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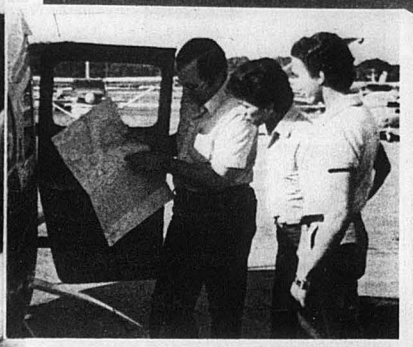
April 5, 1984

Arkansas Baptist State Convention

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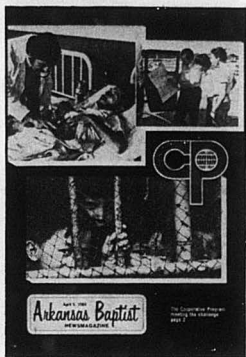
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April 5, 1984
Arkansas Baptist
NEWSMAGAZINE

The Cooperative Program:
meeting the challenge
page 2

On the cover



Through the Cooperative Program, Southern Baptists accomplish more for the world-wide cause of Christ than they could ever hope to achieve unilaterally. April 15 will be CP Day in many Southern Baptist churches (see article this page).

In this issue

8-9 more than mere words

Ray ministry must be more than a proposition on paper if the world is to ever be reached for Christ, said Gerhard Claas, president of the Baptist World Alliance, who was in Benton March 20-21 for Arkansas' annual WMU Convention.

14-17 plan ahead

1985 will hold many opportunities for Christian training and ministry. Begin making plans now with the tentative 1985 ABCS calendar.

"Not weary" on Cooperative Program Day

by James L. Austin

In the coming years, Southern Baptists face a greater challenge in missions than ever before. The Home and Foreign Mission Boards, as well as other SBC agencies and state conventions, have adopted far-reaching Bold Mission Thrust goals and programs for sharing the gospel with every person in the world by the year 2000.

While some of those objectives have been met, others await fulfillment. Southern Baptists must not become "weary in well doing." We can, we must, bring our bold dream to reality. The local church is still the key to the support and success of Bold Mission Thrust.

"Demonstrating My Growing Commitment" is the challenge and goal, as well as the theme, for Cooperative Program Day, April 15, 1984. No individual Christian, church, or institution can carry the good news of Jesus to the world.

On Cooperative Program Day every church member should be encouraged to (1) be faithful in his use of the material possessions God has entrusted to him; (2) support world missions through the Cooperative Program; (3) learn more about the needs and opportunities for sharing the gospel at home and around the world.

The word "cooperation" means: "acting or working with others." Real cooperation cannot be enforced. It is a free, voluntary act by persons who desire to work together. Individuals, by cooperating, are often better able to reach a goal than by their own efforts alone.

Cooperation is a hallmark to Southern Baptists who, at the same time, have retained a genuine desire for the autonomous congregation. Southern Baptist are constrained to be cooperative by their commitment to the Great Commission. Cooperation has enabled us to become one of the largest and strongest denominations in church history. Cooperation undergirds the ministries of more than 6,500 career missionaries, at

home and in over 100 other countries.

Providing resources to meet the exciting challenge of Bold Mission Thrust requires boldness in prayer and sacrificial giving on the part of Southern Baptists and their churches. The Cooperative Program continues to be the primary channel for providing these financial resources.

A.R. Fagan, executive director-treasurer of the SBC Stewardship Commission, reminds churches that group or corporate stewardship involves the same principles and responsibilities as individual Christian stewardship. Corporate stewardship is demonstrated as a church shares itself financially through the Cooperative Program. Corporate stewardship serves as a model for individual stewardship development.

The messengers to the 1983 Southern Baptist Convention adopted Planned Growth in Giving as an additional emphasis to assist churches in the implementation of Bold Mission Thrust goals. Planned Growth in Giving is an attempt to develop every Southern Baptist into a growing steward — not primarily to raise more Cooperative Program dollars, but to guide Christians toward responsible living and giving.

What God wants from his people is personal involvement in his mission. What he wants from the world is response to his love, as was demonstrated in Christ Jesus. Sharing through the Cooperative Program is a way that Southern Baptists have found to say to the world, "God loves you and we love you too."

As Southern Baptists share their resources — prayer, people, and gifts — as God prospers, Bold Mission Thrust takes on unlimited potential. Celebrating Cooperative Program Day on April 15, will help prevent Southern Baptists from becoming weary in Bold Going, Bold Growing, and Bold Giving.

James L. Austin is assistant director, Cooperative Program Promotion, SBC Stewardship Commission.

Pulaski Association hosts ACTS meeting

Pulaski County Baptists and the SBC Radio and Television Commission will celebrate the launching of the American Christian Television System with an April 12 dinner.

The program will be transmitted from RTVC studios in Fort Worth and relayed by satellite

to dinner meetings in 50 U.S. cities.

ACTS is designed to offer quality alternative programming with diverse audience appeal. With an initial 8 million homes, ACTS appears to be the largest cable network launch to-date.

Ouachita yearbook recognized nationally

The *Ouachitanian* yearbook of Ouachita Baptist University has received the Gold Crown Award of the Columbia Scholastic Press Association for the second consecutive year. The award was presented during recent ceremonies in New York City.

The *Ouachitanian* was one of five college

yearbooks to receive the award, out of more than 2,700 college and high school newspapers, annuals and magazines reviewed.

Editor of the yearbook was Tim Woolridge of Bryant. Advisor was William Downs Jr., OBU public relations director and chairman of the communications department.



Certain truths, as recorded in the Bible, can be easily understood by any sincere student of God's Word. Others have challenged the interpretive skills of the world's most knowledgeable theologians. To enhance one's understanding of the scripture, certain principles of interpretation are essential. Even the simplest and clearest truths become more meaningful when sensible methods of interpretation are applied.

The folly of failing to recognize the variety of interpretations possible for certain passages of scripture can be illustrated by an event which occurred at Southwestern Baptist Theological Seminary a number of years ago. Dr. W. T. Conner, considered at one time one of Southern Baptists' leading theologians, was dealing with a difficult passage of scripture. He told his class, "There are a number of interpretations which have been set forth regarding this passage, but I am not sure of the exact meaning."

Immediately a young first-year seminarian arose to give his explanation, not waiting for Dr. Conner to set forth the variety of interpretations offered by leading theologians. When the student was seated, Dr. Conner said, "Young man, I didn't say you didn't know what this scripture meant. I said, 'I didn't know, nor do the best theological minds in the world.'"

It requires study and maturity for an individual to recognize and openly confess that there are passages of scripture which he doesn't fully comprehend. Surely the difficulty of some passages would not cause anyone to abandon the study of the Bible. When proper principles of interpretation are applied, every Christian who possesses normal intelligence and reading skills can understand the essentials of God's Word. As he sincerely seeks the truth, he will increase his understanding.

The serious Bible student should begin with several good translations of the Bible before him. Because the scripture was originally written almost entirely in the Hebrew and Greek, although good translations will agree on the general meaning, in some instances there will be slight variances among the translations. It is through the study of several translations that one gains a better understanding of the complexity of difficult passages.

A clear distinction should be made between translations and paraphrased versions. A good translation is a serious word-by-word attempt to convey the exact meaning of the original language in English. A paraphrase, on the other hand, does not so much attempt to translate the Greek or Hebrew into English as to set forth the author's interpretation of the passage. Hence, a paraphrase is more of a commentary than a pure translation.

The same guidelines should be used in understanding the Bi-

ble as are used in understanding other good literature. This means that the poetic method of understanding should be applied to those portions which are poetry. The Psalms and some other parts of the Bible are poetry. It, also, means that, if a passage is clearly figurative, it should be understood as figurative. When it is obviously literal, it should be understood and applied in a literal fashion. When in doubt regarding the meaning of a word, a good dictionary is the best source to check.

A good acquaintance with the historical setting will assist greatly in understanding the Word of God. For example, one can better understand the problems of the church at Corinth by realizing that the city was a melting pot of almost every known race and religion. These heathen religions, from which most of the church members converted, continued to influence their lives even after their acceptance of Christ.

A sentence or paragraph should be interpreted within its context. Most passages occur in connection with a larger body of scripture. Though the Psalms and Proverbs are written entirely within themselves, they are the exception. By divorcing a verse or a phrase from its context, a person can "prove" almost anything he wishes. Examples of this kind of distorted interpretation are plentiful. "There is no God," says Psalm 54:1. "What is crooked can not be made straight" (Eccl. 1:15). Many false doctrines are based on this absurd method of isolating scripture from its context.

It should, also, be remembered that the entire Bible is the larger context of every passage of scripture. When a passage seems vague or difficult, it should be interpreted in keeping with those passages which are clear and simple.

It can, also, be advantageous to identify key words in a passage. This means getting behind the English words to the Hebrew or Greek words they represent. Since most people do not read the original languages in which the Bible was written, it will be necessary to consult good commentaries or Bible dictionaries to discover the more in-depth meaning of key words in a passage of scripture.

Finally, scripture should be interpreted in the light of Jesus Christ and under the leadership of the Holy Spirit. Jesus himself interpreted the Old Testament in the light of his fulfillment of hopes and prophecies set forth by God's servants centuries earlier. Numerous examples can be cited to show that non-Christians lack the foundation upon which to correctly interpret the Word of God.

The Bible is God's message for all mankind. As Christians, we should study it, we should love it, and, above all, we should use proper principles of interpretation, so as not to abuse it.

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

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New CCF staff member to launch drug-education program

by J. Everett Sneed

Jeanne Elizabeth Richards, attorney-at-law, joined the staff of the Christian Civic Foundation as director of the Freeway Drug program and as assistant director of the Foundation on March 1.

The Freeway program is a positive educational approach to prevent drug abuse and misuse. The drug educators will go to schools, starting in kindergarten, to help children and young people discover there is a better way to cope with problems than the use of drugs.

Miss Richards was born in Pine Bluff in 1956, but her parents soon moved to Lincoln County, near Gould, where her father owns a farm. Her father is a deacon in the First Church, Gould. She graduated from Henderson State University and received the juris doctorate from the University of Arkansas Law School in Fayetteville in 1980.

Richards was an associate in the law firm of Gill-Johnson in Dumas from 1980 to July, 1983, when she moved to Little Rock to work with the Pulaski County Prosecuting Attorney's office. While with the Gill-Johnson firm, she was deputy prosecuting attorney for Lincoln County and city attorney for Gould.

"I found myself prosecuting kids I had babysat only a few years ago," Richards recalled. "One of these went to the penitentiary on a drug-related charge. People don't understand how frustrating this can be to a prosecutor. These efforts are, at best, only a band-aid approach. So I began to look for a better way to deal with this problem. Freeway is the best way to prevent young

people from getting involved in drugs."

John Finn, director of the Christian Civic Foundation, discovered the Freeway program while attending a national meeting with directors of organizations similar to the CCF of Arkansas. Finn said, "After evaluating a number of drug education and drug prevention programs, I came to the conclusion that the Freeway program is by far the most effective approach. I am pleased that we will be able to sponsor this program in our state."

Richards lists a number of ways that the program is different from other drug education programs. First, it is a continuing effort. It starts at the kindergarten level to lay a foundation of drug education. It encourages children and young people not to smoke, drink or abuse drugs.

The program also uses positive psychological enforcement to help young people to stay away from drugs, Richards noted. It is not a drug identification program, but it is designed to teach young people how to get a natural high from life itself. It also identifies certain high risk factors which produce drug dependency.

In addition, people tend to think they are the only ones who have problems, Richards explained. When they are led to discuss their problems, however, they not only discover that everyone else has problems, but they learn to cope with these problems, anxieties and disappointments.

The Freeway program is presented in a classroom setting, which means smaller

groups and opportunity for feedback. The Freeway educators go to every class in a school, when possible.

