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Arkansas Baptist Newsmagazine, 1980-1984

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**March 22, 1984**

Arkansas Baptist State Convention

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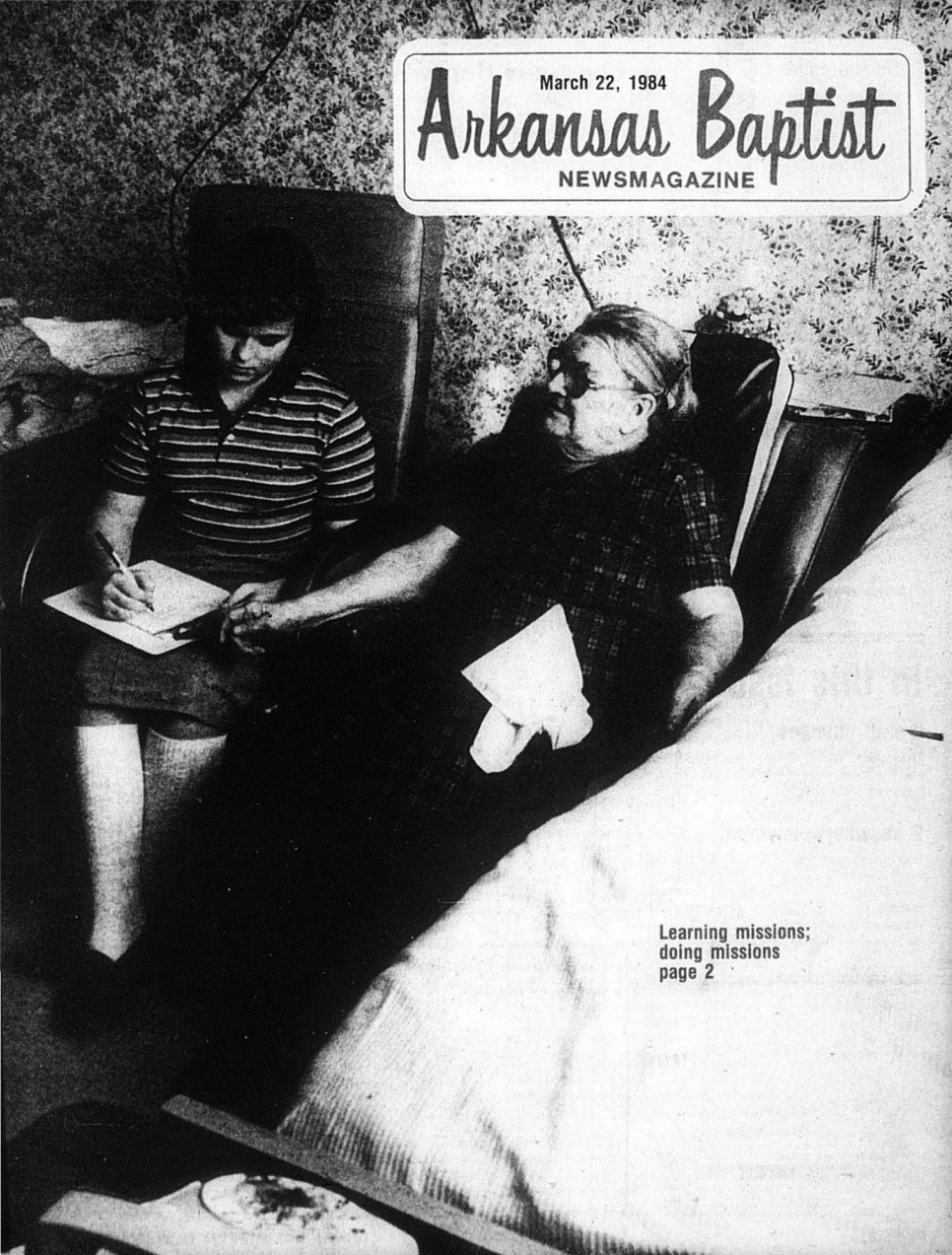
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March 22, 1984

# Arkansas Baptist

NEWSMAGAZINE



Learning missions;  
doing missions  
page 2

## On the cover



ABN photo / Millie Gill

Angela McGill, an Acteen from New Liberty Church near Blytheville, writes a letter for Ida Lee, a resident of a Blytheville nursing home. New Liberty Acteens visit the nursing home twice monthly. Arkansas Acteens will gather March 30-31 at First Church, Pine Bluff, and April 27-28 at East Side Church, Fort Smith, for their annual missions encounters.

## Overseas Baptists report 146,149 baptisms

RICHMOND, Va. (BP)—Churches related to Southern Baptist overseas mission work baptized a record 146,149 believers and increased to 1.7 million members in 1983.

They worked in the midst of wars, economic crises, droughts, floods and broadening Islamic influence to baptize one person for every 11 members, according to Charles W. Bryan, Foreign Mission Board senior vice president for overseas operations. The United States ratio is one baptism for every 36 Southern Baptist members.

Churches of the Brazilian Baptist Convention, with well over a half million members,

accounted for 30 percent of the baptisms—44,648. Nigerian Baptists reported 16,193; South Korea, 12,023 (one for every 4.6 members); Tanzania, 7,827 (one per 4.9 members), and Mexico, 5,390.

Radio and television broadcasts during 1983 presented the gospel to an estimated 115 million people, many in countries or locales which have no missionaries or well-developed Baptist work.

Missionaries helped personally in many disaster and relief situations, administering \$587,858 in general relief funds and more than \$6.6 million in hunger funds.

## 13,000 make decisions in two crusades

MANILA, Philippines (BP)—More than 13,000 people made professions of faith in Christ during two Baptist evangelism crusades on the island of Luzon in January.

Missionaries believe the political and economic instability that has become widespread during the past few months has heightened the people's openness to the gospel.

Seventeen new churches were formed and plans were made for 30 others during one crusade, in which 56 American preachers and Southern Baptist missionaries from outside the country worked with na-

tional pastors and missionaries in the Philippines.

A total of 8,288 people were reported to have made decisions for Christ and 421 were baptized during this church-planting effort. The two-week period was divided equally between evangelistic meetings and doctrinal studies.

In Olongapo on the Subic Bay, site of one of the United States' largest overseas naval bases, 1,150 decisions were reported in one church. In another church, which uses four unpaid pastors, 30 baptisms resulted from 90 decisions.

## Housing block told for 1985 SBC

NASHVILLE, Tenn. (BP)—Seventeen Dallas hotels have been reserved for the Southern Baptist Convention Housing Bureau for assignment of 4,000 rooms for the 1985 meeting of the SBC.

The other 16,000 rooms in Dallas, including some close to Reunion Arena, may be reserved by individuals directly since the Housing Bureau will have no control over them.

The 4,000-room block will be assigned to people who send in the housing request form to the SBC Housing Bureau after Oct. 1. The forms will be available in September.

Assigned to the bureau are: Adolphus Hotel, Dallas Hilton, Dupont Plaza Hotel, Executive Inn, Fairmont Hotel, Grenelefe

Hotel, Holiday Inn-Downtown, Hyatt Regency Hotel, Viscount-Market Center, La Quinta Regal Row, North Park Inn, The Plaza Hotel, Quality-Market Center, Regent Hotel, Sheraton-Dallas Hotel, Sheraton-Mockinbird and Twin Sixties Inn.

The headquarters hotel has not been determined. All requests handled by the housing bureau will be on an individual basis. Group reservations will not be accepted.

Anyone wanting an address list of the hotels in the block, as well as a partial list of other hotels in Dallas which are not in the block, should write: Housing Information, 460 James Robertson Parkway, Nashville, TN 37219, or phone 615-244-2355.

## In this issue

### 8 staff changes

Three ABCS staff positions have been filled, and the retirement of a fourth staff member has been announced.

### 9 anywhere, anytime

Bob Harper says hospital ministry has affected every area of his pastorate. The challenge of ministering to so many people in crisis was intense, practical, "perfect" preparation for the pastorate, he says.

