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Arkansas Baptist Newsmagazine, 1980-1984

Arkansas Baptist Newsmagazine

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4-26-1984

**April 26, 1984**

Arkansas Baptist State Convention

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Christian Home Week  
May 6-13  
page 2



CELEBRATE YOUR MARRIAGE:  
Grow in Oneness

April 26, 1984  
**Arkansas Baptist**  
NEWSMAGAZINE



Christian Home Week, May 6-13, provides an opportunity for churches to begin an emphasis on marriage enrichment or to strengthen an ongoing ministry. Resources are available from the Baptist Sunday School Board's Family Ministry Department or the Arkansas Baptist State Convention's Church Training Department.

## In this issue

### 8-9 Christian citizens needed

Even if the relationship between religion and politics is a delicate one, the nation needs Christians who will "stand up and step out", participants at the 1984 Christian Life Commission seminar in Washington, D.C., were told. A Baptist Press wrap-up and Betty Kennedy analysis convey the meeting's spirit.

### 12 SBC credentials committee

Two Arkansans have been named to the credentials committee for the 1984 Southern Baptist Convention in Kansas City, Mo.

### 1983 index available

Copies of the index of 1983 issues of the Arkansas Baptist Newsmagazine are available. Send \$1 per copy, to cover postage and handling, to Index, Arkansas Baptist Newsmagazine, P.O. Box 552, Little Rock, AR 72203.

## Healthy families build good churches

"I believe the first institution God ordained in society was the family; therefore, it makes good sense that healthy family relationships provide a strong foundation for the church," said Charles Casey, pastor of Valley Church, Lutherville, Md.

Kinman, pastor of Crestwood Church, Crestwood, Ky., said, "The church is not... any stronger than its families. The task of the church is to provide help to strengthen relationships, not to focus on weaknesses."

The Kinmans and Caseys are among 300 couples trained by the BSSB Family Ministry Department to lead marriage enrichment activities.

Casey believes family ministry is an ongoing responsibility of the church. He noted

the annual Christian Home Week project provides an opportunity to highlight resources and activities related to family ministry.

Casey tries to incorporate family ministry into the life of the church through sermons, resource aids, church training equipping center modules, biblical studies and regular columns in the church newsletter.

"The power of Christ is the source of strength in a marriage," said Kinman. "A relationship based solely on physical attraction, material possessions or children won't hold together."

Gary Hauk, of the Sunday School Board, said unless couples have a healthy relationship centered around Christ, they cannot minister effectively through the church.

## ABN staffer wins three first place awards

Betty Kennedy, managing editor of the Arkansas Baptist Newsmagazine, received three first place awards in the annual communications contest of the Arkansas Press Women.

The first place awards were for page layout in a magazine, based on several examples; feature photography in a magazine, for the Nov. 3, 1983, cover; and a December 1983

ABN gift subscription ad using spot color.

The awards were presented at a March 31 luncheon in Little Rock and were then entered in the competition of the National Federation of Press Women.

Kennedy also received second and third place awards in feature writing, special edition editing, promotional writing, annual report design and original graphics.

## New lesson writers begin this week

W. C. "Nick" Garland, pastor of Second Church, Hot Springs, and Lawson Hatfield, pastor of First Church, Fordyce, begin this week writing, respectively, the International and Life and Work Sunday school lessons in "Lessons for living".

Garland is a graduate of Southwestern Baptist Theological Seminary and has served churches previously in Alabama, Texas and DeQueen, Ark. He has served on the ABSC Executive Board and currently is a trustee of the SBC Home Mission Board.

He and his wife, Jenine, have two children, Joshua and Jodi.

Hatfield directed the ABSC Sunday School Department from 1960 to 1983. He is a graduate of Southwestern Seminary and has served churches in Texas and Ashdown,



Garland



Hatfield

DeQueen, Little Rock and Fordyce, Ark. He also has worked with the Baptist Sunday School Board.

He and his wife, Juanita, have three grown children and three grandchildren.

## Alaska church needs music, youth minister

First Church, Soldotna, Alaska, is looking for a minister of music and youth who would know youth education and be able to organize youth and children's choirs, accor-

ding to pastor Don Tallison.

Persons interested in this new work area may send a resume to Tallison at Box 186, Soldotna, AK 99669

### MK Prayer Calendar

Home and foreign missionary kids who attend college on the Margaret Fund

May  
27

Robert Pinkston (Ivory Coast) OBU Box 4501, Arkadelphia, AR 71923

*We shall live again!*

## The editor's page

J. Everett Sneed



Job asked long ago, "If a man die, shall he live again?" (Job 14:14). Although the recent advances in genetics and other scientific research has improved the length and quality of life, the question is just as relevant today as it was then. Physical death ultimately overtakes every person. For the individual who is spiritually dead this leaves no hope. But Jesus comes to say, "Because I live, you shall live also" (John 14:19). In the cross and the resurrection, man's hope of eternal life is graphically declared.

The cross and the resurrection are the heart of the gospel. The cross shows the greatness of God's love for sinful, rebellious man. The resurrection demonstrates God's power over sin and death. Without the resurrection, mankind would have no hope beyond the present life.

The resurrection is the distinctive that sets Christianity apart from other religions. Others have shrines for their founders, or they have idols made of wood, gold, copper or brass; but Christianity is unique in that we have a risen Master.

Skeptics, recognizing the historical importance of the resurrection, have labored hard to discredit the empty tomb. Even in New Testament times, the rumor was set forth, "His disciples came by night, and stole him away while we (the guards) slept" (Matt. 28:13).

If one accepts the theft theory, he must assume the apostles and others to be totally insane. For all the 11, except John, died for their faith. John was exiled to Patmos.

The fact is that Jesus made at least 10 appearances after the resurrection to various groups. The witness included believers, unbelievers, large groups as well as small numbers of the inner-circle. As Paul and other New Testament writers lived, there were many who had seen the resurrected Jesus. First Corinthians 15:6 states, "After that, he was seen of above 500 brethren at once, of whom the greater part remain unto this present (the time of the writing) but some are fallen asleep."

Others, in an effort to disprove the historical resurrection have assumed that Jesus was drugged or fainted on the cross. Christ then revived in the cold tomb after three days. Those adhering to the swoon theory are confronted with several insurmountable problems. Those who crucified our Saviour were not novices, for they likely participated in such events frequently. Further, it would require a great imagination to conceive of a mere man who, after hanging on a cross and having a spear driven into his side, had the capacity to roll a great stone

away from the sepulcher entrance. There also remains the problem of the Roman guards.

Still others have supposed that wild beasts took and destroyed the body of Christ. A few have imagined that the ignorant peasant women were so stupid that they lost the burial site of Jesus and were unable to locate it again. They then spread the rumor of his resurrection to excuse themselves. These foolish statements require no answer.

The scriptures are clear on this event. As it says, "And being found in the fashion as a man, he humbled himself, and became obedient unto death, even the death on the cross. Wherefore, God hath highly exalted him, and given him a name which is above every name" (Phil. 2:8-9).

The resurrection seals our salvation, proves our faith, and provides a glimpse of what we will be after our resurrection. When we long to know what we will be after soul and body are reunited we can determine much of the answer by observing the resurrected Christ. He walked, he talked, he ate, he was known of others (he was the same person), but he knew no pain, sorrow or death.

