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Arkansas Baptist State Convention

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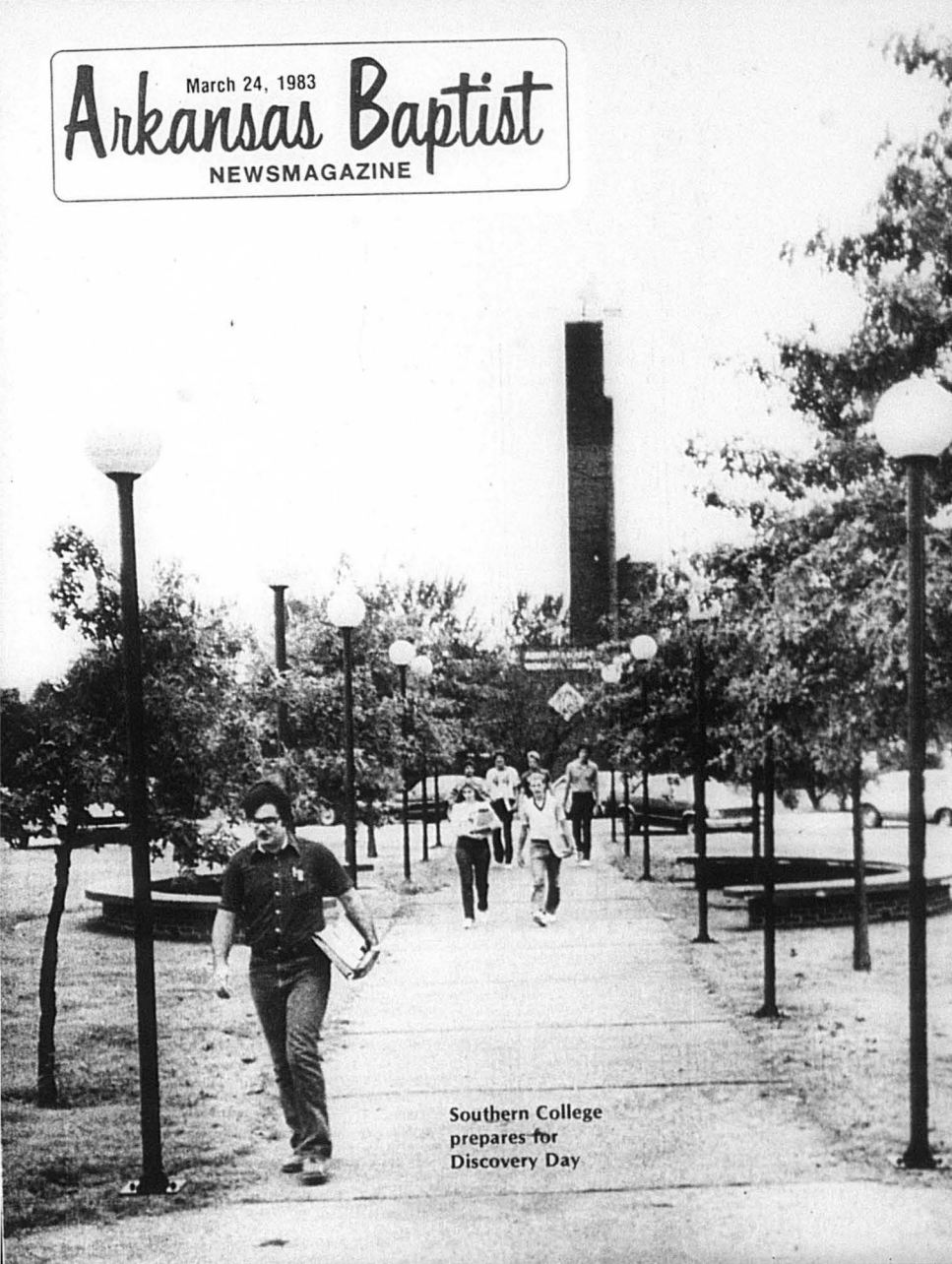


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March 24, 1983

Arkansas Baptist

NEWSMAGAZINE



Southern College
prepares for
Discovery Day



Southern Baptist College's high school "Discovery Day" is set for Saturday, April 23, 1983. A bluegrass band, a car show, a concert by the Southern Singers and hot air balloon rides will be among the activities.

Arkansas training bearing fruit for Laotians

by Kevin Jones

A Laotian family who learned the first steps toward ministry to their own people from an Arkansas church have led nearly 100 Laotians to attend the Baptist church they joined when they moved to Milwaukee, Wis.

Van Sayaovong and wife Pasanglo moved to Hope to attend Red River Vocational Technical School soon after arriving in America. They had met Christ only a short time before, when they and hundreds of other "boat people" landed in Florida. In Hope, they were helped in finding a house by some mission-minded members of First Church. Through them, they also began to attend Sunday School and church services. Their children also became active in church missionary organizations choirs and VBS.

When the mission action group of the WMU offered a class in sewing, Pasanglo, who was experienced in needlework, quickly learned how to operate a machine and began making clothes for her children.

Van working in his spare time translating tracts the church had given them into hand-written Laotian so he could share his faith with his own people.

They moved to Little Rock and joined

Immanuel Church and learned more about sharing Christ with Asians from some members who were already involved in that ministry.

In July of 1982 they moved to Milwaukee, where they became the only Laotian family in Northwest Church. In five months, there were five other families on the rolls. According to Tom Biles, pastor, "We now have 20 Laotian families in our church membership, and we minister to 75-100 each week; 57 individual Laotians are members. Van has been the catalyst. He has been ordained as a deacon and is my interpreter for the 8:30 worship service every Sunday morning." The church van carries many of them to services and the church has purchased hymn books and Bibles in Laotian.

Van himself leads a Bible study in his home on Saturday nights. Though they are furthering their education in Milwaukee, their chief joy is doing something they first learned in Arkansas; as Van says "we are happy to serve the Lord."

Kevin Jones, a Southwestern Seminary student, is an intern with the "Arkansas Baptist Newsmagazine."

Starting churches demands SBC's attention

by Patti Stephenson

SEATTLE (BP) — "The greatest goal ever set by any Christian group" — having 50,000 churches by 2000 A.D. — "can't be done with business as usual, part-time thinking or splintered strategy," Jack Redford says.

Redford, church extension director for the Southern Baptist Home Mission Board, addressing state convention missions and church extension directors at the church extension leadership conference in Seattle describe the denomination's Bold Mission Thrust goals as massive but said Southern Baptists' efforts do not yet match their vision. Last year's record 1,373 new church starts reflect growing interest but, he warned, "at that rate, we'll only have 40,000 churches by 2000. That's a big miss."

Redford also urged church extension leaders to use seminary interns, church planter apprentices and volunteers to start churches and to encourage local churches to hire "ministers of missions" to focus on church-starting full-time.

SBC President James T. Draper Jr. applauded the denomination's effort to begin 3,000 new churches by May 22, "Pentecost Sunday." He observed, "Asking churches to start a new work is not asking them to make a sacrifice but to do themselves a favor."

"The way we're going to do what God wants done is through starting new churches," Draper emphasized. Yet, he called on

the missions leaders to remember "God doesn't give everyone the same vision. What works for one won't necessarily work for all. We must avoid rigid prototypes and allow God's spirit to lead."

While Southern Baptists "debate about the Bible," Draper said, referring to the current inerrancy controversy within the denomination, "we must remember to proclaim it if we're serious about starting new churches."

James Engel, communications professor at Wheaton Graduate School, told the Baptist leaders "many evangelistic efforts are based on the false premise that America is just waiting for the gospel" when, in fact, "some people are happy with life as it is."