## Cooperative Program report: February

Summary for Feb., 1984.

		January-February Gifts		
		Over	(under)	% increase
		Two months budget	Over previous year	
Received	\$916,642.34	1979	(83,322.97)	5.89
Budget	902,777.75	1980	(19,343.07)	15.28
Over	13,864.59	1981	24,841.17	17.52
		1982	5,131.37	11.81
		1983	21,483.76	10.71
		1984	(156,834.15)	(2.34)

The budget receipts for February were encouraging with nearly \$14,000 over the budget. However, our year-to-date figures show that we have received almost \$40,000 less in 1984 than in 1983. The dollars for Arkansas programs are more acutely affected since we are giving a greater percentage this year to southwide causes.



Because selfishness is one of the most devastating attitudes a person can possess, some Christians would deny themselves even the love that is fundamental to the Christian life. The three types of Christian love which are taught in the scripture are the love of God, the love of self and the love of others. The person who cannot or will not love himself finds it impossible to love others (Matt. 22:37-40).

The selfish person is one who cares only for himself, having little or no concern for his neighbors. The Bible describes such a person as being "self willed" (Titus 1:7; II Pet. 2:10). The word is difficult to translate from the Greek, but it describes one who has no idea of anything except pleasing himself. Such a person is always obstinate and cannot be appealed to through logic or common sense. He has no sense of decency to prevent him from doing whatever he wants. Such a person devotes all of his energy to pleasing himself and satisfying his own desires above everything else. Obviously, self-exaltation is sinful.

Jesus recognized self love as basic to the love of others, however, as he said, "... thou shalt love thy neighbor as thyself" (Matt. 22:39). This command emphasizes two important truths: (1) the worth of the individual, and (2) the necessity of loving one's self as well as others.

Every person must determine for himself what he will do with his own life. Three options are possible. These are: (1) absolute hatred or disdain for self, (2) selfishness in which an individual takes for himself that which belongs to others, and (3) Christian love resulting in a proper balance of respect for self and for others.

We often hear the phrase, "Be yourself." But how? The highest love one can possess is devotion to God, to self and to one's neighbors. This was the idea proposed by Shakespeare when he wrote, "This above all: to thine own self be true, and it must follow, as night the day, thou canst not then be false to any man" (Hamlet, Act 1, Scene 3, line 78).

The question arises, "How would we like our neighbors to love us?" When our neighbors love us as they love themselves, it is certain that they will not willfully do anything to hurt or to harm us.

God dramatically declared the worth of every individual by sending his Son into the world to bear our sins and infirmities. God's love and efforts in our behalf are unconditional. No matter how many faults a person may have, he is of worth to God.

Christ placed no qualifications on the word "neighbor." No one was too unworthy to be a neighbor. Christ defined a neighbor

as including every race, every culture and every class. When the scribe asked Christ, "Who is my neighbor?" he was serious (Luke 10:29). At worst, he expected Jesus to say it included all Jews: But Jesus, to his surprise and chagrin, made it known that one's neighbors included everyone — even the hated Samaritan. A person can not love his neighbor in this fashion unless he first loves himself.

Psychologists tell us that love can only be expressed by those who have experienced it. Thus, the love of God and the love of self are essential if we are to show love to others. The person who despises himself is likely to feel the same emotion toward others. The person who is selfish will think that others are out to get everything he has.

The key word in understanding Christ's commandment is "love." The word used here by Jesus in the Greek is "agapao." This is a love that is awakened by a sense of value in an object which causes a person to praise it. It springs from the comprehension that the object is precious. It is a love of great esteem. The quality of the love is determined by the one who loves.

Agapao is the word used in John 3:16. God's love for a sinful, disobedient, lost race of men sprang from the heart in response to the highest value he placed on every human soul. This is the way we are to love self and others.

Jesus' statement regarding the love of others assumes that it is normal for a person to love himself. If this is true, why do some Christians find it so difficult? Some erroneously believe that self-love is wrong. Others bearing the guilt of their own sin, become convinced of their own worthlessness. It is likely, however, that most Christians who lack self-love have simply never experienced love as a child.

Our love of self does not mean that we are to love our faults and sins. Obviously, God expects everyone of his children to seek the power and guidance of the Holy Spirit in becoming more like Jesus every day. But a person who esteems himself of little value will do very little to improve himself. Since God declares our worth, we should be challenged to follow him more closely.

The real test of our love of God and of self is the way we reach out to others. The only way we can prove that we have experienced God's love is by loving others. We must note, however, the order in which God sets forth our love relationship. First, we are to love God. Then, and only then, can we love ourselves and others. Since love is the basis of true Christianity, if this element is missing, we have failed.

# Arkansas Baptist

NEWSMAGAZINE

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

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

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## On the moral scene

John Finn

### Why do people drink?

In a country and western song, the question is asked, "Why do you drink?" The answer is, "I guess it is a family tradition."

The reply may have some merit, for there is some evidence indicating that the desire for alcohol or the tendency toward alcoholism can be passed from parents to children.

In a school, the lecturer asked students to list all the good and bad results of drinking. Following are one class's two lists.

Good results: It relaxes you. It helps you to forget problems. It helps you to fit in (to cope with life). It makes you healthier. It makes money for people.

Bad results: It gives you a hangover. It makes your coordination bad. (Can't walk straight, nor talk right.) It causes you to do stupid things you will be sorry for after. It causes damage to the brain, liver, kidneys, heart, and stomach. It causes accidents. It costs a lot. It can cause trouble with your parents, school, and the law. It can cause alcoholism. It can cause death.

Now, let's analyze the lists. First, the good results.

Alcohol does relax a person—so much

that the person loses control of him or herself. Just one bad side effect of this supposedly good result is that a large percentage of unwanted pregnancies (relaxed inhibitions) is due to alcohol consumption.

Yes, alcohol tends to help one forget problems by floating one out of reality, but when sobriety returns, so do the problems, and they are bigger.

Does alcohol help one to fit in, to cope? No, it only seems that way.

Paul told Timothy "to take a little wine for his stomach's sake and often infirmities." But he did not tell him to drink a glassful. There's a difference.

Alcohol manufacture and sales do supply jobs for a few people. But the only ones to make big money from it are the brewery and distillery owners.

Secondly, let's review the bad results list. Hangover—ouch!

Poor coordination caused by alcoholic consumption can lead to harmful results. Alcohol has made fools of multitudes.

Alcohol does irreparable damage to the brain, liver, kidneys, heart and stomach.

Alcohol is the greatest single cause of all

highway accidents, accounting for more than 50 percent of all highway fatalities.

As to cost, alcohol does cost money to purchase, but the greatest cost cannot be measured in dollars and cents. How many children are cold and hungry because the money for the necessities of life went to buy alcohol?

Alcohol can and often does spell trouble for our youth.

To be an alcoholic, a person must drink alcohol. Alcoholism is reaching down to claim the young. Junior and senior high alcoholics? Sad, but true.

Pages can be written on the family problems brought about by alcohol.

Alcohol drinking, too much, too fast, can cause death.

Why do people drink? Make lists for yourself and see if your findings are not similar to the junior high students who concluded there are really no good reasons for drinking, but many good reasons why we should not drink.

**John Finn is executive director of the Christian Civic Foundation of Arkansas, Inc.**



## The Southern accent

Mike Smith

### Students can afford Baptist colleges

After visiting a history class, touring the campus, and meeting a few faculty, a high school senior entered our office obviously distraught. She loved the experiences of the day and wanted very much to be a part of the college family, but knew her parents could not afford to send her to a private college.

Imagine our joy in explaining to her how she could afford to fulfill her dream through the combination of grants, scholarships, and a part-time job. This story has been repeated many times, not only on our campus, but in financial aid and admissions offices on Baptist college campuses all across the country.

