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Arkansas Baptist State Convention

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Golden Age Evangelism:
seniors reaching seniors

May 31, 1984

Arkansas Baptist
NEWSMAGAZINE

On the cover



ABN photo / Mike Gill

The mature Christian experience and increased leisure time that belong to senior adults call for churches to equip them to share their faith with other seniors. "Golden Age Evangelism," a program being developed by the Arkansas Baptist State Convention's Evangelism Department, addresses that specific need.

Military chaplaincy: 'a rare opportunity'

by Mark Kelly

When young men and women don a military uniform, they enter a world of strict discipline and unquestioned authority often entirely different from their own.

Yet, while their ministry needs are greater than ever, the military's demands upon their time and energies isolate them from the care of civilian congregations, which may not be equipped to meet their special needs.

For that reason, military bases are mission fields, subcultures as difficult to penetrate as almost any ethnic group you can name. And like other subcultures, they are far more easily reached from within than without.

"We are missionaries," says Chaplain (Capt.) David Breeding, one of seven staff chaplains at Little Rock Air Force Base in Jacksonville. "We are dealing on a daily basis with people, many of whom are young and unchurched and don't know the gospel. We may be their only point of contact with the gospel."

Having made the military his career, the chaplain possesses a special relationship to his unique community. "The uniform and tradition make the chaplain the person to go to in times of difficulty. Chaplains are available," observes Breeding, a graduate of New Orleans Baptist Theological Seminary.

"Due to the nature of the military, we have greater opportunities to visit on the flightline and in the workshops than the pastor of a local church," explains Chaplain (Col.) Ben F. Kelley, who oversees the ministry to LRAFB's 7,000 personnel and their dependents. "We are able to spend a great deal of time with people where they work."

Kelley, a 24-year veteran chaplain who has seen tours of duty in Korea, France and Iceland, finds he spends more time counseling as a chaplain than he did in 10 years pastoring churches in Arkansas and Missouri. "The traditional view of the chaplain is of a person you can go to, knowing he cares and will do everything he can to help you," Kelley explains. In addition, "we are the only people in the military with privileged communication—which is not even extended to military medical services."

The sanctuary of privileged communication

"creates a level of trust" not present in civilian pastoral situations, acknowledges Breeding. Consequently, military personnel feel freer to seek the counsel of a chaplain, thus enabling him to do more counseling and crisis ministry than a civilian pastor.

Chaplain (Col.) Kelley appreciates the opportunity to "deal with young people as they are trying to find themselves." Accordingly, he finds evangelistic opportunities greater than in his civilian pastorates. "Because they are accustomed to our presence, we get to know many personally. Barriers are broken down, and there is an opportunity to share freely," he says.

In many respects, however, the program of military chaplaincy at Little Rock Air Force Base closely resembles the ministry of any local church. Sunday school, vacation Bible school, men's and women's mission organizations, youth ministries and choirs are all emphases of the program, as are marriage enrichment, family life, singles ministry and lay renewal.

The seven chaplains represent six denominations, however, and the Protestant chaplains share responsibilities for the "general Protestant" program of ministry. Kelley finds that challenging: "The men and women assigned to this base are a very pluralistic group. I have to see services provided for the greatest majority of the personnel. It's important for us to be able to work together without compromising our uniqueness."

Though they are charged with providing a comprehensive religious program, Breeding wants people "to understand we are not competing with local churches. We don't hesitate to recommend a person to a local church with a program better able to meet their needs."

The program isn't primary. "You can be a chaplain without a chapel," he says. "Like an industrial chaplain, we are charged with getting to know people. We are missionaries. Our sanctuary can be wherever the people are, in the chow hall, an empty hangar or the back of an airplane.

"It's a rare opportunity just to be here."

Mark Kelly is an ABN intern.

In this issue

4 under one umbrella

Opportunities for continuing theological education are being consolidated under Lehman Webb, recently-retired church extension director for the Arkansas Baptist State Convention. Webb has released the 1984-85 schedules for Boyce Bible School and the Seminary Studies Program

14 star system

Southern Baptists suffer from "spectatoritis" and the approaching convention in Kansas City may be more a search for celebrityhood than servanthood, says seminary professor Bill Tillman, who challenges Southern Baptists to listen again to a powerful New Testament theme.

Ministers' wives to hear missionary

KANSAS CITY, Mo. (BP)—Vana Ann Fort, missionary physician in Zimbabwe, will be the feature speaker at the 29th annual luncheon of the Conference of Ministers' Wives, June 12, at the Radisson-Muehlebach Hotel in Kansas City, Mo.

The Ministers' Wives Conference is one of the auxiliary meetings to the annual meeting of the Southern Baptist Convention, scheduled June 12-14 in the H. Roe Bartle Hall of the Kansas City Convention Center.

Theme of the meeting will be "With Thee is the Fountain of Life," according to con-

ference president Gerry Dunkin, wife of Raymond G. Dunkin, pastor of Belmead First Church in Waco, Texas.

In addition to Fort, entertainment will be provided by dual pianists and singers Charles and Kay Mathews of Houston.

During the luncheon, the conference will present the Mrs. J.M. Dawson award to a minister's wife who has exhibited outstanding service to her church and denomination.

Tickets may be purchased at the advance registration table at the convention center.



The scripture clearly teaches that anyone who has not had a personal encounter with God through Christ is lost. Yet the need for conversion to Jesus Christ has slipped from the teaching of a large number of Christian churches. Unitarianism, for one, denies the necessity of a conversion experience. Others have broadened conversion to include good works or growing into Christ through education. Some church members are actually embarrassed by any mention of conversion, while others are hostile to the concept.

Unfortunately, some groups place greater priority on such things as "meeting acute human needs," or "training church members to be good citizens." Yet the most acute human need in America today is that of personal conversion and the training of Christian witnesses to proclaim salvation by faith through Christ, plus nothing and minus nothing.

What is done in reaching people for Christ depends upon our basic understanding of conversion. Do we believe in the reality of sin and its seriousness? Do we believe that men are lost because of their sinfulness and need to be saved? Do we believe that the lost will spend eternity in hell? The answer to these questions will determine what we do about evangelism. Our witnessing activity will be a reflection of the strength of these convictions. Obviously, if we do not believe that men are sinful, lost, and on their way to eternal separation from God, other interests will supersede our interest in personal conversion.