"Americans are sovereign — they control what they want to see and hear," Engel said. Southern Baptists must communicate the relevance of the gospel to their lives "and earn the right to be there as a church in their community."

He warned "there is no magic strategy key" that makes starting churches, easy or always successful. Southern Baptists must also decide "whether you're trying to create clones of one kind of Southern Baptist church, or create a custom-designed church for each particular area's needs. Church growth should not be your goal, but the outcome."

In this issue

8 professor becomes student

Mark Coopenger, an Arkansan, became a respected college philosophy professor before he felt called to the pastorate. Now he's on the other side of the desk — as a student at Southwestern Baptist Theological Seminary.

9 annuity a bargain

The annuity program of the Arkansas Baptist Convention is the way to go for ordained ministers, according to a lady who's seen it grow to include more and more of them.

10 going to church

For Lawson Hatfield, Sunday School quarterly almost meant the portion of a century he has served as director of the state Sunday School department. Now he's leaving to become a pastor again.



Occasionally people insist, "Our denomination is so large that I have no voice." Well-meaning people feel overwhelmed by the fact that we are the largest evangelical denomination in the world. Some have attempted to form power groups which they feel will assure them a voice in Southern Baptist life. Two questions arise, "Is our denomination so large that it is no longer responsive to the individual? Have we reached the point in which we have bypassed the democratic process?"

Most of us are acquainted with the process governing local Baptist churches. In most of our congregations, any member who will give time can have not only a voice but a place of responsibility. The association, state and Southern Baptist Convention are based on similar representative principles. Both the Home and Foreign Mission Boards have board members from each state convention. The state Executive Board has at least one member from each association.

Failure to understand the process or unwillingness to abide by the majority opinion has often led to the development of spurious movements which become totally undemocratic.

If one is to be heard, he must first determine the right person to contact. The church, the association, the state convention or the SBC is autonomous each in its own sphere. Therefore, if one is interested in having input on a state issue, he should voice it, not in the association, but to the proper person in the state convention. Each department has considerable freedom within any organization. Thus, if someone wishes to suggest a change in the work in a particular department, he should write that department. A list of each department, as well as a description of its work and its personnel, can be obtained from the state or from the Southern Baptist Minutes. Each pastor receives an annual every year. Additional copies may be obtained by request.

To be effective, the right kind of letter should be sent. It should be a clear, well-written statement on the

particular issue. It is helpful if one can effectively illustrate how his particular suggestion will help in the kingdom's work.

There has probably never been a time in the history of our convention in which our leadership was more responsive to all classes of people.

Other opportunities for individuals to express opinions are the annual, state or Southern Baptist conventions. All duly elected messengers have the same right to make motions or speak to the issues. More lay people should be encouraged to attend state and Southern Baptist conventions. We would urge churches to budget some money to assist lay people to attend conventions.

Many of our churches do not send the total number of messengers allowed to our state or Southern Baptist conventions. In most instances, any individual who shares with the congregation a desire to attend the convention will become a duly elected messenger. It is important for each person to have his messenger card filled out properly. These cards can be obtained from the office of the executive secretary in the Baptist Building.

We believe that recent examples of openness in the Southern Baptist Convention have been demonstrated by President James Draper. The care with which he made appointments and his willingness to talk to various groups within the Southern Baptist Convention reflects his desire to be responsible to everyone.

In Arkansas, our executive secretary, Don Moore, has stated his desire to be responsive to Baptist people. His purpose is to assist churches to be more effective in reaching and training individuals. He and the entire staff encourage suggestions which will enhance effectiveness.

Can't an individual be heard in Southern Baptist life? We are convinced that not only can a person be heard, but that most of the leadership is eagerly awaiting helpful suggestions any individual Baptist might have. We must work together to fulfill God's will within our denomination.

Arkansas Baptist

NEWMAGAZINE

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Fitness a lifestyle . . . weight control

by Jerry Johnson

One of our most pressing needs today as Christians and a society is the care of our body. Specifically in the area of weight control. Over 66 percent of Americans are overweight and over 40 percent are overfat. Ninety percent of women over the age of 40 are overfat and 75 percent of the men in this age category are overfat.

What this tells us, in reality, is that we have become conformed to the world physically as a sedentary, lazy, spectator society. Romans 12:2 says: "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." This follows the statement in verse one that we are to present our bodies as living, holy sacrifices to God, which is our reasonable service of worship. What we need today is a renewing of our minds concerning our responsibilities physically as Christians.

Millions of dollars are being spent each year in this area for others to tell us what to eat or to help us with our discipline, when what we really need to do is examine our lifestyle and make changes accordingly.

When we realize how fearfully and wonderfully made we are, then we can better understand what we can do to improve ourselves in the area of weight control.

Our bodies are beautifully designed so that if we eat more calories (units of energy) than we burn up, then our body stores those units of energy as fat. It is a safety factor to avoid starvation. So a continued eating of more units of energy than needed will result in obesity.

Example 1: Each of us burns up a number of calories a day according to our weight and age. This very personalized and individualized. This is called your Basal Metabolic Rate or BMR. Secondly, we each burn an additional amount of calories per day for our activity or workload level. Thirdly, we lose approximately five percent of the number of calories we eat a day through excretion. The combination of the three, $BMR \pm W.L. \pm EX. LOSS =$ the number of calories a day needed to maintain your current weight.

Now that you know what is really happening in your body you can use the following formula to figure your Caloric Balance (the number of calories needed each day to maintain current weight).

Step 1 . . . Add a zero to your body weight and divide by 22. Example Weight 200 . . . $2000 \div 22 = 91$. The answer is kilos of body weight.

Step 2 . . . Multiply the answer by the age factor taken from list below for men: 15-25, 1.00; 26-35, .95; 36-45, .9; 46-55, .85; 56-65, .8 and 65-up, .75. For women: 15-25, .9; 26-35, .85; 36-45, .8; 46-55, .75; 56-65, .7 and 65-up, .65.

Example: Answer to step one, $91 \times .9$ (my age factor) = 81.9.

Answer: 82, which is number of calories I burn per hour at 200 lbs. and age 45.

Step 3 . . . Multiply the answer to step two by 24 hours. Example $82 \times 24 = 1968$ calories per day or BMR.

Step 4 . . . Multiply answer three by the activity level taken from the list below:

For and about



senior adults

sedentary (normal daily routine), .4; light (some exercise), .5; moderate (exercise some each day), .6; vigorous (lots of walking, jogging, exercise), .7 and strenuous (abnormal work or exercise), .8.

Example: Answer to step three - $1968 \times .6 = 1181$, .6 is my activity level, so the answer is I burn an additional 1181 calories a day through exercise. This is considered by W.L. (work load).

Step 5 . . . Estimate the number of expected calories per day and multiply by five percent for excretion loss. Example: my BMR is 1968 - my W.L. is 1181 combined they total $3149 \times .05 = 157$ additional calories lost thru excretion.

Step 6 . . . Add answer to step one BMR - 1968 and the answer to step 4 W.L. - 1181 and the answer to step five EXC. -

157 to get 3306.

The answer is 3306 calories I burn a day at my weight, age and activity level. This is called my calor'ic balance figure. In other words, if I eat close to this number of calories each day, I will maintain my current weight. If I eat more than this figure I will gain weight and if I reduce my calories from food below this figure I will lose weight over a period of time.

May I suggest from this point on that there are really only two ways to lose weight. Reduce your calorie intake and increase your activity level. So it really is not a matter of dieting the rest of our lives but a lifestyle change, that reflects our knowledge of who we are, what we are eating and what happens as we grow older.