The kingdom of God was made on earth with the coming of the Son of God in human flesh. But it was in Christ's resurrection that the power of God in history was fully demonstrated.

This life is not only a matter of survival beyond. It is a new kind of life to be lived in an eternally different dimension. No longer are men to live unto themselves as slaves unto sin. But because we are believers we are to share in the very life of Christ himself. We can experience his love, his joy, his peace and his power. We are summoned to be active participants in the carrying out of God's purpose in history.

The resurrection declared that all believers, alive or dead, will be joined with Christ. Their bodies will be changed to be like that of the resurrected Lord. They can in triumph bow to worship him, the King of Kings and Lord of Lords.

Thus, the resurrection of Jesus solves man's most baffling problem and removes the sting of death. Job's question has been decisively answered. If a man dies, he shall live again. Christ's resurrection alone offers man hope. The power of the resurrection is the greatest power in the universe. Because Jesus triumphed over sin, Satan has been defeated.

As we contemplate the resurrection, we can shout with the song writer, "He arose! He arose! Hallelujah! Christ arose!"

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meeting the information needs of Arkansas Baptists

VOLUME 83

NUMBER 16

J. Everett Sneed, Ph.D. . . . . . Editor

Betty Kennedy . . . . . Managing Editor

Erwin L. McDonald, Litt D. . . . . Editor Emeritus

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

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

Copies by mail 50 cents each.

Deaths of members of Arkansas churches will be reported in brief form when information is received not later than 14 days after the date of death.

Advertising rates on request.

Opinions expressed in signed articles are those of the writer.

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## Woman's viewpoint

Henri E. Walker

### Small surprises; great excitement

It wouldn't start. There I sat in a parking lot 30 miles from home with 19 children, and the van wouldn't start. I switched off the key, held my breath, then tried again. Still nothing.

We had just walked out of the Pizza Hut and piled into the van, ready to go skating. The children had waited so patiently (or, at least tolerantly!) for me to finish eating., But their patience was rapidly turning into restlessness. What to do?

Whenever a dilemma — big or small — confronts me, I pray. This I considered a dilemma. Normally I would pray silently, but I felt the need this time to pray aloud. So I worried: what if I prayed about the van in front of all these children and the engine still

wouldn't start? Wouldn't I look foolish?

Then I recalled Jesus' promise: "And all things, whatever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22)

"Okay," I declared, "I'm going to do what I should have done first." Closing my eyes, I prayed, "Lord, please help me get this van started." Camly I turned the key, and immediately the engine cranked.

As everyone clapped, I thanked God. Then I proclaimed, "See, God does answer prayer!" While this may seem a coincidence to some, you'll never get those children or me to believe it!

Admittedly, God doesn't always answer our prayers just when and how we want them answered. Most of my prayers, in fact,

are not answered as quickly and tangibly as this one. Often I pray for weeks, months or even years before seeing his response. And frequently it comes in a most unexpected way.

But the answer does come. Jesus says what we need to do is ask and believe, and we shall receive. Many times we must wait for the answer. But sometimes God surprises us with swift answers to seemingly insignificant prayers. How exciting to forget the fear of looking foolish, and to fully trust the promises of Jesus!

**Henri E. Walker is a home-maker and part-time employee of the Arkansas Baptist State Convention. A native of North Carolina, she enjoys writing, singing and needlework.**



## On the moral scene

John Finn

### Alcohol facts

Consider basic facts supporting non-drinking.

Fact 1. The non-drinker is a happier individual. Many people believe that alcohol gives them a lift. The fact is that alcohol, like other anesthetics, does exactly the opposite. It is a depressant.

That means that people who drink are more likely to experience what we commonly refer to as depression. The drinker feels stumtuated only because of the unrestrained activity of certain parts of the brain which have been freed from inhibition.

Fact 2: The non-drinker thinks more clearly. The organ most affected by alcohol is the brain. The first mental processes to be affected are those that depend upon training and previous experience. The finer grades of discrimination, memory, concentration, and insight are dulled, then lost.

It requires a relatively small amount of alcohol to achieve this effect. The non-drinker wins out in the longer term. Brain cells are destroyed by alcohol. With the passing of the years, the drinker gradually loses more brain cells than the non-drinker, and, therefore, ends up with a smaller

number to work with.

Fact 3. The non-drinker enjoys better health. Not only does the non-drinker have better health in a general sense, when compared to the drinker, but he or she is less likely to suffer from many specific diseases, such as cirrhosis of the liver, heart disease, pneumonia, cancer, etc.

Fact 4. The non-drinker has healthier children. Children born to non-drinking mothers will not suffer from the so-called fetal alcohol syndrome. A child with this condition is likely to be mentally retarded and have abnormal facial features.

These may be combined with one or more other physical abnormalities. In addition to this, increasing evidence shows there is a genetic factor in the development of alcoholism.

It has been known for a long time that children with an alcoholic parent, either father or mother, are more likely to become alcoholics themselves than are the children of non-alcoholic parents. It was once thought that this was purely an environmental effect. Now it is believed that there is a hereditary factor.

Fact 5. The non-drinker has a more satisfactory sex life. A common fallacy is that alcohol is an aphrodisiac. Indeed, aggressive sexual behavior is often seen after alcohol, usually as a result of loss of restraint. Actually, Shakespeare recognized the fact that alcohol does not improve sexual activity: "It (drink) provokes the desire, but it takes away the performance" (Macbeth).

Further, a heavy consumption of alcohol may lead to impotence and even sterility.

Fact 6. The non-drinker does not become a drug addict. That's right, a drug addict. Never forget that alcohol is a drug of addiction. So, everyone who drinks runs the risk of getting hooked.

There is only one way of being absolutely certain of not being addicted, and that is to be a non-drinker.

Fact 7. The non-drinker is more responsible member of society. All other things being equal, would you prefer to place your life in the hands of a surgeon, an airline pilot, a lawyer who is a drinker or a non-drinker?

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

You'll be glad to know...

Don Moore



Moore

... Baptismless churches receive help. By several departments working together, we can provide assistance with surveys, vacation Bible schools, assemblies and revivals. Neighboring pastors, staff, and even full-time evangelists, have offered to assist any of these churches who would want them. The host church should simply contact the office of the Executive Secretary, Baptist Student Union, Sunday School or Evangelism. It should not be an embarrassment for us to receive help of each other.

... Bivocational face bright future. Of the 36,000 Southern Baptist churches, 22,000 have under 300 members. Many, if not most, of these are pastored by bivocational pastors. In 1977, we had 1.6 pastors for every church. At this time, there are roughly two pastors for every church. Predictions are that by the year 2000, there will be 2.6 pastors per church.

Conclusion: Many preachers will be without churches unless they are prepared to work as bivocational in existing churches, or in new churches they could start in unchurched areas, working toward the time the church can provide full support. The other conclusion is that there may be a lot of competitiveness in seeking pastorates. This seldom works the will of God. However, every servant of the Lord should prepare himself as thoroughly as possible in order to give the best leadership he can. It stands to reason that churches will want the best trained leadership they can find.

Perhaps the imbalance of the number of pastors to churches will help explain why so many pastors have gone so long before being called to a pastorate.

Add one other element to this subject. There are over 10,000 students in seminary now. With all of the over-supply, the Foreign Mission Board is crying for pastors who will answer the call to be pastors and evangelists overseas. Think about it!