Since the Freeway program is privately funded, it is not subject to cutbacks or program eliminations. Although a separate corporation will be formed, the program will be sponsored by the Christian Civic Foundation which will provide financial assistance for Freeway. However, those wishing to contribute exclusively to Freeway will be able to do so.

Seventeen drug educators have been trained, and others will be added as the need develops. These educators will live in the vicinity of the schools they are serving. These volunteers, who will receive a small honorarium for their services, have a variety of educational backgrounds. They are medical doctors, nurses, school teachers and others, who will assist in this endeavor.

The Freeway program has two manuals to be used by the educators. One is designed for use in the public schools. The other is for churches, incorporating scripture and other positive reinforcements to encourage young people to avoid drug abuse.

The Freeway program should be operating by September. Those wishing additional information can contact the Christian Civic Foundation, 410 Medical Arts Building, 1120 Marshall Street, Little Rock, AR 72202, or by calling 372-0318.

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

Seventeen Arkansans have volunteered to serve as drug educators for the Christian Civic Foundation's new Freeway drug education program. Aimed at putting local educators in local schools and churches, the program seeks to convince children and youth of "a better way"—a drug-free life.



You'll be glad to know...

Don Moore

...We can take the desert! Following the declaration of statehood for Israel by the United Nations in 1948, David Ben Gurion, Israel's first president said, "We must take the desert or the desert will take us." As I have traveled to Israel over the past 10 years, there are strong indications they are taking the desert.



Moore

Scientific studies, many experiments, hours of raw mechanical and physical labor, and extensive irrigation have been required. Not a square acre has been reclaimed by whining about how bad the desert is, or how tough it is to reclaim it. It is doubtful that an hour has been spent studying the cause of the desert. Apparently there has been little consideration of when action should take place.

The desert recedes by actions — now actions — drastic, determined actions. The price is paid because the results indicate it to be such a worthwhile investment.

When Jesus came, John 1:5 says he came as light and the darkness didn't overcome him.

I greatly fear that there are communities, churches and even church leaders that the desert and darkness threaten. Both desert and darkness creep stealthily and slowly. Nevertheless, they move persistently onward.

A good open-minded, open-spirited appraisal needs to be made of where we are and the progress we are making against the spiritual desert and darkness around us. We may find the desert is taking us.

According to the promises of God's Word, we can take the desert. Strategies, weapons and motivation he provides. Actions we must provide. The bastions of evil and unbelief yield before the anointed ministries of pastor and people. Let's take the desert! It's worth it!

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

Rate must double

From 1960 to 1982, the number of SBC churches increased from 32,251 to 36,302. This trend will result in about 39,000 churches by 2000, significantly short of the 50,000 goal. To reach the goal, the rate of adding churches needs to double.



Woman's viewpoint

Henri E. Walker

An ordinary day

It was one of those days. You know the kind I mean. A day when everything seems to go wrong. First I overslept. Then I burned the toast and spilled orange juice all over the floor. A run appeared in my hose. A grease spot on the front of my skirt stared up at me, forcing me to change clothes.

Miraculously, I got to Sunday School on time. But as I walked in, stark realization hit me. I had left all my notes, posters, books and Bible at home. Not a good move for the teacher of a young women's class! Thus went the rest of the day.

Finally the hour I really looked forward to: working on a play with the children at church. As I should have guessed, no one seemed remotely interested in working at all.

Now I must confess. On this particular day my patience was as thin, but not as strong, as onionskin paper. So when 11-year old Jennifer handed me a poem she had written and asked me to set it to music, I didn't feel grateful at the time for the task.

No, I'm neither an accomplished pianist nor composer. I "hunt and peck" on the

keyboard. So how in the world could I do what Jennifer wanted? And yet, how could I let her down when I kept encouraging the children to find and use their talents?

Taking the poem, I silently prayed for God's help. Then I went home and looked at the poem. My conscience stung, for all through the poem ran the words "Be thankful!" How thankful had I been that day, when things were not going just my way? And how often have I "preached" Paul's words, "In everything give thanks?"

"Forgive me, Lord, for forgetting," I prayed. I began to focus on what I was thankful for, and a melody formed. A spirit of thanksgiving grew. Once again, I had been taught by a child who had unwittingly brought my own lesson back to me.

Now when I'm tempted to let things get me down, I focus on what I'm thankful for. I think of Jennifer and begin to sing "our" song. "Be thankful!" I sing, and soon I am!

Henri E. Walker is a home-maker and part-time ABCS employee.



One layman's opinion

Daniel R. Grant

"No" to smokers, "yes" to homosexuals?

San Francisco may have some of the most beautiful scenery of any city in the U.S., as well as some of the finest restaurants, but it has one of the strangest mixtures of laws governing what people can and cannot do. Ever since the era of the turbulent sixties when the Haight-Ashbury section of San Francisco became the protected heaven on earth for marijuana-smoking hippies, its slogan seems to be "anything goes." Not only did San Francisco become the homosexual capital of the United States, but ordinances were passed outlawing discrimination against homosexuals and mandating their employment as policemen, firemen, etc. The slogan seemed to be changed from "anything goes" to "everything is required!"

More recently the City Council of San Francisco has made the national headlines once more. This time they have moved into the unfamiliar role of legislating against a minority to protect the rights of the majority. They have adopted the toughest anti-smoking law in the land, giving non-smokers the power to decide if and where there can

be smoking on the job. The employer is subject to a fine of \$500 if he refuses to cooperate. In this one case, at least, the slogan is "anything does not necessarily go and, even if it does, we can tell you exactly where it is okay or not okay." What a far cry from their green light to drug users and homosexuals!

As a long suffering non-smoker who grew up in a culture where I fully expected to be fumigated by smokers on buses, planes, conference rooms, and even classrooms, I welcome this new legislative direction that offers hope for my children and grandchildren. I do wonder, though, what kind of mental and moral gymnastics can lead a sophisticated city like San Francisco to say "yes" to homosexuals and "no" to the cigarette smokers. They do not seem to be following either a pattern of moral relativism or moral absolutes. I am sure I will "understand it better by and by."

Daniel R. Grant is president of Ouachita Baptist University.

people



Biggs

Johnny Biggs, executive director of Arkansas Baptist Family and Child Care Services, has been elected to serve for a two-year term on the Board of Directors of the National Association of Homes for Children. He was elected at their ninth annual conference last month. This organization speaks for more than 400 voluntary non-profit agencies nationwide that provide residential care for children and services to their families. Biggs will represent the membership of the southwest region of the United States.

Albert Murphy has resigned as youth director of the Shiloh Church in Texarkana.

Hess Hester will join the staff of El Dorado First Church April 15 as associate pastor. He has served for more than three years as minister to youth at Little Rock Immanuel Church. He is a graduate of Southern Methodist University, Dallas, Texas, and Southwestern Baptist Theological Seminary. Hester and his wife, Julie, will move to El Dorado following her May 20 graduation from University of Arkansas at Little Rock with a bachelor of arts degree in music education.

Kevin Moore has resigned as minister of youth at Beech Street Church in Texarkana to join the staff of First Church in Jonesboro, Ga.

Russ Sanders has joined the staff of West Memphis First Church as bus and children's worship director. He has been attending Mid-America Baptist Theological Seminary and has previously served on the staff of Bentonville First Church. Sanders is married to the former Kathy Hornor of Springdale.

Hugh Nelson has resigned as pastor of the Caledonia Church following 19 years of service. He and Mrs. Nelson will reside in El Dorado.

David Brown has accepted a call to join the staff of Rosedale Church in Little Rock as music and youth director. He and his wife, Joan, are graduates of Ouachita Baptist University.

briefly

Shell Lake Church at Heth ordained Brad Cowger, associate pastor and youth director, to the ministry Feb. 12. Counsel members were ordained deacons, pastor Jessie McKee and Cowger's father-in-law, Lewis Atchison, of Colorado.

Park Hill Church in North Little Rock was represented at the first SBC craft seminar in Nashville March 19-23 by Nancy Sisk and Freda Angeletti.

Calvary Church in Lepanto, as the result of a world missions conference, will host a health fair May 5. The congregation accepted the challenge of speaker Dean Preuett to find concrete ways of meeting the physical as well as the spiritual needs in their community. The 55-member congregation has also inaugurated free in-home nursing care and planned a reading tutorial program, according to pastor Jim Rawdon.

Black Oak Church in Mount Zion Association was in a revival March 11-16 that resulted in one profession of faith and two additions by letter. Johnny Greene was evangelist and Lynn Smith directed music.

Ridgecrest Church at Benton celebrated its 30th anniversary with homecoming services March 25 that included regular morning worship services, a noon meal and a 1:30 program. Hugh Owen, a former pastor, was guest speaker.

Cummins Prison inmates presented a program of music and testimonies March 31 in the chapel sanctuary. The chapel choir, the Lighthouse group, the New Direction group and the Cummins Jubilees presented musical selections. Senior chaplain Dewie Williams, assisted by chaplains Travis Smith and John Belken, coordinated the program.

Northvale Church at Harrison will celebrate its 35th anniversary April 15 with former pastors, staff and members as special guests. John Stratton, pastor when the church was organized in April 1949, will be speaker. S. D. Hacker is pastor and Wayne Bandy is music/youth director.

Hermitage Migrant Mission Center received a mobile building March 29 to be used for three age-level divisions of children's work.

buildings



Northeast Church in Fayetteville dedicated a new worship center March 25. The church was organized as a mission of the Sonora Church in the home of Mr. and Mrs. Walter Jessor Oct. 7, 1979 and was organized into a church on May 3, 1981. The church is affiliated with the Washington-Madison Association, the Arkansas Baptist State Convention and the Southern Baptist Convention. In addition to assistance from the association and state offices, they have been assisted by the Sonora Church, Lincoln First Church, Fayetteville College Avenue Church and Springdale Berry Street Church according to pastor Don Warford. Sonora pastor Buddy Stockton was dedication speaker. A community open house is planned for April 8.



ABN photo / Millie Gill

Friendship International held its annual fair March 15 in the fellowship hall of Pulaski Heights Church in Little Rock. Members of the organization, in native costume, displayed artifacts and served foods from their homelands. The program also featured native folk songs. Guests included members of sponsoring churches and members of the Friendship International in Pine Bluff.



ABN photo / Millie Gill

Arkansas Baptist Family and Child Care Services new trustee board members include (left to right) Art Melson, a member of Siloam Springs First Church; Ray Turnage, a member of Geyer Springs First Church in Little Rock; Sue Hatcher, a member of Immanuel Church, Pine Bluff; and Garner M. Johnson, a member of Clinton First Church. Not pictured is Richard Stiltner, pastor of Hope First Church. These new members, elected by the Arkansas Baptist State Convention, along with 13 others, meet quarterly to guide the work of the agency.



ABN photos / Mark Kelly

Sunday, March 11, members of Little Rock's Otter Creek First Church held their first worship service in their new building. Above, Freddie Pike, ABSC Sunday School director, encouraged the congregation in their commitment to a community "people search" that same afternoon. Right, Otter Creek pastor Max Deaton greets Walter O'Neal, son of Walter and Celeste O'Neal of Bryant, at the end of the service. He came forward to register a decision, a profession of faith made earlier in the week.



'Belief on paper' won't win world to Christ, Claas says

by Mark Kelly

Even though Bold Mission Thrust is "the most important mission program" ever devised, the gospel will never reach the world's people unless lay persons take hold of the task in great numbers, said Gerhard Claas, general secretary of the Baptist World Alliance, at Arkansas WМУ's annual meeting March 20-21 at First Church, Benton.

"If we had 200,000 missionaries on the field, we couldn't make it (BMT) a reality without the full involvement of the laity," said Claas, who stopped in Arkansas for the two-day meeting after a trip to Singapore and Bangkok.