Early Christians understood that the unconverted were eternally separated from God. Christianity burst into the ancient world with a stirring demand for instant and total renunciation of sin and of the worship of pagan gods. It demanded a permanent turning to Jesus Christ as Saviour and Lord—a turning from the former life, marked by repentance, and a turning toward God, marked by faith. Jesus taught his followers "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). The priority of the early church was to turn men from their sins, in the light of the impending final judgment, and New Testament Christian leaders were unanimous in their appeal for personal conversion.

Moreover, the appeal that there was only one way by which man could have peace with God was unique in Christianity. Most of the popular religions of the ancient world, except Judaism, were tolerant of all religious feelings. A Greek might worship Athena in Athens, Apollo at Delphi, Poseidon at Sunion, and Diana at Ephesus, or even all in the same city, at the same time. The number

of deities worshipped by one individual could be as large as his piety. One might worship one deity on a given day, because of a particular sense of gratitude, and another the next. There was nothing exclusive in these religious systems. Consequently, there could be no such thing as conversion in the Christian sense of the word.

Except for Christianity, all the world's religions declare that man receives deliverance by his own efforts. This may be accomplished through sacrifices, sacrament, knowledge, or moral attainments. In proclaiming the biblical revelation, Christianity stands for the unconditional renunciation of all human efforts at salvation and for absolute allegiance to Christ. Our Saviour, only, has opened the way to God by means of his death and resurrection. The work of the Holy Spirit is to convict persons of their need for Christ and their own unworthiness. Christianity, also, teaches, on the authority of God's Word, that without conversion there is no new life and no knowledge of the Holy Spirit. Without participation in the life of the Holy Spirit, there can be no awareness of the spiritual realm and no knowledge of one's own nature in the sight of God. Paul said, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

Personal conversion may be abrupt, quiet or emotional. The apostle Paul and the Philippian jailer seem to have been converted with a great deal of emotion. Timothy, on the other hand, seems to have had a quieter and more tranquil encounter with God. Each emotional reaction to an initial encounter with God will vary. But always, there must be a definite turning to the person of Jesus Christ.

The downgrading of conversion today is not really an unusual problem. It is merely an acute one, based on a downgrading of the seriousness of sin and the eternal lossness of men without Christ. Man, as a religious being, wants salvation. But he wants it on his own terms and on his own good terms.

We should not lose sight good works, meeting acute human needs, and training individuals. But these things follow after salvation. The apostle Paul emphatically declared, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works lest any man should boast" (Eph. 2:8-9). But he went on to declare that we are, "created in Christ Jesus unto good works" (Eph. 2:10). Our priority must be to lead the lost to salvation through Christ.

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Off-campus seminary studies to be under one umbrella

First there was Seminary Extension. Then Boyce Bible School of The Southern Baptist Theological Seminary began a branch in Little Rock. Seminary Satellite came to Arkansas in 1982. Can there be even better opportunities for students off the campuses of Southern Baptists' six theological seminaries?

The way Lehman Webb tells it, the answer is definitely "yes." Webb is beginning his work as consultant in theological education for the state convention, which comes on the heels of his retirement as church extension director with the Missions Department.

Webb will work part-time directing the complete spectrum of course work available in Arkansas. He becomes director of Boyce Bible School following the retirement in June of Ralph Davis, the retired director of the Arkansas Church Training Department, who served for four years directing Boyce. Davis followed W.T. Holland, who served from the school's beginning in August, 1975.

Webb already coordinated the Seminary Studies Program (formerly Seminary Satellite) in the two years since its beginning, and consulted on Seminary Extension and Home Study. Now students in off-campus studies—no matter which one—will find their training opportunities in Arkansas under a single umbrella.



ABN photo / J. Everett Sneed

Honored by his own—Ralph Davis (center) was honored May 19 by students of Boyce Bible School branch in Little Rock before his retirement as director in June. He was presented a plaque from the state missions department by Conway Sawyers (second from right), state missions department director, and a blue sports coat from students and faculty during a dinner meeting in Little Rock. Others helping with the honoring were (from left) Lehman F. Webb, who will direct Boyce; W.T. Holland, first director of the school; and Bill Neal (right), Lonsdale pastor who organized the event.

Courses, teachers ahead announced for Boyce, Seminary Studies

Training opportunities through Boyce Bible School and the Seminary Studies Program have been announced by Lehman Webb, consultant in theological education for the Arkansas Baptist State Convention.

The fall semester masters-level Seminary Studies Program (formerly Seminary Satellite) will offer three courses on Mondays, beginning Sept. 17 and ending Nov. 26.

A course in Old Testament studies will be taught by David Garland from 9 a.m. to noon, and Leon McBeth will teach English and American Baptist history from 1 to 4 p.m. The evening course in church staff development begins at 5 p.m. and ends at 8 p.m.. The teacher will be Jimmy Sheffield.

Classes are held at Little Rock's Immanuel Church.

This year's fall term of Boyce Bible School

begins Aug. 24 and runs through Oct. 13. Friday evening courses are "Pastoral Leadership", beginning at 6 p.m., and "Evangelistic Preaching", which starts at 8:20 p.m., following a break. Dean Preuett will teach the first course, and W.T. Holland the second.

Saturday morning courses are "Pastor's Personal Growth", taught by Cary Heard from 7:45 to 9:40 a.m.; field education, Ralph Davis, from 10:15 a.m. to noon; and New Testament survey, from 12:50 to 2:45 p.m., taught by J. Everett Sneed.

Webb also announced that the second term for Boyce begins Oct. 19 and last through Dec. 15 with no classes Thanksgiving week. Subjects for that term are Baptist history, the Christian family, biblical preaching and two levels of New Testament survey. A "J" term Jan. 4 to 19 in 1985 will offer

classes in interpreting the parables and personal evangelism.

Term 3 begins Jan. 25, 1985 and runs through March 16, 1985. Courses will cover developing the Christian leader, New Testament survey at two levels, sermon workshop, and church administration.

March 22 through May 18, 1985, are the dates for Term 4 at Boyce. Music in worship, English grammar, New Testament survey, and old Testament survey are scheduled.

A "J" term beginning May 31 and ending June 15, 1985, will offer a course in interpreting James and a reading improvement clinic.

More information is available by writing Lehman Webb at P.O. Box 552, Little Rock, AR 72203 or by calling (501) 376-4791 or 758-6345 (home).