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

JANUARY							FEBRUARY							MARCH							APRIL							MAY							JUNE						
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## Next month in Arkansas

**May 4-5, Pastor-Deacon Retreat, Camp Paron.** A time of training, fellowship and worship for pastors, deacons and their wives.

**May 5, Ouachita Baptist University commencement.** Exercises scheduled for 4 p.m. in the physical education center.

**May 6, Senior Adult Day.** Sunday suggested for Southern Baptist churches to recognize the senior adults in the congregation.

**May 6-13, Christian Home Week.** Opportunity for churches to begin an emphasis on marriage enrichment or to strengthen ongoing ministry as phase two of a three-year denominational emphasis on strengthening families.

**May 7, Golden Age Evangelism Conference, Cherokee Village.** First ever conference to train those 60 years old and above in prayer ministry and personal evangelism.

**May 7-8, Chaplaincy Awareness Conference, Camp Paron.** Inspiration for chaplains, volunteer chaplains and pastors, by invitation.

**May 12, State Music Tournament and Ensemble Jubilee, Baring Cross Church, NLR.** Competition for those who have placed first in district association tournaments with vocal and instrumental solos, hymn playing, song leading and handbell solo playing. Ensembles from churches will perform for adjudication.

**May 13, Day of Prayer for Arkansas**

**Baptist Newsmagazine.** Suggested time for recognition of Arkansas Baptist state paper and the people's long-time commitment to communication with all Arkansas Baptists.

**May 14-18, Masterlife Workshop, Ouachita Baptist University at Arkadelphia.** State's third session to prepare pastors and others to lead program in the local church.

**May 18-19, Girls in Action Mother-Daughter Camp, Camp Paron.** First through third grade girls and their mothers will hear missionary speakers, sing, worship, pray and spend time together.

**May 21-23, Pastors' Retreat, Camp Paron.** Practical help, inspiration and supportive fellowship for pastors, by reservation.

**May 23-25, Growing an Evangelistic Church Seminar, Camp Paron.** Training for one representative from each association by invitation. These will aid their own church and be available to train other pastors to lead programs.

**May 24-26, Senior Adult Conference.** Ouachita Baptist University. Fellowship and training for senior adults and those who work with them in the local church.

**May 27, Associational Missions Day of Prayer.** Time for churches to focus on their part in reaching all people through churches' voluntary cooperation in the association.

## Community raises \$826,000 for OBU

The Arkansas community of El Dorado has completed its capital fund drive for Ouachita Baptist University in Arkadelphia. At a recent

appreciation dinner held in El Dorado, it was announced the campaign had raised more than \$826,000 in cash and pledges.

### Cooperative Program report: March

#### Summary for March, 1984

	1979	Year
Received	\$889,951.89	1981
Budget	902,777.75	1980
Under	(12,825.86)	1981
		1982
		1983
		1984

#### January-March Gifts

Over (under)	% increase
Three months budget	7.40
Over previous year	10.39
	13.82
	10.29
	11.62
	.98

Cooperative Program receipts for the month of March were approximately 1.5 percent below budget. Our budget deficit for the year-to-date is slightly more than 6 percent below budget. In order to make the budget for the year, we will have to average nearly \$19,000 a month over the budget. This is certainly well within our reach.

# Arkansas all over

by Millie Gill / ABN staff writer

## people



**Harold Wilson** began serving March 15 as pastor of the Holley Springs Church at Little Rock. He has served Arkansas churches for more than 30 years, including those at Lonoke, North Little Rock, Beirne, Heber Springs, Wynn and

Dermott. He and his wife, Novella, are parents of three married daughters.

**James E. Hays** began serving April 18 as pastor of South Highland Church in Little Rock, coming there from Parkway Church in Knoxville, Tenn. He is a honor graduate of Arkansas State University and Mid-America Theological Seminary. Hays has served churches in Searcy, Higginson and North Little Rock. He and his wife, Beverly Diane, are parents of two children, Philip Edward, age five, and Rachel Elizabeth, age three.

**Howard James** is serving as pastor of the Arkana Church.

**Ernest L. Hogan** died March 26 in the Fort Smith Rose Care Nursing Home at age 70. He was a member of the Central First Southern Church and had served as pastor of a number of Arkansas churches, including the Mansfield Church. Survivors include his wife, Hester; a son, Keith; two daughters, Carolyn Smithson and Barbara Norris; a brother, J. A. Hogan of Harrison; two sisters, Margie Keith of Fort Smith and Helen Triplett of Newport.

**Walter C. Tinkle** died April 16 at Little Rock Baptist Medical Center. He served as chairman of deacons at the Toltec Church, Scott where funeral services were held April 18 by pastor Bert Thomas. Survivors include his wife, Edrie Fleet Tinkle, two daughters, Janet Derrick of Lonoke and Sharon Touschner of El Monte, Calif., two brothers and three sisters. He was the brother of the late Amanda Tinkle, missionary to Nigeria. Memorials may be made to the Toltec Church Road Fund.

**Benny Hipps** has joined the staff of Rogers Immanuel Church as bus and children's minister. He and his family moved to Rogers from Linden, La.

**Anthony Anderson** has joined the staff of Pine Bluff Central Church as part-time minister of music.

**Dale Clinard** has joined the staff of Pine Bluff Central Church as part-time minister of youth.

**Roger Jenkins** has joined the staff of Matthews Memorial Church in Pine Bluff as minister of music/education. He was serving on the staff of Star City First Church. He and his wife, Cleta, have a daughter, Angela.

**Bill H. Lewis** will receive the honorary doctor of divinity degree May 18 from Immanuel Bible College Seminary and Institute in Peachtree City, Ga. He is pastor of First Southern Church in Bryant. Lewis serves as moderator of Pulaski County Association and on the Executive Board of Arkansas Baptist State Convention.

**Jim Files** has joined the staff of Geyer Springs First Church in Little Rock as associate pastor, coming there from six years of service at the Grand Avenue Church in Fort Smith.

**James Hill** has resigned as pastor of the West Ridge Church.

**Dwaine Draper** of Waldron has been called as pastor of the Union Hope Church.

**Danny Hubbard** is serving as interim pastor of the Evening Shade Church.

**Janet Williams** has joined the staff of Calvary Church in Little Rock as children's/preschool director, serving on a part-time basis. Mrs. Williams and her husband, Fred, are parents of three children, Laura Beth, Brad and Libby. A native of Batesville, she is a graduate of Baylor University and attended Southwestern Baptist Theological Seminary.

## briefly

**Ruddell Hill Church** of Batesville recently ordained Gary Leonard, Jerry Osborne, Larry Mobley and Ronnie Sweet as deacons. Pastor Jim Black and chairman of deacons Bobbie Davis led the service. The church also recently launched the yokefellow program when 17 men were commissioned for the program.

**McCroy Church** observed Cooperative Program Day April 15 with J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*, as speaker. A noon luncheon, an afternoon CP Fair and showing of the film, "Like A Mighty River," were also included in the observance coordinated by pastor Raymond L. Rounton.

**Otter Creek Church** in Little Rock will dedicate its new building April 29 beginning at 2:30 p.m. Pastors and members of churches who have supported the church since its beginning as a mission will be special guests.



Oak Grove Church at Ashdown dedicated a sanctuary April 1 with services led by pastor J.D. Webb. Lehman Webb, director of church extension for the Arkansas Baptist State Convention, spoke. Billy Pounds served as chairman of the building committee.