Apart from the budgetary problems of paying that many professional missionaries, many countries refuse to allow religious workers to cross their borders, Claas explained. As a result, many countries will never be evangelized without lay missionary commitment.

"Baptists are far too pastor-centered," Claas charged. "That's not good. We preach the priesthood of the laity, but it shouldn't just be a belief on paper. It needs to become a reality."

Claas challenged Southern Baptists to reassess their situations, evaluating whether their involvement in world missions accurately reflects their status among the world's wealthy nations.

"Americans take so many things for granted," Claas admonished. "They need to understand that fellowship (among world Baptists) means to care and share, not just being together."

Of 127 member bodies in the Baptist World Alliance, Southern Baptists represent 14 million people. Compared to Belgium Baptists' 600 members in seven churches, the SBC has tremendous resources, Claas said.

He pointed out that three of those seven Belgium churches were destroyed in a recent earthquake. "With so few people, they can't possibly rebuild those churches unless we, the rich ones, help," Claas said.

At the same time, however, Southern Baptists could receive a great deal from their brothers and sisters overseas, Claas asserted. "Aid is no longer a one-way street," he said. "There is none so poor he can't contribute something, and none so rich he doesn't need to receive from others."

Working on that assumption, a BWA committee has begun studying religious renewals, looking for lessons to apply in areas of the world where work falters.

What they have discovered, Claas said, is that Western Christians could learn a great deal from fellow Christians abroad.

For example, although Korea's current spiritual revival is "a miracle" defying explanation, "some things can be explained,"

Mark Kelly is an intern with the Arkansas Baptist Newsmagazine.



Gerhard Claas, general secretary of the Baptist World Alliance in Washington, D.C., emphasized his concerns for world missions and lay development when he addressed the 95th annual meeting of the Arkansas Woman's Missionary Union March 20-21 at First Church, Benton. Southern Baptists are far too pastor-centered, Claas said, declaring that, without a dramatic rise in lay mission involvement, the Bold Mission Thrust goal of carrying the gospel to the whole world by the year 2000 would go unmet. Approximately 850 persons from 160 churches registered for the meeting.

said Claas. Korean Christians pray for an hour each day before they go to work and spend the entirety of each Friday night in prayer, he noted.

"If we were more of a praying movement, we would see such revival in our churches," he declared.

In addition, a fresh concept of evangelism has taken root in China and Korea that Western Baptists should study, Claas said. Called "community evangelism", the idea calls for setting up neighborhood cell groups to teach the Bible to whole families. As a result, "we are seeing whole families making democratic decisions to follow Christ" and the gospel is spreading rapidly through whole communities, Claas explained.

Other Baptist bodies think Southern Baptists discuss the Bible too much and read it too little, Claas added. "They think that if we read the Bible we wouldn't discuss it so much. They would advise: 'Don't struggle about the Bible; read the Bible,'" he said.

"They also believe that because we no longer read the Bible, we no longer under-

stand certain passages that deal with topics such as lay ministry and Jesus' second coming," Claas continued. Especially in Iron Curtain countries, Baptists are incredulous that the second coming is not taught more in the West.

That teaching is an important point of hope for those Christians, Claas pointed out, agreeing that when the doctrine is taught in the U.S. it is often more in a spirit of "discussion over phrases" than focusing on the theme of hope.

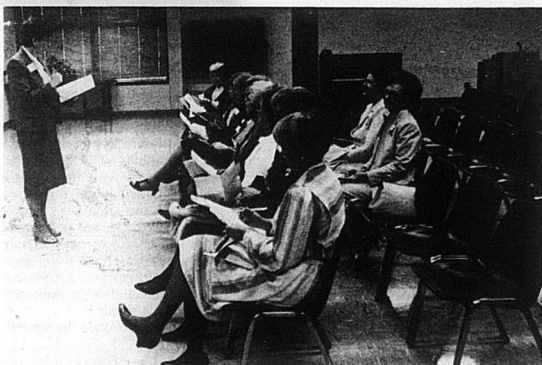
Claas spoke three times to the approximately 850 registrants from 160 churches at the WМУ meeting, which had the theme, "Who? Me!"

That title was chosen to emphasize that missions is "our responsibility first, not everybody else's," explained Julia Ketter, director of Arkansas Woman's Missionary Union.

Claas emphasized on how much U.S. Baptists take for granted "ought to make us more grateful for what we have and make us work that much harder to be on mission



Left, Arkansas Woman's Missionary Union is charged in 1984-85 with the responsibility of launching a prayer ministry for the Arkansas-Brazil Bold Mission Linkup. Newly-elected officers (left to right) Mrs. John McAlister of El Dorado First Church, president; Mrs. Ken Hughes of Benton First Church, recording secretary and Mrs. George Polos of Sylvan Hills First Church in North Little Rock, vice-president, will lead that emphasis. McAlister, who recently toured Brazil, points out specific areas in which Arkansans will be involved through both work and prayer. These officers were elected at the 95th annual meeting of Arkansas WMU held March 20-21 at Benton First Church. Below and left, Jon Stubblefield, ABSC president and pastor of Magnolia Central Church, was Bible study leader for the annual meeting.



for Christ," said Ketner.

"We can go to church anytime; while others struggle just to worship together once a week. That ought to move us to be on mission," she said. "All of us can do more."

"We mustn't let our own church be our mission," she asserted. "We can't be secure just in what we are doing now and still get the job done."

In addition to Claas, registrants heard from foreign missionaries Connie Anthony (Israel), Gilbert and Deanie Nichols (Paraguay), Judy Garner (Malawi) and Mary Monroe (Zimbabwe). Home missionary Gwen Williams (New Orleans), WMU-SBC representative Evelyn Blount, Journeyman Carla Carswell (Japan), and Ariel Hernandez, director of the Bartholomew Migrant Mission Center, Hermitage also addressed the group.

Also leading conferences were Raymond and Bonnie Peeples, mission volunteers to Nigeria and members of First Church, Hot Springs, and Dick and Wilma Giddings, Park Hill, North Little Rock, representing the Arkansas-Indiana missions link-up.



Above, Julia Ketner, director of Woman's Missionary Union for the Arkansas Baptist State Convention, orients representatives of First Church, Benton, which hosted the WMU's 95th annual meeting March 20-21. Ketner said the church did "a marvelous job" with its sponsorship, indicating she counted 116 registration cards from First Church members. It was the first time the convention had been held in that church's facilities. Left, Mrs. Robert Bell Sr., a member of the host church, searches through the Baptist Book Store display for book review materials.

ABN photos / Millie Gill

Baptist leaders push 'equal access' after amendment's defeat

WASHINGTON (BP)—On the heels of the Senate's rejection of President Reagan's proposed constitutional amendment on school prayer, Southern Baptist leaders urged Congress to pass legislation giving secondary school students the same access to voluntary, student-initiated religious gatherings provided for other student-initiated non-academic activities.

At a news conference following the vote in which Senate backers of the school prayer amendment fell 11 votes short of the two-thirds majority required for passage, Southern Baptist Convention President James T. Draper Jr. and Baptist Joint Committee on Public Affairs Executive Director James M. Dunn—who differed on the Reagan prayer amendment—voiced support for the equal access proposals sponsored by Sen. Mark O. Hatfield, R-Ore. (S. 815), and Rep. Don Bonker, D-Wash. (H.R. 4996).

Hatfield announced that Senate majority leader Howard H. Baker Jr., R-Tenn., had assured him the Senate will be given opportunity to consider his proposal this year. In the House of Representatives, an Education and Labor panel is considering a hearing on the Bonker bill in the near future.

Draper, a strong supporter of the Reagan amendment, said he was "disappointed" with the Senate vote but that religious leaders should unite behind equal access legislation.

Draper, who witnessed the vote from a Senate gallery, said a positive result of the prayer debate is that "it should make this bill (equal access) easier to pass." He reiterated he has supported the bill since the Oregon senator introduced it last year.

The Euless, Texas, pastor also expressed

optimism that as many as "80 to 90" percent of senators ought to be able to support the Hatfield bill. But, he warned, if equal access legislation fails to pass Congress, "you are going to see such a proliferation of private schools it will destroy the public school system."

Draper said he looked forward to working with other religious leaders who fought the prayer amendment. "Most of us are tired of fighting each other," he declared, adding that "it grieves me" Christian brothers were on opposite sides of the prayer amendment. He pointed to the disagreement between himself and Dunn on the measure.

Appearing with Dunn after the Senate vote, Draper said, "I think equal access does (give us the opportunity) to get together."

"I'm looking for some reason to stand with people, not against them," he declared.

Dunn sounded a similar theme, declaring, "It is now time for reconciliation and progress. What is needed now is legislation such as Senator Hatfield's and Congressman Bonker's bills to safeguard and clarify the rights of students to exercise freely their religion."

Dunn told reporters the Baptist Joint Committee "enthusiastically supports" the Hatfield and Bonker bills which he said would "provide for truly voluntary, student-initiated religious activities in public secondary schools on the same basis that other non-academic activities are permitted."

Commenting on the prayer amendment defeat, Dunn said, "The real winners are school children all across the nation who... will remain protected from government-imposed religious rituals."

In other Baptist reaction to the Senate's re-

jection of the Reagan proposal to permit organized, vocal prayer in public schools, SBC Christian Life Commission Executive Director Foy D. Valentine called the vote "a clear victory for religious liberty" and "an affirmation of our Constitution's guarantee of separation of church and state."

Valentine said further he saw the vote as "a rejection of the unconscionable demagoguery of those politicians who would have trivialized prayer to Almighty God for a mess of political pottage which they would have hoped to eat next November."

"Both the Constitution and the Bible show us a better way than to start trying to use the gears of government to engage the cogs of religion," Valentine added.

During the Senate school prayer debate, several senators pushed the Hatfield bill as an alternative to the proposed constitutional amendment.

"Instead of ill-conceived constitutional amendments, let us proceed with a simple statute that provides a judicial remedy to aggrieved high school students," Hatfield said.

Hatfield said the focus of his bill "is on student-initiated religious activities instead of government inculcation of religious belief."

Sen. Dale L. Bumpers, D-Ark., one of a bipartisan group of 27 co-sponsors of the Hatfield bill, told colleagues, "I am absolutely certain, and legal scholars agree, that the voluntary school prayer can best be guaranteed under an approach offered by Senator Hatfield without the necessity of doing damage to the First Amendment."

Senate committee approves clergy housing extension

WASHINGTON (BP)—The Senate Finance Committee voted to extend for an additional year a double housing tax break for clergy who owned or occupied their current homes before Jan. 3, 1983.

Tucked in a \$49.3 billion tax bill approved by the committee, the change puts on further hold for some ministers an early 1983 Internal Revenue Service ruling which disallowed mortgage interest and property tax deductions to the extent they were attributable to a tax exempt housing allowance.

A subsequent IRS ruling delayed the effective date of Rev. Rul. 83-3 until Jan. 1, 1985, for ministers who occupied their residence or had a contract to purchase one by Jan. 3, 1983. The Senate committee action would further delay the effective date until Jan. 1, 1986.

Rev. Rul. 83-3 reversed a 20-year-old policy of permitting clergy mortgage interest and real estate tax deductions as well as tax exempt housing allowances. An agency spokesman said the reversal was part of an

IRS effort to apply consistently Section 265 of the Internal Revenue Code which specifically prohibits double tax breaks.

Some opponents of 83-3 have charged the ruling is not consistent because IRS failed to make the same application to military housing despite recommendation in a general counsel memorandum that it do so.

Other legislation dealing with clergy housing is pending on both sides of Capitol Hill. H.R. 4548 sponsored by Rep. Stan Parris, R-Va., and S. 2017 sponsored by Sen. Jesse Helms, R-N.C., would exempt both clergy and military housing from Section 265 application.

In other changes affecting churches, the Finance Committee bill would permit certain churches and church-related organizations to treat employees as self-employed for Social Security purposes and would tighten conditions under which IRS may audit churches.