Arkansas church to help inaugurate Day of Prayer for World Peace

NASHVILLE, Tenn.—Central Church of Magnolia is one of 29 Southern Baptist congregations who will help inaugurate the denomination-wide observance of the Day of Prayer for World Peace this August.

The inaugural churches, each representing a different Baptist state convention, will focus on peace with justice in their worship services on Sunday, Aug. 5.

The Day of Prayer for World Peace was approved by the Southern Baptist Conven-

tion meeting in Pittsburgh last year and was placed on the official convention calendar. The Christian Life Commission, which recommended the special observance, is providing resources at cost for churches who choose to participate.

Central, Magnolia and the other inaugural churches were enlisted "as a way of saying to all Southern Baptist churches that this important emphasis is for everybody," explained Ronald D. Sisk of the Christian Life

Commission.

"Prayer," he said, "is always local. It finds form and substance only when practiced by someone, some place at some particular time. The Day of Prayer for World Peace is designed to find expression in local congregations.

"We hope every Southern Baptist church will accept the challenge to pray for peace and to work for peace with justice as part and parcel of their witness for Jesus Christ."

You'll be glad to know...

Don Moore

...Missions is the heartbeat of all we do! Some may doubt this. Some may even feel there are other avenues more promising for carrying out the Great Commission. There may be some occasional, localized efforts more impressive, but you will be hard pressed to find a ministry more effective in more places than Southern Baptist foreign mission work.



Moore

The average number of converts and baptisms per missionary (figuring husbands and wives separately) was 44 during 1983. Using the same calculation of pastors and their wives in the United States, we averaged 5.5 per person. In 101 countries our ministries resulted in 146,149 baptisms during 1983. Praise the Lord!

These same missionaries averaged starting 5.4 missions per day and organizing 3.8 churches per day. Where on earth can you find a work like that to direct your resources to? I know of none.

Our state convention is moving closer every year toward sending 50 percent of all Cooperative Program gifts on to world missions. The Southern Baptist Convention is moving constantly toward 75 percent of all its funds going to Home and Foreign missions. The nations we do not evangelize will end up being a part of God's discipline upon us for our disobedience. It is clear that financial assistance and government programs will not change the condition and cultures of people who are victims of their own beliefs.

But, the life-giving and transforming power of Christ does change culture by changing individuals. The quickest and most certain way to lift humanity from the darkness, degradation and paganism is through a radical new birth experience in which Jesus in resurrection power comes in to overhaul the person who has been cut off from God and godliness by sin. This is missions. We are staying after it!

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

JANUARY							FEBRUARY							MARCH							APRIL							MAY							JUNE						
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Next month in Arkansas

June 1-2, Campers on Mission Spring Rally, Wilderness Point Campground on Lake Norfolk. Meeting for campers who combine witnessing and ministry with their camping. Group will make plans to host the 1986 national COM rally.

June 3, Religious Liberty Day. Suggested day for Baptists to remember their heritage of uncoerced practice of religious faith.

June 4-8, State Royal Ambassador Camp, Paron. Missions-oriented camping for 4th through 12th grade boys. Features missions speakers, Bible study, crafts, water sports, nature hikes.

June 8-9, Man-boy Mini Camp, Paron. Overnight camp for 1st through 3rd graders and a male adult. Includes Bible and mission study and recreation.

June 10-14, Southern Baptist Convention and related meetings, Kansas City. Messengers from Southern Baptist churches across the nation convene to conduct the denomination's business. Auxiliary meetings of many groups precede the annual meeting.

June 11-15, State RA Camp, Paron. Second week (see June 4-8).

June 11-16, Arkansas Baptist Assembly, Siloam Springs. First of seven weeks for Arkansas Baptists of all ages to enjoy worship, Bible study and recreation in a place apart.

June 18-21, Young Musicians Camp, campus of Ouachita Baptist University at Arkadelphia. Fourth through sixth grade youth and their counselors attend for training in vocal and instrumental music. Guest clinicians will present an instrumental emphasis this year.

June 18-22, Boy's Youth Camp, Paron. For youth of black Baptist churches around the state, through Arkansas Baptists' Cooperative Ministries program.

June 18-23, Arkansas Baptist Assembly, second week, at Siloam Springs (see June 11-16).

June 24, Annuitant Sunday. Emphasis adopted by messengers to the 1983 Southern Baptist Convention to create awareness of the work of the Annuity Board to aid more than 13,000 retired ministers, missionaries and other denominational workers and to honor the annuitants.

June 25-29, Girls' Youth Camp, Paron. Girls from black Baptist churches around the state attend.

June 25-30, Arkansas Baptist Assembly, third week, at Siloam Springs (see June 11-16).

June 22-23, Girls in Action Mother/Daughter Camp, Paron. Overnight missions event for first through third graders and their mothers.

San Francisco Baptists granted ACTS station

SAN FRANCISCO (BP)—A Baptist board has been given permission by the Federal Communications Commission to build a full-power television station in San Francisco.

When transmission facilities are in operation, probably one to two years away, the station, operating on channel 62, will be a major outlet for programs of the American Christian Television System (ACTS). Other full-power stations televising the network are in Houston and in Greenville, N.C.

Chairman of the board is Harold Graves, retired president of Golden Gate Baptist Theological Seminary, Mill Valley, Calif. Charles Carter, of the seminary faculty, and James Coffee, pastor of Santa Rosa Church, also are on the board.

Like Houston and Greenville, Channel 62 in Santa Rosa is licensed as an educational TV station and will mix educational and instructional programs with those from the ACTS network.

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

June

- 4 Gay Davidson P.O. Box 1655, Mbabane, Swaziland, Africa
- 6 Robert Duffer (Hawaii) OBU Box 3188, Arkadelphia, AR 71923
- 8 Keith Gross (HMB) OBU Box 3194, Arkadelphia, AR 71923
- 25 Jonathan Berry (HMB) OBU Box 3843, Arkadelphia, AR 71923

Arkansas all over

by Millie Gill / ABN staff writer

people

Chris Dane Elkins has joined the staff of Little Rock First Church as minister to singles, coming there from the First



Elkins

Church of Glendale in Hattiesburg, Miss. He is a graduate of the University of Southern Mississippi, the University of Arizona and New Mexico State University. He is currently enrolled in the school of communication at the University of Southern Mississippi. Elkins has served as a consultant for the Southern Baptist Convention Home Mission Board and is the author of three books. He and his wife, Mini, are parents of a son, Matthew Todd.