You will notice in the age chart above that as we grow older our metabolism slows down. So if we continue to eat the same as when we were younger and slow down our activity we will gain weight. This was known in years past as middle age spread.

If you eat just 100 calories a day above what your body needs, you will gain 10 pounds a year. Or, if you were to choose to change your lifestyle and cut back just 100 calories a day, you could lose 10 pounds a year. Thirty-five hundred calories equals one pound.

The choice is ours as church leaders and church members. Will we continue to misuse and abuse our bodies? I hope not! Every church can take this information and use it to help its members.

May I suggest also you purchase a copy of Dick Couey's books, *Building God's Temple* and *Lifelong Fitness and Fulfillment*, plus a good calorie counting guide. We use the name brand calorie counting book by Barbara Kraus, available at most book stores.

Next month, we will discuss problems resulting from being over-weight and where to begin your exercise program.

Quote to remember - "Discipline is something you do when no one else is looking!"

Johnson is Christian Family Life Minister of Little Rock's First Church and is widely used as a conference leader. He has spoken to many groups in the Southern Baptist Convention on the subject of personal fitness.

Singing Men to perform

ARKADELPHIA - The Singing Men of Ouachita Baptist University will present a concert on Tuesday, March 29, at 7 p.m. in the Mabey Fine Arts Center Recital Hall at OBU. There is no admission charge and the

public is invited to attend.

The group, directed by Dr. Paul Hammond, associate professor of music at OBU, will be singing sacred and secular numbers which will include, among others,

"Sing for Joy," by Pote; "And This is Love," by Medema; "You've Got a Friend," by King; "Tomorrow," by Strouse; "Ezekiel Saw the Wheel," arranged by Martin and "My Tribute," by Crouch.

by Don Moore

You'll be glad to know . . .

... Arkansas Baptists take care of their quarterbacks. I am not talking about football players. I refer to our pastors. We all know that, except for rare exceptions, the progress of the Lord's churches depends so much upon the health, attitude and faith of our pastors. Every good coach tries to look out for the well-being of his quarterback. We think we should do at least as much for our pastors. Some do not know what is done for them. Others know, but are reluctant to try to take advantage of it. Perhaps you lay people can encourage and even assist your pastor in getting in on some very helpful and enriching activities.



Moore

New pastor/staff orientation — This afternoon, night and morning activity is for new pastors and staff in our state, and is scheduled at the Baptist Building, April 4-5. This is vital to newcomers. (Very little cost.)

Statewide pastor's retreat — May 9, 10, 11, at Camp Paron. We'll take the first 100 pastors who will admit they have the gospel "treasure in an earthen vessel" and could use some reinforcement and encouragement in their awesome task. (\$26.00 registration fee.)

Marriage enrichment retreats are needed by pastors and their wives, too. It isn't likely that any home is more under attack than the family of a pastor. If Satan can get people in such a public role to fall, he has gained a mighty victory. The retreats are March 24-26, Ozark Folk Center, and July 21-23, Fairfield Bay.

Ouchita annual Bible conference — This three day study and fellowship time can be most refreshing for front line troops who withdraw for R & R. The dates are April 25-27.

Annual pastor's conference — November 7-8, at Pine Bluff, immediately preceding the State Convention, ministers to the needs of busy pastors.

No pastor need struggle or suffer alone. I believe it is a good investment of time, money and effort to keep our quarterbacks sound. A healthy pastor (spiritually and otherwise) makes for a healthy and happy congregation.

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



The Southern accent

D. Jack Nicholas/President, SBC

Misusing the First Amendment to establish irreligion

Supreme Court Justice Lewis F. Powell recently ordered a halt to state sponsored prayer sessions in the Alabama public schools, setting aside the earlier ruling of U.S. District Court Judge Brevard Hand that federal courts are powerless to prohibit worship in state classrooms.

Judge Hand aroused the ire of many of his contemporaries when he contended that the U.S. Supreme Court misread history when it banned required school prayer in 1963 and that the Constitution gives to the states the legal power to establish religion. Judge Hand further stated that American founding fathers never intended the First Amendment to erect an absolute wall of separation between the federal government and religion and that the election by a state to establish a religion within its boundaries was intended by the framers of the Constitution to be a power reserved for the several states.

Judge Hand's rationale for his ruling runs diametrically counter to current court trends but is entirely consistent with the intent of the authors of the Constitution and with most earlier court rulings.

Law professor Herbert W. Titus has pointed out that it was not until 1798 that the Virginia legislature repealed all its laws supporting churches and that the Massachusetts Constitution was not amended until 1853 to eliminate the tax-supported provisions in that state.

I do not wish to be misunderstood. I am by no means advocating the practices noted by Titus; in fact, I would vigorously

oppose them. But his reminder does illustrate how far the current court has deviated from the First Amendment as it was understood and practiced by its authors.

Supreme Court Justice Joseph Story over a century ago wrote: "The real objective of the (First) Amendment was not to countenance, much less to advance, Mahometanism, or Judaism, or infidelity, by prostrating Christianity; but exclude all rivalry among Christian sects, and to prevent any national ecclesiastical establishment which should give to a hierarchy the exclusive patronage of the national government."

That quote representing the position of the Supreme Court over 100 years ago should serve to point up how far from the original intent of the First Amendment the Supreme Court has moved in the past century. It will serve also to heighten the suspicions that the current court's determination to efface the American character of every vestige of its Judeo-Christian heritage does not derive from the First Amendment.

Some Baptists in their zealous advocacy of an extreme church/state separation position are unwittingly aiding Madalyn Murray O'Hair in transforming America into an irreligious, ungodly, and utterly secular nation. Before they are completely successful, they had better look ahead and contemplate the monstrosity they are helping to create.

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

Baptists still believe Bible, Dilday says

by Gail Rothwell

NASHVILLE, Tenn. (BP) — "It is my firm conviction Southern Baptists are still a Bible-believing, Bible-teaching people," Russell Dilday, president of Southwestern Baptist Theological Seminary, Fort Worth, Texas, said. "The problem is people are confusing biblical authority with biblical interpretation."

Addressing a group of 170 pastors, church staff persons and denominational leaders attending a church training doctrine conference in Nashville, Dilday said the current theological debate in the Southern Baptist Convention is not over the authority of the Bible, but over linguistics.

He challenged leaders to adopt an unapologetic commitment to the Bible, saying, "The Bible has always been the sole authority for faith and practice among Southern Baptists. It saddens me to see

people who have equally high regard for Scripture divided over words of expression."

He charged Baptists are spending too much time defending beliefs to others who already believe and not enough time expressing beliefs to non-believers. "It disturbs me we are caught up in analysis and debate when we need to be putting our faith into practice," he stressed.

He believes the Bible is inerrant and infallible in its function and should therefore be judged on the basis of its purpose. "The purpose of the Bible is to lead men to Jesus Christ. We should be concerned with the results and not the process, because God did not choose to reveal his word to us in exact, scientific and technical terms," he explained.

by Millie Gill/ABN staff writer

Rev. and Mrs. J. P. Cragar

will celebrate their 50th wedding anniversary April 3 with open house at their Perryville home. Their children, Shirley Whitt of Montgomery, Texas; Ted Cragar of Huntington Beach, Calif. and Linda Hopkins of Shawnee, Okla., are serving as hosts for the celebration, assisted by the Cragar's seven grandchildren. The Cragar's were parents of another son, James L., killed in action in Vietnam in 1965. They were married in Thornburg April 7, 1933, moving from there to Chickasha, Okla. Cragar, now pastor of the Solgahachia Church, has served churches in Oklahoma, Kansas, Illinois and Michigan.