A question that's often asked by Baptist young people is "Can I afford to attend a Baptist college?" If we listen to everything being said about the cost of private higher education, we might answer, "No, you cannot afford it." The current economic situa-

tion and its impact on private higher education, the constant threat of federal cutbacks in federal financial aid programs and the lower charges of attending state-supported schools do not make the answer any more promising.

But these facts tell only part of the story. Largely as a result of these facts, Baptist colleges are continually developing new methods of helping students finance a college education.

The availability of financial aid at Baptist colleges plays a major role in keeping costs to the student at a minimum. Since the student population is generally smaller than at state-supported colleges, more time is allowed for individual financial counseling by trained admission financial aid staff.

Various groups, churches, corporations and individuals make generous donations to scholarship programs established at Baptist colleges. In addition, Baptist colleges des-

ignate scholarship funds from the institution's budget to be awarded to students meeting certain guidelines or exhibiting outstanding abilities in a particular area.

Financial aid is awarded to students based on family contribution, which is derived from a need-analysis formula. This family contribution is the same amount, regardless of where the student attends college. Therefore, it is probable that the student will receive more financial assistance at the church-related college than at a state-supported school. With financial aid filling the gap, the actual student cost is often the same as public college cost.

After close examination, one will discover that a Baptist college is affordable and worth the cost.

**Mike Smith is director of financial aid for Southern Baptist College.**

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

Don Moore

...The new pastors staff and wives in our state will have a special time of orientation and getting acquainted with the helps and helpers you provide for our churches through the convention. Our first such meeting last year was a grand success. How blessed we were to get to know the fine people God has sent to work in our churches.



Moore

"New" means those who have come to Arkansas from other state conventions and those who are serving as a pastor or staff person for the first time. It also means those who have come to that position since April 1, 1983.

The "wives" need to be emphasized. They need fellowship and knowledge of the pastor's and church's work. No one understands a pastor's wife but other pastors' wives. Their task is often more difficult than the pastor's. They can minister to each other if they know each other.

These hours, from Monday afternoon, April 9, through Tuesday morning, April 10, could be some of the most helpful you will ever have in your ministry. Because of this, we will assist in the expenses. No couple should be out more than \$20-\$25.

Church members, encourage your leaders to take advantage of this helpful ministry to them. We know you are proud of them and you want them to have a successful ministry. This can help.

Letters have gone out to those whose names the directors of missions have given us. If you have moved in since then, or have not gotten an invitation, please call (376-4791) and let us know of your intention to come. Food preparation makes this essential.

...Another "glad to know" fact. Due to weather, illness and who knows what else, receipts in our churches in January suffered. Indications are that our churches have had a good month in February, and they have faithfully shared their blessings through the Cooperative Program. Receipts at our offices have been slightly over budget for February, but far from offsetting January's shortfall. Thanks for being unselfish and conscientious in your support of world missions ministries.

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

## Letters to the editor

### They pray in Arkansas

The March 8th issue of this newsmagazine contained an article in which a Southern Baptist seminary professor was reported to have commented that the Moral Majority does not open its meeting with prayer, and argued that the supposed secularization of these meetings gives credence to his opinion that to seek re-legalization of prayer in public schools is unreasonable and by implication hypocritical. I have been to several Moral Majority functions, and they have customarily begun with prayer.

This comes at a time when long-awaited action in Congress to restore voluntary prayer is again front-page news. School prayer and (even!) Bible reading, and (horrors!) the presence of a Christian flag on the auditorium platform astride an American flag were happily and beneficially a part of daily school life for generations before the 1962 Supreme Court decision which suddenly redefined the First Amendment to declare these acts an affront to pluralism.

No reasonable person can argue that a school day is better when the pupil absorbs by prayer's omission that our nation disregards God's importance in daily life. Nor has anyone demonstrated harm to any pupil from exposure to school prayer or to a Christmas carol mentioning the name of Jesus.

As Justice Stewart pointed out in his dissent in the original anti-Bible-reading case (Abington School District v. Schempp, 1963), the result is not state neutrality but aggressive discouragement of religion. "For a compulsory state educational system so structures a child's life that, if religious exercises are held to be an impermissible activity in schools, religion is placed at an ar-

tificial and state-created disadvantage. ... And a refusal to permit religious exercises thus is seen, not as the realization of state neutrality, but rather as the establishment of a religion of secularism."—George Schroeder, Little Rock.

### Every area of life

May I briefly express my displeasure with the concepts advocated by Leon McBeth as quoted by J. Marse Grant in the March 8th issue in regard to prayer and Bible reading the school?

It distresses me to find so many Christians who agree with the atheist, Mrs. O'Hare, who influenced the Supreme Court's decision to abolish Christianity from our schools.

Do you hear very many advocates of non-prayer and no Bible reading in school ever complain about the atheism being taught in some of our places of higher learning?

In the Great Commission Jesus did not say, "Go into part of the world and preach and teach. Go only into the places where you are sure someone will not be offended." In my opinion, the Great Commission applies to every area of life.

It was reported that at one of the U.N. meetings a few years ago, they omitted the usual procedure of opening with prayer lest they offend the Russians.

This seems to be the attitude of Mr. McBeth.

Is it any wonder there are so many atheists when Christian people are afraid to stand up for their convictions?

How does McBeth know that the Moral Majority does not pray at their meetings?

If he attended them, I am sure he would not be so critical.—Eva Everett, Heber Springs

## Arkansas/Indiana link boosts mission work

Arkansas Baptists have made significant contributions toward the progress of mission work in Indiana since their Bold Mission Linkup was forged in 1980, according to Glen Ray, Indiana state missions director.

An informal, incomplete survey of reports from Indiana missions leaders indicates Arkansas have given at least \$95,000 and committed more than \$1,700 each month for on-going mission support.

Those funds have been given for pastoral salary supplements, property and building purchases, language mission work and construction of new church facilities.

In addition, Arkansas have traveled to the Hoosier State to offer their individual assistance. Work crews have helped with construction, painting and repair. Surveys, vacation Bible schools, backyard Bible Clubs and revivals also have been conducted. Other individuals have helped with teacher training and home Bible study enlistment.

In one simultaneous revival, 24 churches in the Northwest Association (Gary) reported 87 additions and 219 re-dedications.

One Indiana association alone—Eastern Association—reported in December 1983 that \$57,776 had been contributed since the fall of 1980 to assist 10 churches and missions. Fifty-nine persons have assisted with revival and survey efforts, and 11 youth groups and one Baptist Student group have lent their efforts as well.

One couple, Rev. and Mrs. Lavern Falk of Dog Patch, Ark., spent a year helping start a new work at Yorktown, Ind.

Ray indicated Indiana Baptists are "amazed and genuinely thankful" for the blessings they have found through Arkansas Baptists. Arkansas' "consistent generosity is enabling God's work here to move forward much more rapidly" than it would otherwise, he noted.



by Millie Gill / ABN staff writer

## people

**William W. White** accepted a call March 4 to become pastor of Little Rock Second Church. He will begin serving in April, coming to the Little Rock area from the First Church of Streetman, Texas. White is a graduate of Southwestern Baptist Theological Seminary. A native of Missouri he has served churches in Missouri, Oklahoma and Texas. He is married to the former Lisa C. Guerrant of Fulton, Mo. She is also a graduate of Southwestern Baptist Theological Seminary. They have a daughter, Corrie Anne.

**Gary Glover** has joined the staff of Levy Church in North Little Rock as assistant minister of youth. He has been serving as associate pastor to youth at Sylvan Hills First Church in North Little Rock.

**Bob Reno** assumed the duties March 1 as education and administration director at Rogers First Church. He and his wife, Inez, moved to Rogers from the Louisville Church in Louisville, Miss., where he held a similar position. Reno has also served on the staff of Fayetteville First Church.

