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Arkansas Baptist Newsmagazine, 1980-1984

Arkansas Baptist Newsmagazine

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**May 3, 1984**

Arkansas Baptist State Convention

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May 3, 1984

# Arkansas Baptist

NEWSMAGAZINE

OPEN ONLY IN LIGHT CONDITIONS SPECIFIED FOR THIS PRODUCT

25 SHEETS

8 x 11 in.

PHOTOGRAPHIC  
PAPER

Communication  
*A Family Tradition*



AEN photos / Betty J. Kennedy

Communication for all Arkansas Baptists has been a tradition since before the turn of the century. Baptists have been committed, sometimes sacrificially so, to informing the people. This week's covers illustrate a contrast between the tools to produce the state paper then and now.

## Ouachita to graduate 295 May 5

Commencement activities for Ouachita Baptist University have been scheduled for Saturday, May 5, at 4 p.m. in Ouachita's Physical Education Center. Approximately 295 students will receive degrees, according to Mike Kolb, registrar.

An honorary doctor of divinity degree will be awarded to Dillard Miller of Mena, a former president of the Arkansas Baptist

State Convention. A doctor of letters degree will be presented to Mrs. Robert Fling of Birmingham, Ala., a former president of the Woman's Missionary Union.

Ouachita's Distinguished Alumnus Award will be presented to J.D. Patterson, a dentist, rancher and philanthropist from Searcy, and to Vester Wolber, chairman of OBU's division of religion and philosophy.

## New materials help churches fight gambling

Two Southern Baptist Convention agencies have pooled resources to equip churches with effective weapons in the ongoing battle against legalization of gambling.

Under a cooperative effort by the Christian Life Commission and the Home Mission Board, a sample packet of new resource materials on gambling issues has been mailed to every Southern Baptist church.

The packet on "The Gambling Menace" includes biblical insights, factual data and practical suggestions for action in response to the challenges of pari-mutuel gambling, state-operated lotteries and casino gambling.

In a joint letter to Southern Baptist pastors and other church leaders, CLC executive director Foy Valentine and HMB president William G. Tanner expressed "a great sense of urgency" about the expansion of gambling interests.

Southern Baptists' response, they indicated, "will affect our lives, our future and our total Christian witness, including Bold Mission Thrust." "This battle belongs to the Lord," they added, "but we will have to work very hard to claim the victory."

Copies of materials included in the packet may be ordered from the CLC.

## Lottie giving tops \$53 million, still off pace

BILOXI, Miss. (BP)—Southern Baptists have given \$53,193,364 to the 1983 Lottie Moon Christmas Offering for foreign missions, but the pace of receipts is not fast enough to meet the \$60 million goal.

Carl Johnson, Foreign Mission Board vice president for finance, said it looks now like the final total May 31 may run about \$1.9 million short. This would be a 7.52 percent increase over the 1982 offering, which Johnson noted exceeds the current national inflation rate.

Announcement of the offering total came at the board's April meeting, where board members voted to reduce their meetings from eight to six a year to help save expenses and use their time more effectively.

Board members elected Harrell Cushing, First Church, Gadsden, Ala., as chairman after a runoff ballot with Mark Corts, Calvary Church, Winston-Salem, N.C.

Discussion at the meeting focused on the

report of a special committee appointed to study ways to increase effectiveness of meetings of the 83-member board. Assured the reorganized schedule would not reduce time for consideration of important policy decisions, the board adopted the plan calling for six meetings a year but extending meeting time from two to three days on all meetings. Previously only the three major meetings each year have been three-day meetings.

Homer Beaver, vice president for administration, said the reduced number of meetings may save \$50,000 to \$60,000 a year.

As part of the plan, the board created a new chairman's advisory council composed of board officers and chairpersons of standing committees. But the board specified the council will function only as a forum for discussing ideas and will not in any way be considered as an executive committee.

## In this issue

### 9 shoe leather faith

Billy White, new pastor of Second Church, Little Rock, challenged that congregation to "put shoe leather to the claims of Christ" as they celebrated their first 100 years and looked toward the second.

### 18 stacked deck

Despite heartfelt opposition and serious constitutional and historical questions, the appointment of an ambassador to the Vatican slid easily through Congress. Larry Chesser looks at some of the reasons why.

### 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.

## Optimism persists despite budget report

NASHVILLE, Tenn. (BP)—Midpoint in its fiscal year, the unified giving program of the Southern Baptist Convention lags behind budget. Yet optimism is being expressed.

October through March, the 37 state conventions which voluntarily relate to the national SBC contributed \$53,957,213 to support the work of the denomination. That is 6.16 percent (\$3.1 million) above the 1982-83 pace.

The 1983-84 operating budget is \$114.5

million and the total budget is \$125 million.

The Cooperative Program is running about two percent ahead of inflation—because 21 of the 38 state conventions have increased gifts more than four percent over last year.

"I'd hate for us to be negative over a six percent increase during four percent inflation when we used to get excited about an eight percent increase during 14 percent inflation," said Tim Hedquist of the SBC Executive Committee.



The Arkansas Baptist Newsmagazine has served the Baptists of our state in good times and in bad. The purpose has always been to assist God's people to serve as salt and light. The Newsmagazine has provided essential information, perspective and opportunity for individuals to be heard on the issues of the moment across the years. Since each Baptist church determines its own policies and priorities, the information furnished by the state paper becomes vital.

The necessity for a Baptist state paper was forcibly set forth by George Truett, pastor of First Church, Dallas, Texas, as he said, "If you give Southern Baptists the facts, they'll do the right thing." Without facts, rational decision making is impossible.

The Arkansas Baptist Newsmagazine, like all of its predecessors, has struggled to provide both facts and perspective for the Baptist people of Arkansas. Since 1858 publications have been influenced by war, fire and private ownership. The present newsmagazine has had five predecessors. Since 1902, publication has been continuous under the direction of the State Convention.

Across the years, the Newsmagazine has dealt with issues of importance to Baptists. A few of the major subjects which have claimed the attention of editors are prejudice, gambling, alcohol and the Landmark-Southern Baptist split. In each instance the purpose has been to provide facts and guidance, so individuals could make, under the leadership of the Holy Spirit, the right decision.

In some instances, the paper has been more effective than in others. In the gambling issue, Baptists and other Christians were successful in stopping casino gambling but failed to keep horse and dog racing out of Arkansas. The Arkansas Baptist has played an active role in many salt and light issues.

Events and issues not covered by other publications will be dealt with in the ABN. The point of view, also, will often differ from non-Christian news sources. When one desires information about Baptist events, the Baptist state paper is the best source. Normally, the ABN will provide more information about Baptist activities than any other news source. Usually, a secular publication lacks the space or qualified reporter to provide proper perspective on events taking place at the Southern Baptist Convention.

Knowledge of the pertinent facts is essential when one is making decisions on important issues. The Missionary (Landmark)-Southern Baptist split, which took place at the beginning of the century, is an example. The Baptist Advance, a forerunner to the

Arkansas Baptist Newsmagazine, stated the situation well. Basically, there were two issues: (1) Should missionary outreach be done by local churches only, or through mission boards? (2) Should all churches, regardless of size, have the same number of messengers (representatives) at associations or conventions?

State Convention President Jon M. Stubblefield speaks of the value of the ABN for individuals of today. "Considering how much the ABN has to offer," he says, "a quick glance at a recent issue reveals the following: a balanced diet of religious news of local, state and national interest, a timely, perspective editorial and stimulating opinion pieces by thoughtful writers, news from the churches and about missionaries, promotion of our state work by departments of our Convention, letters from the readers, concise, helpful comments on upcoming Sunday School lessons, and carefully screened advertisements which promote items of interest to our community. Where else can you find so many significant printed materials so attractively packaged in such a small amount of space for such a modest price? What a bargain Arkansas Baptists have!"

The ABN is responsible to Arkansas Baptists through a board. The board is composed of a homemaker-secretary, a newsman, a Federal Judge, a lawyer, a business executive, an associational director of missions, a realtor-homemaker and two pastors who represent the state geographically.

The board and staff of the Newsmagazine believe that communication is essential for every Baptist because of: (1) the democratic structure of our denomination; (2) the necessity for fellowship and understanding; (3) the necessity to protect our cherished religious freedom; and (4) the necessity to confront the critical moral and social issues of our time.

Today, the staff of the ABN has more technology than ever before in the history of the Newsmagazine. New flexibility is possible because of in-house typesetting. The typesetting equipment makes it possible for Baptist Press material to be communicated directly to the ABN office. This material goes directly into type without keyboarding. Since the staff controls the typesetting process, it is possible, when an unusually important story occurs, to run it as late as Friday before the paper is printed on Monday afternoon and Tuesday morning. This flexibility provides Arkansas Baptists a better product.

A state paper has served Arkansas Baptists across the years. As we work together, under the leadership of the Holy Spirit, we believe that we can effectively assist Baptists in serving the Master.

# Arkansas Baptist NEWSMAGAZINE

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

VOLUME 83

NUMBER 17

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Betty Kennedy ..... Managing Editor

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Letters to the editor expressing opinions are invited. Letters should be typed double-spaced 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.

Member of the Southern Baptist Press Association.

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# Urgency of reaching cities challenges Arkansas Baptists

With Arkansas' population growing at twice the national average, Baptists' must equip themselves to reach the city dweller, said Dean Preuett, ABCS Missions Department associate in Christian social ministries.

As business, industry and retirees have migrated to the Sunbelt, Arkansas has become more urbanized, Preuett explained. More than 50 percent of the state's population lives in cities, most of them within a 60-mile radius of the Little Rock area.

About one-fourth of Arkansas' Southern Baptist churches—about 270—minister in that Little Rock area, which has a population approaching 400,000.

Arkansas has been historically rural and is still largely rural, Preuett acknowledged. But he insisted the growth of the cities means reaching rural areas should not be Baptists'

only focus in the state.

To help pastors and churches "dream about their work in metropolitan areas", Preuett hosted an "Urban Training Cooperative" in April, the first installment of three seminars designed to equip Baptists theologically and practically to reach the cities.

Don Hammer, director of theological field education at Midwestern Baptist Theological Seminary in Kansas City, Mo. and former director of metropolitan missions at the Home Mission Board, told participants that when population is growing the church has an added responsibility to reach people. The church that does not do so is "dead in the water spiritually", Hammer said.

The church that seeks to minister to the city, however, can expect to be confronted, both by spiritual enemies and by Christians

who resist change, Hammer warned. He noted the tension between what has been and what should be and challenged Baptists to "learn to confront and be confronted".

Conference participants also heard from J. Don Aderhold, pastor of the Columbia Drive Church, Decatur, Ga., which has weathered four community transitions since its 1949 inception. He shared his testimony of how the church suffered through a decline because of its resistance to change and has now found rebirth because of its decision to minister to its community, regardless of social, economic or ethnic differences.