Frank Stewart has resigned as pastor of the Center Hill First Church at Paragould.

Amos Greer is serving as interim pastor of the Center Hill Church at Paragould. Greer has served as director of missions for Greene County and Harmony Associations and as pastor of churches in Mountain View, Pangburn and Mammoth Springs.

Judith Bledsoe of El Dorado was recently in Nashville, Tenn., to attend a Sunday School Board-sponsored seminar on work with mentally retarded persons.

Jim Hogan has resigned as pastor of the Prairie Grove First Church.

Ellis Buckley has resigned as youth director at the Prairie Grove First Church.

Steve Landers has resigned from the staff of South Side Church in Pine Bluff to enter private business.

Mike Rhodes is serving as youth director at Harlan Park Church in Conway. He is a student at the University of Central Arkansas.

Rick Melson has joined the staff of Harmony Church in North Little Rock as music and youth director.

R. A. Bone is serving as interim pastor of the South Side Church at Damascus.

Wayne Riley has resigned as pastor of the West Helena Church to become

pastor of the South Side Church in Meridian, Miss.

Lehman Webb of North Little Rock and director of continuing education for the Arkansas Baptist State Convention, is serving as interim pastor of the West Helena Church. He served as pastor of this church in the late 1940's.

Eula Dixon was recently honored by Hope First Church for 17 years of church nursery service.

Frank Flowers is serving as pastor of the Shibley Church at Van Buren, coming there from the Bethel Church in Barling, Okla. He and his wife, Jean, are parents of two children, Jesse and Ginger.

Floyd Vineyard is serving as pastor of the Altus First Church. He was pastor of the Shibley Church at Van Buren.

Johnny Harp has joined the staff of Alexander First Church as music director.

Kay Hardage will speak at the 1984 Woman's Missionary Union annual meeting June 10-11 in Kansas City. Hardage, a native of Bentonville and now a home missionary serving in Columbia, Mo., will share her testimony.

Stan Lee has joined the staff of the Memorial Church at Waldo as minister of music and youth. He is a student at

Ouachita Baptist University.

Larry DeGarmo will begin serving in June as pastor of the Fouke Church following his graduation from Midwestern Baptist Theological Seminary.

Rick Whitaker will join the staff of Harrison First Church June 4 as minister of activities and evangelism. He was a May 11 graduate from Southwestern Baptist Theological Seminary with a master's degree in religious education. Whitaker and his wife, Cathy, are parents of three children.

briefly

Lakeside Church at Daisy recently licensed Harold Davis, Sunday School director and a deacon, to the ministry. Davis is currently enrolled in Boyce Bible School and the Seminary Studies Program in Little Rock.

Van Buren First Church has launched plans for observance of its 100th anniversary in 1985 with the naming of preparation committee members. Those named include Colene Jones and Imogene Gant, attendance; Mike and Martha Hurst, program; Agnes Johnson, Flora Smith and Jerry Bass, history and Charles Williams and Kenneth Owen, publicity.

Bigelow First Church ordained Alex Lawson, associate pastor of music and

buildings



A May 13 noteburning ceremony signaled Rogers First Church debt-free status in 20 years. The note was burned by (left to right) pastor Ben J. Rowell, Benny Lundy, Perry Butcher, Miles Norwood, Gary Jackson, and Bob Crafton.

youth, to the ministry May 6. Council members included E. B. Lancaster, Ralph Cheek, Donald Langston, Donald Lee Langston, Ephraim Brown, Bill Allen, Lonnie Akridge, Harold Morse and Refus Caldwell, director of missions for Conway-Perry Association

Beech Street Church at Gurdon held a service May 20 to dedicate six acres of property for a future education and worship center. When completed the church will be located one mile from from its current location.

Cedarville Church celebrated its 50th anniversary May 6. Guests participating in the program were George Domerese, director of missions for Clear Creek Association; Paul E. Wilhelm, associational director of missions emeritus, and former pastors, Larry Fears, Jewel Morris, Vance Wiley, John Clements and Garland Brackett.

Anderson Chapel Church will observe homecoming June 3 with Ralph Douglas as morning worship speaker. Lunch will be served at noon, followed by an afternoon music program.



ABN photo J. Everett Sneed

New facilities dedicated—The Clear Creek Association dedicated its new 3,600-square-foot office facilities May 19. The building, constructed on a three-acre lot donated by the State Missions Department, was erected at a cost of \$47,000. The site had been purchased by the state convention several years earlier as a possible mission site. Participating in the dedicatory services were Don Moore, ABSC executive secretary; Conway Sawyers, ABSC Missions Department director; George Domerese, associational director of missions; Charles Mayo, associational music director; and Bill Milam, associational moderator. Paul Wilhelm, emeritus director of missions, presented a history of the association since its November 1872 inception. Over 100 churches have been a part of the Clear Creek Association during that time. Some no longer exist; some have affiliated with other associations. Today, the 35 churches in Clear Creek Association have a total membership of more than 11,000 and property valued at more than \$8 million. The first associational office and home was completed in 1962.



On the moral scene

John Finn

Don't place your money on it

The medicine men are with us again, offering marvelous potions to cure such public aches and pains as "deficits" and "high taxes" and improve education without the customary discomfort of paying for what we get. The miraculous medicine is state lottery gambling, producing hundreds of happy citizens, rich overnight with the winning number, and contented students, with newly improved schools.

Thousands of losers will suffer the pain of disappointment. The pain, however will supposedly be lessened by the soothsayers promises that because of state lottery gambling, they will not suffer the pain of higher taxes.

The dazzle of the pot of gold at the end of the rainbow blinds some to the fact that the assurance of winning and lower state taxes are more illusion than reality. The beguiling promises of the medicine men are more nonsense than prophetic truth.

State lottery gambling would place at risk

traditional sources of money for education. Lotteries have never proven to be reliable sources of funding. On the contrary, in state after state where there have been official lotteries, revenues have declined sharply when the novelty wore off.

The Los Angeles police have taught us a useful lesson. The City Council proposed supporting a state lottery to generate funds for law enforcement. The police department responded with a quick "no, thank you" and produced evidence that they might spend as much policing the new form of gambling as they would gain in new revenues.

Gambling is not a proper function of government at any level.