**Conway Second Church** held a surprise recognition service April 15 for Geneva Pillow, Veda Coleman, Neemarie Bergfeld and Terri Bridges; wives of the church staff. The Baptist Women's organization coordinated the service.

**North Pulaski Association** single adults held an organizational meeting April 7 at Forty-Seventh Street Church in North Little Rock. Peggy Pearson was named to served as associational singles director.

**Rison Church** held deacon ordination services March 25 for Rickey Fore and Roth Rabb.

**Benton Trinity Church** honored pastor Harold Stephens and his wife, Shirley, April 4 in recognition of their eighth year of service there. Activities included a potluck dinner, shower and presentation of a gift certificate from deacons of the church.

**Barnett Memorial Church** in Little Rock observed homecoming April 8 with activities that included regular morning worship services, an old-fashioned dinner on the grounds and an afternoon program. Jack Parchman was speaker.

**Grand Avenue Church** in Fort Smith held ordination services April 15 to ordain Kenneth Barnard to the ministry. Don Moore, executive director of the Arkansas Baptist State Convention, was speaker. Barnard serves as pastor of the Glendale Church in Booneville.

**Cherokee Village First Church** broke ground April 1 to begin phase two of a three phase building program. This phase will be a 4,750 square foot education/administrative addition according to pastor David Coleman.

**Brinkley First Church** ordained Bubba Hoggatt to the ministry April 15. He is pastor of the Wheatley Church.

**West Church** in Batesville is participating in the Arkansas-Indiana Linkup April 25-29 as pastor Randy Maxwell and associate pastor David Tohlen assist with simultaneous revivals in the West Central Association.

**Crystal Hill Church** in Little Rock held a spring revival March 25-30 that resulted in three professions of faith, two baptisms, one addition by letter and five rededications. Larry Maddox of Longview, Texas, was evangelist and John Talley Jr. directed music. Sid Carswell is pastor.

**Barton Chapel Church** held its first senior adult recognition service April 5. Pastor George Jones reported 75 in attendance, representing various churches.

**Gassville Church** broke ground March 18 for a new church plant.

**Henderson Church** observed homecoming March 11. Keith Byrd and Ken Hilton were speakers.

**Norfolk Church** honored pastor Forrest Bynum March 11 in recognition of his 30 years as an ordained minister.



*Almyra First Church presented pastor Delton Cooper with a pickup truck April 15 in honor of his 15th anniversary as pastor. Cooper was recognized for his leadership in membership growth and contribution increases. A leader in associational and state convention programs, he has served six years on both the Arkansas Baptist State Convention Executive Board and the Board of Trustees of Southern Baptist College. R. H. Zachrey of Houston, Texas, who was Cooper's pastor when he made a commitment to the ministry in Diboll, Texas, in 1953, was speaker for the service.*



*Fort Smith First Church's new missionaries in residence are Doug and Betty VanDevender and their children, Matthew and Kimberly. The VanDevender family, on medical leave from Mombasa, Kenya, will be in Fort Smith until December of 1984.*



# CLC participants told Christian citizens urgently needed

by Craig Bird

WASHINGTON (BP)—A world suffering from widespread hunger and terrorized by the threat of nuclear war not only needs Christians as active citizens; its very survival may depend on it.

That theme ran throughout the Christian Citizenship 1984 seminar March 26-28 sponsored by the Christian Life Commission of the Southern Baptist Convention, as some 600 registrants from across the nation heard ethicists, theologians, politicians and preachers point out biblical injunctions and concrete actions for responding.

James Flaming, pastor of First Baptist Church, Richmond, Va., summed up the seminar by referring to the biblical story of the poor man named Lazarus who died hungry and sick outside the gate of a rich man. Flaming charged the group to realize "everyone in this room is inside the gate, but we are responsible for those outside the gate."

"Inside we ask, 'What shall I wear?' Outside the question is, 'Do I have anything to wear?' Inside we ask, 'What shall I have for dinner?' Outside, 'Will there be any dinner?'"

Under the citizenship banner, speakers focused on a variety of issues. Two controversial political issues with major human implications were addressed by nuclear freeze activist Helen Caldicott and Latin American theologian Pablo Deiros. Pollster George Gallup reported on the religious mood of America today. Sen. Robert Dole, R-Kan., and Congressman Jim Wright, D-Texas, interpreted Christian citizenship from their respective political parties.

Harvard theologian Harvey Cox and Gardner C. Taylor, pastor of Concord Baptist Church of Christ, Brooklyn, N.Y., considered how and why Christians should relate moral concerns with the public discourse on politics.

Hunger activist Jack Nelson spoke of Christians' responsibilities beyond their own nationalisms; Congressman Claude Pepper, D-Fla., outlined a program for the elderly; William Hendricks, professor at Golden Gate Baptist Theological Seminary in Mill Valley, Calif., explored biblical bases for deciding how to vote; and Grady Cothen, recently retired president of the Baptist Sunday School Board, Nashville, Tenn., talked about how the church maintains moral influence on public policy without assuming coercive power over the state.

Sen. Mark O. Hatfield, R-Ore., was presented the agency's Distinguished Service Award.

Caldicott, a pediatrician who has interrupted her practice to spend full time in "political medicine," told registrants the time remaining before the U.S. elections is crucial if the world is to be spared a nuclear holocaust.

She cited computer errors in monitoring

enemy attacks, drug and alcohol abuse among both American and Russian troops who control nuclear weapons, the development of new weapons which place both countries on a "fire on warning" response basis, and the environmental aftermath of a nuclear war which would kill any who survived the war itself as reasons for urgency.

"In order to save God's creation, we have to act now and elect congressmen and senators who will refuse to fund more weapons. The Russian people can't influence their government, so Americans are twice as responsible to stop it (nuclear war)."

Deiros, a professor at the International Baptist Theological Seminary in Buenos Aires, Argentina, reminded the group "Christ cares for Latin America and so must you if you want to be his faithful servants."

Gallup said rising interest in religious matters means churches should move "urgently" to help people change from being "interested" to being "deeply committed." It is the "deeply committed," he pointed out, who reflect moral values that contrast with the non-churches and the occasional attenders.

He suggested increased emphasis on religious education, small support groups for Bible study and prayer and structured programs to help individuals learn how to study the Bible and how to maintain a regular prayer life. Failure to take such actions, he said, could allow cults to attract the increasing number of those interested in religion.

Both Dole and Wright called for the federal government to reduce growing budget deficits. Dole, who referred to budget deficits as "the most single important domestic problem" facing the country, said the current national debt of \$1.4 trillion will reach \$2.5 trillion by 1990 if Congress fails to reduce the annual flow of red ink.

Wright said attention needs to be given to reducing increases in military spending, pointing out that further cuts in social programs are unreasonable.

Cox underscored the increased, worldwide influence of religion on political institutions, demonstrated not only by the New Religious Right in the United States but also by religious movements in Iran, Poland and Latin America.

He pointed to the Catholic church in Latin America and Poland as examples of how Christians can become moral leaders in political situations. He praised American Catholic bishops for their letter supporting a freeze on nuclear weapons, "not just because of the position it took but because it built a framework which allowed moral discussion of the issue— something that is not often allowed in public policy debates today."