John Stephen Savage, president of LEAD Consultants, Pittsford, N.Y., said reaching and revitalizing "apathetic and bored" church members can often be accomplished by a sensitive hearing of their "stories".

## Letters to the editor

### Two masters

There are people who are arranging music to be used in church services who have evidently lost sight of the wonder of our Lord's saving grace. Two examples: at Christmas, when all Christians celebrate the birth of the Lord into the world, a cantata began with "The Twelve Days of Christmas". An Easter cantata used worldly music entirely with words accompanying that at best were shallow and likens the cross to a wooden tower.

On that cross our Savior died two deaths,

the first a spiritual death so awful that none of us can fully understand it, the second a physical death so cruel that it boggles the mind. They are doing this arranging for monetary reasons. Listen to Jesus, in Matt. 6:24, "No man can serve two masters, for he will hate the one and love the other; or else he will hold to that one and despise the other. Ye cannot serve God and mammon." He said the same thing in Luke 16:13.

If these people who are doing the arranging call themselves Christians, pray that they will get their spiritual eyes opened. This is

Satan's design to veer the church away from the praise of her Lord. It is the duty of every Christian, to watch, to pray, and to listen.—  
Vivian Stone, Mayflower

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## One layman's opinion

Daniel R. Grant

### Ooze ball and academic and Christian excellence

I've been searching for the right word to describe the puzzling phenomenon of "ooze ball" at Ouachita Baptist University. For the information of the uninformed, ooze ball is just one of the many games played by teams of students during Tiger Traks Weekend. And further for the uninformed, Tiger Traks Weekend is the annual celebration of the work of the Ouachita Student Foundation in raising thousands of dollars for scholarships for deserving junior and senior students. OSF and Tiger Traks have been in existence for 10 years, and their remarkable story has been told far and wide, as other colleges and universities have inquired about their success story.

The ooze ball story is another matter. This is a relatively new part of Tiger Traks, involving playing volleyball in six inches of mud. For a university president to approve plowing up part of the campus and transforming

it into a sea of mud large enough for four volleyball courts, is a very weighty decision, to say the least. I weighed carefully the possibility of passing the buck on this decision to my dean of students, Bill Dixon, or my vice president for administration, Ed Coulter. But there are those times in the life of a university president when decisions are simply too important or too pressure packed to delegate to others. I gave the green light to ooze ball and the quagmire of mud.

Sixteen teams, each consisting of four girls and four guys, battled it out from mid-afternoon until the winning team (the Alliance of Eight) was determined as darkness settled over the mud-encrusted students. For more than three hours I watched team members making valiant front, back, and side flips into the mud as the volleyball grew heavier and larger. I must admit that I found myself wondering sheepishly

more than once just how ooze ball could possibly contribute to Ouachita's twofold commitment to academic excellence and Christian excellence.

Why should I have doubted for even one minute? I witnessed an array of character building and personality development in the mud crucibles. I saw people learning more about themselves and others than could have been possible in a dozen sensitivity training sessions. And just three weeks before the beginning of final exams, who could recommend a better way to give the brain a short rest stop from the pressures of studying?

In short, I came to the remarkable conclusion that volleyball in six inches of mud is academic therapy and good clean fun.

Daniel R. Grant is President of Ouachita Baptist University at Arkadelphia.

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

Don Moore

... Your life is changing! The best known facts are that the economy, politics, technology, communication and transportation are changing. In fact, change is coming so fast in so many areas that young adults tend to have a skeptical attitude toward the future.



Moore

No one has any experience with the future. The past is being left so far behind so fast, it seems hard to anchor to the past without being left behind with it. The future is so unpredictable and uncontrollable, we dare not lock-in too tightly to it. It isn't any wonder that so many live for the moment without thought of the future consequences of their actions.

Most of you have admitted your life is changing. Some have rejoiced over it, others have lamented it. What can you do about it? "Nothing," you say. By and large, it is true that you cannot stop change.

... You can seize the opportunity. What a tremendous day for the church! What a day for God's certain Word and the unchanging Christ. Big plans, diligent efforts, and unparalleled commitment will bring our churches to their greatest hours. The team approaching the goal line may face the fiercest resistance, but they also experience the greatest unity and intensity of effort. The end of the "game" may be drawing near, we need to all know our assignment, the signals and together put forth our finest effort. What a day for us!

Chickering, division and strife will find the church backed downfield with her back to the wall. The Spirit falls on a humble, burdened, prepared and obedient people. He nor they have to back down in the face of a hostile, unstable world.

Don't you love the challenge of change? It may scare the world and make them cynical, but it inspires the church.

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

## Ethnic opportunities

The 1980 census reported 10 percent of the population speak a language other than English in the home. Roughly one-half of this 10 percent speak Spanish. There are more than 200 different ethnic groups. The Home Mission Board presently works with 82 ethnic groups in 75 languages.

## Arkansans appointed by Foreign Board

Four Arkansans—a couple and two singles—were among 89 persons appointed by the Foreign Mission Board at its April meeting in Biloxi, Miss.

**Truman and Carol Chatman** were among 24 persons named missionaries. They will work in Uruguay, where he will be a general evangelist and she will be a church and home worker.

A graduate of New Orleans Baptist Theological Seminary, Chatman has served as pastor of churches in Ravenden and Lake City.

Mrs. Chatman, the former Carol Hill, was born in Walnut Ridge and grew up in Hoxie and Imboden. She is a graduate of Southwest Baptist University. Both she and her husband attended Southern Baptist College in Walnut Ridge and have taught in the Earle school system.

Two Arkansans were among 65 young adults approved for training as missionary journeymen.

**Jay Bennett**, son of Dr. and Mrs. Hollis Bennett of Springdale, was assigned as a computer programmer and analyst to assist Baptist work in Seoul, Korea. He is a graduate of the University of Arkansas, Fayetteville, and is a member of First Church, Springdale.

**Mary Ellen Ware**, a member of Calvary Church, Little Rock, was assigned as a nurse in Barranquilla, Colombia. A graduate of Northeast Louisiana University, she was most recently employed as a nurse at Baptist Medical Center, Little Rock.



Bennett



Ware



Truman and Carol Chatman

## missionary notes

**Mr. and Mrs. Billy O. Gilmore**, missionaries to Brazil since 1962, resigned from missionary service Feb. 29. They were stationed in Campinas, Brazil, where he served as executive secretary of the Radio-TV Commission from the Brazilian Baptist Convention, and she was a church and home worker. The former Lee Ann Cole, she was born in Alma. They may be addressed at 3503 Jasmine Trail, Arlington, TX 76017.

**Mr. and Mrs. Ron Langston**, missionaries to Zimbabwe, may be addressed at P.O. Box 8241, Belmont, Bulawayo, Zimbabwe. He was born in Memphis, Tenn., and lived in Etowah, Keiser and Osceola while growing up. The former Janice Wilmoth, she was born in Jonesboro and considers Etowah her hometown. They were appointed by the Foreign Mission Board in 1983.

**Mr. and Mrs. Richard E. Walker**, missionaries to Brazil, may be addressed at Caixa Postal 22, 68100 Santarem, PA, Brazil. He is a native of Texas, and she is the former Beatrice Rodgers of Bauxite. They were first appointed by the Foreign Mission Board in 1964.

**Mr. and Mrs. Woodrow E. Fletcher**, missionaries to Peru, have arrived in the States for furlough. Their address is: 7637 E. 21st Place, Tulsa, Okla. 74129. Born in Fayetteville, he grew up in Tulsa, Okla. The former Sylvia Howard, she was born in Oklahoma City. They were appointed by the Foreign Mission Board in 1975.

**Mr. and Mrs. Ronald W. Greenwich**, missionaries to Brazil, have arrived on the field to begin language study. Their address is: Caixa Postal 1635, 13100 Campinas, SP, Brazil. Born in Memphis, Tenn., he considers Monticello his hometown. The former Alana Ichter, daughter of missionaries, she considers Monticello her hometown. They were appointed by the Foreign Mission Board in 1983.

**Mr. and Mrs. Max N. Alexander**, missionaries to Thailand, have arrived in the States for furlough. Their address is: 1208 Hester, Jonesboro, Ark. 72401. They are natives of Arkansas. He was born in Lake City and grew up in Jonesboro. The former Betty Nickell, she was born in Hazel Valley and also lived in Fayetteville.

by Millie Gill / ABN staff writer

## people

**James Kenneybrew** is serving as pastor of the New Providence Church. A native of Florida, he is a doctoral student at Mid-America Theological Seminary. Mrs. Kenneybrew is a registered nurse. They have two children.

**Ron Coats** has accepted the call to become pastor of Snow Lake Church. He and his wife, Ginger, and their children will move to Snow Lake from Hughes.

**Judy Booth** is serving as interim youth director at the Beech Street First Church in Texarkana.

**Glen Sattler** recently returned from a mission trip to Paraguay. A deacon of the Boxley Church, he was assisted with trip expenses by both his church and North Arkansas Association.

**Phil Drennan** is serving as pastor of the Portland First Church, moving there from Benton where he served as a staff member at Calvary Church

**Greg McKenzie** has joined the staff of Pine Bluff Sulphur Springs Church as part-time minister of youth.



Bill Bennett, pastor of Fort Smith First Church, his wife, Doris, and a lay member, Dr. Rex Russell, recently returned from a preaching/teaching mission to the seminary near Caracas, Venezuela. Dr. Bennett spoke to students and pastors on church growth principles. Mrs. Bennett spoke to pastors' wives.

**Dale Howell** is serving as pastor of the Big Fork Church. He was a member of Mount Gilead at Black Springs.

**Homer Robertson** of Melbourne is serving as pastor of the Norman Church.

## briefly

**Zion Hill Church** near Cabot was involved in a Lay Renewal Weekend April 13-15 led by a 36-member team representing Texas, Louisiana and Arkansas. Mr. and Mrs. Jessie Edwards of Graham, Texas, were coordinators.

**Bryant First Southern Church** women recently held their third annual retreat at St. John's Center in Little Rock. Sheila Elder of Atlanta, Ga. was speaker.

**London First Church** was in a revival April 15-22 led by Jesse E. Reed of Little Rock, retired director of evangelism for Arkansas Baptist State Convention. Truman Owens, music director of Russellville Second Church, directed congregational singing. Dick L. Cayce is pastor.