Robert H. McCarver

is serving as pastor of the Texarkana Calvary Church, moving there from New Orleans. He is a graduate of Union University in Jackson, Tenn., and of New Orleans Baptist Theological Seminary. He has served churches in Louisiana, Mississippi and Tennessee. McCarver and his wife, Charlotte, have two sons, Robby and Heath.



Rev. Cragar



Mrs. Cragar



McCarver



Franklin

Bobby Franklin

was ordained to the ministry Feb. 8 at Immanuel Church in Carlisle. Ordained ministers and deacons assisting were Danny Loretz, Willie Gold, James Byrum, Roy Lilly, John Tait, Joe Buffalo, Jesse James and his brother, Robert Franklin of Dennison, Texas. Bobby Franklin is pastor of the Mount Moriah Church in Murfreesboro.

Norman Powell

is serving as pastor of the Pleasant Hill Church in Caroline Association. He was pastor of the El Paso First Church.

Mrs. J. C. Howell

was recently honored by Central Church in Magnolia in recognition of 10 years of service as pastor's secretary.

Francis McBeth

was inducted into the Arkansas Bandmasters Hall of Fame Feb. 25. Dr. McBeth, professor of music at Ouachita Baptist University, was only the second living conductor to receive this honor. Announcement came at the Arkansas All-State Band performance in Pine Bluff.



Cedar Glades Baptist Encampment Board of Control celebrated payment of an \$80,000 indebtedness with a March 10 noteburning service held in conjunction with a regular board meeting. This represented payment of two phases of a master development program begun in 1977 by the six cooperating associations. They are Big Creek, Black River, Current Gains, Greene County, Rocky Bayou and Trinity. Joe Loghry, camp manager, credited associational churches for this early accomplishment. He also praised O. H. and Pauline McKamey, campsite property donors, for their continued efforts in property upkeep. Burning the note were (left to right) Jimmie Garner, board president; Lendol Jackson, McKamey, Henry Weaver and Loghry. In other board action, members voted to begin Phase Three which is designed to upgrade the present campsite, to expand summer camp capabilities and to provide additional space/activities for all ages throughout the year.

briefly

Siloam Springs First Church

ordained Gregg Greenway, minister of music/youth, to the ministry Feb. 27.

West Church

in Batesville sponsored a single adult retreat March 18-19 with Atherton Heitt as guest leader.

Olivet Church

in Little Rock organized an adult handbell choir March 13.

Russellville First Church

will begin a family fellowship ministry April 10. Four groups will meet monthly for the purpose of providing fellowship for both church members and prospects. Groups will rotate every four months.

Northside Church

at Horseshoe Bend, constituted March 6, has called Chester Miller as interim pastor. Deward Sutton and Barney Walters are serving as deacons.

Camden First Church

will present its first Easter pageant March 27-29. Randy Pegues, minister of music/youth, will direct "Living Scenes of Easter," written by Rodger Strader and arranged and orchestrated by Bob Krogstad. Performances will be at 7 p.m.

Crystal Hill Church

in Little Rock was in a revival Feb. 27-March 3 led by Clyde Glazener and James Burleson. Pastor Sidney G. Carswell reported one profession of faith and two additions by letter.

Little Red River Association

held an associational youth emphasis banquet March 22. Speakers were Dan Grant, president of Ouachita Baptist University and Jim Tillman, director of development for Southern Baptist College. David Miller, director of missions, reported that entertainment was provided by groups from both college campuses.

Texarkana Calvary Church

youth honored senior adults with a "Living Legends" luncheon March 13.

Runyan First Church

in North Little Rock held a Royal Ambassador ceremony Feb. 13, presenting 21 boys with membership pins and cards. Special guests were Ozzie Berryhill, R.A. director for North Pulaski Association; Ed Davis, assistant director and Jeff Edwards, association R.A. president. Jim Fortenbury is director of the 27 member Charles A. Hampton Chapter. Counselors are David Clearman, Roger Mayo and Julio Pino.

**Crucial Questions
for Christians**

by Glen D. McGriff

Dr. McGriff, is it possible for a person to experience grief when there has been no death of family members or close friends?

Yes, people do often experience grief from causes other than death of a friend or family member. In fact, any experience of personal loss may cause one to grieve. Grief is defined as "intense emotional suffering caused by loss, disaster and misfortune."



McGriff

Death brings social recognition because it usually gives some form of public announcement. People are made aware of the death and are alerted to the grief it has brought. Other types of loss may not be recognized at all. They may be kept very private and therefore no support can be given. The grief one experiences may be more severe because of the pain of feeling alone.

Good grief may be the result of a healthy expression of one's inner emotions when a significant loss occurs. While there may be a time of change in normal activity, it does not endure. The person should indicate a gradual return to normal function.

A recognition of God's unconditional love, acceptance and grace can be a vital help in working through any type of grief. A knowledge of Scripture and the promises offered in them is another great help. The ability to share one's grief with a listening and caring friend can also be of great help.

The impersonal attitude that seems to be growing in the American culture may have made grief more painful. A strong personal faith, knowing that one is loved and feeling the support from a church fellowship can offer much help in times of loss. Christians should develop their awareness of others. People are consistently faced with harsh changes in their lives. Such changes afford great opportunities for ministry. The Christian church is admonished to "watch and pray." This suggests that we be alert to peoples hurt and seek God's provision in their behalf.

Dr. Glen McGriff is director of the Ministry of Crisis Support, Arkansas Baptist State Convention.

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



The Wynne youth/adult choir, one of the 29 handbell choirs who attended the recent state junior high and senior adult handbell festival performs before the judges in North Little Rock March 7. Three state choirs, Central of Magnolia, First of Little Rock and First of Mountain Home will be attending the Southern Baptist Convention National Handbell Festival in Pittsburgh this summer. Additionally, the Mountain Home choir was chosen to represent Arkansas in the solo ring at the National Festival.

Stewardship**Cooperative Program report: February****Summary for February 1983**

		January-February gifts		
		Over (under)	% Increase	
		Two Months Budget	Over Previous Year	
Received	Year	1978	1979	1980
\$849,468.81	1978	(\$27,499.13)		10.77
Budget	1979	(83,222.97)		5.89
Over	1980	(19,343.07)		15.28
	1981	24,841.17		17.25
	1982	5,131.37		11.81
	1983	21,483.76		10.71

Arkansas Baptists scored two firsts in February. For the first time in history Cooperative Program gifts exceeded \$800,000 for three consecutive months. The month was also a record breaker with \$849,468. After two months, gifts are 10.71 percent over last year and 1.94 percent over budget requirements. Thanks to the father and his generous children. — James A. Walker, director

Church and pastorate draws philosopher from the

by Kevin Jones

When he was in the ninth grade, Mark Coppenger picked up one of the texts his father, Raymond Coppenger, used to teach his philosophy classes at Ouachita Baptist University. "I didn't understand a lot of the words, but it sounded grand and intriguing," he said.

His fascination didn't fade during high school or his undergraduate days at OBU. "In the earliest going, it was obscure and just sort of special seeming to me," he said. "Then later (during an education that included masters and doctoral degrees at Vanderbilt University) it seemed like philosophy was the subject that encompassed the broadest range and had the most profound insights."