Government should treat its citizens fairly, not set up gambling operations to fleece them out of their money. It should encourage the qualities of industriousness and self-sufficiency, not promote the something-

for-nothing attitude of state lottery gambling. It should support its program with taxes collected fairly and spent prudently, not with the proceeds of gambling operations.

Arkansas voters have approved a constitutional amendment that purported to permit government-operated lotteries.

What to do? For starters, don't sign the petition being circulated as part of a campaign for state lottery gambling. Should the sufficient number of valid signatures be obtained, the campaign would be largely financed by the nation's biggest maker of lottery tickets. Encourage our governor and legislators to stand fast and refuse the counsels of the medicine men calling for state lottery gambling.

We have enough gambling—some would say too much—as it is.

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

North Little Rock church incorporates BTN into new building

by Charles Willis

NORTH LITTLE ROCK, Ark. (BP)—Park Hill Church in North Little Rock has incorporated BTN (Baptist Telecommunication Network) into an adult education building, currently under construction.

According to Bob Pruett, minister of adult education, committee planning for the facility began in 1979, prior to the Baptist Sunday School Board's announcement of the network to Southern Baptist churches.

While many churches plan education space specifically for children or youth, Park Hill members wanted "uniquely adult education space, specialized to adult needs," said Pruett.

The building committee went to colleges, conference centers and other churches to study concepts and trends in adult education, he explained. Their conclusion was that video "is the coming thing." When plans for BTN were announced in January 1981, the expanded potential for video in adult education prompted the church to incorporate the network into plans for the building.

Originally, plans called for three of the four floors of the 28,000-square-foot building to be used when the building was completed in late 1984. But with adult Sunday school departments meeting in four houses and a theater building and with a 1983 growth rate of eight percent, the fourth floor also will be used in opening day. Current adult Sunday school enrollment is 1,250 with an average attendance of 600.

Each of the 12 assembly rooms will feature a 25-inch screen color monitor for viewing of BTN messages, ACTS (American Christian Television System) broadcasts by the SBC Radio and Television Commission and locally-produced presentations. Additional monitors will be located in the fellowship hall. Presently, Pruett envisions BTN use in weekly workers meetings, choir previews and other church organization-related training opportunities. He said he anticipates the church having its own printed schedule, indicating broadcast staff announcements and local promotion of events.

Announcements would be available on Sunday mornings for department leaders who chose to incorporate them into Sunday school department activities. His hope is that video will aid the church in its efforts to limit announcements in worship services.

Pruett said the church staff will look at BTN previews to see what should be recorded for short-term and for long-term use through the media library.

"BTN will never take the place of personal contact," Pruett observed, "but it will supplement what we do in person." Interaction through local facilitator will help maintain personal contact, he said.



Bob Pruett (left) and Cary Heard have a special interest in construction progress on an adult educational building for Park Hill Church in North Little Rock. Pruett, minister of adult education, and Heard, pastor, anticipate expanded Christian education and denominational awareness opportunities when the BTN-equipped facility is completed this fall.

While completion of the BTN equipment installation will not be finished until October, Pruett already anticipates church member benefits through "expanded ideas" for teaching and training, improvement in what we're doing now and an awareness of denominational emphases and concerns."

Cary Heard, pastor of the 2,830-member church, hopes the congregation can use the programming on Baptist polity and doctrine. "The potential and flexibility are there to do just about anything," he said.

Plans to broadcast portions of the Southern Baptist Convention annual meeting, Heard said, will enable Southern Baptists to see any events as they happen, "instead of reading what others say of us." Ultimately, he hopes members of Park Hill Church will gain from denominational programming "a view larger than their own church and Sunday school class."

Charles Willis is a writer with the Baptist Sunday School Board.

News analysis

Sun Myung Moon case does not signal U.S. church-state war

by Stan Haste

WASHINGTON (BP)—Lawyers who specialize in church-state constitutional law have legitimate reasons for expressing concern over the conviction of Unification Church leader Sun Myung Moon on charges of tax evasion and conspiracy.

But they should exercise care in making too much of Moon's legal problems.

Since 1969, when a highly politicized Internal Revenue Service stripped both the National Council of Churches and Billy James Hargis' Christian Crusade of their tax exemptions for criticizing the Nixon Vietnam policy, these attorneys have kept a wary eye on the powerful bureaucrats whose job it is to raise money for the government.

That year, both NCC and Hargis condemned the Nixon policy, but from opposite sides of the political fence. While NCC was urging the withdrawal of U.S. troops, Hargis was blasting Nixon for not bombing Hanoi back into the stone age, to use an unhappy phrase from that unhappy time.

So Nixon and his IRS surrogates took the action that would most hurt the critics, stripping them of their respective federal income tax exemptions. Interestingly enough, NCC won its legal battle to save its exemption while Hargis lost his. Hargis, a right-wing extremist, refused to join the case of the left-leaning NCC, although the interdenominational group supported the Tulsa, Okla.-based preacher.

Church attorneys and other lawyers who specialize in the increasingly important field of church-state law have been worried ever since—and understandably so.

But their arguments that Moon's conviction and probable imprisonment mark a new and dangerous day in the all-too-often adversarial relationship between the IRS and the churches do not quite wash.

They are an even shakier ground when some of their number argue that the Su-

preme Court, by refusing to review Moon's conviction, appears to be siding with IRS in its perceived battle with churches.

In its May 14 notice, consisting of one line in an 11-page list of orders, the high court did not affirm the lower court rulings in the Moon case. What the justices did was to simply deny review of the case. They gave no reasons, but all lawyers know that, except in a tiny percentage of cases, that is the norm. The Supreme Court, when it adjourns about July 1, will have processed some 5,000 cases, of which only about 150 will have received full review and decision.

The justices refused to hear the Moon case apparently because they saw no compelling reason to do so. They were not convinced by the church lawyers' arguments in a slew of friend-of-the-court briefs that churches and their leaders are in imminent danger of IRS intrusion because of the Moon conviction.

In those briefs, filed by church groups ranging from the National Council to the National Association of Evangelicals and by church leaders including Jerry Falwell and Charles Stanley, the church lawyers argued that IRS went after Moon because he is unpopular. They also argued that Moon held the funds under investigation "in trust" for his young followers.

But the government succeeded in convincing a jury at a U.S. district court in New York that the funds belonged to Moon personally, not to the church.