**Ken Barnard Jr.** began serving March 1 as pastor of the Glendale Church in Booneville. A native of Fort Smith, he is a graduate of Arkansas Tech and Southwestern Baptist Theological Seminary. He and his wife, Sherry, have two sons, Shawn, age 14, and Brandon, age 10.

**Gary Underwood** recently assumed the position of minister of music and media on the staff of Elmdale Church at Springdale. He was serving there as minister of music and youth. His new responsibilities will include directing the church's tape, radio, Tel-Net and video ministries, along with directing the church's music ministry program.

**Mike Taylor** is serving as minister of youth and activities at Elmdale Church in Springdale. He is expanding the church's efforts to reach and disciple teenagers. He will also supervise the Christian Life Center.

**Allen M. Hoven** of Doddridge received the Seminary Extension Advanced Certificate in a ceremony Feb. 21 at the First Church of Nash, Texas. Hoven is pastor of the Mount Zion Church in Doddridge.

**Tommy Morris** died March 5. He was a member of Sparkman First Church.



White



Fawcett

**Mrs. Minnie Crowder** was honored by Sparkman First Church Feb. 25 in recognition of her 91st birthday. Members of both her Sunday School class and Woman's Missionary Union served as hostesses. Mrs. Crowder is the widow of P. J. Crowder. He served as pastor of a number of Arkansas' Southern Baptist churches.

**Larry Killian** has joined the staff of Oak Grove Church at Ashdown as music/youth director.

**John Jenkins** has accepted the call to serve as pastor of the Lake Hamilton Church at Hot Springs, going there from the Ebenezer Church at El Dorado.

**Stephen Fawcett** has joined the staff of Arabella Heights Church in Texarkana as minister of music and youth. He is a graduate of Ouachita Baptist University in Arkadelphia. He and his wife, Susan, have a daughter, Kayla. Mrs. Fawcett is serving the church as pianist.

**Dr. and Mrs. Loyd Hunnicutt** were recognized March 11 by Magnolia Central Church for their 40 years of ministry there. Hunnicutt, now pastor emeritus, served as pastor for 33 years. He preached the morning message March 11. Recognized in this service were those who heard his first sermon at the Magnolia church and those who were baptized or married by him.

**Chester P. Roten** was honored March 4 by the Botkinburg Church where he has served as interim pastor for four years. He resigned this position March 1. The church presented him with a large print Bible and gave him an old-fashioned pounding.

**Keith Loyd** was honored Feb. 26 by Cabot First Church in recognition of the beginning of his 10th year of service as pastor. He was presented with a plaque and love offering.

## buildings



**Viola Church** recently completed an improvement program that included expansion of the auditorium, construction of three classrooms, the installation of a-baptistry and rock veneering the exterior. The \$30,000 program was both completed and paid for in eight months according to pastor Leonard Williams. As a result of the expansion, the Viola church has planned a growth program, setting a goal of 250 persons enrolled in Bible study by October of 1985. There are currently 170 enrolled. Williams also reported that the congregation in the past three years has purchased and paid for a \$35,000 parsonage.

## Crucial Questions for Christians

Glen D. McGriff

**Dr. McGriff, When a pastor is given information in a counseling situation, does he have a right to threaten exposure from the pulpit?**

Any person who accepts confidential information should also accept responsibility for that information. There may be limits to the responsibility a pastor can assume, but those limits should be clearly stated. An example would be a person telling a pastor of intent to commit suicide or homicide. When there is threat of human life, an appropriate alert would surely be expected.

A second aspect of your question is not relative to confidence, but to ethics. The pulpit is not a proper place for personal conflicts to be resolved. In Baptist tradition, the pulpit is for proclamation of God's message. That message should find its content in scripture, or should apply scriptural principles to situations addressed. For one to use such trust for opportunity to attack, threaten, or coerce is not only to be considered unwise, they are quite certain to be judged as unethical.

A final word seems to be in order in answering your question. Pastors are human and subject to common frailties. They are worthy of confrontive love and redemptive correction. They are also to be the objects of gracious forgiveness. When a believer has been offended or sinned against, they are instructed to go to the one who has committed the offense and "show him his fault" (Matt. 18:15).

**Glen D. 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 Life Drive, Little Rock, AR 72205.*

### FOR SALE

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## CCF launches drug education program

Determined to fight a "pervasive" drug problem in Arkansas, the Christian Civic Foundation of Arkansas launched a new alcohol and narcotics education program at its 25th annual board of directors meeting March 12 in Little Rock.

According to new CCF staff member Jeanne Richards, the new "Freeway"—free from alcohol and drugs—program will be aimed at "bonding young people together and exerting peer pressure against the norms that support drug and alcohol use."

"We need a positive, not punitive approach to the drug problem," said Richards, a Dumas native and member of Park Hill Church, North Little Rock. "We need to teach them it's okay to say 'no' to drugs and help them find strength in unity."

The program will begin by training 17 volunteers to work in their home school districts, offering Freeway materials and programs in local schools and speaking to area churches. It is modeled after a similar program in Missouri.

Richards, who was hired March 1, worked for two prosecuting attorneys and in private practice in southeastern Arkansas before joining the foundation.

CCF Executive Director John Finn told the assembled members of the board and guests that he believed Arkansians are "gradually waking up" to the threat of pornography but "still sleeping" in regard to the dangers of state-supported lottery. He cited one Arkansas community that passed an ordinance prohibiting the local sale of certain magazines.

Board members also seated a new 247-member board of directors, elected a new slate of officers, adopted a \$108,550 budget for the coming year and recognized outgoing board president Erwin L. McDonald.

CCF Treasurer Don Hook challenged board members to increase their financial support of the foundation. The 1984 budget calls for a \$40,000 increase in disbursements, largely due to the new drug program.



McGriff



Christian Civic Foundation officers for 1984 were elected at the March 12 board meeting. Little Rock Methodist layman Roland Shelton (far left) administers the oath of office to (left to right) Jeanne Richards, new CCF staffer; Don Hook, treasurer; John Finn, executive director; Beverly Williams, secretary; Karen Keller, third vice-president; and J. Everett Sneed, second vice-president. Not pictured are Harold Walls, president, and Earl Carter, first vice-president.

## World's Fair ministry targets three areas

NEW ORLEANS (BP)—Baptists have organized a three-faceted ministry for the Louisiana World Exposition in New Orleans when the gates open May 12 for 184 days.

"We have scheduled witness programs on the fairgrounds, in the French Quarter and at approximately 40 camping areas," Jimmie Knox, director of Baptist Exposition Ministries said. This is a departure from the one-location entertainment witness approach at the Knoxville (Tenn.) Fair.

The specialty groups will include a brass

band, bluegrass band, magician, mime and barbershop quartet. As crowds gather to listen, volunteers will mingle in the crowd and distribute tracts and witness.

Knox said fair officials predict 75-80,000 visitors to the fair each day with about 80 percent of them going into the French Quarter.

Volunteers wishing to participate in the Baptist Exposition Ministries program can contact Knox by writing to him at 500 St. Louis Street, New Orleans, LA 70130.



## State convention staff positions filled



Hinkson



Tidsworth



Webb



Bean

Three men have been named to fill positions on the Arkansas Baptist State Convention staff, and the retirement of another has been announced.

**Ed Hinkson**, who has been pastor of Markham Street Church in Little Rock, has been named associate director of the Sunday School Department. He succeeds Freddie Pike, who became department director in late 1983.

He is a graduate of Ouachita Baptist University and holds the master of divinity degree from Southwestern Baptist Theological Seminary in Fort Worth.

Hinkson came to the Little Rock pastorate from Watson Chapel Church at Pine Bluff. He served churches at Mulberry, Jacksonville, Stuttgart and Heber Springs, also.

He has served two terms on the state convention's executive board.

Hinkson and his wife, the former Sandra Ann Polos of North Little Rock, are the parents of a 16-year-old son and a 14-year-old daughter.