Under the committee bill, churches and church-related organizations who "for religious reasons" opposed payment of

employer portion and collection of the employee portion of Social Security taxes would be permitted a one-time, irrevocable decision to treat non-ministerial employees as self-employed for Social Security purposes. This option would be available only to churches not already participating in Social Security prior to Jan. 1, 1981.

The change would mean higher Social Security payments for employees of churches and church-related organizations making this election. Current Social Security rates for self-employed participants is 11.3 percent. For employed participants, the rate is 6.7 percent paid by the employee and 7 percent paid by the employer. Existing law treats ministers as self-employed for Social Security purposes.

This Finance Committee action came in response to complaints from some church groups that the 1983 Social Security reform package passed by Congress violated their religious freedom by making Social Security participation mandatory for all non-profit groups, including churches.

High court nativity ruling may only seem to be victory

by Stan Hasteley

WASHINGTON (BP)—When the city of Pawtucket, R. I. won a case at the U. S. Supreme Court March 5 over its challenged practice of sponsoring a nativity scene during the Christmas season, the immediate reaction of many Christians was: "It's about time!"

It's about time, they no doubt thought, that Supreme Court justices rejected the arguments of the much-despised American Civil Liberties Union (which brought the original Pawtucket challenge) and other "humanist" groups that seem hell-bent on removing God from public life.

And, after decades of refining First Amendment religion law, the nation's highest court does indeed seem determined to reject arguments for a strict separation of church and state in favor of a larger accommodation of religion, what the court on another occasion called "benevolent neutrality."

But a careful reading of the Pawtucket decision yields some interesting—and troubling—gleanings.

Most reasonable citizens will agree with Chief Justice Warren E. Burger in his written opinion for a 5-4 majority that "total separation" of church and state is not possible. "In every Establishment Clause case," he began, "we must reconcile the inescapable tension between the objective of preventing unnecessary intrusion of either the church or the state upon the other."

He went on to explain that since 1973 the court has employed a three-part test to in-

sure a proper balance between the two: the challenged practice must have a secular purpose, must neither advance nor inhibit religion, and must not excessively entangle government with religion.

In spite of the need for such safeguards, the chief justice argued, "Our (nation's) history is replete with official references to the value and invocation of Divine guidance," including the 200-year practice of paying chaplains to serve the Congress, the proclamation of Thanksgiving Day as a national holiday, the use of "In God We Trust" on coins and currency, the phrase "One nation under God" in the Pledge of Allegiance, and publicly funded art galleries with hundreds of religious paintings and sculptures.

So far, so good. But then Burger noted that Pawtucket's practice of sponsoring the creche must not be seen apart from all the other objects in the town Christmas display, including Santa Claus, some reindeer, an elephant, a teddy bear and a tree. "Focus exclusively on the religious component of any activity," he reasoned, "would inevitably lead to its invalidation under the Establishment Clause" ("Congress shall make no law respecting an establishment of religion. . .").

Despite the purely religious nature of the nativity scene, Burger concluded, it is but a "passive symbol" which as part of a larger display "engenders a friendly community spirit of good will in keeping with the

season" and "serves the commercial interests" of merchants and their employees.

Such a tortured rationalization is what might well trouble devout Christians and other persons of faith. Is a city's sponsorship of a creche which, as Justice William J. Brennan Jr. noted in his dissent, "is the chief symbol of the characteristically Christian belief that a divine Savior was brought into the world," worth the debasing requirement that it be accompanied by Rudolph the Red-Nosed Reindeer?

Little wonder, then, that Justice Harry A. Blackmun, in a separate dissenting statement, observed: "The creche has been relegated to the role of a neutral harbinger of the holiday season, useful for commercial purposes, but devoid of any inherent meaning and incapable of enhancing the religious tenor of a display of which it is an integral part."

And, in what may have been the best single statement the court issued, Blackmun concluded: "The city has its victory—but it is a Pyrrhic one indeed."

The same could be said of what some are claiming to be the decision's victory for Christians. Like the Greek general Pyrrhus, who defeated the Romans at Asculum in 279 B. C., the battle may have been won, but only with great loss of life.

Stan Hasteley is director of information services for the Baptist Joint Committee on Public Affairs in Washington, D.C.

Political maneuvering snarls hunger aid bill in Congress

WASHINGTON (BP)—As severe food shortages and massive hunger raise the haunting question of daily existence for millions of people in Africa, lawmakers in the nation's capitol continue to debate the question of how the United States can help.

Religious leaders and various anti-hunger organizations have lobbied Congress for quick action on emergency food aid to Africa. According to the United Nations Food and Agriculture Organization, more than 150 million Africans face starvation as a result of their worst drought in a century.

But Congressional action has been complicated and delayed by weeks of political maneuvering, says W. David Lockard of the Southern Baptist Christian Life Commission.

A bill to provide \$150 million in emergency food aid to African countries passed the House, 374-29. In the Senate, however, the bill's supporters have been frustrated. With strong backing from the Reagan administration, the Senate Appropriations Committee approved an amendment to the bill which would have tacked on \$93 million in military aid to El Salvador.

The move drew immediate criticism from hunger activists and legislators.

Lockard, who coordinates hunger education and action for the moral concerns agency, said the Senate was being asked to act as an accomplice to a "brazen attempt to hold hungry people hostage in exchange for military and political advantage."

He added: "Christians who have given selflessly to help alleviate the blight of hunger in our world have reason to be morally outraged by such political shenanigans."

When a number of lawmakers expressed similar misgivings, the Senate voted March 15 to separate a major portion of the African aid bill from the El Salvador military aid amendment.

A total of \$80 million in emergency food aid was approved by the Senate in a last-minute amendment offered by Sen. John Danforth, R-Mo., to a low-income energy assistance bill. According to a staff member for Bread for the World, a Christian lobbying group, Danforth's action put African aid legislation "back on the fast track."

The energy assistance bill now will go to conference committee, since the House earlier approved a similar bill.

Senate observers are uncertain about the future of the original bill for emergency assistance to Africa, left with \$70 million in food aid and the amendment for military aid to El Salvador.

Lockard and other anti-hunger activists hope Congress eventually will approve in some form at least the \$150 million in emergency food aid originally passed by the House.

He urged "Southern Baptists and other concerned Christians to communicate with their legislators about the urgency of the situation."

"A single day's delay," he said, "can mean the difference between life and death for thousands of innocent victims."

Lockard added that Southern Baptist missionaries in Mali—one of the countries crippled by drought—have been asked by that government to assist in distribution of grain "once aid is approved by Congress."

New York's Metro Church to buy Manhattan property

by Jim Newton

NEW YORK (BP)—Metro Church has signed a contract to buy a church building in the Times Square area of Manhattan for \$1.75 million, and is seeking "creative financing" to close the deal May 1.

"We couldn't ask for a better location or a better building for the money," said Metro Pastor Gene Bolin.

The building, constructed in 1912 as a Polish church, is now owned by Daytop Village, Inc., and used as a halfway house for former drug addicts. It is located at 408 West 40th Street near Ninth Avenue adjacent to the Port Authority bus terminal.

The site is four blocks from Times Square (corner of 42nd and Broadway), one block from a proposed mart, and three blocks from the new NYC Convention Center.

If Metro is able to come up with the financing to buy the property, it will be the fulfillment of a long-time dream for an identifiable Southern Baptist worship center in mid-Manhattan, said R. Quinn Pugh, executive director of the Baptist Convention of New York and former executive director of the Metropolitan New York Baptist Association.

Bolin said he and other church leaders had been in contact with several pastors of key SBC churches, and by mid-March, almost \$500,000 had been pledged, most in long-term commitments.

Metro is seeking to raise \$200,000 from among its own members. Bolin said he hopes other more affluent churches in the SBC will respond to the dream, and that by the closing date on May 1, the church will have raised \$1 million, including \$875,000 in cash. Several churches in Texas and in Atlanta, which is linked to New York as a sister association, have pledged sums ranging from \$30,000 to \$50,000 to help Metro buy the property, Bolin said.

"This is a BOLD, Bold Mission Thrust commitment, an expression of the seriousness of our desire to reach urban America for Christ," Bolin said. "If Bold Mission Thrust (the SBC's plan to proclaim the gospel to every person in the world by 2000 AD) is to mean anything, it must include New York City as well, and if it is to mean anything in New York City, it must take place now," Bolin said.

He added that when the church moves into the building, it will belong not just to one congregation, but to the entire Southern Baptist Convention.

In signing a contract to purchase the property, Metro put down \$100,000 in earnest money. Bolin said he and other church members had contacted financiers who would back a loan from a commercial lending institution provided Metro can prove it can pay back the loan.

The former Polish church can be seen by 170,000 persons each day, most of whom ride the 6,000 buses which go up a ramp to

the bus terminal from Lincoln Tunnel only one block from the church.

Bolin said the church building is only one block from a Times Square-42nd Street redevelopment project that is expected to clean up that section of Manhattan, and help rid the area of crime and illicit sex.

Currently, there are only four churches in the area—two synagogues, one Catholic and one Seventh-day Adventist church—Bolin said.

The building has a full basement with a fellowship hall including a theater stage and fully-equipped institutional kitchen. Bolin said the facility would enable Metro to expand its "soup kitchen" ministry, which now operates only on Saturday, serving about 100 persons each week, and develop a community theater ministry.

Jim Newton is Baptist Press bureau chief in Atlanta.



New York's Metro Church hopes to purchase, at a cost of \$1.75 million, this former Polish church building located four blocks from Times Square. The congregation is trying to raise one-half the purchase price in cash and pledges before May 1. Shown, left to right, are pastor Gene Bolin, church trustees David Massengill and Shirley Reid and Anne and Ray Gilliland, SBC home missionaries.

Conference provides Baptists with models for urban ministry

NASHVILLE, Tenn. (BP)—Speakers at the Models for Effective Urban Church Ministries Conference painted a picture of hope amid the blight of urban ministry.

More than 60 Southern Baptist pastors, directors of missions and other leaders attended the Urban Training Cooperative event, a joint venture of the Southern Baptist Home Mission Board, Baptist Sunday School Board, Center for Urban Church Studies and six Southern Baptist seminaries.

Larry Rose, director of the Center for Urban Church Studies, told conference participants 1980 Census data indicate 75 percent of all Americans live in urban areas, and despite trends of people moving back to rural areas, urban population will continue to grow.

Southern Baptist work is weakest in the Northeast, where some of the world's largest metropolitan areas are located, with only .3 percent of Southern Baptist members residing in the Northeast, said Rose. More than 85 percent of Southern Baptists reside in the South, he added.

Southern Baptists face a variety of issues in urban ministry during the next 16 years, Rose said. The U.S. has made a dramatic shift from a predominantly European immigration to Asian and Hispanic, now totaling 80 percent of all immigrants each year. Yet, he said, ethnics comprise only .6 percent of the SBC.

He also said Southern Baptists have geared most programs toward reaching traditional families (husband, wife, and two children) which only made up seven percent of all U.S. households, according to the 1980 Census. Also the senior adult population continues to increase dramatically, said Rose, with predictions of 260 people 65 and older for every 100 teens by the year 2000.

Baptists must tackle the issues of the 1980s if they expect to reach Bold Mission Thrust goals, agreed conference speakers.

Joel Gregory, assistant professor of preaching at Southwestern Baptist Theological Seminary, Fort Worth, Texas, asserted, "We cannot build inner city churches that are reaching their communities without redemptive suffering." Ministry is

costly, he said, adding: "There is no gain without pain."

Gregory said urban ministry requires quality preaching, noting "Christian preaching made its mark in the great urban centers of the world." He cited numerous biblical passages where both Old and New Testament personalities made an impact upon the known world through authoritative, biblical preaching. The key to successful preaching, he added, is bringing together an exposition of the text "with human illustration and practical application."