The church lawyers said that Moon is the personification of his church. IRS replied that "religious leaders, no less than the average taxpayer, must assume the risk, when they engage in undocumented transactions, that the jury may not believe their account of the events."

By "undocumented transactions," the government referred to deposits in two

Chase Manhattan Bank accounts totaling \$1.7 million over a three-year period that yielded over \$100,000 in interest dividends, not a cent of which was reported by Moon on his income tax returns for those years. Although his church is incorporated as a tax-exempt religious organization, the funds in Chase Manhattan were entered, not in church accounts, but in Moon's name.

Such financial whelming-and-dealing, of course, virtually invites investigation by the IRS, whose mandate from Congress is, after all, to find taxable income.

(Parenthetically, attorneys for churches need to be reminded from time to time that income tax exemption is a privilege granted churches and other non-profit organizations, not an absolute right.)

Unquestionably, Moon's unpopularity as a leader of what many Americans consider a dangerous cult played on the minds of the jurors that found him guilty. Church lawyers and all others who love religious freedom are necessarily concerned when a religious minority is persecuted. But in Moon's case, Supreme Court justices apparently were unconvinced that persecution was the issue.

Other church leaders, whether of similarly controversial sect-type religions or of storefront congregations, ought to take the Moon case as a warning that they may not be able any longer to play loose-and-easy with church contributions. They ought to be worried.

At the same time, Moon's conviction and Supreme Court's refusal to review it should not be seen as more than what it is. And, to borrow a legal phrase attorneys seem to like, church lawyers should not conjure up a parade of imaginary horrors about its long-term consequences.

Stan Haste is chief of the Washington bureau of Baptist Press.

ACTS network sends first signal skyward; 70 systems on-line

FORT WORTH, Texas (BP)—The American Christian Television System (ACTS) became a reality at 4:00 p.m., May 15, launching the first TV network by a Christian denomination.

The first broadcast signal from the newest television network was sent from a 38-foot satellite transmitting dish in Fort Worth, Texas, to the Weststar V satellite. When ACTS' blue and gold logo flashed on the eight-foot TV screen at the Radio and Television Commission headquarters, employees who had gathered to watch the sign-on broke into applause.

"ACTS is a reality," Jimmy R. Allen, president of the commission, told employees and reporters before the 4:00 p.m. broadcast. The Radio and Television Commission is assembling the network, which will deliver

family and Christian entertainment programs daily to cable TV systems and television stations nationwide.

Allen led the group in prayer just before the satellite sign-on. Quoting Psalms 119, Allen said, "The heavens declare the glory of God," and they (the heavens) will become the means for sharing the message of God all over this country."

ACTS will broadcast six hours a day until June 12. On that day, Southern Baptists will officially dedicate their video venture in ceremonies at the Southern Baptist Convention in Kansas City, Mo., and expand to 18-hour-per-day broadcasts.

The June 12 broadcast will include brief messages on videotape from Billy Graham, now in England for an evangelistic crusade; Bill Moyers, a Baptist who is a commentator

on CBS News; and former President Jimmy Carter, who is interviewed by Allen at Carter's office in Atlanta.

John Allen, executive director of the Alaska Baptist Convention, will be interviewed live from Alaska, a new area for Southern Baptists which has one of the first ACTS low-power affiliates.

The first program, which was delivered to almost 70 cable TV systems, was a 30-minute preview of ACTS and its shows. It was followed by the first episode of "Sunshine Factory," a half-hour children's program.

ACTS will use its first months of transmission to fine-tune the operation and bring more TV systems on line. Organizers estimate the network will have access to three-to-four million homes when it reaches full speed June 12.

House narrowly defeats equal access proposal

WASHINGTON (BP)—The U.S. House of Representatives narrowly rejected a proposal to give student-initiated religious groups the same access for meetings in secondary schools provided for other voluntary, student-initiated meetings during non-instructional periods.

Referred to as an "Equal Access" bill, H.R. 5345, sponsored by Reps. Carl D. Perkins, D-Ky., and Don Bonker, D-Wash., drew a strong majority in the 270-151 House vote, but fell 11 votes short of the two-thirds necessary for passage.

The two-thirds margin became necessary when the bill's backers brought it to the floor under a "suspension of the rules" procedure which allows for only 40 minutes of debate and generally permits no amendments. The procedure is regularly used for quick passage of non-controversial items.

Citing the lack of time remaining in the 98th Congress due to long summer recesses for the Republican and Democratic nominating conventions and an early fall adjournment or recess for election campaigns, Perkins told colleagues "it would take an act of God" to get the bill to the floor and passed under normal House procedures.

"There is no way in the world we can pass this bill because of the time pressures unless we pass it on suspension today," Perkins said.

Although other legislative channels remain open in the House and especially in the Senate where a similar measure (S. 1059) sponsored by Sens. Mark O. Hatfield, R-Ore., and Jeremiah Denton, R-Ala., is pending on the calendar, the defeat lengthened the odds for passage this year.

Nonetheless, some backers of equal access found encouragement in the size of the House majority voting for the bill.

"This vote dramatically demonstrates that the equal access concept commends itself to Congress and proves without a doubt that passage of such legislation is doable," said James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs.

Dunn, whose agency is one of several groups supporting the equal access legislation after earlier opposing a constitutional amendment on school prayer rejected by the Senate, described the equal access proposals as "exceedingly complex."

"We're sympathetic," he said, "to the problems of public school administrators as they try to handle the pressure from zealots on every hand, demanding in one case that the schools become virtually parochial institutions and on the other hand, that they

be sterilely hostile to religion. But we see the equal access legislation as a useful tool for these administrators which would help them handle such pressure."

The bill defeated by the House would have barred secondary schools which generally permit student-initiated and student-composed groups to meet during non-instructional periods from discriminating against the religious content at such meetings.

The bill would have provided such meetings be "voluntary and student-initiated," and that school employees be present only in a non-participatory capacity. House sponsors planned to replace the bill's enforcement mechanism—a cutoff of federal funds—with a judicial remedy contained in the Hatfield-Denton measure.

Perkins indicated the bill had "very little opposition" at first but by the time the measure reached the floor, opposition was more substantial.

In addition to questions raised by congressional opponents of the measure, a number of major newspapers editorialized against it.

"I wish most of my colleagues had read the legislation rather than editorials and rather than what someone might have sent from outside this body because the things that I heard said in this room today certainly are not from this legislation," declared Rep. William F. Goodling, R-Pa., during the brief floor debate.