He also noted the Baptist doctrine of the priesthood of the believer strongly resists any temptation to turn decision making over to

an elite group, either clerical or political. Baptists, he said, should "yell long and loud" when politicians imply that issues such as defense policy and foreign affairs are too complicated for average citizens to comprehend.

Taylor addressed the difference between the church having moral influence and joining political coalitions. Official church-state coalitions led to the slaughter of infants in Bethlehem in an attempt to kill the newborn Messiah and to the crucifixion of Jesus, he said. And in the American South, he added, scripture was "twisted violently" to defend slavery.

Today's coalition between "religious phrases" and political motives also will fail, "because God is still on his throne," Taylor said.

Nelson, a consultant on hunger for the American Lutheran Church, urged Southern Baptists to become prophets. "Amos saw the reasons for hunger and named them," he said. "A world in which one out of every four people is hungry is a world in which God is calling us to take a journey of faith and action."

Pepper, an 84-year-old national spokesman for the elderly, said he is working to pass legislation to reduce the cost of Medicare while also expanding needed services and another bill to remove the mandatory retirement age of 70.

Hendricks examined three motivations for voting, each based on a Hebrew concept of justice. He urged Christians to go beyond retributive and distributive forms of justice to "vote for grace and mercy" on behalf of others.

"The vote for grace and mercy is closer to the activity of God than the vote for retributive justice," he said. A follower of Christ, he added, should "dare to be a person for others at the ballot box," even when it means sacrificing one's own privileges and prerogatives.

Cothen shared his uneasiness as the nation "continues to drift from its Judeo-Christian value system" and government continues its advances into religious affairs.

"Government policy follows government money—and well it ought to," he said. "But government has no inherent right or competence to define the boundaries of religious expression when it doesn't threaten the public welfare."

"Flawed man must be limited by law for the common good, but flawed man is not healed by the law. Spiritual renewal never came out of Congress."

Cothen said the free state and free religion should never be merged in the U.S. since the church must be the conscience of the nation but must never have political power to coerce government. The church's weapon, he said, "must be truth; its power, moral persuasion; its platform, the gospel."

# Christian citizenship: applying the priesthood of the believer

by Betty J. Kennedy

She called to say thanks for keeping the readers updated on federal legislation affecting church-state relations. "Remember me?" she asked. "I'm the one who writes the President on these things." "I haven't written him lately, but I still believe a citizen who's a Christian has a duty to speak up."

The caller said she knew not everyone would agree with her method. "Some people have told me they wouldn't bother the President and others have said one person can't make any difference, anyway. But I plan to keep on writing when an issue comes up".

Opinions on how best to be a Christian citizen vary widely—even (or maybe especially) among Christians. Some confine influence to casting a ballot for the person whose campaign promises conform most closely to their personal agenda for the nation. Other Christians are content to delegate power to those who wield influence by speaking for many, many persons with one vote each.

These are extremes. There are many other methods in between, born out of differing views of the role of the Christian as citizen. One Christian might join a group on the court house lawn to protest nuclear missiles, while an equally concerned Christian might find such public statement-making abhorrent.

Discussion of the Christian citizen's responsibility is particularly timely at a point in history when public office holders woo blocs of Christian voters.

Analyzing Christian citizenship (and finding ways of applying it) was the agenda of this year's Christian Life Commission seminar. Bringing people who have first-hand knowledge of government before the conference was easy—the meeting was held in Washington, D.C.

Speakers presented differing routes to Christian Citizenship. Some called for activism while warning Christians they would

most certainly become prophets without honor at home if they raised an unpopular voice. Yet they challenged the Southern Baptist group to step out and stand up.

Speakers were Congressmen, theologians, historians and activists. Some questioned the current religious/political alliances.

Gardner Taylor, a black Baptist preacher from New York warned against "a new union of the forces of evil, bringing together two of man's noble impulses: love of God and patriotism." Taylor saw some Americans prostituting the religious impulse for political gain.

Increased religious influence on government is not, however, just an American phenomenon, demonstrated only by the New Religious Right, but it is visible in Poland, Iran, Latin America and Germany.

How did we arrive at this point? As early as the Byzantine and Holy Roman Empires, the church adopted a pattern of church government from the monarchy. Not only did the church run internal affairs like the monarchy, but leaders usually followed the king's political line and demanded that the church body follow, too. Alliances between church and monarch were common and the church sought to share the earthly powers of the state.

This form of blatant entanglement would hardly be tolerated in the western world today, yet some religious leaders seek to tell large segments of the population what is the Christian perspective on a ballot issue.

Theologian William Hendricks notes the historical irony that the more hierarchial church bodies are becoming more democratic in nature while some religious groups seek more control over members.

Hendricks concludes that pattern of church and political government most prevalent today is not the democratic one to

which Baptists adhere in theory. It is really a pattern of oligarchy. What happens, Hendricks observes, is that a small group, not unlike modern day counterparts of the landed nobility, make decisions and set the agenda for action.

It is this influence by small group, rather than by many individuals who are Christians, which falls short of the Baptist ideal of the priesthood of the believer. Individual Christians have less voice in the way their nation, even their denomination is governed. They do not really vote on issues and ideas under the oligarchy.

Neither can citizen/Christians allow these small groups to limit the issues to be discussed by claiming superior knowledge and skills. At times the machinery of democratic process may prove cumbersome, but Baptists would be trading for a mess of pottage if they scrap the priesthood doctrine for mere efficiency.

Equally as undesirable would be separating public discourse of issues and policies from all religious influence. History provides a picture of the dangers of too much church influence on the state, but total divorce has pitfalls, too. The question is how this influence can be had safely.

The basic issue then is that every Christian has a responsibility under God to act. We may join citizen groups or choose to delegate responsibility by electing lawmakers, or write the President, but each individual must act.

Baptists—of all people—should demand that the priesthood of the believer doctrine be applied to citizenship.

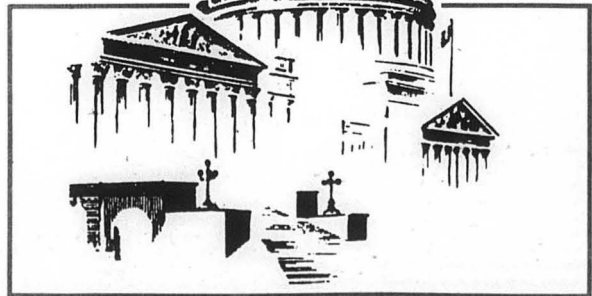
U.S. Senator Mark Hatfield fears modern religious/political coalitions "seek a slight inculcation of civil power today because they have not been able to accomplish what they wish by spiritual weaponry."

Southern Baptists do not speak for each other or frame a "Christian position" on political/moral/social issues, so there can be no Southern Baptist position to build a voting bloc. This leaves us with being salt and light in the world through other means.

Baptists' major contribution to Christian citizenship could be that we teach our people that they do not have to turn over the vital decisions of the day to the elite.

Kingdom citizenship demands applying the whole of God's Word to the task of earthly citizenship. Christians/citizens have an obligation to be informed, participate, and help make decisions on public life. Leaving the task to others, even religious others, is downright unbaptistic.

Betty J. Kennedy is managing editor of the Arkansas Baptist Newsmagazine. She attended the 1984 Christian Life Commission Seminar.