Gregory was pastor of Gambrell Street Church in Fort Worth prior to accepting his current position at the seminary. During his tenure, Sunday school attendance rose from 370 to more than 1,200; the church also started 11 satellite missions under Gregory's leadership.

Ian Chapman, pastor of Third Church in St. Louis, stressed urban congregations must know their communities and respond to needs with contemporary methods.

Chapman inherited the church at a point when the congregation was floundering without purpose in inner-city St. Louis. Since 1979, Chapman has helped the church recapture a vision of its ministry potential.

As a young seminary graduate, Rick Warren deliberately set out to begin a church in Saddleback Valley, one of the fastest growing areas in the country and one of the most affluent suburbs in Los Angeles.

Warren asked residents what they wanted in a church. Based on their response, Warren organized worship and educational ministries around community needs and mailed 15,000 invitations to Easter services in 1980.

More than 200 people attended Saddleback Valley Community Church's first service. The church, a Southern Baptist congregation, now runs 400-500 people in attendance, 250 of whom Warren baptized, and has started three daughter churches which average about 100 each.

Warren encouraged conference participants to "think like an unbeliever," making services understandable to those without church backgrounds. He also stressed

meeting needs as the key to church growth, adding "a church will never grow beyond its capacity to fill needs."

Don Aderhold, pastor of Columbia Drive Church in Decatur, Ga., found his congregation struggling in a transitional community after almost two decades of steady growth. In a three and a half year period, 1,100 members moved out of the community; for 10 years, offerings declined.

Aderhold, pastor of the church since 1949, brought in a consultant to help "clarify responsibilities, priorities and possibilities" for ministry.

During the past six years, the church has helped settle more than 600 Indochinese refugees, about 300 of whom now attend language services at Columbia Drive church. The church also hired a black church starter who began a black congregation in the community. The church plans to start another black church in 1984.

Jerre Allen, director of the HMB's metropolitan missions department, told conference participants effective ministry in any setting will begin with pastors who are committed to stay with a work. A second key, he added, is getting churches to redefine their self-image and vision, stating churches which have definite goals and positive attitudes about themselves tend to grow.

George Bullard, associate in HMB metropolitan missions, echoed Allen's comments on church vision, noting many churches fail because they lack "a reason for being or planning beyond the next Sunday or the next special event." He added churches have "a responsibility to be intentional" about ministry plans and objectives.

Bullard said for Southern Baptists to be effective in the urban setting, the denomination should move toward more multi-congregational models, and encouraged urban congregations to share facilities for both worship and ministry in order to make the most of their setting.

He called for Southern Baptists to temporarily "erase" everything they had done in the cities, build a strategy for reaching the cities, list how current churches fill the strategies and "then fill the gaps."

SBC leaders outline pre-requisites for reaching ethnics

LOS ANGELES (BP)—The growing pluralism of American society demands Southern Baptists work more aggressively to develop ethnic churches, missions leaders told more than 200 persons attending the 27th annual language missions leadership conference sponsored by the SBC Home Mission Board.

Development of these churches will be "determined by the denomination's ability and willingness" to reproduce its programs in the cultural, linguistic and socio-religious backgrounds of the people the conference participants were told.

Those were the key points made by Oscar

Romo, director of language missions for the Home Mission Board, and William Pinson, executive director of Baptist General Convention of Texas, in speeches to the more than 200 Southern Baptist Convention mission leaders attending the 27th annual Language Missions Leadership Conference in Los Angeles.

Romo pointed out the convention had added 345 new language-culture units (churches, missions, Bible studies or preaching points) annually for the past five years. In addition, work has been initiated with at least one new ethnic group every year since 1971.

Southern Baptists have 4,000 ethnic con-

gregations with more than 300,000 participants. Yet ethnic church growth is not keeping up with ethnic population growth.

In 13 of the nation's 20 largest cities, Romo noted, ethnic/racial minorities comprise more than 50 percent of the total population, yet "Southern Baptists have not done well in evangelizing the urban population." Additionally, recent studies report more than 600 languages are spoken in the U.S.

"The world is coming to America," Romo said. "Our denomination must respond positively to the opportunity to imbue the national mosaic with the redeeming love of Jesus Christ."

Tentative 1985 Calendar

Arkansas Baptist State Convention

January Make Your Will Month

1	New Year's Day
3-4	Baptist Building Staff Retreat
6	Christian Wills Emphasis
7-8	Media Library Workshop, Central, NLR (Church Training)
7-11	Bible Study Week
10	ASSISTeam Faculty Training, Ozark, First; Jonesboro, First; Hope, First; Pine Bluff, First (Sunday School)
13	Witness Commitment Day
14-18	Baptist Building At Home Week
15	Spring Registration (Ouachita Baptist University)
17	State Joint Committee (National Baptists)
21-24	Area Youth Adult Workshops (Church Training)
27	Baptist Men's Day
28-29	State Evangelism Conference, Geyer Springs, Little Rock
30	Tax Workshop for Ministers, Life Line, Little Rock (Stewardship)

February Baptist Seminaries, Colleges and Schools Month

3	Baptist World Alliance Sunday
4-8	Christian Focus Week (Ouachita Baptist University)
4-8	Associational Training Schools (Sunday School)
5	State Vacation Bible School Clinic, Levy, NLR, (Sunday School)
7	Revival Planning Seminar, Baptist Building (Evangelism)
8-9	Single Adult Conference, Calvary, Little Rock (Church Training)
9	Youth Choir Festivals, First and Calvary, Benton (Church Music)
10	Associational Hymn Sings
10-16	Focus on WMU
11-12	Total Church Life Conference, Parkway Place, Little Rock (Evangelism)
17	Baptist Seminaries, Colleges and Schools Day
17-20	Home Mission Study
18-19	Lay Evangelism School Certification Seminar, Camp Paron
18-21	Area Church Administration Workshops (Church Training)
23	Shared Ministry State Conference (Church Training)
26-26	Statewide Pastor's Retreat (Arkansas Baptist State Convention)
26-28	DOM As A Growth Agent Workshop, DeGray Lodge (SS)
27-March 1	DOM Retreat, DeGray Lodge, (Missions)
28	WOW Training Day, Baptist Building (Evangelism)
28	Recognition Banquet for DOM (Ouachita Baptist University)

April

1-3	Urban Training Cooperative, Little Rock (Missions)
5	State Youth Convention, Statehouse Convention Center, Little Rock (Church Training)
7	Easter
8-9	New Pastor/Staff Orientation, Baptist Building
12-13	Baptist Young Women Retreat, Camp Paron (WMU)
12-13	Planned Growth in Giving Seminar, Van Buren, First (Stewardship)
13	Effective WORKERshop, Levy, North Little Rock (Sunday School)
13	Children's Choir Festivals, Jacksonville, First; Beech Street, Texarkana; Immanuel, Pine Bluff; Wynne, First; Grand Avenue, Ft. Smith.
14	Latest Date for Associational Tournaments (Church Music)
15-16	Youth Curriculum Workshop, Crossett, First (Sunday School)
15-16	Interfaith Witness Conference, Jonesboro (Missions)
15-16	Planned Growth in Giving Seminar, Hot Springs, First (Stewardship)
15-17	Priority Planning for Growing Churches, Park Hill, NLR (Church Training)
18-19	Interfaith Witness Conference (Missions)
19-20	Acteens Encounter, Mississippi Association Camp (WMU)
19-20	Tiger Traks Weekend (Ouachita Baptist University)
21	Cooperative Program Day
22	Area Summer Youth Ministry Conference, Southern Baptist College (Church Training)
22-24	Statewide Pastors' Bible Conference (OBU)
22-26	Baptist Doctrine Study Week (Church Training)
23	Small Church Preschool Conference, Dayton; Mansfield (Sunday School)
23	Church Building Conference, Baptist Building, Little Rock (Sunday School)
23	Area Summer Youth Ministry Conference, OBU, (Church Training)
24	Area Summer Youth Ministry Conference, Baptist Building, LR (Church Training)
25	Small Church Preschool Conference, Alpena, First (Sunday School)
25-26	Minister of Education Seminar (Church Training)
26-27	Acteens Encounter, Mt. Sequoyah Assembly, Fayetteville (WMU)
26	Baptist Men's Banquet, OBU (Brotherhood)
26-27	State RA Congress, OBU, (Brotherhood)
26-28	Korean Crusade, Park Hill, North Little Rock, (Missions)
28	Life Commitment Sunday
29-30	Key Leader Meeting (Arkansas Baptist State Convention)

March Home Missions Month

1-2	Handbell Festival, OBU, (Church Music)
3-10	Week of Prayer for Home Missions and Annie Armstrong Offering
3-April 7	"White Unto Harvest" (Sunday School Campaign)
4-7	Area Strengthen Family Conferences (Church Training)
8-9	Acteens Encounter, Beech Springs Camp, Liberty Association (WMU)
10	Home Missions Day in Sunday School
10-17	Youth Week (Church Training)
11	Area Weekday Ministry Conference, Blytheville (Missions)
11-14	CWT Seminar, Harrison, First (Evangelism)
11-15	Regional Youth Ministry Workshop (Church Training)
12	Area Weekday Ministry Conference, Little Rock (Missions)
14	Area Weekday Ministry Conference, Bartholomew Migrant Center, Hermitage (Missions)
15-16	Volunteer/PartTime Music Leadership Retreat, Camp Paron
16	Associational Baptist Youth Night (Southern Baptist Convention)
18	Northwest District Drills and Tournaments, Huntsville, First (Church Training)
18	Southwest District Drills and Tournaments, Hope, First (Church Training)
19	West Central District Drills and Tournaments, Paris, First (Church Training)
19	Southeast District Drills and Tournaments, Warren, First (Church Training)
19-20	WMU Annual Meeting, Jonesboro, First
21	North Central District Drills and Tournaments, Mt. View, First (Church Training)
21	Northeast District Drills and Tournaments, Central, Jonesboro (Church Training)
21-23	Marriage Enrichment Retreat, Ozark Folk Center, Mt. View (Church Training)
22	Central District Drills and Tournaments, Olivet, Little Rock (Church Training)
22	East Central District Drills and Tournaments, Wynne (Church Training)
24	Start-a-Church Commitment Day
25	Regional Growth Workshop, Conway, First (Sunday School)
25-26	Statewide Church Staff Support Conference (Ministry of Crisis)
25-26	Planned Growth in Giving Seminar, Fayetteville, First (Stewardship)
26	Regional Growth Workshop, Central, Magnolia (Sunday School)
28	Regional Growth Workshop, Jonesboro, First (Sunday School)
29-30	Disaster Workshop (Missions and Brotherhood)
29-30	Acteens Encounter, Springlake Assembly, Central Association (WMU)
29-30	Planned Growth in Giving Seminar, Hope, First (Stewardship)
29-30	Media Library Clinic, DeGray (Church Training)
29-31	BSU Leadership Training Conference, Camp Paron