**Floyd Tidsworth Jr.** will serve as associate in the State Missions Department for church extension, following the retirement of **Lehman F. Webb**. Tidsworth has been state director of missions for the West Virginia Convention of Southern Baptists.

The new staffer is an Arkansas native and graduate of the University of Arkansas at Fayetteville. He holds the master of divinity degree from Southern Baptist Theological Seminary in Louisville, Ky., and has studied

toward the doctor of ministry degree at Fuller Theological Seminary.

Tidsworth's first pastorate was at the Garland Heights Chapel at Fayetteville, and he has since served churches in Kentucky and West Virginia. He has served as pastoral missionary under the SBC Home Mission Board.

He is married to the former Mary Ida Campbell of Oklahoma. They have two children.

Webb, who will retire April 30, has served in his position since 1977. He came to the Missions Department after seven years with the SBC Foreign Mission Board as pastor of the International Baptist Church in Singapore. That followed pastorates at Hot Springs, El Dorado, Harrison and West Helena.

Hinkson and Tidsworth were elected by the state convention's Executive Board. The Operating Committee of that board has named **Bobby Bean** as resident manager of Camp Paron, located about 20 miles from Little Rock.

Bean, a North Little Rock native, has been principal of Wonderview High School at Hattiesville for 15 years. He holds the B.S.E. degree from University of Central Arkansas and the masters degree in education administration from the University of Arkansas at Fayetteville.

He and his wife, Janet, are the parents of a daughter, 14, and a son, 19.

## Exchange students selected at Ouachita

Five Ouachita Baptist University students have been awarded scholarships for the 1984-85 academic year to Seinan Gakuin University in Fukuoka, Japan and to the Nigerian Baptist Theological Seminary in Ogbomoso, Nigeria as part of an exchange program between OBU and the two schools.

The three students going to Japan are Terry Melson, a sophomore business and communications major from Nashville, Ark. who was awarded a full scholarship which includes tuition, room and board and fees; Lynn Segerstrom, a junior home economics major from Ida Grove, Iowa; and Regina Sullivan, a junior history major from Benton, who were awarded tuition scholarships.

Melson is a 1982 graduate of Nashville High School. Sullivan, a 1981 graduate of Benton High School, is the daughter of Mr. and Mrs. Donald O'Kelly of Benton.

The two students to attend the Nigerian seminary are Greg McKenzie, a junior pastoral ministry and business administration major from Pine Bluff, and Darryl Norman, a junior religion major from Forrest City. Both were awarded full scholarships which include tuition, fees, room and board for the year.

McKenzie, a 1981 graduate of White Hall High School, is the son of Mr. and Mrs. Charles McKenzie of Pine Bluff. Norman, a 1981 graduate of Forrest City High School,

## Little Rock hosp anywhere, anyti

When First Church pastor Bob Harper goes to minister to a bereaved family at Marvel, he uses skills he learned through the pastoral care program at Baptist Medical Center in Little Rock.

But he also uses what he learned in the hospital setting when he counsels a troubled couple or helps an alcoholic confront his addiction. In fact, Harper uses his training in every facet of his ministry.

He says he learned concepts that can be used with a church or any ministry situation. "I developed listening skills," Harper says, "and learned how to get the person to look at the options and make his or her own decision."

Rather than being trained as hospital ministers only, Harper and several dozen others have learned pastoral care. BMC's Ed McDonald, who directs the Pastoral Care Department and coordinates the training, sees the two college credit courses and the year-long internship for seminary students as a way to get those who minister to broaden their view of pastoral care.

Both Harper and his wife, Welda, praise the program as an opportunity for those who minister to catch the concept of teamwork.

Welda Harper was in the six-hour course, offered through Ouachita Baptist University at Arkadelphia, the summer Bob took it. They spent approximately 30 hours a week in Little Rock, dividing time about equally between patient areas and the classroom.

Practical knowledge was the goal of the course. "When we went back to the classroom, we could say 'Hey, that happened to me' when we talked about a situation," Bob Harper notes.

At that point in his training, he recalls, he knew generally what to do in a critical illness situation, but had some reservations about taking action.

Welda had lots of reservations, however. "I took the course to help me get over my fear of the unknown of hospital procedures," she explains, "so I could minister as a pastor's wife." Now she sometimes makes hospital visits without Bob.

The students were assigned to patient areas at BMC from the first, but when the situation was beyond their expertise, McDonald was always there to help. Welda recalls her experience with a stroke victim who could not talk. "I got Ed to come," she says. "He showed the woman he understood her frustration and fear and got her to calm down."

They learned to be aware of the messages given by their own reactions to a patient—body language, facial expressions, and words. Verbatim sessions required them to recall exactly what they had said to the pa-

# tal is the classroom, ne ministering is the subject

by Betty J. Kennedy

tient, and how. Bob recalls once unintentionally delivering a death message with a smile.

"You learn what you do not say, but there are no pat answers on what to say," Welda explains. Analyzing their conversations with patients helped the Harpers to "get into what the patient is really saying with what they are saying."

Doctors talked to the students about the outlook for specific medical conditions and explained procedures so they could better understand the patient's anxiety. "We had to be careful not to take the doctor's role," Bob says, "but we could see how a minister can be part of a team to help the patient."

But even this depth of training was just an introduction to pastoral care. Both Harpers got six hours credit at Ouachita for the course and Bob went on to complete degree requirements. He continued preparation for ministry at Southern Baptist Theological Seminary in Louisville, Ky., before coming back to BMC for even more in-depth training (and six hours seminary credit).

As one of the 13 pastoral care interns at BMC in the five years of the program, Harper entered a phase of more intense training. His one-year stint in the full-time program brought him closer to patients and required him to deal more with their families.

"I had to grow," he says, "because I was challenged. I learned I had to be willing to risk getting into their feelings with them and allow them to express even bitterness." Harper polished his "ministry of presence." He says he learned that "just the right words" were not as necessary as being willing to identify with the person's feelings.

Learning this sensitivity prepared him for the pastorate. "I came to understand that I must reach out," Harper says. "I learned to feel free enough to risk feeling with them to bring them out. That is what a pastor does, he just does it less often than you do with people in the hospital."

Bob Harper compares his one-year internship to five years experience in the pastorate in terms of dealing with people in crises. Besides being so intense, the clinical experience is also practical, he explains. "You not only share Biblical concepts, but help the person apply them at a time when they need support so much."

He learned a ground rule that he applies to his ministry as a pastor: "You don't have to have all the answers." Harper praises Ed McDonald for giving the students the freedom to begin without having the final word for every situation. "He gives you some basic guidelines," Harper notes, "and then says 'go do some ministry.'"

Bob Harper thinks some training of this

type should be required for every person in ministry, since it applies to every area of ministry, not just hospital situations.

Now pastoral care training through Baptist Medical Center is available at three levels. The seminary intern phase, begun in 1979 to provide intensive training, was preceded in 1972 by the Pastor's Hospital Ministry course at OBU for six hours credit at the junior level. This January, OBU and BMC again cooperated to add a one-hour course, taught at Twin Rivers Medical Center in Arkadelphia, to give sophomore students an introduction to the entire hospital.

Bob Harper had the advantage of the training in the six-hour college course and then as an intern with BMC's pastoral care staff. He knew already that his calling was to do pastoral ministry, but this training helped him affirm that. Now that he has been a pastor for a year he can also affirm that his training has touched every area of his pastoring.

Welda Harper has an insider's view on Bob's growth as minister. "Bob is a very caring person anyway," she confirms, "but he has [through the training] perfected skills in ministering to people in everyday and all kinds of situations."

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

Bob and Welda Harper visit Donna Flanigin, whose son, Richard Craig, was born a few days earlier at BMC.



ABN photo / Betty Kennedy

# Your state convention at work

## Christian Life Council Silly questions

Sometimes I ask a faithful Christian wife this question in the presence of her lost husband, "What would you rather have — a



Parker

million dollars or a saved husband?" In every instance, without hesitating, the response comes as though it were a silly question, "A saved husband, of course!" Such an inquiry should not be made of a lost or backslidden mate. She might quickly answer with a smile, "The million dollars, stupid!"