In that debate, opponents characterized the measure as anything but equal access.

"This bill licenses, authorizes, encourages religious services, prayer meetings, revival meetings in high school classrooms, before, after and during the school day," charged Rep. Don Edwards, D-Calif., chairman of the

House Subcommittee on Civil and Constitutional Rights and a primary opponent of the Perkins-Bonker bill.

"Outside preachers, priests, rabbis, cult leaders and gurus will conduct the services if invited by students," Edwards said.

Rep. Gary L. Ackerman, D-N.Y., called the bill a "blatant establishment of religion, naked and undisguised."

"This bill opens the door so wide that not only prayer, but the entire church could be moved inside," Ackerman added.

Bonker disagreed with opponents' charges, insisting the bill was "not the school prayer issue, nor is it the son of school prayer, nor is it even the grandson of school prayer."

Rather, Bonker said, "The equal access bill simply removes discrimination against students who want to meet for religious purposes. It is a practical, constitutionally-sound and fair-minded thing to do."

Contending the issue is "equal access, not special privilege," chief deputy majority whip Bill Alexander, D-Ark., said, "The bill does not establish religion. It permits freedom of assemblage for the purpose of religion and other expression."

In addition to the Baptist Joint Committee, other groups supporting equal access included the National Council of Churches, the U.S. Catholic Conference, the National Association of Evangelicals, the Friends Committee on National Legislation, Americans United for Separation of Church and State and the Christian Legal Society.

Joining national teachers and school administrator organizations in opposition to the measure were the Lutheran Council in the U.S.A., the Church of the Brethren and several Jewish groups.

Mozambique aid needed

Mozambique, located on the southeastern coast of Africa, suffered its worst drought in history last year. Approximately 100,000 people died, and 1.4 million were affected. In addition, a February cyclone destroyed many newly-planted staple crops.

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Home Mission Board discusses budget shortage, cutbacks

ATLANTA (BP)—Southern Baptist Home Mission Board President William G. Tanner has cautioned HMB directors a shortfall in Cooperative Program operating budget receipts may force the agency to cut back on programming for 1984.

In opening comments to board members, Tanner noted HMB allocations from the Cooperative Program, the Southern Baptist Convention's unified budget, fell short by more than \$600,000 during the first six months of the 1983-84 fiscal year.

Tanner warned if Cooperative Program

gifts continue at the same rate, the board could find itself more than \$1 million under 1984 budget needs.

Tanner explained October-through-March Cooperative Program contributions are more than \$3.5 million under the amount necessary to fund all SBC agencies 100 percent. The HMB is receiving only about 95 percent of the CP funds needed to fully fund all HMB endeavors for 1984. Tanner said HMB administrators will study whether to initiate a contingency budget in June with a five to 10 percent reduction should CP gifts

fail to increase.

Tanner expressed optimism, however, that early receipts of Annie Armstrong Easter Offering funds for 1984 show a 13.2 percent increase over the same period a year ago. Tanner said more than \$3.9 million of the offering has been received so far, about 14 percent of the 1984 goal of \$29 million.

"I'm grateful we're showing an increase, especially in light of Cooperative Program giving," said Tanner. But he added Southern Baptists would need to give 28 percent above last year to meet the 1984 goal.

In a separate action, board members overwhelmingly approved a motion "expressing our confidence in and thanks for Richard Eskew's faithful service to the Home Mission Board as director."

Eskew, pastor of First Church, Yadkinville, N.C., and a board member since 1977, was eligible for another term but was not recommended for reappointment by the 1984 Committee on Boards. Eskew had served an unexpired term and a full term, and another term would give him 11 years on the Home Mission Board, an "excessively long period of time," according to the Committee on Boards report released April 25.

HMB board members added their motion "in no way weakens our hope that the Committee on Boards for our Southern Baptist Convention will rescind their published report of deleting Richard's name for his rightful place on this Board."

Board members also discussed a \$250,000 grant given to the Metro Baptist Church in New York City to help the congregation purchase a church facility in Manhattan. Board members were polled by mail to approve the action after the Metro congregation came up short of the money needed to close on the property.

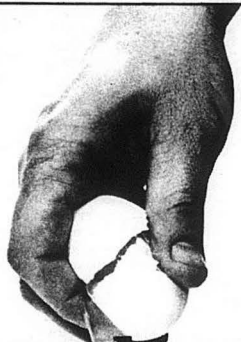
HMB Mission Vice President Gerald Palmer said he knew of no other situation in the United States where he would recommend such an action by the board. Funds from an endowment by the late Cecil B. Day, founder of Days Inn motel chain, were used because of Day's commitment to reaching the urban northeast, said Palmer.

In other actions, board members approved the "termination by mutual agreement" of James Lowder, pastor/director of Dolores Street Church in San Francisco, as a Christian social ministries missionary.

Lowder, arrested last year for his part in a nuclear protest in San Francisco, had been jointly employed by the Dolores Street congregation, the Home Mission Board and the California Southern Baptist Convention. The move will make Lowder accountable only to the local church.

The HMB and the California convention will continue to provide a grant to support ministries of the Dolores Street church.

The Dolores Street Church is one of several CSM pastor/director positions to be phased out except for grant support.



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That's why the BAPTIST JOINT COMMITTEE ON PUBLIC AFFAIRS is at work for Southern Baptists in Washington, D.C., **witnessing** to the historic Baptist love of liberty, **interpreting** separation of church and state for today, **guarding** against the use of public funds for private and parochial schools, **warning** against sending a United States ambassador to the Roman Catholic Church, **alerting** Baptists to important changes in Internal Revenue rulings, **shielding** missionaries from the dangers of CIA involvements, **supporting** fair tax laws on overseas income to save millions of mission dollars, **leading** the push for an equal access law to allow genuinely voluntary religious activities by student-led groups in public schools, **protecting** from government intrusion the pension dollars you have with the Annuity Board . . . and much more.

Yes, we all need the Baptist Joint Committee . . . because freedom is fragile.

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Your state convention at work

Stewardship

Inform members of needs

June marks the beginning of summer, vacations and, for some, a decline in church attendance and offerings. Should leaders resign themselves to budget shortages during the summer months? Is it possible to resist the tide of apathy?