May

3-4	State Pastor/Deacon Retreat, Camp Paron, (Church Training)
4	National/Southern Baptist Women's Meeting, Little Rock, Second (WMU)
5	Associational Hymn Sing
5	Senior Adult Day
5-12	Christian Home Week
6	Golden Age Evangelism Conference, Mt. Home, First (Evangelism)
6-7	Chaplaincy Awareness Conference, DeGray (Missions)
6-7	Planned Growth in Giving Seminar, Central, Jonesboro
7	Golden Age Evangelism Conference, Hot Springs, Second (Evangelism)
7	District People Search Workshops, Fayetteville, First; Mt. Home, First; Hope, First; Ozark, First (Sunday School)
9	District People Search Workshops, North Little Rock, First; Brinkley, First; Jonesboro, First; Monticello, First (Sunday School)
9	Golden Age Evangelism Conference, Beech Street, First, Texarkana (Evangelism)
11	State Music Tournament/Ensemble Jubilee, Geyer Springs, Little Rock (CM)
11	Spring Commencement (Ouachita Baptist University)
12	Mother's Day
12	Day of Prayer for <i>Arkansas Baptist Newsmagazine</i>
13-17	MasterLife/MasterBuilder/DiscipleYouth Workshop, OBU (Church Training)
17-18	New Work Seminar (Missions)
17-18	GA Mother/Daughter Camp (grades 1-3) Camp Paron (WMU)
17-18	Planned Growth in Giving Seminar, El Dorado, First (Stewardship)
19	Baptist Radio and Television Sunday
20-21	Prayer for Spiritual Awakening Training Institute, Camp Paron (Evangelism)
20-22	State Senior Adult Conference, OBU, (Church Training)
20-26	Associational Emphasis Week
27	Memorial Day
27-30	CWT Seminar, Westview, Paragould (Evangelism)
28-31	Student Summer Missionary Orientation (Missions)
30-31	Student Summer Missionary Supervisor's Conference (Missions)
30-June 2	Spring Campers on Mission Rally (Missions)
31-June 1	Planned Growth in Giving Seminar, Pine Bluff, First (Stewardship)
31-June 1	Pre-Camp Training, Camp Paron (Brotherhood)
June Annuity Board Ministries	
2	Religious Liberty Sunday
3-4	Planned Growth in Giving Seminar, Russellville, First (Stewardship)
3-7	State RA camp, Camp Paron (Brotherhood)
7-8	Man & Boy Minicamp, Camp Paron (Brotherhood)
9-10	WMU Annual Meeting, Dallas, Texas

10-11	Acteens MiniCamp, Cold Springs, Faulkner Association (WMU)
10-14	State RA Camp, Camp Paron, (Brotherhood)
11-13	Southern Baptist Convention, Dallas, Texas
16	Father's Day
17-18	Planned Growth in Giving Seminar, Markham Street, Little Rock (Stewardship)
17-20	Young Musicians Camp, OBU, (Church Music)
17-21	GA Camp (grades 4-6) Camp Paron (WMU)
17-22	Arkansas Baptist Assembly (First Week)
21-22	GA Mother/Daughter Camp (grades 1-3) Camp Paron
23	Annuity Board Sunday
24-28	GA Camp (grades 4-6) Camp Paron
24-29	Arkansas Baptist Assembly (Second Week)
28	Christian Citizenship Conference (Christian Life Council)
28-29	GA Mother/Daughter Camp (grade 1-3) Camp Paron (WMU)

July

1-5	GA Camp (grades 4-6) Camp Paron
1-6	Arkansas Baptist Assembly (Third Week)
4	Independence Day
8	Mid-Summer Student Summer Missionary Retreat (Missions)
8-12	GA Camp (grades 4-6) Camp Paron (WMU)
8-13	Arkansas Baptist Assembly (Fourth Week)
11	State Joint Committee (National Baptists)
12-13	Planned Growth in Giving Seminar, Mt. Home, First (Stewardship)
15-19	Boys Camp, Camp Paron (National Baptists)
15-20	Arkansas Baptist Assembly (Fifth Week)
15-25	Pioneer RA Mission Project
18-20	Marriage Enrichment Retreat, Fairfield Bay (Church Training)
19-25	WMU Conference, Glorieta
22-26	Music Arkansas for Adults & Youth, Ouachita Baptist University (CM)
22-26	Girl's Camp, Camp Paron (National Baptists)
22-27	Arkansas Baptist Assembly (Sixth Week)
29-30	Planned Growth in Giving, Heber Springs, First (Stewardship)
29-Aug. 2	Young Women's Camp, Camp Paron (National Baptists)
29-Aug. 3	Arkansas Baptist Assembly (Seventh Week)

August

1-2	Weekday Early Education Workshop, Little Rock (Missions & Sunday School)
2-3	Volunteer/PartTime Music Leadership Retreat, University, Fayetteville
4	On to College Day (BSU)
9-10	Pastor/Director Retreat, Camp Paron, (Church Training)
9-10	Planned Growth in Giving Seminar, Forrest City, First (Stewardship)
10	E. T. Workshops, Ft. Smith, First; Stuttgart, First; Harrison, First; Immanuel, El Dorado; Blytheville, First (Sunday School)

19	Brotherhood Area Conference, Harrison, First
19	WMU Area Conferences, Harrison, First
23-24	State Sunday School Convention, Geyer Springs, First
23-27	Arkansas Senior Adult Chautauqua, Glorieta
29	High Attendance Night in Church Training
30	Brotherhood Area Conference, Walnut Street, Jonesboro
30	WMU Area Conferences, Walnut Street, Jonesboro
30	Adult Lesson Planning Workshop, Blytheville
30	Associational Sunday School Leadership Night

October Cooperative Program Month

1	WMU/Brotherhood Conferences, Calvary, West Memphis
1	Adult Lesson Planning Workshop, Newport, First (Sunday School)
2	WMU Conference, Calvary, West Memphis
3	WMU/Brotherhood Conferences, Central, North Little Rock
4-6	BSU State Convention
5	Campus BYW Event (WMU)
5	Youth Choir Day (Ouachita Baptist University)
7-11	Arkansas Senior Adult Chautauqua, Ridgecrest
7-11	Associational Annual Meetings
11-13	Deaf Ministries Retreat, Lake Nixon (Missions)
13	World Hunger Day
14-18	Associational Annual Meetings
19	GA/GA Leaders Event (grades 1-6), Camp Paron
22	Church Training Convention, Immanuel, Little Rock
24-25	Music Men/Singing Women Retreat, Ouachita Baptist University (Church Music)
24-25	Baptist Women Retreat, Camp Paron
25-26	Baptist Women Retreat, Camp Paron
27	Great Day in the Morning
28-31	CWT Seminar, Life Line, Little Rock, (Evangelism)
31	Trans-Cultural Outreach Seminar, Fayetteville, First (Missions)

November

1-2	Small Church Pastor/Director Workshop, Walnut Ridge (Sunday School)
3-9	National RA Week
4	Baptist Women World Day of Prayer (BWA)
4	January Bible Study Clinic, Harrison, First (Sunday School)
5	January Bible Study Clinic, Forrest City, First (Sunday School)
7	Language Leadership Conference, Baptist Building, Little Rock (Missions)
7	January Bible Study Clinic, Hot Springs, First
8	January Bible Study Clinic, Van Buren, First
9	State RA Fellowship Luncheon
9	Tiger Tunes (Ouachita Baptist University)
10	Arkansas Hunger Hike
12-15	Regular Arkansas Missionary Baptist State Convention
17-20	Foreign Mission Study

- 11 Associational Hymn Sings
- 16 Summer Commencement (Ouachita Baptist University)
- 16-17 Volunteer/PartTime Music Leadership Retreat, Southern Baptist College, (Church Music)
- 16-17 Associational WMU Officers' Retreat, Camp Paron
- 18-24 WMU Conference, Ridgecrest
- 19 Adult Choir Festivals, East Side, Ft. Smith; Hope, First (CM)
- 20 Adult Choir Festivals, Elmdale, Springdale; Calvary, Little Rock (CM)
- 22 Adult Choir Festivals, Immanuel, Warren; Forrest City, First (CM)
- 23 Adult Choir Festivals, Central, Jonesboro (Church Music)
- 23-24 Disaster Relief Workshop (Brotherhood)
- 23-24 Associational Church Training Leadership Conference, Park Hill, NLR (Church Training)
- 25 Special Worker Institute, Immanuel, Little Rock (Sunday School)
- 28 Fall Registration (Ouachita Baptist University)
- 30-Sept. 2 Single Adult Labor Day Weekend (Ridgecrest/Glorieta)

September Baptist Foundation Month

- 1-7 Brotherhood Leadership Week
- 2 Labor Day
- 5 Church WMU Training Day, Immanuel, Little Rock
- 5-6 Furloughing Missionaries Orientation, Baptist Building, Little Rock, (Stewardship)
- 5-7 Fall Campers on Mission Rally (Missions)
- 7 Children and Conversion Workshop, Central, Magnolia (Sunday School)
- 7 Baptist Youth Day
- 8 Baptist Foundation Day
- 8 Single Adult Day
- 9 Brotherhood Area Conference, Crossett, First
- 9 Evangelism Area Conference, East Side, Paragould
- 9 Area Weekday Ministry Conference, Ft. Smith (Missions)
- 9 WMU Area Conferences, Crossett, First
- 10 Brotherhood Area Conference, Camden, First
- 10 Evangelism Area Conference, Searcy, First
- 10 Area Weekday Ministry Conference, Rogers (Missions)
- 10 WMU Area Conference, Camden, First
- 11 WMU Area Conference, Camden, First
- 12 Brotherhood Area Conference, Immanuel, Texarkana
- 12 Evangelism Area Conference, Hamburg, First
- 12 Area Weekday Ministry Conference, Mt. Home (Missions)
- 12 WMU Area Conference, Immanuel, Texarkana
- 15-22 Season of Prayer for State Missions and Dixie Jackson Offering
- 16 Brotherhood Area Conference, Grand Avenue, Ft. Smith
- 16 WMU Area Conferences, Grand Avenue, Ft. Smith
- 16-17 Handbell Workshop, Baring Cross, North Little Rock (CM)
- 17 Emphasis Interpretation, Baring Cross, North Little Rock (CM)
- 17 Brotherhood Area Conference, Siloam Springs, First
- 17-18 WMU Area Conferences, Siloam Springs, First

- 19-21 Arkansas Baptist State Convention, Immanuel, Little Rock
- 21 Retired Ministers Luncheon, Immanuel, Little Rock (Stewardship)
- 22-24 International Student Conference (BSU)
- 23 Homecoming (Ouachita Baptist University)
- 23 Interfaith Hunger Task Force Ingathering, Arkansas State Fairgrounds (Christian Life Council)
- 24 Child Care Day
- 25 "M" Night
- 26-29 Consolidated Missionary Baptist State Convention
- 28 Thanksgiving

December

- 1-8 Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering
- 8 Associational and Church Carol Sings
- 9-10 Evangelism Workshop, Camp Paron
- 25 Christmas
- 29 Student Day at Christmas
- 30-31 Youth Evangelism Conference

As Christians
our hearts are touched and broken by the hunger and suffering in our world. There is so much need. We feel frustrated and helpless because there are so few of us. As individuals, families, groups, and even as churches, there is no way our contribution can even scratch the surface.



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Four Dallas churches renovate low-income housing

DALLAS (BP)—Four Southern Baptist churches here provided most of the volunteers for what has been described as the most ambitious church-sponsored project in the history of Dallas' low-income housing program.

"It's almost like a dream come true," said Mrs. Sandra Robinson, a tenant at Rhoads Terrace housing project in South Dallas, as 550 volunteers converged on the low-income housing complex on Saturday to begin a long-overdue total renovation program.

Robinson said she had heard help was on the way, but wouldn't believe it until they showed up.

The 550 volunteers including 100 professional roofers, came largely from eight Dallas area churches working through STEP, (Strategies To Elevate People.) Four of the eight are Southern Baptist churches—Park Cities, Prestonwood, Carrollton First and Lake Highlands.

The church volunteers worked alongside Dallas Housing Authority (DHA) employees. An estimated 150 residents of the complex also donned hard hats and joined the labor force.

Baptist youth cite influence of religion

NASHVILLE, Tenn. (BP)—Southern Baptist youth place more emphasis on the influence of religion in their lives than other youth, according to a recent national survey conducted among 13 denominations and youth-serving agencies, including the Southern Baptist Convention.

Among Southern Baptist youth surveyed, 72 percent indicated religion was either the most important or one of the most important influences in their lives. This compared to 53 percent of other youth.

The survey also showed the belief system of Southern Baptist youth indicates a stronger emphasis on religion as a system of rules, and less emphasis on religion as encouraging concern for others.