After receiving his doctorate, he applied to every Baptist school in the country, but there was no opening for a philosophy teacher. Wheaton University, in Illinois, a conservative Christian liberal arts college, did offer him a faculty position. For half a dozen years he was content with the academic life of an assistant professor, trying to find ways to integrate his faith with learning, letting the scripture guide the way he presented his class material. He was on the faculty of one of the most highly regarded Christian schools in the country, owned a home, had friends and a full life.

A change began to come slowly over him, however. While at a convention of his professional peers, he found himself bored. "To advance in the field, you have to become a disciple of one particular philosopher, to get involved in a detailed exegesis of his thought and intentions," he said. "I couldn't find any philosopher I thought was worthy of that kind of time."

Growing up in Arkansas, he'd been actively involved in his church and had led youth revivals. Yet now, he found himself falling in love with the church and the idea of a church. "I started feeling like I was on the sidelines of a game I wanted to get into," he said. "I caught the vision of what a church could be, and I saw how a good church could affect how the people in it lived their lives throughout the week. My heart led me into being more and more preoccupied with the church. And the only exegesis I wanted to do was in the Bible. I felt most alive and whole when I was reading a Bible study."

He began to think of becoming a pastor. "It fit in with my interests and personality and talents like the missing piece of a puzzle," he said. "I like looking deeply into what the Bible says about an issue and then going on to something else, instead of repeating the material in the next class. And I wanted to be more involved with people — have an effect on their lives. I thought I

could do that through the church."

Additionally, he thought that the administrative training he had received during his years in the army would get a chance to be used more as a pastor.

He approached the problem like the analytic philosopher he was. "I had a theory that this was the way God was leading me," he said. "Any theory has to be confirmed or discounted. At each step it became more and more confirmed." His mother, Agnes Coppenger, administrative secretary in the Alumni and Placement Of-

fice at OBU, says, "It was undoubtedly the Lord's leading, he'd never have thought of this on his own."

One of his stumbling blocks had been a fear that as a pastor he would lose much of his freedom. "I saw the pastor as often being so hemmed in and ringed round with other people's needs and expectations that he had very little freedom or room to be himself," he said. Meeting a few ministers, such as his father-in-law, Reuben L. South, former pastor of Park Hill in North Little Rock and now executive director of the



On the steps of the administration building at Southwestern Baptist Theological Seminary, Coppenger talks with Doug Munton, who is also a student at SWBTS. While at Wheaton, Coppenger was advisor to the BSU of which Munton was president.

Photo by Kevin Jones

Phone blitz reaps dividends for Annuity

by J. Everett Sneed

Missouri Baptist Convention, and Clyde Fant, head of the European Baptist Seminary and then a Texas pastor, helped him overcome his fears. "I saw some men who were exuberant, with candor, and some rough edges who were ministers. They changed my mind," he said. "But the principle thing was seeing that what happened in church determined whether people had life or not — that was the real key to making up my mind to enter the ministry."

Coming to Southwestern in 1981 as a student in the master of divinity program meant a big change for him and his family. Besides coping with moving from his own house into a small apartment, and leaving his friends and colleagues, he had to suddenly become a student. "A professor has visibility; people ask his opinion and he holds forth," he said. "In class I was suddenly just sitting quietly, listening. It was hard to be a nobody. I imagine pastors in seminary have the same problem."

Dr. Coppenger is not quite an ordinary student, however. In one class he had to do a paper on life-changing glimpses of God. After the assignment was completed, he revised the material and had it published as an article in *Student* magazine. Another study on the nature of justice is being published in book form this February by Broadman under the title "A Christian View of Justice."

Several of his former students at Wheaton are also enrolled at Southwestern, and he occasionally helps them study or understand what a professor is probably looking for in a particular assignment.

Having received a year's credit for the academic work he had already completed, Coppenger will graduate in May. "I want to pastor," he said. "From my philosophical training I have learned to think and speak clearly, and I have a fearlessness in tackling any problem. And I feel comfortable in the world. I think I can talk with scientists, artists and philosophers; I think I can minister to professional people, that's where I see myself."

Adapted with permission from the "Baptist Standard" of Texas, from an article by Jones written for that publication.

Kevin Jones is currently an intern with the "Arkansas Baptist Newsmagazine."

Graham receives award

WASHINGTON (BP) — Southern Baptist evangelist Billy Graham was one of 12 prominent Americans honored by President Reagan with the Presidential Medal of Freedom, the nation's highest civilian award.

Mrs. Nadine Bjorkman believes that the retirement provided by our Southern Baptist Annuity Board is the best possible plan for Baptist preachers and employees. Mrs. Bjorkman has been annuity representative since Jan. 1, 1977.

The Southern Baptist Annuity program has gone through a number of changes across the years. In the beginning of the program, the annuitants paid directly to the Arkansas Baptist Convention. Dawson King, now associate pastor of First Church of Little Rock, kept the records of the contributors by hand at the Baptist Building. The Arkansas contribution was added and sent on to Dallas.

Later, the annuity program was changed so that all of the records are kept at Dallas. Many states provide representatives to assist in the enlistment of individuals into the program. T. K. Rucker, who was employed in 1959, was the first full time Field Representative for Arkansas. Mrs. Bjorkman was elected to follow Dr. Rucker.

"The approach to enlist individuals into our retirement program was changed in Arkansas when I came to this position," Mrs. Bjorkman explained. Primarily, she has used the telephone to encourage churches to provide retirement and insurance for their employees. Mrs. Bjorkman also has been available at the state convention, the evangelism conference and for associational meetings upon request.

Mrs. Bjorkman developed what she calls a "telephone blitz." Centering on a particular association, she would call as many of the pastors who were not in the Annuity program as she could contact. If a pastor indicated any interest, she would send information to him on the program. A few weeks later, she would follow up with another phone call to see what the pastor

and church had decided.

The results have been excellent. From 1977 to 1982, 110 new churches and 514 new members have been enlisted into the retirement program, representing an average of 67 per year. In addition, 1,216 people have upgraded their retirement program.

Mrs. Bjorkman encourages people to upgrade their annuity contributions as soon as possible. The old plan, under which an individual, or their employer, contributed \$400 annually into the Annuity program, was based on the economy of another era. "Today," Mrs. Bjorkman observes, "the ideal is for a church to place 10 percent of the salary and benefits into the Annuity program. If this can not be done in one step, a small percentage of increase annually is helpful."

In 1976, 196 Arkansans had life insurance through the Annuity Board and 92 had medical insurance. Today, 513 have life insurance and 357 have medical insurance.

"I believe that better communications from the Dallas office have played a great part in the growth we have experienced," Mrs. Bjorkman said, "especially in the area of insurance for church personnel."

"It is a real joy to see a person enter into retirement with an adequate income," Mrs. Bjorkman said. "It also lessens the trauma for a woman who receives a good insurance payment and annuity protection when her husband dies," Mrs. Bjorkman added.

"I certainly would encourage young preachers and staff workers to get into the Annuity program," Mrs. Bjorkman continued. "The new tax laws give ordained ministers the best opportunity to build a good retirement that they have ever had."

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



Talking about what the annuity board offers to pastors and other ordained ministers are Nadine Bjorkman, annuity representative for the Arkansas Baptist State Convention and Edward L. Powers, director of missions for the White River Association.

Mr. Sunday School goes to church

by Kevin Jones

The needlepoint plaque above his bookcase says "Mr. Sunday School," and for more than two decades Lawson Hatfield has been just that for the Arkansas Baptist State Convention. Yet with only a few years to go before a secure retirement, Lawson Hatfield is leaving the state Sunday School department directorship he has held for the past 23 years to go back to the pastorate.

"I love the pastoral ministry," he said, "and I'm pleased, happy, chompin' and ready to go. This is an open door and a new ministry," he said of his plans to assume the pastorate of First Church of Fordyce on May 1.