# Your state convention at work

## Christian Life Council

### Par three water hole

The time: several years ago, not on a Sunday! The place: a Gulfport, Miss. golf course. The foursome included one of our foreign missionaries, home on furlough. Sports fan Paul might have used what was about to happen in an epistle. The players approached the next tee. It was a par three water hole. The first ball splashed. Counting the penalty, guess who lay two? The next ball landed on the green and into the hole for a par and a hole in three! Happily, witnesses were present. Who would have believed even a missionary otherwise?

Every life includes the unusual and unexpected. The life of a committed Christian however, will be consistently characterized with the usual and expected. Mark some of them down! Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self control, forgiveness, mercy, honesty, compassion: the list goes on and on. By the way, Christians have a whole crowd, and God, as witnesses. Many in our own day are sport fans. The Apostle Paul learned lessons from athletic competition. Evidence of that is seen in his writing. He would still urge us to "press toward the mark for the prize of the high calling of God in Christ Jesus." Philippians 3:14. — Bob Parker, director

## Sunday School

### Every SS should grow

Let me tell you what happened during my first day on the job. I had a call from one of our churches asking me to come study what they were doing. I drove out to the church; it was beautiful! The lawn was neat and well kept, the building wore a coat of fresh paint and the air inside smelled pure and clean.

I looked at their records, they were complete in every way, down to the birth date of all the women. They were having folks from each department and class involved in the weekly outreach visitation. Their prospect file was totally age-graded with a few more persons listed than were enrolled in Sunday

School. They had completely age-graded the Sunday School with no one outside the age bracket in any class. All department directors were present and prepared each week for weekly workers' meetings. The ratio of leadership to enrollment was only seven to one. The class rooms were well planned, large and bright with a come-in-here atmosphere. The folks I met were sweet-spirited, bright and cheerful. There were leadership diplomas for each person in a place of leadership. And then, just as I began to step into the Sunday School Leadership Room to look over their growth spiral, I heard someone calling, "Ed, wakeup! It's five o'clock, you can go home now!" I woke up just in time to see Freddie walking out of the office. Then I thought, "If you want to grow, why not do it right?"

I am excited about being a part of the Sunday School department! There are many ways we can be of help to you and we are ready. — Ed Hinkson, assistant director

## Family Ministry

### Labor Day Conference

Single adults from Arkansas will join 2,500 other singles at Ridgecrest for the annual Labor Day Conference Aug. 31-Sept. 3, 1984. The group will travel by charter bus from Little Rock, leaving Thursday morning, Aug. 30, and returning late Tuesday afternoon, Sept. 4.

The Labor Day Conference is for single adults and leaders of single adult groups in churches and associations. Worship, praise gatherings, inspiring music, fellowship, personal growth and leadership conferences are included in the conference program. Participants will have the opportunity to share the weekend with single adults from many areas of the nation who will attend.

The group will spend Friday morning in the Gatlinburg area with time for sightseeing before arriving at Ridgecrest. The return trip will feature a tour of the Sunday School Board in Nashville. Detailed information about costs, schedule and registration is being sent to each church. Contact the Church Training Department, P.O. Box 552, Little Rock, AR 72203 (501/376-4791) if you need additional information.

The tour is planned for 42 participants and registrations will be accepted in the order received. — Gerald Jackson, associate

## Evangelism

### Evangelism inspires giving

Dr. L. R. Scarbrough, who is known as the "Chair of Fire" at Southwestern Seminary in Fort Worth, stated, "A man cannot keep his soul hot after lost men and be covetous". The evangelism in the local church encourages liberal giving. Church members who really love lost souls enough to give time and energy to win them locally will also give their income to carry the gospel to the whole world.

Jesus gave us an offensive plan in Acts 1:8, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth". These are our marching orders in the local church situation. We are responsible to share the Lord Jesus with each lost person in our own local community, town or city, our personal Jerusalem.

We can never be satisfied by just winning our own community. God has given us a responsibility to go out into our Judea. Our state is not large in comparison with other states in our nation. According to the 1980 census, we have 2,286,000 people in our state. We are challenged each year to share Christ as we give through the State Missions Offering. You also share Christ through each Executive Board staff member who works for you in Arkansas.

As American Christians, we have the tremendous responsibility to try to reach other states in our nation. Finally, we must never be content until the circle of love covers the world. We have thousands of missionaries who can go because we give.

— Clarence Shell, director

## Arkansas Baptist Assembly

### A pastor speaks out

The camping experience is improved when the pastor attends with his youth.

Paul Sanders, pastor at Geyer Springs First Church in Little Rock, has been coming to the assembly regularly with his youth. Here is what this experienced pastor says about the pastor's role at camp.

"For the past 17 years, Kay and I have attended Siloam Springs with the young people from our



Parker



Jackson



Hinkson



Shell



Pike

our church. With long meal lines, peanut butter, and little air conditioning, the Lord has richly blessed these precious weeks we have had with our youth.

Siloam Springs has offered us a great opportunity to get to know our young people so much better than we are able to just at church. It has also allowed them to get to know us in a different light, and it adds to a warm relationship the rest of the year. They know we love them but this has just put us a little closer together. Being at Siloam Springs with our young people has offered us many counseling opportunities plus the joy of being present when they make life changing decisions. These special weeks at Siloam Springs have allowed us a change of pace, the joy of fellowship with those from other churches, plus hearing some fine teaching and preaching."

Pastor and wife, let me encourage you to pray about going with your young people to Siloam Springs this summer. I really believe it will be a time of refreshing for you and a time of blessing for your young people and church. — **Freddie Pike, director**

#### Woman's Missionary Union

### An option at Siloam Springs

A class in missions is being offered for youth at Siloam Springs Assembly the week of June 18-23. This pilot program is sponsored by Woman's Missionary Union with the cooperation of the Sunday School Department. Young people who choose this conference will have varied experiences related to missions. There will be career missionaries, short term missionaries, mission games and training in methods for Acteens and Pioneer Royal Ambassadors.

The purpose of this project is to reach a wider scope of young people in Arkansas Baptist churches, giving them general information about missions and an opportunity for special training in missions. Please be aware of this option for the week of June 18-23 only. — **Betty Jo Lacy, Acteens director**

#### Family and Child Care Services

### Honor your mother

What better way could you honor your mother on Mother's Day than through an honor gift to the Arkansas Baptist Children's Home?

This could be a special way to honor your mother this year. One could hardly find a more appropriate and needy cause than that of investing in the lives of neglected and homeless children. A great deal of satisfaction comes in knowing that an honor gift will be used to help feed, clothe, and provide education and spiritual guidance to those who need the help of a mother.

An honor gift is a very thoughtful way to remember those you know and love. If you would like to honor a family member, cherished friend, or special person — perhaps a teacher or church member — we would welcome you into our growing circle of friends who are investing in the future of boys and girls by giving an honor gift to our agency.

Immediately upon receiving your honor gift, an appropriate card will be sent to your mother or the individual being honored. The card will include the name of the person being honored and the name of the donor (not the amount of the gift).

You would bring special honor to someone special: your mother. Your gift would help provide the necessities of life for children who are without the love and influence of their own mother. — **John A. Ross, director of development**

#### Church Administration

### Stubblefield at retreat

Dr. Jon Stubblefield, pastor of Central Church, Magnolia, will speak to pastors, deacons and their wives when they gather at Camp Paron May 4-5 for the annual Pastor-Deacon Retreat. Stubblefield will lead a Bible study and devotional to open the Saturday morning session when the group will meet for the first time in the new chapel.