**Walnut Street Church** in Jonesboro was host for a deaf revival April 27-29. Howard Poe of Little Rock was

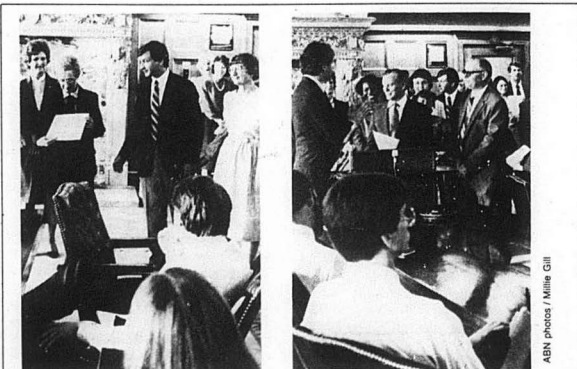
evangelist. Betty Steed of Memphis and Shirley Herald of Little Rock were reverse interpreters. Randy Cash, language missions director for the Arkansas Baptist State Convention, was a guest. C. A. Johnson is pastor of the host church.

**Life Line Church** in Little Rock voted April 22 to begin construction of an educational building. Members made this decision based on the church's growth that has resulted in two Sunday School hours.

**Grand Avenue Church** in Fort Smith held ordination services April 29 to ordain Glyn Stewart as a minister of music, Jay Wells as pastor of Moffett Mission and Pastor Minh as pastor to the Vietnamese.

**Douglasville Church** was in a revival April 15-20 led by Lamar Lifer, pastor of Olivet Church in Little Rock, and Chester Caldwell of Little Rock. Pastor Glen H. Smith reported two baptisms.

**Buckner Association** held an associational hymn sing April 12 at Hartford First Church. There were 242, representing 15 churches, participating in this first-time event.



ABN photos / Millie Gill

Two Little Rock churches received recognition in a certificate presentation service at Arkansas State Capitol April 17. Gov. Bill Clinton recognized Deloris Waymire and Frances Middleton of Ironton Church for their volunteer services as both weekly Sunday School teachers and individual patient workers at the Southwest Nursing Home in Little Rock. Pastor James Lagrone was also present for the presentation. Woody Rochelle and Harold Dixon, representatives of Life Line Church, received a certificate for the church's volunteer efforts at monthly nursing home birthday parties.

## Crucial Questions for Christians

Glen D. McGriff

Dr. McGriff, my wife and I have married 26 years. We have two wonderful children who have married and are very happy. We have had a good marriage and served the Lord faithfully in the ministry. Over the past several months we have been very irritable with each other. It seems that when we are together there is nothing but trouble and disagreement. Could you tell us what is wrong, or what we can do to resolve the conflict?

First, let me assure you that although your situation is unpleasant it is not abnormal. Many committed couples experience similar conditions in their relationship. The two of you have faced many problems and have effectively resolved them. Let this be an encouragement to you.

There are some factual realities contributing to your present distress. A better understanding, or reminder of these factors can be most helpful. One factor is the "empty nest". Children make significant demands and create many changes. It is difficult to maintain an awareness of time and attention given to parenting. There is a degree of spouse separation during the child-rearing stage of marriage. The wife-mother must devote much of her time to the care of the infant. She has less time to give attention to the husband and less time to be the recipient of his attention. The husband usually recognizes the additional responsibility and devotes more energy and effort to his work.

During this process each spouse undergoes change. There are changes in interest, in activity, and in values. There is often less time to discuss such matters and the couple can simply lose their understanding (acquaintance) of each other. When their children leave home, the couple readjust their focus upon each other. They often discover their partner is now a very different person. Previous demands which give feelings of significance are gone. This can be both frustrating and frightening. This experience is never quite anticipated and anxiety grows and conflict develops.

In consideration of the common occurrence of your problem, the next article in this column will continue to answer your question.

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



McGriff



New church staff members and their wives participated in an ABSC Executive Board orientation at the Baptist Building April 9-10. Sessions included tours of departments and agencies, where staff members such as Freddie Pike (top photo) explained their work. A drop-in was held for wives at the Don Moore home (above), and Baring Cross Church in North Little Rock hosted a banquet.

ABN photos/GRI

## The bookshelf

### First Fruits

This book is a collection of messages delivered by Jesse S. Reed, who was director of evangelism for the Arkansas Baptist State Convention from 1961 to 1981. The messages, preached at evangelism conferences, associational rallies, pastors' conferences, state conventions and assemblies, were designed to assist individuals and churches with the kinds of methods that would produce results.

Reed said concerning the message of evangelism, "If the people will work, visit, and pray, it doesn't make much difference who preaches, but the kind of preaching makes a difference in the results. Others may be able to out-preach you, but they can't preach a better gospel. When this dawned upon me, it gave me great confidence, because in my early ministry I had a terri-

ble inferiority complex. I was uncomfortable around great men of God that had more education and experience than I. Later, I learned that I needed the fellowship of those men and sat at their feet and learned from them."

The clarity and simplicity of the book will assist any individual, whether preacher or lay person, in maximizing evangelistic results. Numbers of lay people have found the book to benefit them greatly.

The book is available at the Baptist Book Store, 9108 West Markham, Little Rock, or may be ordered from the Baptist Book Store Mail Order Center, 3359 Winbrook, Memphis, Tenn. 38116, phone 1-800-238-7141. — J. Everett Sneed

J. Everett Sneed is editor of the Arkansas Baptist News magazine.



## Mexican tragedy turned to 'Christian triumph'

by Mark Kelly

Since the days of the Spanish *conquistadores*, the Mayo Indians of northwest Mexico had stubbornly resisted the message of Christian missionaries. Even when modern agriculture made them field hands instead of farmers, they maintained a determined air of self-sufficiency.

One small Baptist mission had struggled in the area—with its rampant alcoholism and unemployment—for seven years, managing to garner 17 members. The future seemed to hold little promise of reaching the Mayo of Los Mochis for Christ.

It was in this field that Southern Baptist representatives Mike and Bonnie Hull were assigned by the SBC Foreign Mission Board in 1980. They were to witness a remarkable turn of events.

In a one-year period from October 1981 to September 1982, two hurricanes and a series of earthquakes decimated the area. More than 150,000 people were left homeless; their possessions obliterated by the disasters. Rural areas went six weeks without water; washed-out bridges left the vicinity isolated. With the area's rich farmlands flooded, all work—and paychecks—stopped.

As they took stock of the situation, the Hulls found tremendous physical needs. They reported it was not uncommon to find homes where children had not eaten for three days.

Southern Baptist resources were brought to bear on the needs, alongside those of governments and other private agencies. Hunger and disaster relief funds were wired from the Foreign Mission Board. Relief and construction personnel came from California, Arizona, Virginia and Arkansas.

More than 100 homes were built or rebuilt. Five thousand food packets containing enough staple items to feed a family of six for three days were distributed. Hundreds of blankets and truckloads of used clothing and mattresses were handed out.

Through such ministries, "God turned what sounds like a tragedy to a triumph," said Hull, a native Californian. Where there had been no response to the gospel for centuries, more than 1,500 professions of faith were made among the Mayo Indians in one year. Mayo Indian Baptist Church baptized 100 adults in five months. Previously aloof men were baptized and took leadership roles. In addition to the Indians, many Mex-

cans were coming to faith in Christ as well.

Now there are three churches with about 200 in Sunday School each week and five missions apiece, Hull said. The Mayo Church—which recently celebrated its second anniversary—saw one of its missions organized as a church in March with 18 members and a national pastor. Six evangelistic teams minister twice a week in outlying areas. Six young people are preparing for Bible college.

The explanation for it all is simple for Hull. The combination of relief funds and working hands convinced the Mayo of the power of Christ's love. "They saw Christians practicing what they preach, putting action to their faith," he said. "Now we have a foot in the door. If we hadn't had the relief assistance, it wouldn't have happened."

The Hulls are furloughing in Arkansas until June, when they will return to Mexico as church planters in Tijuana. They are guests of University Church, Fayetteville, where Bonnie Hull's parents, George and Naomi Eby, are members.

Mark Kelly is an intern with the Arkansas Baptist Newsmagazine.

## Teamwork better than competition, foundation executives told

Teamwork and cooperation, not competition and territoriality, must mark the work of Baptist foundation and development officers: if Southern Baptist ministries are to be truly advanced, members of the Association of Baptist Foundation Executives were told at their 37th annual meeting April 17-19 at Little Rock's Excelsior Hotel.

Calling Baptist foundations "one of the best-kept secrets in Southern Baptist life", Arkansas Baptist Foundation president Harry Trulove told his colleagues cooperation has proven its value in Arkansas, where assets managed by the Baptist Foundation have grown 1,200 percent to over \$9 million and Cooperative Program giving has increased annually an average of 10.92 percent since 1974.

Trulove challenged them to see Baptist foundations and institutional development offices as complementary to each other and not competitive, citing a range of areas in which foundations can offer resources to development offices.

The three-day meeting closed with a presentation of "Planned Growth in Giving" by A.R. Fagan, executive director of the SBC Stewardship Commission.

Elected as officers were Trulove, president; Tal Roberts, vice-president of the Baptist Foundation of Texas, national vice-president; and Christine M. Bess, office manager of the SBC Foundation in Nashville, Tenn., secretary-treasurer. Membership in the association is open to the chief executive officer and associate staff persons of Baptist foundations.

The Arkansas Baptist Foundation, which observed its 35th anniversary during the meeting, generates funds for special ministries, including scholarships at Southern Baptist College and Ouachita Baptist University, Baptist Student Union student-to-student work and the Arkansas Baptist Newsmagazine tape ministry for the visually impaired.

Combined assets of Southern Baptist foundations are in excess of \$500 million.



Harry Trulove and Christine Bess

ABN PHOTO / Millie Gill

## OBU unveils second phase of centennial campaign

Ouachita Baptist University has announced a two-year campaign goal of \$8 million in endowment resources for the second phase of its Centennial Advancement Program.

Two major objectives of the campaign—which OBU President Daniel Grant said would "focus less on bricks and mortar and more on the quality of the educational pro-

gram at Ouachita"—are increasing annual operating support by \$1 million and implementation of two major construction projects.

Income from endowment funds secured during the concluding phase of the campaign will be used for academic enrichment, a strengthened honors program, research projects, faculty-staff development and

scholarships, said Grant. A \$2 million expansion and improvement of Riley Library and a planned \$4 million auditorium are also slated to benefit from the campaign.

Growing directly out of the centennial campaign has been the establishment of two major fields of study for undergraduate students: computer science and family life and church recreation, Grant noted.

# Little Rock Second Church commits to second hundred years

by Millie Gill

Little Rock Second Church is committed to "being doers of the word, not don'ters" as it begins its second 100 years of ministry in Little Rock.

In the past several months, the church has held special centennial emphases that climaxed with a 100 year anniversary/homecoming Sunday, April 15.