Some think it's unreasonable not to accept lottery gambling as a means of raising tax revenue for good causes. At the risk of appearing self-righteous, many feel it's wrong to use immoral means to justify an end. These same people pray for leadership to expunge existing problems, not add to them.

Many years ago, the prophet Ezekiel spoke of those who condoned and practiced immoralities, "They shall fling silver into the street (Judas Iscariot flung his silver into the temple) and their gold shall become an abhorrent thing, their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord" (Ezekiel 7:19). All of us, including ministers, politicians, business people and educators must be mindful of the deceitfulness of riches referred to in the parable of the soils.

Remember, please refuse to sign petitions which might lead to state promoted lottery gambling. Let's keep Arkansas the natural state, not another "gambler's paradise." — **Bob Parker, director**

## Family and Child Care An arm of the church

"How do the children in your care get to you?" is a question we often hear. Many children are brought to us. I'm reminded of the seven-month-old infant with two broken ribs and a punctured lung who was brought to one of our emergency receiving homes recently. She had been abused by a parent and needed protection and love. A dependent child is totally helpless. What happens to that child is determined by the people who surround her. We are grateful for caring staff whose arms are always open to receive "one such child in his name." Approximately 300 children will receive care in one of our emergency receiving homes this year.

There are older children who come directly to ask for help. Last week I was told about a teenaged boy who walked 22 miles

to ask for help. He was trying to escape from a terrible home situation. We were able to respond to his need.

Our referrals also come from a variety of other agencies and individuals. We get referrals from pastors, church members, doctors, Arkansas Social Services, and other youth-serving agencies. Church-related referrals are on the increase. Perhaps more people are seeing the church as a place to go for help.

We want to be "an arm of the church reaching out" to children and families in need. Regardless of how the needs come to us, we want to minister to them in the name of Jesus, our Lord, our Saviour, and our Comforter. — **Johnny G. Biggs, executive director**

## Church Administration Summer youth ministry

Area Summer Youth Ministry Conferences will be conducted on April 23 at Ouachita Baptist University, Arkadelphia;



Fuller

April 24 at Southern Baptist College, Walnut Ridge; and April 25 at the Baptist Building in Little Rock. Each conference will begin at 10 a.m. and adjourn at 3 p.m. The conferences are designed for pastors, staff members, students, summer missionaries and others interested in summer youth ministries.

Our conference leader will be Dave Fuller, youth ministry consultant for the Oklahoma Baptist Convention. Dave will be dealing with how to organize and implement a summer program of youth ministry. Special emphasis will be given to resources, as well as programming ideas. Participants may purchase youth ministry resources at the book store exhibit which will be at each conference. No pre-registration or fee is involved for the conferences.

If your church is searching for a summer youth minister, contact our Baptist schools, BSUs or state convention office for names of interested individuals.

Contact the Church Training Department, Arkansas Baptist State Convention, for more information related to these conferences or any area of youth ministry. — **Bill Falkner, associate**



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## Woman's Missionary Union First BYW retreat

"For God has made us what we are, created in Christ Jesus to do the good deed he has planned for us to do." As an affirmation of God's word, his children respond, "We are uniquely yours. We are uniquely fitted for service."

"Uniquely Yours" is the theme for the first statewide Baptist Young Women Retreat to be held April 13-14, 1984 at Camp Paron. It is designed specifically for women ages 18-30 who have a desire to learn about missions. One doesn't have to be a member of Baptist Young Women to attend. Any woman who is married, single, career, homemaker or student is welcome.

A balanced program of Bible study, music, fellowship, missionary speaking, and worship has been planned. Helping develop the theme will be Sharon Matthews, associate BSU director from North Texas State University; Laura Spiegel, missionary to Brazil; Carla Carswell, former Journeyman to Japan; Kathy Ferguson, North Little Rock; Tom Logue, Little Rock.

**Just for emphasis!** The date is April 13-14, 1984. The place is Camp Paron. The event is the first statewide Baptist Young Women Retreat. The expectation is that young women from across Arkansas will reaffirm their uniqueness in God's kingdom and acknowledge that He can use them in unique ways in missions.

For more information, contact Arkansas W.M.U., P.O. Box 552, Little Rock, AR 72203 — **Carolyn Porterfield, Baptist Women/BYW director**

## Evangelism Theology of salvation

The term salvation in this article is used to designate the initial experience of the sinner's deliverance from the dominion of sin.



Shell

Redemption comes from God. It never originates with man. Man must want this salvation and must accept it upon God's terms. Sin ruined man. Man was in the hopeless state. God initiated a plan of grace through which man could be reconciled to God. The Bible states, "By grace are ye saved through faith... not of works, lest any man should boast."

Each act of sin only reflects a state. Sin is a state or condition of the soul. Man does not become a sinner because of acts of sin. He commits acts of sin because he is a sinner by nature. The Bible says in Ephesians 2:3 that men "...were by nature the

children of wrath . . . The Bible teaches that man is totally depraved without Jesus. Total depravity means that all of man's nature is damaged by sin and that he is ruled by sin.

God himself initiates reconciliation. This is what God did in Christ on the cross. There are many expressions in the Bible to portray the nature of man's salvation in Christ. Mark 10:45 states that Jesus came "to give his life a ransom for many". I Cor. 6:20 says, "Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's". The cross of Christ is God's answer to the salvation of man. — Clarence Shell, director

### Urban Training Cooperative Catalysts to growth

Ask any pastor of a growing city church, "Why is your church growing?" He might say, "because I preach the whole gospel."

Ask a similar question of a pastor whose church is not growing and he might respond the same way.

Both pastors reason that if the truth is preached people will come or not come depending on their desire for the gospel. Is the answer as simple as saying that

growth or non-growth depends on the pulpit ministry of the pastor?

Without a doubt pastoral leadership is a key to a church's ministry-witness program. A church that can be led to pray, minister to felt needs, and always be ready and willing to testify to the saving knowledge of Christ can be a growing church. The emphasis on discipleship that we are seeing is needed in the church.

A felt need by most pastors is finding some way to bring back into the fellowship members who have dropped out of the church. This is the need that will address in the Urban Training Cooperative in Little Rock on April 3.

John Savage will speak to the problem of the apathetic and bored church members. There isn't a pastor in the state of Arkansas that doesn't need help with members who don't come and participate in the body life of the church.

For details on the Urban Training Cooperative contact the Missions Department of the Arkansas Baptist State Convention.—Dean Preuett, Central Arkansas CSM consultant.



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## College leaders satisfied with ruling

NASHVILLE, Tenn. (BP)—Southern Baptist college and university presidents expressed general satisfaction with the Feb. 28 U.S. Supreme Court ruling that private colleges and universities must comply with anti-sex discrimination laws.

The court unanimously ruled the U.S. Department of Education was within its rights to take Basic Educational Opportunity Grants (Pell Grants) from students at Grove City (Pa.) College because the college refused to submit forms indicating it does not discriminate against women.

Grove City College, once affiliated with the United Presbyterian Church but now privately owned and operated, had argued it need not file the form because the college received no direct federal aid.

The court ruled, however, financial grants to students amount to subsidies to the college, thus placing the college under anti-sex discrimination laws.

But the court also ruled in a 6-3 vote schools do not have to show anti-sex discrimination compliance in all programs, just in those receiving federal aid.

According to Lewis Nobles, president of Mississippi College, the "program specific" issue is what gave denominational colleges the greatest concern.

"Finally the Supreme Court has recognized what the law (Title IX of the Civil Rights Act of 1972) said all along—that it contains program specific limitations," Nobles said.

Program specificity, according to Nobles, means the government can only monitor programs which directly receive federal money.