The Pastor-Deacon Retreat will begin with supper on Friday night and will continue through the noon meal on Saturday. Henry Webb, deacon ministry consultant in the Church Administration Department at Nashville, will lead training conferences for the pastors, deacons and their wives. He will speak to the opening session on Friday night on the subject, *The Church Needs Servant Models*. Webb is author of *Deacons: Servant Models in the Church*, the basic resource guide for deacon ministry.

Those attending the retreat should make reservations by May 1 through the Church Training Department. — **Robert Holley, director**



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May 7-8

Camp Paron



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## Arkansans named to credentials committee for 1984 SBC

NASHVILLE, Tenn. (BP)—Two Arkansans have been named to the 28-member credentials committee recently named by SBC President James T. Draper Jr. for the 1984 annual meeting of the Southern Baptist Convention, June 12-14 in Kansas City, Mo.

Placed on the committee were Jon M. Stubblefield, president of the Arkansas Baptist State Convention and pastor of Central Church, Magnolia, and James W. Bryant, pastor of Grand Avenue Church, Fort Smith.

Draper had earlier announced the chairman of the group, R. Earl Allen, pastor of

Rosen Heights Church in Fort Worth, Texas. The 27 other members include four other current state convention presidents and four former state convention presidents. Nine have worked on the credentials committee at previous SBC meetings.

The committee primarily deals with any person who comes to the convention with improper credentials or with no credentials and wants to register as a messenger, Lee Porter, registration secretary for the SBC, said. Messengers who come with their registration cards properly filled out do not

have to see the credentials committee before being issued their voting packet.

Cards may be secured from the state convention offices and, in some cases, from associational offices and must be signed by either the church clerk or the pastor.

Porter would just as soon the committee have nothing to do, since that would mean each of the estimated 15,000 messengers to the Kansas City meeting would have been properly selected and registered according to procedures approved by messengers to earlier conventions.

## House panel approves 'equal access' bill; vote May 7

WASHINGTON (BP)—The House Education and Labor Committee, led by its powerful chairman, Rep. Carl D. Perkins, D-Ky., has overwhelmingly approved "equal access" legislation sponsored by Rep. Don Bonker, D-Wash, and a House vote is expected on the measure May 7.

With Perkins making no secret of his intention to get the bill to the floor, the committee voted 30-3 in favor of the measure, H.R. 5345. The full panel agreed to language approved a day earlier by the Subcommittee on Elementary, Secondary and Vocational Education (also chaired by Perkins).

Essentially the bill says federally funded secondary schools which permit "groups

which are initiated by and composed of students to meet during non-instructional periods," can not discriminate on the basis of the religious content at such meetings.

The "equal access" provisions of the bill apply only to meetings which are "voluntary and student initiated."

The committee-passed bill also provides that teachers and other agents of the school or government may be present "only in a non-participatory capacity."

Teachers and other school employees are also protected under the bill from being compelled to monitor a student religious meeting "if the religious content of the speech at the meeting is contrary to the

religious beliefs of the agent or employee."

School districts violating students' "equal access" rights would be barred from receiving federal funds, but Perkins and Bonker have readily acknowledged their intention to opt for a judicial remedy contained in a similar Senate measure (S. 815, sponsored by Sen. Mark O. Hatfield, R-Ore.).

(Under a suspension of House rules, a two-thirds vote will be necessary for passage, said James Dunn, executive director of the Baptist Joint Committee on Public Affairs. Dunn has called for Southern Baptists to contact their Congressmen, urging passage of this "simply fair and clearly constitutional" legislation.)

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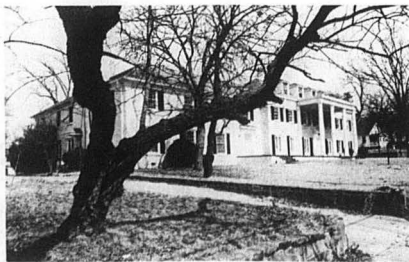
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### Hankins' tours

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

#### For information, contact

Rev. David M. Hankins Jr.  
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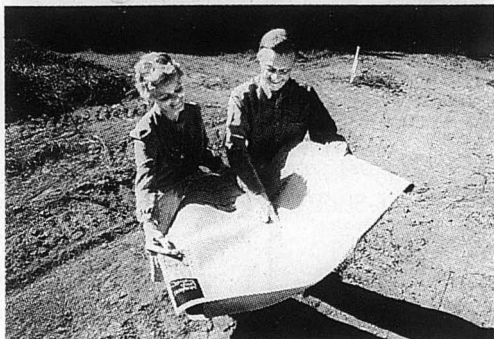
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## Mass distribution Scriptures to be available June 1

NASHVILLE, Tenn. (BP)—With an initial printing of one million New Testaments for mass distribution sold out and orders still coming in, Baptist Sunday School Board officials announced plans to have one million more copies available by June 1 through Baptist Book Stores.

The Great Commission New Testaments, which will be available June 1, will be marked editions for witnessing. They will be available in the King James Version, the New American Standard Version and the Nueva Vida Version (Spanish).<sup>®</sup>

Mass Scripture distribution editions will be listed on the Church Literature Order Form beginning April 1985.



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## International

### *Be mature in faith*

by Nick Garland, pastor, Second Church, Hot Springs

Basic passage: James 1:2-21

Focal passage: James 1:2-8; 12-21

**Central truth:** Our faith, when subjected to various tests, grows to maturity

James, writing to Christians about the maturing of the faith, emphasizes that a natural part of the walk of faith is diverse kinds of trials. These trials come to give us perseverance (v.3) and to complete our faith so that we will have no area that is lacking (v.4).

James states that we can "fall" into trials which implies something that can surround us. How distressing are verses 13-15, which remind us that our temptations begin with our own desires and move through the means of sin to death. James makes it clear that God is not the instigator nor encourager of our temptations.

God has provided for us manifold weapons to escape these manifold temptations. James exhorts us to seek wisdom, which is the ability to see God's hand at work in life's situations. Prayer is essential because God gives liberally and will not reproach you later for having asked. As we pray and exercise wisdom, it must be done in faith—for lack of faith is counterproductive. Faithlessness before God is as ineffective as a wave on the sea moved by every new wind. The result of unbelief is empty-handedness, double-mindedness, and instability. Persist in good behavior, demonstrating your power to overcome temptations in the areas of speech, emotions, and life-style (vv.19-21) through the Word in your heart.

Those who by faith are overcomers are called "blessed" (v.12) which means "happy regardless of external circumstances." Also, James says that a man who has overcome life's temptations shall receive a "stephanos" (crown of a champion) of life. Having become the first fruits of his creatures (v.18) through the word of truth means we shall abide forever. Certainly these promises motivate us to continue the walk of faith toward maturity.

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## Life and Work

### *A dedicated parent*

by Lawson Hatfield, First Church, Fordyce

Basic passage: Luke 1:26-56

Focal passage: Luke 1:30-35, 38, 46-50

**Central truth:** "Be it unto me according to thy word."

In these next four lessons, we will search for desired outcomes in life on what we may know, feel, and do to apply the central truth of the lessons. It is assumed the reader will do extensive study of each lesson in addition to this threefold application.