Billy White, a 28-year-old who recently began his ministry as pastor with Second, said, "he foresees the pioneer spirited congregation continuing as a ministering, positive, inspirational and progressive center for those who are not yet members."

"Though I am just the 'new kid on the block'," White said, "I envision Second Church seeking out new innovative ideas and becoming an incarnational center that puts shoe leather to the claims of Christ, not only in Little Rock but throughout the state of Arkansas."

The church, organized with 11 charter members Feb. 10, 1884, has a history of pioneering special ministries that include the launching of the first Arkansas youth program in June of 1889, that became a forerunner of the Baptist Training Union.

Its cottage prayer meetings became the roots of Little Rock churches, including Immanuel, Reynolds, Welch Street, Bethel and McKay. Their mission work also includes Goshen Church in Kentucky, which broke ground for its first building June 26, 1983. Ministries to World War I armed forces

members, prisoners at the Hope House, women and children at Friendship House, the establishment of the first accredited church kindergarten program in central Arkansas and the Lake Nixon camp ministry are just a few of its outreach programs.

It was one of the first churches in the central Arkansas area to provide an active ministry for single adults and it originated instant vacation Bible schools in poverty areas of Little Rock, as well as a ministry to college students through dormitory space and scholarships at the University of Arkansas at Little Rock.

Ministering to senior adults at the Albert Pike Hotel and Buffington Towers are its newest ministries. The hotel is owned and operated by the church while it only sponsors the multi-family towers program.

Dale Cowling, who also was 28 when he came to serve as pastor of Second Church, led in many of these accomplishments during his 25 years of service there.

Other pastors with a unique method of sharing the gospel have included A. B. Miller, T. S. Potts, J. D. Jordan, J. S. Kirtley, M. L. Thomas, T. W. O'Kelley, John T. Christian, Sam Campbell, Calvin B. Waller, Ray McKay and Larry Maddox.

From the church membership has come such distinguished leaders as former Congressman and Southern Baptist Convention president Brooks Hays and 15-year state Woman's Missionary Union leader Dixie

Jackson who established the state season of prayer. The state mission offering is now named in her honor.

Both of these members served as Sunday School teachers at the church. Classes have since been named in their honor, as well as for Mrs. John Hawkins, one of the church's founding members.

In recent years Second Church has become a leader among Baptists in the area of relationships with other faiths. Maddox instituted the Ecumenical Religious Forum and Cowling was awarded the Brotherhood Citation from the National Conference of Christians and Jews for his work in human relations and community brotherhood.

Another 'branch of fruit' from its ministries include the Dane Memorial fund that provides food, clothing, toys and shoes to those in need at Christmas. George Edward Dane, who attended many of the Brooks Hays Bible classes at Second, through his will made possible this project, first instituted in 1982.

The history of Second Church reveals that members have endured controversy to develop a varied and caring ministry to the community. And they eagerly responded to a call for commitment to these same types of future ministries at the close of the anniversary/homecoming service.

Millie Gill is a reporter / photographer for the Arkansas Baptist Newsmagazine.



(Above left) Elaine T. Willbourn (right) has been a member of Second Church since 1907. Her friend, Olive Jones, age 94, has belonged to the church for 35 years. (Above right) Second's new pastor Billy White greeted church members warmly, encouraging them to carry their "pioneer spirit" into the future. (Right) A centennial multi-media dramatization recalled "branches of fruit" the church has carried over the years, including ministries to the armed forces.

# Robison-Green ministry causes SBC controversy

by Toby Druin

DALLAS (BP)—The ministry of longtime Southern Baptist evangelist James Robison and his new associate Milton Green is causing a firestorm of controversy in the denomination.

"I am concerned," says James T. Draper Jr., president of the SBC and pastor of First Church of Euless, Texas. "It is a problem all over the country. It has divided friends; it has affected churches."

Over the past two years, seminars sponsored by the James Robison Evangelistic Association and featuring the Bible teaching of Green, a one-time carpet cleaner from Cleveland, Tenn., have attracted thousands of participants, many Southern Baptist. Critics see in the seminars charismatic teachings, including emphases on healing and demonology and an anti-local church, anti-pastor bias.

Draper, who is Robison's pastor at the Euless church, said he is concerned about what he thinks is an extreme emphasis on the demonic and an abuse of the doctrine of healing.

One longtime Robison associate, Freddie Gage, severed a 25-year relationship over Robison's "Greenie" ties and "errant theology." Gage calls the movement a "cult," and said the breaking of fellowship is "due to Robison's emphasis on demons, curses, signs, wonders, healings and revelations," and his neglect of evangelism.

Robison's speaking engagements at several prominent Southern Baptist churches have been cancelled or postponed because of his new emphasis. Among them are First Church of Dallas, the nation's largest Protestant congregation, and First Southern Church of Del City, Okla., where former SBC President Bailey E. Smith is pastor.

Tom Melzoni, executive director of church ministries at First Church, Dallas, said he asked Pastor W.A. Criswell to postpone Robison's speaking engagement in 1983 "until there could be some clear definition of where James Robison stood theologically." Melzoni added he doubts "very seriously" if Robison will be rescheduled.

Smith said he cancelled because "I was afraid he would teach that sort of thing that I think is totally erroneous. . . ." Smith added the Green influence has been divisive. "They preach unity but the seminars have caused more divisiveness than I have seen in my lifetime."

Robison now is a frequent speaker at Pentecostal services. Critics say he is at best no longer preaching "traditional Southern

Baptist" doctrines and at worst simply no longer a Southern Baptist.

Robison was asked if he now is a charismatic and said: "I don't want to call myself anything. If I say I am now a charismatic, that's like saying I am not a Baptist and then Baptists don't want to listen to me. If I say I am not a charismatic, then the charismatics don't want to listen to me. What I am trying to be is a Christian."

He added: "I have never spoken in tongues, but I believe it is a legitimate gift and I always have, even more so today because I am seeing the genuineness of the gift. . . ."

Robison said his life was changed when Green prayed for him two years ago, setting him "free," he says, from "a claw in the brain" that had plagued him for years.

Green refused an interview with the Baptist Standard. Scott Fisher, the coordinator of the Green seminars, said Green wanted to avoid controversy. "We're not in this for controversy," Fisher said. "We are in it for the glory of Jesus."

Fisher, who said he has known Green 10 years, confirmed Green has been married three times. "Before he was saved in 1973 he had been divorced twice," Fisher said.

Other facts are gleaned from seminar tapes. He was a carpet cleaner in Cleveland, Tenn., and has a ninth grade education. He underwent heart surgery and contends he was told by a doctor he had no chances to survive and that the surgery was not complete.

The Dallas Morning News, in an article June 12, 1983, however, quotes Green's physician, Fred Ballard of Chattanooga, Tenn., that "everything was done as planned" during the surgery. He said: "I don't recall anything about him not being complete."

Robison's contact came during a meeting led by Jim Hylton, pastor of Lake Country Church in Fort Worth, Texas. Hylton came into contact with Green in New Albany, Ind., in 1980 during a protracted meeting at Graceland Church. It was Hylton who two years ago brought Green to a conference being led by Jack Taylor, former vice president of the SBC.

The first Green seminar reportedly was conducted a couple of months later and the proliferation has continued.

Fisher said seminars, which cost \$40, feature Green lecturing almost non-stop for nearly three days. The central focus is Green, mainly quoting the Scripture and commenting on it. Green allows no ques-

tions, Fisher said, adding Robison and evangelist Dudley Hall usually join a seminar on the second day to answer questions.

One critic says Green allows no questions because he is intimidated by anyone who challenges him, especially anyone with a theological education.

Critics cite Green for seeing demons "in every bush," teaching that physical healing was secured for Christians on the cross—and an anti-local church, anti-pastor sentiment.

William E. Bell, professor of biblical studies at Dallas Baptist College and theologian in residence at Euless First Church, and John Newport, vice president for academic affairs at Southwestern Baptist Theological Seminary, Fort Worth, are critical of Green's teachings.

Bell says Green arrives at invalid doctrinal assumptions from "a faulty interpretation of Scripture" and a "faulty evaluation of presumed personal experience."

The practical dangers of Green's teachings, Bell says, are that they encourage adherents to shun modern medicine and turn to God alone for healing. "This is cultic," Bell says.

Bell says the believer who follows the Green admonitions about healings and are not healed tend to lose faith altogether. Believers also are encouraged "by example, not precept, to subject Scripture to absolutely outrageous interpretations to support presumed experience."

The DBC prof said pastors and other church leaders who are not charismatic are vilified as pharisaical, unbelieving, satanically blinded, arrogant, ignorant, etc., thus undermining their position as spiritual leaders and encouraging rebellion and schism in the churches.

Newport questions Green's use of the Scriptures, which he says is not appropriate; his antagonism toward traditional churches and denominations; Green's seeing just one great spiritual church with local churches and denominations being headed up by people just looking out for themselves, and an extreme dualism where the world is overwhelmed by the demonic.

Newport adds: "He thinks theologians, people like I am, or pastors or educated preachers are sort of the bane of God."

Adapted from an article in the April 11, 1984, Baptist Standard, newjournal of the Baptist General Convention of Texas. Druin is associate editor of that publication.

**MY·FAITH**  
·VOLUNTARY·AND·OBEDIENT·



Observe Religious  
Liberty Day· June 1984  
Baptist Joint Committee on Public Affairs  
Washington, DC

## Valentine issues appeal for prophetic pastoral preaching

NASHVILLE, Tenn. (BP)—The church needs a recovery of the "prophetic dimension" in its preaching, according to Foy Valentine, executive director of the SBC Christian Life Commission.

Valentine, who delivered the H.I. Hester Lectures on Preaching at Midwestern Baptist Theological Seminary, observed "every preacher is part priest and part prophet, part pastor responsible for affirming and part prosecuting attorney responsible for challenging and badgering and cajoling the people of God to get them to move in the direction God wants them to go."

"Today," he said, "there is a raging battle for the soul of the church between those who in the name of Christ and purely personal religion would retreat from the great moral issues and those who in the name of the Lord Christ and his full gospel with its divine imperative to do the truth seek to confront those issues and solve those problems."

"The prophetic preacher's task is to convert these modernists who have turned away from the prophets and Peter and James and John and Jesus to embrace the dualism which, like a defective gene, keeps turning up to plague the church."

The prophetic preacher, he declared, will preach "the whole gospel" of personal evangelism and social action, grace and

good works.

God's basic concern is not religion but life," he said. "Luther rediscovered grace. Who today will rediscover good works? The churches have gone to seek on believing, much too narrowly and unbiblically defined, so who today will call them to behaving? No biblical doctrine is more shamefully neglected, more heretically shunted aside, or more smoothly glossed over than the doctrine of good works. Yet this doctrine is a pervasive Bible theme which cannot be ignored without grave consequences."