Southern Baptist youth reported a higher frequency of prayer at all grade levels and strong reliance on their faith in the living of daily life.

The report revealed seven trouble spots among youth "deserving serious thought and reflection." They are: the nearly 20 percent of the 7th, 8th and 9th graders who reported they experimented with sexual intercourse; the worry expressed by young adolescents about sexual and physical abuse; the involvement some young adolescents have with alcohol and marijuana;

The tension experienced by some families, including family violence and marital conflict; the relatively commonplace occurrence of some forms of aggression among youth adolescents, and the social alienation experienced by some youth, particularly boys.

From early morning to late afternoon, the volunteers fought high wind gusts but completed reroofing and stripping of 22 buildings. They also cleared debris from 158 vacant units in preparation for construction and renovation crews.

Other workers spread out across the compound to give an early spring cleaning to the grounds.

The Rhoads Terrace complex includes 426 apartment units, of which 268 are presently occupied. Rhoads Terrace is one of several DHA projects which assists low-income families, including many elderly, and disabled or handicapped persons.

Park Cities was lead church in the roofing-renovation project, providing about 250 of the volunteers. The workday was only one of many on-going efforts to help Rhoads Terrace and other communities and individuals.

"Park Cities chose to use strategies developed by STEP as a way to minister to persons in Dallas who had specific needs," said Paul Royal, Park Cities' minister to singles. "We had a host of single adults who were begging for something worthwhile to do."

The singles began work with the elementary school adjacent to Rhoads Terrace and a completely renovated building resulted. Prior to the volunteers' involvement, school attendance was at an all-time low. One year later it had the highest attendance in the entire system, Royal said.

Every month about 150 Park Cities volunteers work with people at Rhoads Terrace. Much of this is accomplished through friendship committees assigned to work with public servants, ranging from teachers to

police officers to recreational workers.

Altogether, 19 Dallas area churches of different denominations are involved in the STEP program, each church has its own specific area of concern and ministry.

Dallas Mayor Starke Taylor said as he helped fill trash bags, "I hope this project will serve as an example of how we can work together to help people."

Mike Clark, director of planning for DHA, said the volunteers had moved the renovation ahead by at least a month. "They have saved us between \$100,000 and \$125,000."

Coordination and details for the massive project were handled largely by volunteers and staff persons from the participating churches, the STEP office and DHA. Food was provided by the churches with help from American Airlines and the Dr. Pepper Company.

James Pleitz, pastor of Park Cities Church and Wayne Allen, pastor of Carrollton First Church, were among the pastors working alongside their lay volunteers.

"These people have worked so hard today," Pleitz said. "It's one of the most beautiful things I've ever seen."

Allen, leading a team of about 55 Carrollton First Church volunteers, said the project was a blessing to everybody involved. "It's one of the most practical applications of Christianity I've seen in a long time."

Teresa Thomas, a STEP foundation employee and member at the Park Cities Church, called the effort "a huge success. To see the body of Christ coming together like this and to witness such a diversity of people working together was really beautiful," she said.

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Jordan urges re-thinking of attitudes toward singles

NASHVILLE, Tenn. (BP)—Effectively ministry with single adults will require many church leaders to rethink their perspective of singleness which may include outdated stereotypes, Ferris Jordan said.

Jordan, chairman of the division of religious education ministries at New Orleans Baptist Theological Seminary, addressed the opening session of a seminar for 60 single adult ministers sponsored by the family ministry department of the Baptist Sunday School Board.

"Many still relate singleness to the years after high school and before marriage," Jordan said. "To those persons single is almost always temporary while marriage is seen as the answer to the unfortunate plight of the single. Singleness is viewed as a sign of immaturity while marriage is a sign of maturity. Marriage is seen as a sign of God's imprimatur while singleness is thought to be only tolerated by God."

Jordan said almost half of the adult population in the United States today is single but observed "in churches at large, single adult ministry represents still largely unexplored territory. Single adults have been with us a long time, but never have they presented the multi-faceted challenge to our churches which they represent today."

He said leaders must not only accept but

actively pursue the involvement of single adults into the power structures of churches. Efforts must be made to integrate singles and marrieds into life and ministry of churches, he added.

Jordan charged many churches still offer only family- or couple-oriented programs. "Sermon illustrations still too often lack references to singles. Off-the-cuff remarks still look down on singleness. Wednesday night suppers are still called family night suppers, with the narrow definition of family," he said.

Jordan urged churches to minister to divorced and widowed persons with an attitude of compassion and desire to help them rebuild their lives.

"So long as churches hold themselves aloof from divorcees, churches will never be known as a place of beginning again," he observed.

Ministering with some singles will also require the ability to accept differing lifestyles, said Jordan. He urged "an openness and acceptance of persons with whose ideas and ideals we may struggle."

He also called for a rethinking of attitudes toward single persons in the ministry.

"Many congregations are still reluctant to consider for the ministry men who are single and even more reluctant to consider single

women," said Jordan. "They are closing the doors on some of the most capable persons whom God has called."

Jordan said single adults in the 1980s represent a large proportion of the population, include many subgroups such as divorced, widowed and never married persons and are concentrated in urban areas.

"Southern Baptists have been a rural people throughout our history. We're just learning how to minister to the cities," said Jordan. "To learn to minister to large numbers of singles in the cities is a double challenge."

He said a church that is serious about ministering with single adults must be willing to minister to a large number of divorced persons and single parents as well, confronting moral issues such as abortion and sex outside of marriage.

Jordan said many single adults are honestly searching for spiritual truth but, at the same time, are rejecting mainline denominations.

"Many perceive churches to be parental institutions. Others have written them off as judgmental and uncaring," Jordan maintained. "Many are responding to church ministries, but many others are not counting our churches as a worthwhile option."

At the same time, Jordan said the greatest need of single adults, as that of all persons, is an ongoing relationship with Christ.

"Pre-eminent among our goals of ministry with singles must be the ministry of evangelism," he said.

Also, he said, singles need to grow spiritually and have opportunities to witness. Churches need to provide community, purpose and love through ministry.

Jordan said work with singles will never be without challenges and it will never be finished.

Spacenet launch delay won't slow ACTS start

FORT WORTH, Texas (BP)—Launch of the Spacenet 1 satellite, which will carry the programs of the American Christian Television System (ACTS), has been postponed from April 12 to May, but the delay will not slow the start-up of the Baptist TV network, according to ACTS President Jimmy R. Allen.

ACTS will begin broadcasting May 15, with the initial six hours of daily programs being delivered by another satellite on an interim basis, Allen said. The full 16-hour daily schedule will begin June 12 at the Southern Baptist Convention.

Meanwhile, construction continues on the satellite transmitting facility for Uplink, which will send the ACTS program signal from Fort Worth to the satellite for relay to cable TV systems and television stations around the country. A two-ton, 36-foot dish antenna, centerpiece of the uplink facility, was installed at the site March 7.

—DiscipleLife: a different me?—

1984 State

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Church Administration

Education/Youth Seminar



Caldwell



Mattingly

The annual Minister of Education/Minister of Youth Seminar will be conducted Apr. 26-27 at Arkansas 4-H Conference Center, Ferndale.

The seminar is actually two seminars in one. There will be a separate track for ministers of education led by Dr. William Caldwell, associate professor of education administration at Southwestern Seminary, Dr. Caldwell is also a former minister of education.

The track for youth ministers will be led by Don Mattingly, consultant in church recreation at the Baptist Sunday School Board. Don is a former youth minister and originator of the Centrifuge camping program.

The Arkansas 4-H Conference Center provides a lovely retreat setting just a few miles west of Little Rock. The seminar begins at 1 p.m. Thursday and ends at 3 p.m. Friday. For cost and registration, contact the Church Training Department, P.O. Box 552, Little Rock 72203, phone 376-4791. — Bill Falkner, associate

Cooperative Program

Working together

Voluntary cooperation has been the creative genius of the work of Southern Baptists. This has enabled various boards and agencies to work together for the common goal of all of us.

As an example of how we interrelate, consider the work of the Foreign Mission Board. It is sometimes considered to be the most important part of our work. However, it cannot stand alone. The FMB requires missionaries to be trained. This is done through our seminaries and colleges. The work of the Home Mission Board results in new churches from which God calls people to foreign missions.

The Sunday School Board and others produce materials used by foreign missionaries to do their work. Like the body needs its members, we need all our institutions and agencies. Paul discussed this concept in 1 Corinthians 12:26. He said, "And if one member suffers, all the members suffer with it; or if one member is honored, all

the members rejoice with it."

This cooperation enables the Arkansas Baptist Convention to work with and for Arkansas churches and with the Southern Baptist Convention. Recently a caller asked how all their money could go to one particular board. It is interesting that if every church did this, we would not have been available to serve him and answer his question.

Southern Baptists developed the Cooperative Program to strengthen and unify our work. It is my prayer that we will live in the wisdom of our fathers and continue to do our work together through the Cooperative Program. — L. L. Collins Jr., associate executive secretary

Christian Life Council

Buck passing

The real issue is the Great Commission and our response to it, not school prayer!

Regardless of the side one takes regarding school prayer, the Christian's main obligation is to continue the task Jesus began during the days of his flesh. "... as the Father has sent me, I also send you" (John 20:21 NASB).



Parker

When it comes to obeying the Great Commission the "buck must never be passed." The root cause of immorality at home and abroad can, in a large measure, be laid at the feet of those who refuse to prayerfully obey Christ's command to "go", beginning often to a loved one in their own home!

Let's not "cop out" by expecting others to do what we are under divine compulsion to do. The very best Christian witnessing and teaching is not done in the schools, or even churches, but where people live, work and play. The very best Christian witnessing and teaching is done, not to groups gathered in the schools or churches but on a one to one, personal basis.

The sooner we all get serious and obey the Great Commission, the quicker our world will be changed. How about starting today by prayerfully witnessing and teaching a loved one right in your own home or with a next-door neighbor? — Bob Parker, director

Missions

Deaf

Of all languages, only 'deaf' is a one-way street in communication. In the United States live more than two million persons who are legally deaf. They are of every

race, every economic class and social strata, every geographic area, every age and every level of intelligence.

The deaf live in a silent universe: they never hear children's laughter or widow's sob, they never know the music's gentle rhythm or the preacher's magic cadence. Not one deaf person can break down the barrier between himself/herself and the hearing world, even by learning several of the many skills necessary for total communication, the deaf cannot become 'hearer's' as Spaniards, for example, can become English-speakers.

The deaf can communicate only by lipreading, difficult and seldom fully mastered by a deaf person; by writing, slow and tedious process; and by *dactylography*, the language of signs, the system of signals expressed by fluid hands curling into finger letters, symbolic gestures and expressive movements.

For the deaf, sign language becomes the avenue of instant communication, of communication that rivals that of the hearing world. It can exist only when sight or touch is possible. Yet it opens vistas and expands experience for the person encased in the silent world of deafness.

Southern Baptists can add another dimension to the life of many deaf persons: the good news of Christ. The expression of Jesus and the wholeness he offers continues to be humankind's most encouraging and beneficial message, whether it is spoken or signed. — Randy Cash, language missions director

Evangelism

The number one priority

The Bible teaches that the origin of the church is for evangelism. The priority mission of Jesus on this earth was to seek and



Shell

to save the lost (Luke 19:10). It was the purpose of Christ to use his disciples to win the world to himself. Jesus stated, "As my father has sent me, even so send I you". Therefore, the number one priority of the church should be to bring the lost to Christ.

The local New Testament church could be defined as a body of baptized believers in Christ banded together by a covenant for worship, Bible study, prayer, fellowship, service and world evangelization. On the pages of the New Testament, the church is described as an evangelistic church. Evangelism is imperative for the local church. The church which ceases to evangelize neglects one of the primary

reasons for existing and begins a process of decline.