Daniel R. Grant, president of Ouachita Baptist University, Arkadelphia, Ark., echoed Nobles' sentiments. "The more significant part of the court decision for Baptist schools is the narrowing of Title IX jurisdiction to the specific program receiving federal aid."

Grant added, "Ouachita, as well as most Baptist institutions, has been filing the statement of assurance of nondiscrimination on the basis of sex, but with the clear reservation either expressed or implied, that it is under the context of the First Amendment guarantee of free expression of religious faith."

Mark Hopkins, president of Anderson (S.C.) College, a two-year school, said he was not upset by the ruling. "We had hoped not to get caught up in the federal bureaucracy, but there is now no doubt we have to file the forms."

Bob R. Agee, president of Oklahoma Baptist University, Shawnee, Okla., was not surprised by the ruling either. "The decision to link human rights legislation with financial aid programs is a natural connection. We don't mind filing the forms because our students benefit," he said.

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**John C. Jenkins**, pastor, Ebenezer, El Dorado

**Glenn McGriff**, director, Ministry of Crisis Support, Arkansas Baptist State Convention

**Don Moore**, executive secretary-treasurer, Arkansas Baptist State Convention

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

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## Draper reviews terms as SBC president

LOUISVILLE, Ky. (BP)—Southern Baptists are less likely to "kill each other" now than they were two years ago, James T. Draper Jr., feels.

The president of the 14 million member Southern Baptist Convention said he hopes that is the "contribution I've been able to make" in 21 months of his presidency.

At an interview during the Kentucky Baptist evangelism conference, Draper, pastor of First Church, Euless, Texas, said he felt when he ran for the SBC presidency in June 1982 the convention needed someone who could "stand with his convictions" and at the same time "be a healer." He referred to a strong "air of tension" at that time between factions within the denomination.

Draper indicated that, to his knowledge, he is not now "saying anything different" than he was saying then. He still believes firmly in the authority and authenticity of the scriptures and doesn't think "we've changed anybody's mind" on that.

But what has changed, he said, is "more openness" among SBC institutional leadership "to input and inquiry." Draper thinks both sides are showing "more willingness to accept some diversity" where they once weren't.

One of the greatest things to come from all this, he explained, is "an admission" by institutional leadership that Southern Baptists have some "substantive differences." Admission of that fact is "a giant step" toward dealing with it, Draper said.

Turning to another topic, Draper thinks women's ordination is potentially the "most emotional and explosive" issue Southern Baptists currently face.

While he agrees it is essentially "a local church matter," he is also personally opposed to women's ordination. He says that evaluation is not based on "male chauvinism" or on the belief a woman "can't manage a church" but comply with his "understanding and interpretation" of the scriptures.

Draper sees the issue as "extremely sensitive" for Southern Baptists for some time to come but suggests Southern Baptists should not make women's ordination "a test of fellowship." Draper hopes there will not be a push for a resolution in the 1984 convention encouraging women's ordination, and also hopes no one will bring one opposing it.

Draper says that, by the time his second term ends during the convention meeting June 12-14 in Kansas City, Mo., he will have traveled a quarter of a million miles.

He's been away from home "almost solidly" from Monday through Friday each week. But in two years, he will have missed only 15 Sundays from his pulpit, and averaged one Wednesday night out of four being present.



## Baptist Joint Committee wrapup

# Groups discuss Moon, PAW concerns, defer action

by Dan Martin

WASHINGTON (BP)—A decision on whether to enter the Sun Myung Moon tax evasion case as a "friend of the court" was postponed for further study by members of the Baptist Joint Committee on Public Affairs during their annual meeting March 5-6.

The committee—and its Southern Baptist component, the Public Affairs Committee—also spent more than two hours discussing the involvement of BJCPA Executive Director-Treasurer James M. Dunn with People for the American Way, a First Amendment rights coalition.

In other business, the committee elected Donald Brewer, a Southern Baptist attorney from Chicago as chairman and adopted a \$505,919 preliminary budget for 1984-85.

Committee members, by a 15-6 vote, requested the staff to study BJCPA involvement in the Moon tax evasion case, and to consult with committee officers before making a final decision on whether to file a motion with the Supreme Court on behalf of the controversial Korean head of the Unification Church (Moonies).

John W. Baker, general counsel of the joint committee, reviewed the case for the committee, specifying joining in would in no way indicate any agreement with the church but would only be because of the "significant religious liberty issues involved."

Baker told Baptist Press the issue which concerns the BJCPA "is not Moon's guilt or innocence in the tax evasion case. The real issue to us is whether the church or the government determines what is religious and non-religious in the expenditure of church funds. What that means to Baptist churches is that the trial court held the government does have role in saying how a church spends its money."

Baker said the parties joining in to ask the court to review the case "are a remarkable

collection of people who normally wouldn't talk to each other," ranging from the National Association of Evangelicals to the National Council of Churches.

The issue of Dunn's recently expired term on the advisory board of PAW was raised by Albert Lee Smith, from Birmingham, Ala., a frequent critic of Dunn's relationship with PAW and of one of PAW's founders, television producer Norman Lear.

Dunn reiterated he has declined a second term on the PAW advisory board and that his only involvement with the PAW is as "one of 105,000 people who receive its newsletter."

During the March PAC meeting, Dunn countered Smith's allegations that PAW is supportive of homosexual rights, pornography and abortion by noting the organization is "educational and promotional," that Norman Lear is only one of the

board members and founders, that no positions have been adopted on social issues and that "not one penny of Cooperative Program money ever went to People for the American Way."

Dunn, who was executive director of the Texas Baptist Christian Life Commission prior to coming to BJCPA in 1981, told Smith: "I will not take a back seat to anyone in my commitment to moral causes. I have fought liquor, gambling and pornography. I have been very visible in these efforts, even to the point of having death threats made against me and my family.

"You are trying to smear me with guilt by association and that needs to be made abundantly clear. I will not take second seat to anyone for my commitment to moral causes."

Dan Martin is news editor for Baptist Press.



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## International

### *Jesus calls ministers*

by Dennis M. Dodson, pastor, First Church, Monticello

Basic passage: Mark 8:27-9:50

Focal passage: Mark 8:27-38

**Central truth:** What we are called to comprehend about the cross in the mission of Christ is what we are called to commit ourselves to in ministry as his disciples.

When his disciples recognized him as "the Christ," Jesus restrained them from reporting it to others. None were ready to really perceive him as the Messiah since the prevailing concepts of the Messiah and his kingdom were not corresponding to God's plan. Jesus wanted to change these misconceptions before they led to a miscarriage of his mission.

The comprehension of messiahship is fundamental to the conditions of discipleship. For Jesus, the self-denial and sacrifice the disciples resisted (the reason for their rebuke) are requirements for discipleship. If we are to follow Jesus, we must immediately and once-for-all deny ourselves and be willing to die for him.

Self-denial, however, should not become an end in itself. It's goal should be the purpose of God. The need for self-denial to have divine direction is demonstrated dramatically by the mental disorder anorexia nervosa, which is the result of the desire to lose weight. This desire and the dieting that comes from it become such dominant forces in the life that they destroy it.

Dietrich Bonhoeffer in *The Cost of Discipleship* wrote, "When Christ calls a man, he bids him come and die." Jesse Stuart in *The Kingdom Within* wrote of his autobiographical character Shan Powerjay, "He never wore a cross in his life. He didn't have to wear one for a symbol. His was implanted within him. The kingdom was within him. A cross didn't have to be worn to show who he was. His kingdom within him had decided everything he had done."

Elton Trueblood in *The Encourager* tells of a student's response to a teacher's request for him to identify his zodiac sign. When asked, "Which of these is your sign, John?", he answered, "Not any of them. I'm under the sign of the cross." This sign truly controls one's destiny as well as his devotion and dedication to the demands of discipleship (Gal. 2:20; Phil. 1:27).