"I think I've been where I should have been for the past 23 years, but this is a new area to go forward into." He said he was not considering a change prior to being contacted by the pulpit Committee.

As he goes forward, Hatfield will be bringing along the ideas and principles he has been telling churches about for years. One such idea is contained in a phrase that crops up into his conversation regularly: "creating new units."

"Most churches, particularly small churches, combine a class that is failing or faltering with another class," he said, "so they can salvage the people."

Hatfield has a different method. He believes in breaking people up into as many classes as possible. "There are three kinds of singles," he explains, "those who are single by choice, those who are single through the death of their spouse and those who are single by divorce. Those who are divorced are really in the greatest need, but in the average Baptist church both parties who divorce drop out. They aren't comfortable being thrown in with the marrieds; a divorced man has more in common with a single man. You will have effective outreach with more units," he said. If he is in a class with other singles, he is more likely to be retained and new divorced singles are more likely to enroll, Hatfield believes.

At Fordyce, where Hatfield has been interim pastor since January, he instituted a new adult unit (this one for young marrieds) last week (Sunday, March 13). The enrollment the week before had been 77, while with the new unit it was up to 107. While Hatfield has known for years that ideas like those work on the local church level, the chance to implement them himself on a continuous basis with the same group of people was one of the strongest attractions his new position had for him.

"As a preacher, I ached because I didn't have a chance to preach and minister continually to the same group of people." Visitation is also an area he considers one of his strengths. "There are so many people who are homebound, just confined to the bed," he said. "I want to work with our staff

to visit them."

"I have been ministering where I am," he said, "this is just a new area — and it's where the Lord wants me to be."

Among his accomplishments in the Sunday School Department are the growth of the assemblies at Siloam Springs from three weeks attended by 1,557, to six weeks with

an enrollment of more than 5,400. Increases in professions of faith have gone from the 15 recorded that first year to over 250 last year.

"I will miss the association with my fine staff and state and associational meetings and the rest of my job," he said, "but I'm eager to get to the pastorate again."

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International

Sharing the good news

by Kerry G. Powell, First Church of Forrest City

Basic passage: Acts 8:25-38

Focal passage: Acts 8:30-35

Central truth: In Phillip's availability to the spirit, he zeroed in on the priority need ... he preached Jesus.

1. Ethiopia as we know it today is a relatively small country, but in that day it referred to all of Africa south of Egypt. It included everything from the Red Sea to the great deserts in West Africa and from Egypt as far as you could go to the south.

2. And this man held high rank in the government of Ethiopia. He was treasurer for the queen whose name, Candace, simply refers to the title of Pharaoh.

3. He had been to church but he had not been fed ... he came away hungry and empty. He was reading Isaiah 53 but didn't understand it. The Jews today still say that the suffering servant of Isaiah 53 is the nation of Israel. However, they didn't bear our iniquities or carry our sorrows or heal us. Others say it refers to Isaiah, but he didn't do these things either. Some say it was Jeremiah. Of course, he was despised and rejected, but he didn't bear our sin. It had to be the Messiah, the suffering servant ... and the spirit led Philip to preach Jesus as the fulfillment of this passage.

Our churches must never lose sight of the individual. No one can estimate the worth of a single life for whom Jesus died.

Adoniram Judson left America for India but was led instead to Burma. He worked for many years without a single convert ... and yet his obedience to go to the "desert" was worthwhile ... the church was established in Burma.

Philip left the crowd to go to the desert to win one man. Evangelism must proclaim Jesus everywhere and to all people, without distinction. Every person must be confronted with the gospel.

Believer's baptism is taught in this passage. He made a confession of his faith before Philip would baptize him. "Why can't I be baptized?" "If you believe with all your heart you may." "I believe that Jesus Christ is the son of God." Then he baptized him.

Have you been scripturally baptized since you became a believer ... since you were saved? If not, what an opportunity to show the world how you were saved and all that Jesus has done for you.

The lesson treatment is based on the International Bible Lesson for Christian teaching, Uniform Series, copyright by the International Council of Education. Used by permission.

Adult workshop set

The second national workshop to train single adult special consultants will be held May 16-19 at Glorieta.

Life and Work

Fellowship of suffering

by W. Coy Sample, First Church of Morrilton

Basic passages: Matthew 5:10-12; 10:16-23

Focal passages: Matthew 5:10-12; 10:16-20, 28-31

Central truth: There is hope and assurance in the midst of suffering for contemporary Christians when they reflect on the suffering of God's servants who were before them.

The beatitudes teach a form of happiness that is beyond the comprehension of unbelievers. A happiness that overcomes persecution. When Christians are insulted, abused and accused falsely they are united in their suffering with those in the past who were persecuted for taking a stand for righteousness. "Blessed" suggests that through the presence of Christ, believers will find strength to endure.

You are in good company when you undergo such suffering, for the same evil power persecuted the prophets and Jesus himself.

Jesus never said the road of the Kingdom would be a bed of roses, instead he warned us to be prepared to endure danger, hardships, suffering and even death. But his assurance is that those who belong to him would never endure alone. Good judgment, sincere trust and the Holy Spirit will assist us in these times of trial.

Sometimes God permits us to suffer in order to bear a more effective witness. Paul had doors of opportunity opened to him in prison and he gave witness in places that otherwise would have been closed to him.

Another comforting truth about suffering for Christ's sake is contained in the promise "that the very hairs of our head are numbered". That truth shows our value to God, therefore we should never fear that God will forsake you — he cares far too much for you to let that happen.

As we try to serve the Lord we will encounter suffering. Jesus did, and we are no better than our Lord. God promises to carry us through such circumstances.

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Bible Book

Paul's relationship with the Roman believers

by Francis Chesson, First Church of Camden

Basic passage: Romans 15:7-16

Focal passages: Romans 15:14-16, 20; 16:1-5, 17-20

Central truth: Although Paul held such a place of importance in the leadership of the early church, he used many opportunities to "speak a good word" about the faithful leaders who were more in the background. He had the gift of building up individuals — sometimes, at the same time he was giving them "gentle reminders."

Paul often affirmed his Christian friends in their witness. In the case of the Christians in Rome, even though he was confident of their morality and their ability to help others grow in the faith, he reminded them of the importance of the task. And again, he told of his heart's desire to share the gospel with the Gentiles (v. 14-16).

We can take lessons from the apostle as he was so apt to point out the strengths of fellow Christians. Could it be that more often in our churches we find a spirit of criticism among the members — tearing down; when what is needed is building up — Christians affirming one another. This can be done even as we help one another with "gentle reminders" at times.

In his relationship with fellow believers, Paul lived out his proclamation that in Christ there is "neither male nor female." Included with those in Rome to whom he sent special greetings were a number of women who were faithful Christians. In all his dealings with other Christians, we can see no hint of Paul's ever feeling that his place of leadership would be threatened when others rose to places of prominence. He seemed not have been tempted toward "ministerial jealousy." (16:1-5)

Just as caution for discernment was needed in Paul's day (v. 17-18), so we need it today. Paul warned the Roman Christians to ever be on the alert against false teachers and anything that would disrupt the fellowship. "Smooth talk and flattery" are still devices of Satan which can mislead a young Christian. We can take heart with Paul's reminder that in the end, God will crush the great Deceiver.

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Your state convention at work

Siloam Springs

Arkansas Baptist Assembly children's building

Preschoolers and younger children have happy learning experiences in the air-conditioned, well-equipped children's building during the seven Arkansas Baptist Assemblies. Provisions are made each morning for children who attend the assemblies with their parents.

