caught up in a faithless drift away from the faith of their fathers. Malachi presents God's indictment against the priests (1:6-29), and then against the people as a whole (2:10-16).

The indictment of the priests is a revelation of the thoughts of their hearts; they are bored with the job. A retired minister says, "In many years as an ordained preacher and pastor I have been angry almost to the point of the loss of control, I have been heart broken, disappointed, grieved, filled with joy and happy beyond description, but I haven't been bored five minutes in 50 years." So be it!

The priests had an alternative; they may hear and lay the Lord's warning to heart and give glory to his name or he will send a curse upon them (2:2). They must prove to be true descendants of their father, Levi, letting "true instruction" (2:6) issue from their mouths, for a priest "is the messenger of the Lord of hosts" (2:7).

The prophet's indictment also focuses on the nation as a family. As the covenant between God and his people has been profaned so has the covenant relationship which should exist in the community. In a graphic figure the prophet says, "Judah has married the daughter of a foreign god" (2:11). Men have been faithless putting away the wife of their youth. "I hate divorce, says the Lord" (2:16a). To break the covenant with one another is to break the covenant with God. God's final word is "So take heed . . . and be not faithless" (2:16b).

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## Single parents, divorced couples need care, love

RIDGECREST, N.C. (BP)—Separation and divorce not only is a crisis for persons who experience it but also can be difficult for fellow church members, a Christian counselor from New Orleans said at Ridgecrest (N.C.) Baptist Conference Center.

"Often churches just do not know how to respond in positive ways," Rod Kennedy said during the Single Adult Labor Day Conference. "Sometimes you feel like it would have been a lot easier if your spouse had died, because everybody in a Baptist church knows what to do during death."

Kennedy, a former Baptist minister who went through a divorce while a pastor, led a conference for divorced persons at the annual conference sponsored by the family ministry department of the Southern Baptist Sunday School Board.

Kennedy said a couple going through a divorce makes for an uncomfortable situation around friends and peers. "People don't know what to say or do. It's much easier just not to talk about it," he explained.

Kennedy emphasized the biblical ideal is one woman, one man for life. At the same time, he said, divorce is not an unardonable sin: "The Bible teaches that divorce is wrong and that it's a sin. But it does not teach that divorce is an unforgivable sin. God forgives divorce."

"Do not believe that God is going to say because you are divorced you do not have a right to a second chance. We build on our

past mistakes."

Kennedy said most divorced couples experience guilt, a sense of loss, rejection, confusion, anger and bitterness. A divorced person usually experiences a cycle of grief which begins with shock and withdrawal and runs a gamut of emotions until the person finally reaches the point of acceptance, he noted.

Charles Smith, an Asheville, N.C., marriage and family counselor, said divorced persons experience a great sense of grief as well as a lot of guilt.

"Single parents look upon raising their children as partially compensating for what they conceive to be a failure in their lives," Smith said. "One may cease to be a husband or wife, but one never ceases to be a parent."

Smith said single parents have the added pressure of experiencing task, emotional and responsibility overloads. "You must refuse to let anything or anybody push you beyond your limits," he said. "Being a single parent is like having two full-time jobs. There is no time of day you can say is truly yours."

Smith advised single parents to accept their loss and move on: "Moving on is healthy and wholesome and it's also good for your children. How long it takes to heal depends on your emotional health, the meaning of the relationship and the willingness to invest time to put everything back in perspective."

"Take plenty of time; don't short circuit."

## Senate bill targets child porn

by David Wilkinson

WASHINGTON (BP)—Pornography opponents hope legislation introduced in the U.S. Senate will put a dent in America's growing child pornography industry.

A bill introduced by Sen. William Roth (R-Del.) would broaden legal efforts to control sexual exploitation of children and advertising of child pornography. The bill, S. 2398, has 13 co-sponsors from both major parties and the endorsement of the Reagan administration.

Supporters of the legislation believe the bill will close some legal loopholes which now make possible the operation of networks of pedophiles, adults who engage in sexual activity with children.

One proposal in the bill would prohibit advertising of child pornography and solicitation of children for sexual purposes. Another proposal would revise the Mann Act, which currently applies to interstate transportation of female minors for sexual activity, to include males as well. The legislation also would punish this activity whether or not the youth was being exploited commercially as in the case of prostitution. Much of the sexual abuse of minors currently involves children and youth who are simply traded from one pedophile to another.

Larry Braidfoot of the SBC Christian Life Commission praised the legislation as "an

important step in the effort to crack down on child pornography." Braidfoot, who has worked with Broadman Films to produce a new film on pornography for Baptist churches, pointed out the U.S. is the world's leading consumer of child pornography.

Production, distribution or sale of child pornography in this country is prohibited by federal law. Yet about 20,000 Americans have been identified by U.S. Customs Service officials as purchasers of child pornography, most of it imported from Europe.

Child pornography was not even mentioned in the 1970 report of the Presidential Commission on Pornography. However, law enforcement and customs officials estimate by the late 1970s the child pornography industry was producing and distributing more than 250 magazines each month.

The recent report of the Attorney General's Commission on Pornography and other studies also have focused public attention on the relationship between child pornography and the sexual abuse and exploitation of children. According to customs officials, the number of child pornography cases has risen dramatically, with more than 200 cases in the first seven months of 1986.

David Wilkinson writes for the SBC Christian Life Commission.

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