"Wherever the preaching of the gospel is vibrantly alive today," he continued, "it is alive with a vivid consciousness that good works constitute the other side of the coin of faith."

Valentine said the preacher who accepts the responsibility for prophetic preaching will help Christians see that "withdrawal and involvement, conservatism and radicalism, the journey inward and the journey outward, worship and work, reflection and action, practicing and preaching, the personal and the social all must be everlastingly linked in the life and work of the church or else the church goes off into grievous and crippling heresy."

He also pointed out the prophetic preacher can help people understand God's

active, reconciling work in history.

"Jesus Christ is not just King of Kings and Lord of Lords in Handel's 'Messiah,'" he claimed. "He is King of Ronald Reagan and Lord of Margaret Thatcher."

"Our world had a great fall and not all of capitalism's horses nor all of communism's men can put it together again. This is the work of God who is in Christ. But how shall they hear of this many-splendored work without a preacher?"

Valentine issued practical pointers on preaching on moral issues, even when those issues are controversial. Prophetic preaching, he said, will help people recover moral values and spiritual ideals at a time when "values and ideals have come to be not only questioned but also systematically undermined and even viciously attacked."

"Part of the prophetic preacher's calling is to help set matters straight." God calls pastors to preach, he insisted, to help people "stand firm for those moral values and hold fast to those spiritual ideals without which all their 'God talk' is unvarnished hypocrisy."

With the help of such preaching, he said, Christians can recover "the values and ideals which constitute the glue holding both us and our churches, both our nation and our denomination, together."

## Fort Worth 'Dayspring' attracts 2,800 women

FORT WORTH, Texas (BP)—Dayspring, a national meeting on lifestyle evangelism, climaxed last weekend with 2,800 Baptist women making a covenant to pray daily for worldwide spiritual awakening.

Jointly sponsored by the Southern Baptist Home Mission Board, Foreign Mission Board and Woman's Missionary Union, the three-day meeting was the same format as the meeting held at Ridgecrest Conference Center last fall. Each conference attracted more than 2,800 women.

Laura Allen, national evangelism consultant with women at the Home Mission Board, challenged the women to become verbal witnesses. "Each of us is called to live

a Christian life, but we also are called to be a verbal witness. Growing in our spiritual walk leads us to naturally share with others."

Sharing practical aspects of claiming the power and joy of salvation, Carolyn Weatherford, executive director of Woman's Missionary Union, SBC, first told the women to give themselves to a person.

"Too often we give our first class commitments to second class causes," said Weatherford. "This involves spending time with the Lord because there is no effective 'going out' until we have been with Him."

The last session's emphasis on spiritual awakening was highlighted by the testimony of Juana Ann Fort, medical missionary to

Zimbabwe, and the group's commitment to pray daily for spiritual awakening.

Fort shared the amazing response of the Zimbabweans to the message of Christ in the midst of political upheaval and economic strain. "We are seeing people come forward in numbers not experienced by any of us on the field. It is thrilling," she said.

Standing and speaking in unison, the women made a covenant to pray daily at 11:55 a.m. for worldwide spiritual awakening in our time. The resolution recognizes "...historically spiritual awakening has come in similar periods as the result of unified, explicit, extraordinary prayer on the part of all God's people. ..."

## Women in ministry observance held at Southern Seminary

LOUISVILLE, Ky. (BP)—Anne Neil and Catherine Allen visited Southern Baptist Theological Seminary recently to discuss the issue of women's roles in ministry.

Sponsored by the seminary's Women in Ministry organization, Neil, professor of missions at Southeastern Baptist Theological Seminary, Wake Forest, N.C., spoke on the theme "My Servants: Both Men and Women" as part of Women in Ministry week. Allen, executive vice president of Woman's Missionary Union, Birmingham, Ala., noted the role of women in missions.

Speaking in chapel, Neil noted, "There are times in history that produce an intuitive

feeling something is at work. Some think that is uplifting and transforming. I believe we are living in such a time."

Neil added there is need for action by both sexes in ministry to the world. "The world's agenda for 1984 is disease," she said. "Ours is a world brimming with promise and weeping with pain, someone has penned. We can ill afford to limit our ministry by half of our work force. Women and men are needed to practice Christianity everywhere without our culture limiting each other's effectiveness."

As our churches begin to accept the fact God uses both sexes in roles suited to in-

dividuals, Neil sees "stronger and healthier ministry."

"Each is called and each is responsible—in mutuality and equality," she stated. "Male and female must come together to experience more fully the fullness of God."

Allen added, "The gospel must be spoken in spite of opposition. Our mission fields need more than leaders, they need friends and people to serve alongside them—male and female."

"There are many needs on our mission fields that can be met only by women. I don't see how we women are going to fulfill the Great Commission if we are silent."

# Communication

## *A Family Tradition*

### Before 1902

Lacking a state-wide publication many Arkansas Baptists depended on the periodical of a neighboring state, Tennessee, for news about Baptist life. *The Baptist* (first called the *Tennessee Baptist*) provided an Arkansas page or department in their publication as late as 1890.

A vote of the state convention, meeting at Charleston in 1859, launched the first paper for Arkansas Baptists. Newly-named editor P.S.G. Watson was directed to print 500 copies of *Arkansas Baptist* as a prospectus and also raised \$500 to begin. The subscription price was a whopping \$2 per year. The paper grew in subscribers during the two years and five months of publication, but it was swept away in the civil war and the owners lost \$3,000.

Other short-lived publications for Arkansas Baptists included another *Arkansas Baptist* founded in Little Rock by N.P. Moore, which lasted 10 weeks; *Western Baptist*, begun in 1873 at Searcy, a two-year venture by T.B. Espy and T.P. Boone; *Baptist Index*, started at Texarkana in 1880; and *Arkansas Baptist Banner* (originally *Arkansas Baptist*) begun in 1879 at Beebe and moved to Judsonia.

It was in 1880 that Arkansas Baptists concluded they could not manage without a

publication of their own. J.B. Searcy, executive secretary, commented on a report to the convention that . . . "we feel the necessity of a state paper to foster our educational, missionary and other vital interests of the state. We can never agree among ourselves what paper published beyond the state we shall adopt as a medium of communication. Yet we must have such a medium."

Dr. Searcy resigned as Arkansas department editor of the Tennessee Baptist paper to become co-editor of the new publication, *Baptist Evangel*. The paper became *Arkansas Baptist* in 1887 and was supported by the churches until 1900 when the convention, meeting at Hope, reprimanded editor W.A. Clark for not supporting the convention program and workers. A year of increasing acrimony followed and the 1901 convention messengers renounced the paper and started another, called the *Baptist Advance*.

### 1902, a fresh start

The forerunner of the present-day Arkansas state paper for Baptists was begun from scratch in January, 1902. N.R. Pittman of Fort Smith, M.L. Thomas, of Little Rock and A.J. Barton, secretary of missions for Arkansas, were founders, with Barton as the editor. The publication was supported by selling stock subscriptions in the Advance



Publishing Company.

In an early issue the editor characterized state Baptist papers as vehicles to promote not only denominational loyalty, but love and unity among the brethren. Editors continued to view the paper as communication for all Arkansas Baptists, not just the editor or owners. W.L. Comper, editor 1919-1929, rejoiced in the fact that Arkansas Baptists again had a paper which would let "all the

*An early home for the Arkansas Baptist Newsmagazine was the Baptist Building at 401 West Capitol. The entire Convention moved to 525 West Capitol in 1969.*

John J. Hurt  
1904-1905



J.S. Comper  
1919-1929



facts, principles and issued involved in our convention work be clearly set before your readers."

The new paper was commended in 1903 by the state convention Publications Committee as "an indispensable factor in our denominational life". They urged its use because it showed "a loving spirit, loyalty to truth" and was "wisely aggressive," "constructive," and "hopeful" and "because it is loyal to those institutions which have come in response to the prayers, the tears, and the toils of our fathers."

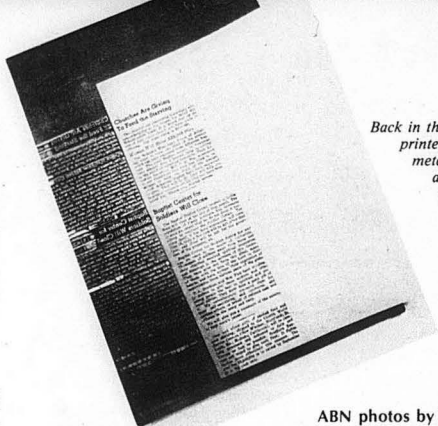
## 1902-1921, tough times

Though convention leaders strongly endorsed it the *Baptist Advance* struggled financially for a long time. E. Glenn Hinson's 1979 history of Arkansas Baptists attributes the difficulty to the fact that Arkansas had too few literate people to assure a large circulation and pleas for more subscribers were made often by leaders.

Rapid turnover in editors was a hallmark of this time also. Barton served less than three years; John Jeter Hurt Jr. and J.F. Love together lasted less than two years; and E. J. A. McKinney carried on publication for more than 11 years, sometimes as sole editor, and sometimes as assistant editor through several short terms by others.

By 1912 the Advance Publishing Company was \$6,000 in debt and the directors were willing to transfer their stock to the state convention and help to get other stock holders to do the same. The convention agreed to assume the debt and placed the paper's future in the hands of the newly-formed Executive Board.

The Southern Baptist "75-Million Campaign" helped the financial situation of both the convention and the paper. The publication began 1920 with 11,860 subscribers, but over-enthusiasm by the Executive Board resulted in carrying 3,000 of these without



Back in the 1940s the ABN was printed by impression from metal type, cast hot from a linotype machine, as this recreation of text from a 1946 issue.

ABN photos by Betty J. Kennedy

### *Spiraling Production Costs Make Necessary*

## **Increase in Subscription Price**

**Effective January, 1947**

Publication costs of the Arkansas Baptist have risen so rapidly the past few years that actual expenses of printing the paper and mailing it to the subscribers are up approximately 25 per cent over 1944. With increased prices of newsprint granted by OPA, a minimum 15 per cent jump in costs is inevitable for 1947 operations.

Facing this unavoidable and inevitable upsetting of the paper's operating budget and viewing reports of hundreds of other papers and magazines which have already increased subscription prices, the Executive Board of the Arkansas Baptist State Convention has voted that, effective January 1, 1947, prices of the Arkansas Baptist shall be as follows:

<b>THE BUDGET PLAN</b> , wherein the church sends the paper to every family in its resident membership, increased from 10c to .....	11c per month
<b>THE CLUB PLAN</b> , wherein 10 or more subscriptions are secured in same list, increased from \$1.25 to .....	\$1.50 per year
<b>THE INDIVIDUAL PLAN</b> , to remain at .....	\$2.00 per year

The Arkansas Baptist, constantly operating on the narrowest possible margin, continues to give you the best possible paper at the lowest possible cost.