Four departments are provided, one for babies and toddlers, two and three-year-olds, kindergarten and first grade, and second and third grade. October 1, 1982 is the date used for grading by age, and the fall 1983 school grade is used in determining the department by grade.

Children are in the building from 8:15 until noon each morning. Preschoolers three-year-old and younger are cared for during the worship services each evening.

Qualified teachers from throughout the state are enlisted to teach in the building.

Each morning session will include activity time, large group time, rest time, outdoor play and snack time.

Bible learning activities will be taken from the 1983 Vacation Bible School material. Unit titles will be "Thank You, God" for babies through three-year-olds; "I Thank, God" for kindergarten and grade 1 and "How Do I Know God Loves Me" for grades 2 and 3. — **Pat Ratton, preschool consultant**



Ratton

Evangelism

Don'ts in personal witnessing

Seldom do we ever talk about what not to do in personal witnessing. Our usual lessons or presentations are very positive, yet there is a very definite need to consider what not to do in witnessing.

It is best not to discuss controversial issues. Do not argue with the individual about philosophy, theology or politics. You will put a barrier between the sinner and yourself. Agree with the person as long as you can be honest. If he persists in a controversial direction, ask if you can lay the question or issue on the shelf and discuss it later. Many questions will be answered in a positive presentation of the Gospel.

Don't talk over the person's head. Do not use the theological words and phrases that he does not understand. The lost person will not comprehend our church language. It is best to use simple words and phrases the lost person can relate to. Short statements can be better understood than long rambling theological discussions.

Do not talk down to the sinner as a holier-than-thou. Do not talk or act as a self-righteous pharisaical person. The lost person will catch the attitude if you try to show yourself better than he. When you give your personal testimony, let the lost person know that you are a sinner saved by the grace of God. The emphasis should be on the grace, love and mercy of God rather than the holiness and righteousness of the one who is witnessing. Remember, it is the Holy Spirit that does the convicting and not the righteousness of the witness.

Don'ts in witnessing will be continued in future articles. — **Clarence Shell, director**



Shell

WMU

Young adult mission meetings

Much potential in young adults is going unused because they need to "Catch the Spirit ... Praying, Giving, Going" of missions.

This year, two Young Adult Mission Meetings are being jointly sponsored by Arkansas WMU and Brotherhood. Anyone who is 18-30, male, female, single, married, student, career or homemaker and interested in missions is eligible to come learn more about praying for missions, giving to missions, and going in mission service whether it be next door or around the world.

The first meeting will be April 16, 1983 at Tri-County Association Camp near Wynne. The second meeting will be April 23 at Camp Paron. These meetings are identical in content. Young adults need to choose the one most convenient to them.

Conference leaders include Vickey Lloyd and Martha Dewbre, Park Hill Baptist Church, North Little Rock; Pete Petty, State Missions Department; Kathy Findley, pastor's wife and former missionary to Uganda; Patsy Davidson, missionary to Botswana and Angus Emerson from Cabot.

Both meetings begin at 10 a.m. and conclude at 3 p.m. No child care will be provided. Lunch is included in the registration fee.

It has been said that what we do about world missions is in direct proportion to what we know. Encourage young adults in your church to be a part of these meetings designed especially for them.

For more information, contact Arkansas WMU, P.O. Box 552, Little Rock, Ark. 72203. — **Carolyn Porterfield, Baptist Women/BYW director**

Annuity

Annuitants conference

All annuitants and friends are invited to join with annuitants convention wide at Ridgecrest, May 2-6, 1983, for the annual Annuitants' Conference sponsored by the Annuity Board.

The theme for this year's conference is "Promises."

James H. Landes, retired executive director of the Baptist General Convention of Texas, will be the preacher for the week.

J. Hardee Kennedy, professor emeritus from New Orleans Baptist Theological Seminary, will lead the daily Bible study.

In addition to these opportunities for spiritual growth and enrichment, the week will provide a time for fun, fellowship and learning. Helen Rolland, an annual favorite, will lead afternoon sessions in crafts. John Ward, a director at the Annuity Board, will direct the annuitants' choir. Ray Furr, a member of the Annuity Board's Office of Communications, will lead a class in creative writing.

For specific information about the Annuitants' Conference, write to Frank C. Schwall Jr., conference director, Annuity Board, SBC, 511 North Akard, Dallas, Tex. 75201. You may also call the toll free numbers: 1-800-527-9003 or 1-800-527-9010. — **Nadine Bjorkman, Arkansas Annuity Representative**



Bjorkman

Family and Child Care

What's summer without Siloam?

Summer and Siloam Springs go together like a hand and glove. Youth of the Arkansas Baptist churches turn their thoughts toward Siloam when summer arrives.

If those large walnut trees, the ancient rocks, and the eternal spring could speak, what stories they could tell! Multiplied thousands of youth and adults have experienced refreshing and regenerating over the years.

Youth from our children's home in Monticello always look with great anticipation to attending Siloam Springs Assembly. This year is no exception. They will be going earlier than usual.

As we do each year, we are encouraging people to sponsor a youth to camp. The cost is \$30. Now that is a bargain. Moreover, it

is a great investment. I know many of you will want to send a check soon. Make your check payable to Arkansas Baptist Family and Child Care Services. Write "camp" on it. Then mail to us at P.O. Box 552, Little Rock, Ark. 72203.

When the summer has ended, the walnut trees, rocks and spring will have more stories to tell. They will include conversion experiences, Christian growth, commitments to God's call to Christian vocations, laughter, tears, victories, defeats and a deepened sense of God's will.

Thank you for your faithful support. It helps many young people experience a full and meaningful life. — **Homer W. Shirley Jr., Director of Development**

Southern Baptists record numbers gains

by Jim Lowry

NASHVILLE, Tenn. (BP) — An all-time high enrollment for Sunday School and a 7.5 percent increase in church training enrollment led the way in across-the-board gains in Southern Baptist Convention programs for 1982.

Baptisms, which were projected in December to be just under the 400,000 mark, instead recorded a gain of 1.5 percent, or 5,946, to 411,554. The 1981 baptisms totaled 405,608.

Release of final statistical information by the research services department at the Baptist Sunday School Board shows gains for all 10 of the reporting areas traditionally checked to gauge ministry efforts of the denomination. Statistical projections are released the first week of December each year, based on the first letters received by research services.

This year's final total for Sunday School enrollment in Southern Baptist churches, 7,678,604, is the highest in history for the Bible study program, topping the previous high of 7,671,165 recorded in 1964. The church training gain represents an increase of more than 135,000, bringing the total to 1,949,348.

The number of churches in the Southern Baptist Convention went up 0.6 percent to a new total of 36,301, a gain of 223 over 1981.

Membership in the denomination increased during 1982 by 1.5 percent, or 208,672, which pushed the total to 13,998,252. Southern Baptists, the largest Protestant denomination in the U.S., likely will surpass the 14 million mark during 1983. The actual gain is slightly higher than the projection.

Total receipts for the convention were more than \$3 billion for the first time, reaching \$3.1 billion, which is a 12 percent, or \$334.8 million, increase over last year. Mission expenditures increased by more than 10 percent to almost \$500 million. Both categories are less than one percent

age point higher than projected in December.

Woman's Missionary Union enrollment showed a gain of 3.1 percent, or 34,805, to almost 1.15 million. WMU was projected to gain 3.0 percent.

Enrollment for Brotherhood increased by 3.3 percent, or 16,742, to reach 529,642. The Brotherhood gain is 0.3 percent higher than projected.