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## Life and Work

### *Interpreting his death*

by Gene Crowley, Newport First Church  
Basic passage: Mark 14:1-52

Focal passage: Mark 14:12, 22-26, 32-36

**Central truth:** Christ interpreted his impending death in terms of the Paschal lamb.

The Lord's Supper as we know it today was instituted by Christ as the end of the Passover meal. This meal was ordained of God to help teach each subsequent Jewish generation about the miraculous events leading up to the deliverance of Israel from Egypt which culminated in the parting of the Red Sea.

Every Jew was aware of the important role of the Paschal or Passover lamb. Only the households which had the blood of an unspotted lamb above their doors would be spared from the plague, the death of the first born. Any household that refused the blood of the lamb was condemning itself.

Jesus used this occasion to illustrate his impending death. He would become the Paschal lamb. His blood would save. It would be his life that must be given in exchange "for many". Why did Jesus not say "all"? Just as in Egypt, there were enough lambs for every household, but many did not believe God and thus perished. Today, though Jesus' blood was shed for all, it only saves those who believe.

One big difference, however, between Jesus and the Paschal lamb is that the lamb was an unconscious victim. Jesus was not. He was aware of the suffering he would face, and yet he still freely gave his life. No man could take his life; he gave it.

The disciples were taught that his sacrifice was not the end. He would be resurrected. Just as he was drinking with them then, he would drink with them again.

The Lord's Supper then becomes for us a time (1) to look back upon his great sacrifice; (2) to reflect on how our lives are lived in relationship to it; and (3) to look forward to seeing him, who gave so much, face to face.

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### Hankins' tours

Hawaii, \$779, June 5, 1984; Washington, D.C. - New York, from \$400, Oct. 6, Nov. 17, 1984; Cape Cod and New England, from \$489, Oct. 27, 1984; Fall foliage tour, from \$150, Oct. 22, 1984.

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## Bible Book

### *The Southern Kingdom falls*

by Glenn E. Hickey, director of missions, Pulaski County Association

Basic passage: II Kings 23:31-25:30

Focal passage: II Kings 24:4-14

**Central truth:** Out of destruction and defeat, God gives a message of judgement, comfort, and hope.

These last two decades of Judah's history before the fall of Jerusalem are described by one writer as "a drunken dance up to the edge of the precipice".

The passage in focus is a classic illustration of how scripture must be studied within its total context. It is difficult to discover God's redemptive message in this period of history without consulting the prophetic passages which parallel it.

A study of the cross-references in Jeremiah is essential to our understanding of these chapters. His three-pronged message of judgement, comfort, and hope point the way for us as we seek application of the lesson text. Chapters 22, 29, 39 and 40 of Jeremiah are especially enlightening.

What are the lessons that flow out of this period of history and speak to our life today?

1. The repeated disobedience of God's people demands costly retribution. The reference to the Lord's lack of pardon in 24:4 is made in the light of man's persistent disobedience. A God of righteousness cannot cheapen his forgiving grace by simply allowing flagrant disobedience to pass by unnoticed.

2. A nation that measures its worth in terms of material wealth and political power is deceiving itself and planting the seeds of its own destruction. In one swift blow (II Kings 24:13,14) all of the glory, might, and material treasure of Solomon's great kingdom is shattered. In a moment, all that which left the Queen of Sheba awe-struck is dissolved. The Psalmist expressed the accurate measure of a nation's true wealth: "Blessed is the nation whose God is the Lord" (Psa. 33:12).

3. Out of the ashes of destruction is born the hope of tomorrow. It was in this, Judah's darkest hour, that God gave Jeremiah the promise of a new covenant (Jer. 31:31-34) and the hope of the rebirth of God's redemptive people Israel. The principle of redemption through suffering is seen here as it is demonstrated supremely in the cross.

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## Senate confirms Wilson as ambassador

WASHINGTON (BP)—The Senate voted March 7 to confirm William A. Wilson as United States ambassador to the Vatican.

Temporarily laying aside debate on the pending constitutional amendment on school prayer, the Senate voted 81-13 in favor of confirming the California land developer and long-time personal friend of President Reagan to the Vatican post.

That left only informal funding approval by House and Senate appropriations panels standing in the way of completing congressional action on the administration's decision to establish full diplomatic ties with the Holy See.

Sen. Mark O. Hatfield, R-Ore., told colleagues he opposed the action on church-state separation grounds and "because we should not be sending a political representative to politicize that church."

Sen. Dale L. Bumpers, D-Ark., said he did not "think the world is going to come to an end because we have decided to do this," but charged the action "erodes a constitutional prohibition against the establishment of religion."

## Baptists continue efforts to oppose funding

WASHINGTON (BP)—Baptists and other U.S. religious groups continued strong opposition to efforts to send an ambassador to the Vatican as a Senate appropriations panel considered a request to reallocate funds for that full U.S. diplomatic mission.

Three Southern Baptist witnesses, including Baptist General Association of Virginia President William L. Lumpkin, joined other religious representatives in urging the Senate Subcommittee on Commerce, Justice, State and the Judiciary to deny the State Department request. The request had

Bumpers linked the Vatican ambassador and school prayer issues, saying, "I cannot see how I can be consistent in my grave concerns about mandating prayer in schools and public institutions and at the same time remain silent as we spend public funds to recognize a religion."

The Senate vote drew strong criticism from Baptist leaders engaged in the effort to persuade Congress to reject establishment of full diplomatic ties with the Vatican.

"This is a truly tragic day in the history of American church-state relations," declared Baptist Joint Committee on Public Affairs Executive Director-Treasurer James M. Dunn. "I lament this evidence of the massive misunderstanding of the United States Senate and the Administration regarding the basic American tradition of church/state separation."

Dunn also said, "I shudder for the future of religious freedom when the Deputy Secretary of State can say publicly, as he has, that this appointment will 'allow us to influence the political positions of the Holy See.'"

been approved earlier by committee chairman Paul Laxalt, R-Nev., but this hearing and one in late March were scheduled to take a second look at it at the request of Sen. Mark O. Hatfield, R-Ore., and Sen. Lowell P. Weicker, R-Conn.

Lumpkin, pastor of Freemason Street Church, Norfolk, Va., was joined at the hearing by Baptist Joint Committee on Public Affairs General Counsel John W. Baker and Americans United for Separation of Church and State Executive Director Robert L. Maddox, a Southern Baptist minister.

## Court upholds public nativity displays

WASHINGTON (BP)—Cities and towns may erect Christmas nativity scenes without violating the Constitution, the U.S. Supreme Court ruled March 5.

In a 5-4 decision, the high court upheld the practice of including scenes depicting the birth of Christ as part of larger Christmas displays under sponsorship of municipal governments, ruling such a practice is not inconsistent with the First Amendment's ban on an establishment of religion.

At issue in one of the term's major church-state conflicts was a 40-year-old Pawtucket, R.I., tradition of erecting a large Christmas display in the heart of the city that included a Santa Claus house, reindeer pulling Santa's sleigh, candy-striped poles, a Christmas tree, carolers, cutout figures representing seasonal characters, a large "Seasons Greetings" banner and the creche.

Two lower federal courts agreed earlier that the inclusion violated the Constitution.

But the nation's high court, in an opinion filed by Chief Justice Warren E. Burger, nar-

rowly disagreed, citing numerous examples of permissible intermingling of the sacred and the secular.

Pawtucket's Christmas display, including the creche, did not violate the Establishment Clause, Burger held, because it had a secular as well as a religious purpose, did not have the "primary effect" of advancing religion, and did not involve "excessive entanglement" between church and state.

In a dissenting opinion that ran nearly twice the length of Burger's ruling, senior justice William J. Brennan Jr. scored the majority position as contrary to "our remarkable and precious religious diversity as a nation."

By upholding public sponsorship of a sectarian religious symbol, Brennan said, government prestige "has been conferred on the beliefs associated with the creche."

"It was precisely this sort of religious chauvinism the Establishment Clause was intended forever to prohibit," Brennan concluded.