## **ARKANSAS BAPTIST**



# Communication *A Family Tradition*

payment longer than funds allowed. The subscribers had to be dropped, but not before a deficit resulted.

The convention's response was a resolution urging every church to send the *Advance* to every member, paying for it from the church treasury. However, in 1923 only 25 churches and four other organizations included the paper in their budget. In spite of Executive Board support and prosperous times the paper struggled along with limited subscriptions and deficits from non-payment. Fortunately, the convention had voted in 1921 to cover all debts for the paper.

*At least one and one-half tons of magazines go through the mails each week.*



## 1926-32, in debt, again

Financial hardships were not over for the publication, however. Arkansas Baptists had to deal with the effects of the Depression, and one of these ways was to direct non-board work to find their own resources to repay debts. The convention leased the paper to L.M. Sipes, who was editor 1931 to 1933, and the arrangement continued with J.I. Cossey from 1933-1940. During part of the lease period, the Executive Board paid \$1,000 a year for use of the back page, and the Sunday School and Training Union Department paid \$1,000 for another.

By 1932, the financial situation was grim. At a meeting of the Executive Board late that year the board considered closing all departments except the executive secretary's office.

By 1932, the financial situation was grim. At a meeting of the Executive Board late that year the board considered closing all departments except the Executive Secretary's office. And they had not been able to find an editor since Sipes resigned. But at the meeting J.I. Cossey was named. He had no prior knowledge of the move, but agreed if his church at Searcy approved,



**Lewis A. Meyers**  
1940-1943



**J.I. Cossey**  
1933-1939

and actually pleaded for a chance to keep the paper going. Cossey may not have anticipated having to accept chickens and produce in exchange for subscriptions.

Cossey and Sipes are often given credit for keeping the paper alive during the dark financial years.

## 1933, a new name

In 1933 the state convention renamed the state paper the *Arkansas Baptist*, the former name, which historian J.S. Rogers says "appealed to our people."

## 1940, years of building

Better times were ahead for the state paper. During the editorships of Lewis A. Meyers, 1940-43, and C. E. Bryant, 1943-47, subscriptions were nowhere but up. Dr. Meyers came to the helm with 6,000 subscribers and left at 14,400. Dr. Bryant raised the number to 30,000. Circulation was 48,900 at the end of 1956 when B.H. Duncan resigned, and subscribers stood at 58,500 when Erwin L. McDonald retired at the end of 1971.

Financial stability characterized the publication's next two decades, but there were ripples in the calm waters, too. When Arkansas Baptist people were faced with the Little Rock desegregation crisis of 1957, some remained silent, but not the editor of the *Arkansas Baptist Newsmagazine* (Newsmagazine was added to the name in 1960). Erwin L. McDonald took an unpopular position on the editorial page several times. He served 1957 (following B.H. Dun-



**C.E. Bryant**  
1943-1947



**B.H. Duncan**  
1947-1957



**E. L. McDonald**  
1957-1971

**\$2.8 million**  
 FORT WORTH, Texas (BP)—The Southern Baptist Radio and Television Commission reported receiving gifts and pledges of \$2.7 million to help launch the American Christian Television System during a nationwide dinner to 43 dinner meetings at 12 states April 12.

from the studio audience, who...  
 Allen told participants, who...  
 program locally on large-screen TV sets...  
 million has been spent on the network...  
 However, more is needed, he said, to keep...  
 ACTS on target for its May 15 launch...  
 "We have a problem of building the network...  
 planned to see it and...  
 to do everything...

can's resignation because of terminal illness) until the end of 1971. He holds the longest tenure of the paper's editors.

## 1972-1984, toward the future

Under the editorship of J. Everett Sneed the state paper has become an agency of the state convention, operating under its own board who are elected by the messengers to the annual meeting. The concept was proposed in 1979 and the convention adopted a three-year trial plan, including the incorporation of the Newsmagazine. They elected the original board of directors in November, 1980. Then, at the annual meeting in 1983, Arkansas Baptists voted to make the board permanent. Messengers to the annual meeting serve as the corporate body.

The state paper entered the technological future in 1983 when the board purchased typesetting equipment and the staff began in-house the production process up to offset camera work and press work.

Close on the heels of that change, the Newsmagazine editorial offices and production area moved to a larger space in the building at 601 West Capitol, purchased by the convention in January, 1982.

Communication through the state paper in the present was made possible by the struggles and day-to-day labor of some far-sighted Baptists in Arkansas. The past was not always easy and the future is not guaranteed. Challenges lie ahead and economic ones are among them. Yet, Arkansas Baptists have shown they can meet such challenges.

Jon M. Stubblefield, the first president of the ABN board, acknowledged the challenge of continuing the medium of communication for Arkansas Baptists, but came to this conclusion: "We must maintain a responsible, free channel of communication with grassroots Baptists..." — Betty J. Kennedy

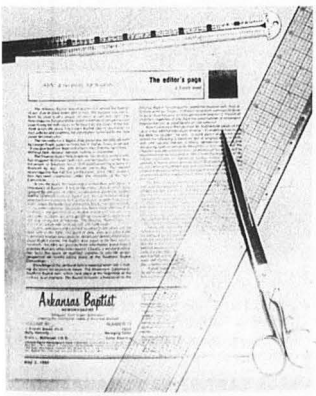


ABN photo / Millie Gill



Photo by Bob Allen

Present site of operation is the convention's newly remodeled building, just in front of the two-story Baptist Building.





## 'Christianity and Literature' moves to Baylor University

WACO, Texas (BP)—Baylor University recently received approval to publish the Christianity and Literature journal. James E. Barcus, chairman of the Baylor English department will edit the publication.

Christianity and Literature, which is published quarterly, has been headquartered at Calvin College in Grand Rapids,

Mich., but will move to Texas in June.

The journal is the official publication of the Conference on Christianity and Literature, an international society of professionals dedicated to a growing awareness and understanding of the relationships between Christianity and the creation, study and teaching of literature, according to its president, Robert G. Collmer, professor of English and dean of Baylor graduate studies and research.

All articles in the journal have one thing in common—a relationship between literature and Christianity, be it Baptist, Methodist, Lutheran or other denominations.

"The journal will serve as a means of com-

munication among members of the Conference; a place for scholarships to be published; a place for publication of creative literary work, especially poetry; and it will serve as a bibliography for selected periodicals and other journals," Barcus explained.

"We hope to touch upon religion, literature and philosophy in the journal," Barcus said. "Our main premise is this: If you are a Christian, your beliefs affect how you write, how you conduct science, how you do everything. If you take your Christianity seriously, the conclusions you reach have a Christian influence."

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(Deut. 15:11)*



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## Cross only way to peace: Wallis

LOUISVILLE, Ky. (BP)—“The greatest evangelistic question in the church today” is whether or not it will be “converted from the bomb to the cross,” Jim Wallis says.

Wallis, pastor of the Sojourners community in Washington, D.C., delivered the annual Clarence Jordan Institute Lectures at Southern Seminary.

Wallis said: “With a world nuclear arsenal equal to 1.6 million Hiroshimas, we have all become expendable. The future itself has become expendable.

“We have tried to take the power of life and death into our own hands. The situa-

tion is an unprecedented crisis. It is up to the church to stand up now and say ‘No!’.

“Don’t let anyone tell you peace is merely a political issue. The peace of which we speak is the peace for which Jesus died. There is no peace through strength, balance of terror or military superiority. There is only peace through the cross.”

Noting today’s concern for the poor and world peace is a breakthrough bringing hope to the world, Wallis said: “Something is starting today in American churches. The gospel is coming alive in a very meaningful way. It is time for an altar call.”

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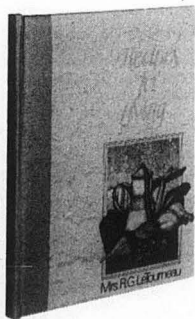
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**James T. Draper, Jr.** is president of the Southern Baptist Convention and pastor of First Baptist Church, Euless, Texas. He is the author of **The Conscience of a Nation**.



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**BROADMAN**

## Opponents of Vatican mission faced stacked deck

by Larry Chesser

WASHINGTON (BP)—Failure of U.S. religious leaders to derail a White House/congressional express delivering full diplomatic relations with the Vatican lies more in the obstacles they faced than in shortcomings of their efforts.

A significant group of U.S. religious leaders—including Southern Baptists—vigorously opposed formal U.S.-Vatican ties, but the Senate showed little hesitation in confirming William A. Wilson as ambassador to the Holy See.

Although 13 senators voted against confirmation—mostly because they disliked the decision to establish full diplomatic relations with the Vatican and not because of Wilson's qualifications for the post—none of them opposed it enough to block a unanimous consent request to bring up the issue for a final vote during the middle of the Senate's school prayer debate.

Subsequent approval by House and Senate appropriations panels of funding for the full Vatican mission completed the reversal of the nation's 116-year-old policy against official diplomatic ties with the Holy See.

This reversal occurred despite nearly uniform opposition from mainline Protestant and fundamentalist Christian leaders, along with significant opposition from American Catholic leaders who feared the move would permit the Reagan administration to pressure U.S. bishops through the papacy.

One question raised by these developments is why, confronted with such significant opposition, did the change go through Congress with such relative ease? Several factors contributed.

First, the Vatican ambassador debate of 1984 produced nowhere near the firestorm reaction that occurred in the early 1950s prompting President Truman's nominee for the Vatican post, Gen. Mark Clark, to withdraw his nomination. During the past 30 years, the anti-Catholic sentiment which fueled the outcry against Clark's nomination has been greatly diminished by two events—the second Vatican Council and the nation's generally positive experience with its first Roman Catholic president, John F. Kennedy. Also, this reversal of long-standing U.S. policy has been further aided by the

personal popularity of Pope John Paul II.

But Congress, particularly the Senate where most of the responsibility for the shift lies, may have misread current opposition to the move by measuring it against the intense opposition of 30 years ago.

On the other hand, some evidence suggests the general public, including religious segments, may not have matched the opposition expressed by religious leaders. A little-circulated Gallup poll conducted in late January indicated the percentage of Americans who favored establishment of full diplomatic ties led opponents by a 57-24 margin.

Percentages of support from various religious groups ranged from Catholics who favored the move by a 79-11 margin to Southern Baptists where 37 percent favored the move while 36 percent opposed it.

Whatever the degree of opposition from the general public and religious groups, it came into play too late in the process to matter much.