First, what can we know about the central truth, "Be it unto me according to thy word", from the focal passage? Mary knew God had spoken to her. She accepted her wondrous parent role in God's redemptive plan. This truth is highlighted from Mary's song of praise, "The Magnificat", when she learned from the angel that she would give birth to Jesus. There was much she did not know. She did not know the mystery of the virgin birth, nor the extent of the joys and sorrows she and her son would suffer.

She knew she was willing to do God's will. The circumstances of parenting today are quite different from Mary's, but the common factor for godly parenting is being a dedicated parent. Like Mary, parents today can be dedicated to both God's purpose and the well-being of the child.

Second, what may we feel about being a dedicated parent? We can feel joy and praise. This is expressed in Mary's song of praise. Parents today can also know that, while it is not an easy responsibility, it is a special joy to parent children and God views parenting as a praiseworthy function. It should be noted that the inspiration or feeling good about parenting properly follows knowing God's will in parenting. The good feeling of parenting should come in every stage of a child's development. Parents can lose much of the joy of parenting if they are always looking forward to some future "good time" in the child's development. Enjoy to the full the child today and day by day.

Third, what to do? What is this outcome of parenting? We have already noted we should enjoy every stage of a child's life. To do so requires that parents grow more and more in oneness in their marriage in order to best provide proper spiritual as well as physical guidance for the child. We can live the attitude of "be it unto me according to thy will" at home, in church and worship, in leisure, and in the love and discipline of self and children.

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## Bible Book

### *Visions of Israel's destruction*

by W. Coy Sample, First Church, Morrilton

Basic passage: Amos 7:1-8:3

Focal passage: Amos 7:1-3, 7:15

**Central truth:** Amos' vision of God's holiness, man's unrighteousness, and God's judgments on sin are still relevant truths that apply today.

The prophet is appropriately called a seer. He sees clear and he sees far. Not only has Amos foresight of what is coming, he has insight into what, in certain circumstances, would have come. He is taken as it were behind the scenes and made a witness of what God was planning.

James reminds us that, "The effectual fervent prayer of a righteous man availeth much." Amos petitions the Lord to stay the judgment of locusts, and he does. "More things are wrought by prayer than this world dreams of," wrote Tenneyson. It is so.

But the sin of man can exhaust the patience of God. We must consider God as the moral judge of mankind. He will not continue to threaten and then deny himself by withholding punishment from those who do not repent. With a righteous judgment and a compassionate heart, he will do as he said he would.

Amos sees Israel's destruction in the vision of the plumbline. The Lord calls attention to the purpose of the plumbline as a tool; in order to show Amos that God was about to measure Israel. God was referring to measuring his people by his standards, rules and laws which he had revealed unto them. It was obvious to Amos that the people were hopelessly "out of plumb".

God's long-suffering is worn out by Israel's sins, so Amos ceases to intercede. Judgment and punishment will come to pass. In human-administered punishment there is often an element of vindictiveness. This is not true of divine punishment, no sinner can complain that he has been punished beyond what he deserves.

What good are visions? Amos' visions brought the message of God's judgment on Israel and clearly revealed the cause—social and moral sins.

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## Chafin to teach preaching at Southern

HOUSTON (BP)—Kenneth L. Chafin, pastor of South Main Baptist Church in Houston since 1972, has resigned to become the first Carl Bates Professor of Christian Preaching at Southern Baptist Theological Seminary in Louisville, Ky. this summer.

Chafin read a one-and-a-half page letter of resignation to the church April 8 after deciding to make the move the week before.

Among the "minuses" he listed were the love affair he has had for South Main ("It is my Philippians—I have a wonderful support system here") and the fact that all three of his adult children live in Texas (two of them still in college).

"But I have been unable to shake the conviction God was leading me this way," he said. "There is a very real feeling of stewardship of the experience God has let me have with preachers down through the years. Also the classroom gives you a better context for writing and I have been convicted of a need to do more writing."

Chafin has been a long-time friend of Bates, a former president of the Southern Baptist Convention, whom Chafin described as "one of the great preachers in Southern Baptist history."

Chafin also noted that, at age 57, the different pace of the seminary campus was appealing. "Of course there is also a simpler lifestyle." Reportedly, Chafin's salary at Southern seminary will be about half of his present salary.

The faculty position is in Southern's newly established National Center for Christian Preaching. Roy Honeycutt, seminary presi-

dent, said Chafin "brings to this post superb pastoral experience, an understanding of the authentic Baptist heritage, and a commitment to the denomination. We know his participation in developing the National Center for Christian Preaching will bring strong dividends to our students."

Chafin came to South Main after spending two-and-a-half years as director of evangelism for the Southern Baptist Convention's Home Mission Board. During that time, the division trained more than 100,000 laymen in evangelistic outreach programs across the country.

Also, for 15 years he was dean of the Billy Graham School of Evangelism. "We had 70,000 pastors attend those schools—I was very aware of the needs of the minister," Chafin said.

Chafin was on the faculty of Southwestern Baptist Theological Seminary in Fort Worth for 13 years, including five as head of the evangelism department of that school. He was the first Billy Graham Professor of Evangelism at Southern Seminary, 1966-71.

During his 12 years at South Main, the downtown church grew from 5,700 members to 7,000, consistently was among the leaders in mission giving to Southern Baptist causes and became known for innovative programs (including one of the first singles ministries in the Southern Baptist Convention).

He is presently a member of the board of trustees at Southwestern Seminary.

He earned both his bachelor of divinity and his doctor of theology degrees from Southwestern.

## Canadian leaders positive about report

PORTLAND, Ore. (BP)—Three Canadian Southern Baptist leaders are generally positive about the recommendation of the Southern Baptist Convention Canada Study Committee, although all would have preferred the seating of Canadian messengers.

The report, to be presented to the 1984 SBC annual meeting in Kansas City, Mo., recommends that the constitution of the SBC not be changed to include Canada in its territory, but suggests a plan under which "all possible assistance" will be rendered to Canadian Southern Baptist churches.

Allen Schmidt, coordinator of missions work in Canada for the Northwest Baptist Convention, summed up the opinion of the three leaders by saying: "My first desire for Canada would be the seating of Canadian messengers. However, if that seems inappropriate in the Southern Baptist constituency, we feel the committee has done a good job of coming up with positive alternatives."

Schmidt was interviewed by the Northwest Baptist Witness, along with two directors of missions for Canadian associations of the NWBC, Henry Blackaby of Delta, B.C., and Jack Conner of Regina, Sask., on their reactions to the committee report.

All agree Canadian churches will gain much more if the report is accepted than they would if messengers had voted summarily in 1983 to seat the Canadians.

The year of study has been instructive, both to Southern Baptists and to convention agencies, they said. "Attitudes have changed through the study process," Schmidt said. He added if the Canadians had been seated in 1983, no agency would have been given any particular instruction to become involved in Canada, and the Canadian churches would have just become part of the mass rather than the focus of a particular effort.

The three men also think the process will benefit Southern Baptist work worldwide, not just in Canada. They feel a new relationship has developed between the Foreign and Home Mission Boards as a result of studying what to do with Canada.

The fact that messengers from Canadian churches still will not be seated at the annual SBC meetings does not upset them.

Evangelizing Canada has been their "number one priority", not getting a vote, Connor stressed. Canadians have just wanted to be perceived as "part of the family" so the SBC "would come and help us."