Church music enrollment increased by 2.8 percent, or 43,782, in 1982 to reach a new high of 1.63 million. Church music has not had a decline in enrollment since 1965. This total is approximately 8,000 higher than projected.

The Sunday School gain of more than 10 percent was slightly more than projected. The 2.0 percent increase carried the denomination's largest church program to the

record high enrollment after three years of increases.

For church training, the 7.5 percent, or 135,169, increase marks the third consecutive enrollment increase. Church training enrollment was predicted to gain 5.9 percent.

Martin Bradley, secretary of the research services department, reported that 35,215 churches mailed Uniform Church Letters for use in checking the denomination's numerical progress.

Other information included on the letter shows Southern Baptists now have 1,211 associations, up by two from 1981. The number of state conventions remains at 34.

Also, 30,260 churches reported at least one baptism, up 0.9 percent over 1981. The rate of baptisms in the SBC is equal to 5.4 persons baptized in a one-year period for every 100 Sunday School members.

Holy Land Trip

December 26, 1983-January 3,

I am taking another trip to the Holy Land this Christmas. We leave Little Rock December 26, 1983 and return January 3, 1984. If you are interested in making this trip, please contact me for further information. The trip includes: Tel Aviv, Megiddo, Haifa, Acre, Caesarea, Jacob's Well, Nazareth, Sea of Galilee, Capernaum, Jerusalem, Mt. of Olives, Gethsemane, Bethany, Bethlehem, Jericho, Qumran, Masada.

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Annuity reviews 1982

DALLAS (BP) — After reviewing a year of record growth, Annuity Board trustees heard a report from the church pension study committee and elected new general officers for 1982.

Darold H. Morgan, president of the board, told trustees record amounts were paid in retirement and insurance benefits to Southern Baptist participants in 1982. Retirement benefits of \$30.6 million were distributed to 12,075 annuitants, an increase of \$6 million over 1981. The insuranceservice department exceeded benefits paid the previous year by \$3 million, bringing its total to \$28.6 million.

Insurance premium receipts increased \$8 million to \$38.7 million with the new medical plan showing the largest gain, \$24.9 million. Retirement contributions and relief receipts totaled \$81.9 million, a gain of \$11 million.

Total investment income increased \$64 million to \$116 million, highest in the board's history. The Variable Fund credited its highest rate ever at a value of \$3.40 per unit value. The Balance Fund credited an effective annual rate of 16.65 percent, while the Fixed Fund compounded monthly to earn 10.75 percent. A new Short-Term Fund ranged from 14.75 percent to 9 percent.

Total assets exceeded the \$1 billion mark for the first time to \$1.057 billion.

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80's demand new identity for SBC

by Michael Tutterow

PALM COAST, Fla (BP) — A seminary professor has challenged Southern Baptists to carve a new denominational identity for the 1980s which would place equal emphasis on Christian social ministries, social action and evangelism.

Speaking at the national meeting of state Christian social ministries directors, Tommy Starkes, associate professor of Christian ministries and world religions at New Orleans Baptist Theological Seminary, asserted that "missions is as much crying out against injustice as it is evangelism."

But—Starkes charged Southern Baptists have depended on political trends rather than the Bible to determine the denomination's involvement in social ministries and

evidence for doing social ministry than there is for our traditional evangelism."

Even though Southern Baptist conservatives preach "a selective canon" by emphasizing an "individualistic salvation," the gospel has implications for society as well as individuals, he said. "Social action is the consequence of evangelism, a bridge to evangelism, a partner of evangelism."

Starkes also charged "liberals aren't liberal enough when it comes to practice," and "a lot of people have the spirit and Jesus but don't help people."

Starkes said the rise in unemployment and other economic factors are dividing Americans into two camps — the haves and the have nots — which necessitates that Southern Baptists do more than talk to address economic concerns.

M. Wendell Belew, director of the Southern Baptist Home Mission Board's missions ministries division, echoed Starkes' sentiments and claimed the problems of poverty and unemployment "will not pass with economic improvement." Belew said Baptists are just now realizing the "shock" of unemployment as middle-income families are hit by "the devastating force" of the economic crunch.

The "new poor" have been especially hard-hit, Belew said, either because pride or lack of awareness prevents them from seeking aid from social services. He called on Baptists to seek out unemployed church members and offer them both economic and personal support.

But assisting the unemployed must go beyond helping people find food to putting people back to work, he said. "We can create work, not to occupy people's time but because we are joint creators with God, we will be able to create new and meaningful employment," said Belew. "Together we can find answers."

Starkes predicted the decade of the 1980s would see more "continuing crisis of hermeneutics," with Christian social ministries ranking second to evangelism in the resulting dichotomy. "It's easier to measure ticket-to-heaven evangelism than in-depth

relationships," Starkes lamented.

Rex Lindsay, executive director of Kansas Nebraska Baptist Convention, added Baptists must stop their theological bickering and do what the Bible says. "Truth," he explained, "is not propositional; it is personal. Unless people see us loving one another, the gospel will have little power."

Using demographic data, Starkes updated CSM directors on trends of the 1980s, and said needs in the next decade will necessitate Southern Baptist cooperation with other denominations. He cited a letter abhorring nuclear war being drafted by Catholic bishops as an example of how Baptists "can learn from our Catholic friends about making social pronouncements as a group."

Increases in the number of refugees and immigrants entering the United States in the next decade should merit Southern Baptists' concern, Starkes pointed out, calling on Baptists to become advocates for illegal aliens "on the basis that they're human beings for whom Christ died and not on the basis of their citizenship."

To make the gospel credible to the world during the 1980s, Southern Baptists also will have to adopt new lifestyles which show sensitivity to the world's poor, he said.

Starkes paraphrased the parable of the rich man and Lazarus, inserting American consumers into the role of the rich man and persons from Third World countries as the helpless beggar, and concluded judgement will fall on thoughtless consumers who do not heed the biblical mandates of Moses and Jesus to care for the poor.

"What we do in America is costing us in our witness to the world," Starkes said. "Americans spend enough money buying (junk) food to feed the people of the three largest nations in South America. As we sensitize people to private ministry, let us also sensitize them to global hunger."

Starkes challenged Southern Baptists to redefine their concept of missions and view social ministries, social action and evangelism as a uniform approach to ministry.

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social action. He cited Baptists' slow response to racial issues in the 1960s as exemplary of how civil rights legislation shaped Baptist action instead of the Bible.

"The Bible has more to say about redemption in the whole sense than it does about 'soul-winning,'" Starkes said, adding that the latter term was not biblical and the Bible does not separate spiritual and physical needs.

"Anything that dehumanizes another human being is Christ's enemy," he continued. "The total biblical witness calls for both personal evangelism and social ministry and social action. There is more biblical

Yemen Baptists give

BIRMINGHAM, Ala. (BP) — When it comes to giving to missions, Southern Baptist representatives in Yemen don't just receive — they also give.

During the January meeting of the national Woman's Missionary Union Executive Board, Carolyn Weatherford, executive director, announced WMU had received a check from the Southern Baptist representatives in Yemen for the Lottie Moon Christmas Offering.

Sarah Thomas, a representative, spearheaded a week of prayer in Yemen. She

challenged her fellow representatives not to spend more for any one person's gift than they would be willing to give to the Lord through the offering.

The first time the offering was collected, it exceeded \$1,200. Later the total rose to \$2,247.36.

"We didn't set a goal because most of us have made commitments of gifts through our churches in America," Thomas wrote.

The gift was from five couples and eight single representatives, plus three contract workers at Jibla Baptist hospital.