By the time any congressional committee heard from public witnesses on the issue, the 1867 ban against formal diplomatic ties with the Vatican had been quietly repealed, the Reagan administration had established diplomatic ties with the Holy See and Wilson had been nominated as U.S. ambassador.

The normal time for public input on the issue would have been before the ban was repealed. But that opportunity was preempted when Sen. Richard G. Lugar, R-Ind., successfully attached a rider lifting the ban to a State Department authorization bill.

No hearings had been held on either side of Capitol Hill when the Senate agreed to the Lugar amendment as routinely as it regularly handles noncontroversial items such as a resolution supporting the Women's History Week.

While more than one senator acknowledged the amendment was added without their noticing it, Lugar insists senators had ample opportunity to repeal it because the State Department bill did not clear the Senate for nearly a month.

Nonetheless, the short-circuited process drew some attention. Sen. Roger W. Jepsen, R-Iowa, one of the 13 who voted against

Wilson's confirmation, said his vote registered his disapproval of what he considered an abuse of the legislative process.

"Hearings should have been held first because of the great deal of concern among Americans about the constitutional question of recognizing what is essentially a religious state," Jepsen said.

The bottom line is that when Lugar's Foreign Relations subcommittee heard from religious community witnesses opposed to establishment of diplomatic ties with the Vatican during Wilson's Feb. 2 confirmation hearing and congressional funding panels heard from the same witnesses at hearings on funds for the new diplomatic mission, it was all but too late. Establishment of full diplomatic relations with the Holy See had been an accomplished fact since Jan. 10.

Not to be forgotten is the administration's role in securing this change. Like five of his predecessors, Reagan named a personal envoy to the Vatican early in his term. Although the administration refused for weeks to state its intentions after the 1867 ban was repealed, there was little doubt about the President's intention to pursue full diplomatic ties.

As early as last April, the administration signaled its desire to upgrade Vatican relations by asking evangelist Billy Graham to assess the likely reaction of evangelicals to such a move. Graham's role came to light in a *Chicago Sun-Times* article.

In addition to such arguments by the administration that the Vatican would provide the U.S. a good diplomatic "listening post," another apparent factor in the White House push on this issue was Wilson's influence on Reagan. Wilson apparently disliked being at the back of Vatican reception lines, explaining to a San Diego audience in January that as personal envoy he was unable to sit with other diplomats at Vatican functions. As U.S. ambassador, he will move to the head of the line.

With a recent history of diminishing anti-Catholic sentiment, a short-circuited, fast track legislative process and determined administration support, it is no wonder many U.S. religious leaders gave their best shot and came up short on this one.

## Senate broadens extension of clergy housing ruling

WASHINGTON (BP)—The U.S. Senate has voted to prevent the Internal Revenue Service from eliminating housing tax breaks for all clergy and military personnel before Jan. 1, 1986.

By voice vote, the Senate agreed to an amendment offered by Sen. John W. Warner, R-Va., and Sen. Jesse Helms, R-N.C., extending double housing tax breaks for ministers and military personnel through 1985. The Warner-Helms amendment came

in response to a 1983 IRS revenue ruling which prohibited ministers from taking mortgage interest and real estate tax deductions to the extent these normally-deductible expenses were attributable to a tax-exempt housing allowance and concern that IRS was planning to impose a similar ruling on military housing.

The 1983 clergy housing ruling (Rev. Rul. 83-3) was scheduled for implementation at the end of June 1983, but IRS later issued

a transitional ruling extending the effective date until Jan. 1, 1985, for ministers who occupied or had a contract to purchase their homes as of Jan. 3, 1983. Last month, the Senate Finance Committee agreed to extend the effective date for the same category of ministers for one year.

A Warner aide told Baptist Press the Virginia Senator will pursue a permanent ban through the hearings announced by Dole.

## \$2.8 million committed in 20 states to help launch ACTS

FORT WORTH, Texas (BP)—The Southern Baptist Radio and Television Commission reported receiving gifts and pledges of \$2.7 million to help launch the American Christian Television System during a nationwide satellite broadcast to 43 dinner meetings at closed circuit locations in 20 states April 12.

Encouraged by news of a \$1-million anonymous gift, supporters of ACTS pledged an additional \$1.8 million over the next three years.

The 75-minute broadcast, which previewed ACTS programs and asked for prayer and financial support for the venture, was carried live from the studios of the Southern Baptist Radio and Television Commission, which is assembling the network.

Jimmy R. Allen, president of the commission and ACTS, called the event the largest dinner meeting in the Southern Baptist history. More than 4,500 attended, with almost 1,200 pledging an estimated \$1,825,000. The figures likely will go higher, Allen said, when all reports are in.

Allen said the event was a project of the commission's ongoing development program.

His announcement of the initial \$1-million

gift early in the broadcast brought applause from the Fort Worth dinner guests, who served as the studio audience for the broadcast.

Allen told participants, who watched the program locally on large-screen TV sets, \$12 million has been spent on the network. However, more is needed, he said, to keep ACTS on target for its May 15 launch.

"We have a problem of success," Allen said. "We planned to build the network slowly. But folks are anxious to see it and we have to move quickly to do everything that has to be done."

John Bisagno, pastor of First Church, Houston, and preacher for ACTS' "Invitation to Life" evangelistic program, challenged the participants to "help get the network off the ground. We're in a crisis," he said. "We have to have about \$4.3 million in the next couple of years."

Bisagno explained the appeal was a one-time effort. Once on the air, he said, ACTS will generate its own revenue and be self-perpetuating. "After a year or two, there will be no need to ask for additional funds," he said. The network will never ask for money on the air, he said.

Bisagno reported his own church mem-

bers have contributed \$155,000 to ACTS, pledged \$200,000, plus another \$200,000 over a five-year period.

"We're on the precipice of launching the single most powerful tool to win the world to Jesus Christ," Bisagno said. "This will be a catalyst to everything else we are doing."

Bisagno said the Southern Baptist network will not feature a personality but the local church. SBC President James T. Draper Jr., who also appeared on the program, said ACTS will bring attention and people to churches.

## Operation assured

FORT WORTH, Texas (BP)—A funding strategy to guarantee the first year operation of the American Christian Television System has been set in motion by trustees of the SBC Radio and Television Commission.

The trustees authorized the commission staff to negotiate a line of credit up to \$4.3 million to meet the immediate needs of starting the TV network, which will begin May 15 delivering family Christian entertainment programs to American homes daily through television stations and cable TV systems.

Also at the meeting, trustees approved the purchase of \$2.3 million worth of programs and elected as chairman John E. Roberts, editor of the *Baptist Courier*, newjournal of the South Carolina Baptist Convention.

The line of credit, which will pay for equipment, production of programs and operating expenses for the network, will be repaid with money already pledged to the commission over the next three years and other resources brought in by the commission's development program.

The equipment to be purchased will improve and enlarge the commission's studio and editing facilities, plus provide a mobile camera unit for videotaping on location. The capital needs funding will also enlarge the commission's mail center, tripling its capacity to keep up with the increased mail response expected from ACTS.

"Once on the air, ACTS will produce its own revenue and pay for itself," RTVC president Jimmy Allen said. "The challenge has been to provide the product, in the form of a TV network, to let us get started. We have solved our cash flow problem with this line of credit."

The religious and alternative programs the commission will purchase, all less than 10 years old, include \$1.8 million for unlimited use of 400 religious programs for 10 years. Alternative programs will cost \$500,000 for six year's unlimited use of 1,250 programs.

In his president's report to trustees, Allen said ACTS hopes to be reaching seven million homes by fall. Low-power TV stations in Tyler, Texas, Anchorage, Alaska, and Paragould, Ark., will be ready for broadcasting by June 12, he said.



ABN photo / J. Everett Sneed

**Little Rock ACTS meeting** Participating in the Little Rock area ACTS dinner April 12 were (left to right) Jess Odum, Little Rock businessman; Bill Nichols and Deborah Little, RTVC representatives; Dwight Linkous, Little Rock businessman; Paul Sanders, pastor of Geyer Springs First Church; and Glenn Hickey, Pulaski Association director of missions and event coordinator. A similar program was held in Texarkana.

## Veteran newscaster to anchor ACTS

FORT WORTH, Texas (BP)—The American Christian Television System has hired a veteran television newsmen for its on-air news and a program featuring "people and events making the world a better place."

Charles Ely, former newscaster for NBC-affiliate, KXAS-TV in Fort Worth, Texas, and a freelance and contract television producer, will be responsible for a two-minute newscast each night on the network being launched May 15 by the Southern Baptist

Radio and Television Commission.

The program will have secular news but Ely says he will be attentive to events involving such things as developments in medicine and mortgage financing for homes.

He will be co-host and reporter for "Our World," a 30-minute program planned for once a week. The news magazine format will concentrate on "involved" Christians with the intent of leading others to become involved.

## Reagan, Bush push religious toleration

WASHINGTON (BP)—In what may signal a major shift in White House religious strategy, President Reagan and Vice President Bush told a convention of Baptist fundamentalists here that religious pluralism and toleration are American hallmarks to be cherished and advanced.

Climaxing a three-day meeting called Baptist Fundamentalism '84, convened by Jerry Falwell and other well-known fundamentalist preachers, Reagan delivered a speech fundamentally unlike any previous address he has made to such audiences in his three years as president.

Instead, after an initial word of greeting and a reassertion of a statement made in January to the National Religious Broadcasters convention that "the answer to the world's problems can be found in the Word

of God," Reagan read a lengthy letter from a Jewish chaplain who ministered to injured and dying Marines in the aftermath of the October Beirut massacre.

The rabbi, accompanied by a Catholic priest, spent several days immediately following the truck bomb blast which claimed the lives of more than 240 American Marines, comforting shaken survivors. He testified that human barriers came tumbling down during the experience, including religious differences. "If there were more interfaith foxholes," he wrote, "maybe there wouldn't be the need for foxholes."

After reading the rabbi's letter, Reagan appealed to the nearly 20,000 fundamentalists to "live up to the vision" of tolerance expressed by the rabbi.

Earlier, Vice President Bush sounded a similar theme, declaring that the "Judeo-Christian and democratic tradition" has made the United States a "city on a hill" and a "light of the world" by emphasizing "American pluralism" and "respect for diversity of opinion."

Bush did evoke roars of approval and a standing ovation when he declared, "I cannot believe that the founding fathers intended for the Constitution to prohibit children from opening their school day with voluntary prayer." But it was the only reference in either his address or that of the president endorsing specific items on the agenda of the Religious Right.

Reagan in particular has come under intense attack in recent weeks for a string of speeches earlier this year in which he reaffirmed his support for Religious Right goals on a wide variety of divisive public issues.