The New Testament vividly describes the nature of the church. The word church appears in the New Testament 114 times. It is very interesting that 88 per cent of the time it refers to the local church. In Matthew 16:18 Jesus stated, "... upon this rock I will build my church; and the gates of hell shall not prevail against it". When we study the Greek construction of the word prevail, it places the gates of hell on the defensive and the church of the living God on the offensive. — Clarence Shell, director

Family and Child Care Services Southwestern Conference

The Southwestern Association of Executives of Homes for Children held its 37th annual meeting in Little Rock March 20-22. Johnny Biggs, executive director of Arkansas Baptist Family and Child Care Services and president of the Association, was the chairman of the conference. Over 80 people, from six states representing 48 homes for children attended the three-day conference at the Excelsior Hotel.

A central focus of the meeting was on child abuse. An overview of this national problem was presented by Arkansas Eleanor Mille of SCAN, Inc. Judge Judith Rogers of Little Rock shared with the group a paper on "Child Abuse and the Justice System." Having just returned from providing testimony requested by the US Attorney General's Task Force on domestic violence, Judge Rogers spoke from both state and national perspectives.

Doug McWhirter, director of the Little Rock Area Office, presented "A Residential Model" as one way of responding to child abuse. He shared our agency's role in responding to the needs of abused children by providing emergency receiving homes.

Vicki Tanner, a Little Rock psychologist, presented a treatment model for helping abused children based on "you shall know the truth and the truth shall set you free."

Paul Nunnery, president of the National Association of Homes for Children spoke at the Wednesday evening meeting on "Do you hear what I hear? The Children's Prayer." — John Ross, director of development

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noon and evening
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morning and evening

April 19-20
White River Assoc.

Thurs. morning
Associational office
Thursday & Friday evening
First Church, Mt. Home
Friday morning
First Church, Yellville

Two Baptist missionaries return to Lebanon

BEIRUT, Lebanon (BP)—Two Southern Baptist missionaries returned to their posts in Lebanon last month on the same day Lebanese Christian, Moslem and Druse leaders began their reconciliation conference in Lausanne, Switzerland.

Russell Futrell, from Pineville, La., and Vivian Trimble, from Holloway, La., returned on an overnight boat from Cyprus.

Futrell, who left Beirut Feb. 10 with three other missionaries, returned to his post at Beirut Baptist School in west Beirut. Trimble, who left prior to the evacuation to attend her father's funeral, rejoined her husband in Monsouriyeh on Beirut's east side.

Julia Graham, wife of the Foreign Mission Board's Middle East associate, reported a consensus among missionaries that there will be peace if all sides are willing to compromise enough. Otherwise, missionaries believe "it's going to be worse than it's ever been," she said.



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International

Confronting entrenched evil

by Dennis M. Dodson, pastor, Monticello First Church

Basic passage: Mark 11:1-12:44

Focal passage: Mark 11:8-10, 15-19; 27-33

Central truth: It is time to recognize Jesus as Redeemer, give him a royal reception, and acknowledge his right to rule.

Passover time always excited the people and pushed their messianic expectations to a peak. What Jesus had kept veiled about being the Messiah (3:11f; 8:29f), he now made visible and vocal. When he came to Jerusalem, he presented himself to the people as Zechariah had prophesied (Zech. 9:9). Upon his entry to the city, he was honored like a monarch and hailed as the Messiah (Luke 19:39, 40).

On Monday, when Jesus entered the Temple and threw over the tables, threw out the traders, prohibited the traffic through the Temple, and taught that they had made the house of God a den of thieves, it was an act of messianic acknowledgment (Psa. 69:9; Mal. 3:1 ff; Jn. 2:17). It should be a continuing concern for Christians to ensure that what occurs in God's name be for his glory and man's good rather than for personal gain because of greed. We should allow no place in God's house for those who would exploit God's place, people, or program for their personal profit. Too, we should deny right of passage through God's house to those who refuse to respect its sacredness. As it doesn't exist for the purpose of commerce, neither does it exist for the world to take a shortcut on its way to its goals.

Jesus's action angered the Temple administrators, because he had emptied their pockets, exposed their pollution, encroached upon their power, and endangered their positions. When he came back to the Temple, his adversaries asked about the authority by which he acted. His answer was contingent upon their answer about John's authority. Discerning their dilemma, they declined to answer. They were not dumb, nor had they any doubt. It was a deliberate denial. They wouldn't face the facts and tell the truth: Jesus' and John's authority had the same source, God. They had failed to learn a lesson Jesus had taught earlier in the Temple: obedience to the will of God would open their eyes. (Jn. 7:17).

It is time to recognize Jesus as the Redeemer (Jn. 1:29; 20:28, 29; Mt. 16:13); to receive him (Jn. 1:11, 12); and to acknowledge his right to rule (Mt. 28:18-20; Acts 2:36; Phil 2:9-11).

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Life and Work

The death of God's Son

by Gene Crawley, First Church, Newport

Basic passage: Mark 15:16-39

Focal passage: Mark 15:22-25, 29-34, 37-39

Central truth: In obedience to God, Christ suffered and died for us.

Paul tells us the "the wages of sin is death," and that "all have sinned and come short of the glory of God." We, because of our very natures, live with a death penalty over our heads.

Yet only one man was ever born to die. The rest of us were born to live. If we are obedient to God's word, we will find life and life more abundant. Christ's obedience carried more abundant to the cross.

Let us never refuse to see the real separation, loneliness and agony in Christ's words, "My God, my God, why hast thou forsaken me?" In that moment, Christ had placed on him all the sins of mankind and a veil of darkness was drawn. For the first time in his existence as a man, Christ did not know the sweet communion of the Father.

It was this moment that he agonized over in the garden. The physical pain that he had to endure was no more than many saints have had to endure. Only these saints, as they suffered, knew the presence and strength of God in their darkest hours. Christ knew only the loneliness and isolation of sin.

Can any Christian be unmoved by the story? He died for us, who are like those men who gambled for his clothes and who reviled him. Truly Jesus never proved more that he was the Son of God that when he did not come down off that cross, but instead, suffered there for those who hated him.

Through his death, we have access to God. This was shown symbolically by the veil of the temple being rent. The real proof, however, lies in the testimony of Christians who know the forgiveness of sin and the victory of answered prayers.

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Bible Book

Judgment provoked by Israel's unfaithfulness

by W. Coy Sample, First Church, Morrilton

Basic passage: Amos 3:1 to 4:13

Focal passage: Amos 3:1-2, 7-8; 4:1-5, 10-12

Central truth: Privilege, with its inherited opportunity and blessing, all given by God, invariably carries with it a corresponding weight of responsibility.

Israel was special to God, and because of this the people felt that they could live as they pleased and God would never bring them to judgment. Amos' message makes it clear, that since they were special to God, they would be punished even more severely for their sins.

When the roar of a lion was heard, one knew that he had caught his prey. Amos indicated that the lion had already roared — God had set in motion his judgment on Israel. A divine judgment that would use a foreign army as the vehicle to implement God's decision. The prophet, who knew what was coming, was alarmed. The note of danger was already ringing over the land.

God had brought judgment on Israel because of a corrupt social system perpetuated by some of the leading women of Samaria. Their worship was an empty ritual. God had been warning Israel through a number of natural calamities, but the warnings were not heeded.

The command was "Prepare to meet thy God" (v. 12), a clear call for repentance. Judgment was coming, and each person needed to get ready to meet God through repentance. The call is actually a word of hope.

Meeting with God is inevitable, but it does not necessarily have to be punishment. Preparation for it is possible: repentance would avail something. Until the judgment has actually fallen, the threat of it is a message of mercy.

God would overlook nothing; such was the peril of privilege. The language of this lesson was addressed to Israel and Judah.

However, all who occupy a parallel position of privilege and are guilty of the same or similar sins of Israel can be assured that they too are under condemnation. "Unto whom much is given, of him shall be much required" (Luke 12:48).

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Former missionary to enlist preachers

RICHMOND, Va. (BP)—A former missionary to the Philippines, now a seminary missions professor and administrator in the States, will direct a new department to enlist preachers for foreign missions work.

John David Floyd, who worked in the Philippines from 1965 to 1976 as a church starter and later as director of church growth, has been named to head a new Foreign Mission Board department. He is a vice president at Mid-America Baptist Theological Seminary, Memphis, Tenn.

The new missionary enrollment department will expand the board's efforts to find more preachers willing to be evangelists and church developers overseas. Nearly three-fourths of the most urgent requests for missionaries are in those two categories.

North Carolina paper purchases building

RALEIGH, N.C. (BP)—The *Biblical Recorder*, the Baptist state paper for North Carolina, will occupy its own building, on or before July 1, 1984, according to Alfred Ayscue, chairman of the board of directors.

"The matter of a building for the *Recorder* has been under consideration for some time, especially during the last year under Editor R.G. Puckett's guidance," Ayscue added.

Economy of operation was the primary motivating force, according to Puckett who said, "We had to find ways to reduce overhead of operations at any point we could, because second-class postage rates cannot be controlled."

"We do not set the postage rates, the government does, and that is the most threatening aspect of the survival of Baptist papers in the future," Puckett added.

Owen resigns Northern Plains post

RAPID CITY, S.D. (BP)—Roy W. Owen, 61, has resigned as executive director of the Northern Plains Baptist Convention, a post he has held since Jan. 1, 1977.

Owen and his wife, Maxine, will move to Denver, where he will become a regional consultant for the new church growth department of the church extension division of the Baptist Home Mission Board.

In his new responsibility, Owen said he will work "to help develop a new department of work. We will try to discover and/or devise ways to more adequately help new

Last year the board appointed 52 general evangelists. Missionaries had requested 387. This year they have asked for 315.

Floyd will select, train and supervise furloughing missionaries to help him enlist new missionaries, especially field evangelists. He also will represent the board at various conventions and conferences.

Floyd is a graduate of Ouachita Baptist University, Arkadelphia, Ark. He received his master of divinity degree from Southwestern Baptist Theological Seminary and his doctorate of theology degree from Mid-America Baptist Theological Seminary.

He comes to the FMB from Mid-America Seminary, where he is administrative vice-president and director of the School of World Mission and Church Growth.

The paper currently has between 1,200 and 1,300 square feet of space in the new Baptist Building at Cary. Cost for the space was \$10,725 in 1983.

"Through careful management of our limited resources and the generosity of many who love and support the *Recorder*, we will move into the new building debt-free," Puckett said. "The only costs we will have will be utilities and the condominium association fee. We expect to save at least \$8,000 the first year on building costs."

The *Recorder* Building will be in Park on the Millbrook, an office condominium complex in Raleigh. The unit which the *Recorder* will occupy contains 2,000 square feet on two levels. The interior floor plan has been designed exclusively for the functions of a state Baptist paper, Puckett said.

churches grow to self support. I will work personally with pastors and new churches in states west of the Mississippi River. . . ."

When Owen became executive director of the NPBC, there were 106 churches, with 17,913 members. By the end of 1983, there were 180 churches with 26,395 members. On Jan. 1, 1984, the Wyoming Southern Baptist Convention began operating. Wyoming was one of the four states comprising the NPBC.

As he leaves, the NPBC has some 120 churches with about 15,000 members.

FMB okays work with Australian Baptists

RICHMOND, Va. (BP)—Australian Baptists will receive short-term help from special project workers and partnership volunteers under a working relationship approved recently by the SBC Foreign Mission Board.

The board emphasized that Baptist work is well developed in Australia, with more than 54,000 members in almost 700 churches, and said it will provide assistance only as requested by individual state unions.

The first request, from the Baptist Union of New South Wales, calls for two church starters and a youth worker for short-term assignments with pioneer Australian pastors in Sydney. One of the church planters will assist in the inner-city area and the other in the suburbs. The youth worker will develop counseling and outreach ministries.

The board also recently established fraternal relations with New Zealand Baptists.