Speculation by some White House observers is that, having sounded those themes with narrowly directed appeals to shore up his evangelical/fundamentalist base early in the election year, Reagan will now seek to broaden his appeal when speaking to religious audiences by affirming pluralism and toleration.

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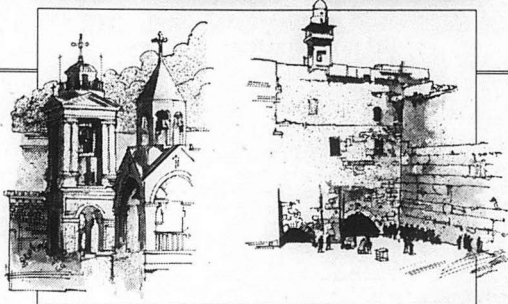
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## Sunday School

### Link-up 'close to home'

In 1983, 1,107 churches in Arkansas conducted some kind of VBS activity: church school, mission school or backyard Bible club. In 1983, 158 churches in Arkansas did not have any kind of VBS activity.

Our goal for 1984 is to encourage those remaining 158 churches to participate in one of the VBS projects.

One of the ways this can be done is through the VBS

Link-up Plan, a new associational strategy designed to help every church in each association conduct a VBS.

In brief, a sponsoring church provides whatever resources or leadership are necessary to help a recipient church conduct a successful VBS.

Those churches who are willing to be sponsor churches should contact the associational office for the names of possible recipient churches.

The VBS Link-up Plan is one idea for a mission activity for the church who needs a project "close to home."

Call or write your associational office for further information. — Jackie Edwards, state VBS director

## Christian Life Council

### The Tanobways

Bill Hendricks, Southern Baptist theologian, tells of a group of anthropologists who studied a hitherto undiscovered aborigine tribe. It wasn't long before they discovered the primitive aborigines were making a study of themselves. From that they called themselves the Tanobway tribe, meaning "There ain't no one best way."

There are honest differences of opinions by Christians on various issues. These differences need to be considered in a spirit of brotherly love and unity. Adolf Hitler and other dictators have risen and fallen because their followers, swayed by eloquent oratory, fell victim to their one-way "indisputable solutions." In Hitler's case, this led to the suffering and deaths of millions of Europeans and Americans.

God, through the writer of Proverbs, reminds us, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Proverbs 14:12) Political and religious leaders must heed such truth.

Some propositions seem good until you begin to think and pray about them. Paul,

the former legalist, perhaps had that in mind when he wrote "pray without ceasing" (1 Thess. 5:17). In referring to the righteous man, the Palmist penned, "and in his law doth he meditate day and night" (Psalm 1:2b). It is imperative that Christians meditate on God's way over his own—or man's—way. Jesus indisputably taught "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 6:14). — Bob Parker, director

## Family and Child Care Services

### RE fund started

A friend of mine, and of the Children's Home recently asked me, "What would you like to have to use for the children at the home, that you do not have now?" My thoughts went immediately to one of the things that we do for our children that I consider most important: Religious Education. My answer was, "I would like to have a fund to spend for religious education needs without having to stop and consider whether or not we can afford it." Because of that conversation a Religious Education Fund has been established.

We have bought several pieces of good equipment, etc. through our Special Need Fund. However, our Special Need Fund has been stretched to meet many other needs as well. It has been a tremendous blessing to our program and children. I have already ordered a religious movie and some extra Good News Bibles through this Religious Education Fund. If you would like to be a part of this particular phase of our ministry, just make your check to the Home with a notation "religious education," and we will know just how it is to be used. Add to the gift your prayers that the Lord will continue to bless as we teach children about his love.

The Sponsorship Program has done well in this past year and we are grateful. — Eula Armstrong, director of Special Activities, ABHC

## Stewardship Department

### Managing information

The media clamors for our attention. Junk mail clutters the mailbox. Events demand our time. How can Christian stewards effectively manage mountains of information?

When information comes to the desk or the living room the steward has at least four options.

First, one can pick up the material, take a quick look and if it is absolutely worthless, it has no value, throw it away. If the information has present or future value there are three other options.

Some information needs an immediate

response. In a few moments the recipient can mark a response card to obtain other services, information, personnel or make a commitment to some event or activity.

If the information is not relevant to the recipient, it might be useful to someone else. The information can be directed to another person. Churches receive a lot of mail that needs to be directed to concerned individuals.

Some information may be filed for future reference. How often do we wish we had an article we threw away a few weeks ago? A good filing system channels information for future use.

Christian stewards, using these steps, can manage this constant flow that otherwise clutters the desk, living room or mind. — James A. Walker, director

## Evangelism

### Evangelistic preaching

The study of the New Testament reveals there are several Greek words that designate preaching. One of these beautiful words means "I preach glad tidings".

This is the word for "gospel." The verb form of the word means "to gospelize". It is often used in the New Testament and is the equivalent to the word propaganda. This is good propaganda about Jesus and his message.

Jesus used this word in Mark 1:15 when he said, "repent ye, and believe the gospel". Here it means "the glad tidings that I preach".

The word evangelist is derived from this word. This is the word that was used of Phillip when he was designated an evangelist. An evangelist in the New Testament was one who spread the good news of the Kingdom.

The word "caruso" was used in connection with John, Jesus and the early evangelists. "Jesus went about all of Galilee teaching in the synagogues and preaching the gospel" (Matt. 4:23). It means "to herald." It is the picture of a messenger of an ancient king going from village to village making known a decree for the king. It is the straight-forward setting forth of the truth.

In Matthew 3:1, John came preaching. He heralded the approach of a new day. To preach is to proclaim. When one preaches, he gives out a proclamation. "Behold the lamb of God that taketh away the sins of the world". — Clarence Shell, director



Edwards



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## International

### *Be faithful through works*

by Nick Garland, pastor, Second Church, Hot Springs

Basic passage: James 1:22-2:24

Focal passage: James 1:22-27; 2:14-24

**Central truth:** The evidence of a living faith is a vital ministry of good works.

The text before us delineates clearly the evidence of a healthy faith, which is a variety of deeds preformed in Jesus' name. To James, it was understood that faith was a real motivator (vv. 22-24).

The illustration of a man looking into a mirror and walking away doing nothing about his appearance makes us smile, realizing that the reason a man looks into a mirror is to determine the course of action to improve his appearance. So a man looking into the Word of God—which is the mirror of eternity—realizes his need to confess his sins, enforce his relationship to the Lord, and minister to the needs of others which becomes his spiritual course. This kind of faith which motivates us provides God's blessing on our undertaking. (v.25)

Another evidence of our faith is a tongue that is under subjection to the Spirit of God within (v.26). The heart condition of a man is readily apparent from an audible examination. In its essence, religion can be summed up in two areas according to James: (1) to minister to widows and orphans in their hardships and (2) to remain pure and unstained from the sins of the world. Expanding these thoughts in verses 14-17, he includes care for the hungry and naked.

Our faith can be measured by our obedience. A classic scriptural example is Abraham who, because he believed God, willingly offered even his own son Isaac. As a result of his faithfulness there are three things Abraham received: (1) his faith was made complete by what he did; (2) his faithfulness was accounted to him for righteousness; (3) he was called the friend of God (vv.22-23). Having given practical, spiritual and scriptural examples, James concludes with his summation thesis: "You see that a person is justified by what he does and not by faith alone." (v.25, NIV)

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## Life and Work

### *Families nurturing faith*

by Lawson Hatfield, First Church, Fordyce

Basic passage: Deut. 6:1-9; Luke 2:21-52

Focal passage: Deut. 6:6-7a; Luke 2:21-22, 24, 41-43, 48-49, 52

**Central truth:** Parents at home, more than any other influence, shape the development of their children.

According to the scriptures, parents are expected to train their children in Bible knowledge and truth. To do this, parents must first have God's work in their own hearts and lives. There are many ways to do this. One is when you sit at home.

When do families sit together? In our hurry up world, they may never sit together unless forced to. A parent may be summoned to sit in a traffic court with a child arrested for reckless driving. At home, time must be arranged for the family to be together. Meal time and TV time are not likely occasions for devotional time, but extra time can be planned for a sit down and worship and talk time for a family. Better now than later in some court more serious than a traffic court.

Another sit down opportunity for parents to nurture faith at home can come when the TV commercials present wine or beer ads. Turn the ad off on occasion and tell the truth about the danger of strong drink. Let the child know the facts rather than allowing them to assume everything seen on the tube is okay. Teach them when you sit at home. Don't be lulled into indifferent sleep.

What are the inspirational feelings or aspects of families in nurturing faith? Parent faith may be assumed to be much more mature than that of the child; however, parent faith also grows when child faith is nurtured. Even before the child is born, by observing good health habits parents can enjoy the nurturing.

What can a family do to help nurture children? First, know it is God's will for a family, the first line in the social structure, to assume primary responsibility for nurturing. Do not depend fully upon other organizations or institutions for this nurturing. Even the church is not the primary place for nurturing. The real nursery is the home. The church is the primary resource for helping parents to do their proper work at home.

Nurturing is difficult, but a joy. Parents must know and feel good about it and perform specific nurturing actions at home.

The outcome of nurturing is that child and parent grow, become strong, and increase in knowledge and grace.

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## Bible Book

### *After judgment, a fresh start*

by W. Coy Sample, First Church, Morrilton

Basic passage: Amos 8:4-9:15

Focal passage: Amos 8:4-6, 9:2-4, 11-15

**Central truth:** God's punishment has a remedial purpose, his judgments purify for a better day.

Once more, Amos shows that God is aware of our daily commerce. Economic injustice in the marketplace, an unconcern for other people's needs and false worship were reflections of Israel's sinful leadership.

Such depravity would not go unpunished, God would send judgment in a dreadful manner, but the judgment would purify and ultimately result in blessings.

God's punishing hand would be strong against Israel and sinners could only expect death. But God would not wipe Israel out completely. It would be as if God were shaking them through a sieve, the righteous minority were the "grain" and the corrupt masses the chaff. The result is not destruction of the grain, but separation between it and the chaff. God's judgment winnows men, discerning clearly between clean and unclean.


As Amos spoke of the future of God's people, he saw the restoration of David's family as primary. At the time that the prophet spoke, the Davidic line was compared to a tent that had been ripped up and blown down. It had been torn into two kingdoms. But someday, somehow there would be restoration. It would be by divine power,

The restored kingdom under David would be the kingdom of Jesus Christ. It would include people of all nations, even Edomites; Israel's ancient enemies.

There would be a reversal of life's conditions for God's people in the future. There would be a permanent security in the new kingdom. The people would be like trees that were deeply rooted and were solid. No enemy could remove them.

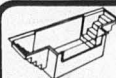
Therefore, even in the loss of much that seems precious, let our hearts be still from the fear of evil. Have trust in God who commands and controls.

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