A good positive word from the pulpit on the church's ministries will encourage faithful giving. We still have members who accept the authority of the Word in stewardship matters. Silence in the pulpit doesn't produce growing stewards.

The church publication, even the Sunday bulletin, is an excellent information vehicle. Let the members know of ministry needs. Tell them of Bible school expenses, utilities, associational, state, national and world missions.

A word from the pew is in order. Ask faithful stewards to share their testimonies. The voice of experience influences the cowardly and timid. A personal testimony of grace in giving motivates others to give.

Budget programs can inform members of ministry needs. The Tithers Commitment Program is more than a "rescue the budget" program. It can be used as a mid-year emphasis to encourage faithfulness. You may obtain more information on the Tithers Commitment Program from your Stewardship Department. — James A. Walker, director

Evangelism

God's plan of salvation

We who are evangelical Christians often speak of the plan of salvation. Some use the Model Presentation of the CWT, the presentation through EE or the "Roman Road." Others use the little booklet "How to have a Full and Meaningful Life."

John 3:16 is perhaps the most beautiful statement that ever came from the mind of God to the hand of man. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The cause of salvation is found in the words "God so loved the world." Many

religions find people who are seeking out their gods. In Christianity we find a God who is very personal, seeking out the people in love.

The cost of salvation is expressed in "that he gave his only begotten son." Jesus says in John 10:18 "No man taketh my life from me, but I lay it down myself." He willingly became our substitute.

The condition of salvation is expressed in "whosoever believeth." Our God has made salvation possible for every individual who realizes he is in sin, repents of his sins and receives Christ as Savior and Lord.

The consequences of salvation are so beautifully expressed in that one "should not perish, but have everlasting life." God opens the doors of heaven that each of his children may enter in. — Clarence Shell, director

Family and Child Care Services

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The troubled children to whom we minister have special needs and require special care. A warm, loving Christian counseling is needed to help the child deal with his or her own situation.

We are often asked, "Do you have any mission action projects in which our group could become involved?"

You as an individual or as groups may become involved in the Sponsorship Program in any or all of the following ways: \$340 a year for clothing for a child; \$10 a month for special needs; \$15 a month for Religious Education Fund and \$35 to send a child to camp.

Sponsors may be individuals, families or groups such as Sunday School classes, W.M.U. groups, Brotherhood or other organizations.

If you wish to sponsor a child, contact Mrs. Eula Armstrong, P.O. Box 180, Monticello, AR 71655 or John Ross, P.O. Box 552, Little Rock, AR 72203. — John A. Ross, director of development

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Family Ministry

Labor Day Weekend

The 1984 Single Adult Labor Day Weekend at Glorieta and Ridgcrest will feature the theme, "Single Adults are Family, Too." The



Jackson

two conferences will be attended by thousands of single adults from every part of the Southern Baptist Convention.

Programs at each conference center include Bible study periods, sing-alongs, growth conferences, community

conferences, recreation and fellowship. Arkansas Baptists are sponsoring a bus to Ridgcrest for the weekend, Aug. 31-Sept. 3, 1984. The bus leaves Little Rock Aug. 30 and returns Sept. 4. Detailed information about the trip has been received by Arkansas Baptist churches.

William Blevins, chairman of the department of religion, Carson-Newman College, will be the featured speaker. Other featured leaders include Joe Morrell, Ken and Lois Holland, Mary Munroe and Joan Seymour.

The Arkansas group will spend some time in the Gatlinburg area en route to the conference and tour the Baptist Sunday School Board in Nashville on the trip home. Write the Church Training Department (P.O. Box 552, Little Rock, AR 72203) for additional information about costs and the itinerary. — Gerald Jackson, associate

Christian Life Council

Peer pressure a la kinfolk

Parents and others responsible for raising children often miss, or simply ignore, the fact that pressures to do wrong can come from within the family as well as from society at large.

A tragic example is the biblical account of Jonadab, David's nephew, counseling Amnon, the king's son, to perform a devious immoral act. The resulting incestuous affair Amnon had with his sister Tamar, eventually led to his death at the hands of Absalom, another family member (II Samuel 13:1-29).

Those who work with victims of incest and other family abuse problems reveal that too often even professed Christians and church members are among those guilty. These have to be either lost church members or extremely backslidden Christians.

Any family can be guilty of sinful abuse but these problems seem to be more prevalent among those who have gone through divorce and remarriage.

Here are suggestions to help have



Walker

the authority of the Word in stewardship matters. Silence in the pulpit doesn't produce growing stewards.

The church publication, even the Sunday bulletin, is an excellent information vehicle. Let the members know of ministry needs. Tell them of Bible school expenses, utilities, associational, state, national and world missions.

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The cause of salvation is found in the words "God so loved the world." Many

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March 16 - April 6, 1986

wholesome, positive relationships, thereby avoiding sinful and promoting righteous, loving relationships: (1) Encourage every family member to have a private devotional time with God in Christ, daily seeking instructions for righteousness through the prayer reading of the Bible; (2) Have devotional periods together as a family, daily seeking God's will and purpose; (3) Honor God in Christ through regular church attendance and contributing financially through the giving of tithes and offerings; (4) Share Christ regularly through your witness. — Bob Parker, director

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Opinion

In search of celebrityhood

The 1984 version of the annual Southern Baptist Convention is barreling down upon us. Pre-convention seers offer all manner of possible agenda items that will surface in business sessions. But who knows what some of the contours of the Convention will be during those few days in Kansas City? One thing certainly will be plain. Those who are more than casual observers will recognize Southern Baptists' incessant attentions at creating or adulating our set of celebrities.

How does our celebrity system work? Principally through the media, just like other celebrity systems. Newsmakers generate attention.

Before indicting our media too hastily and totally, though, we need to remember we Southern Baptists suffer from "spectatoritis." We enjoy watching our present-day knights errant (no pun intended) jousting on the Convention floor or platform. Vicariously, we are they.

Part of the problem I think, is that we Southern Baptists, reflecting a part of our culture, suffer for a lack of heroes and heroines. We almost insatiably insist on hankering after those who, on a continuous basis, are able to give a bigger than life image.

But, do not forget those individuals themselves who have come to expect that they deserve such treatment. They covet the spotlight, the platform, in order to be able to say they were there. It is almost comical to observe the preening and grooming for such opportunities.

What do we make of this? Do we simply reject anyone with charisma, leadership ability, or creativeness offered for the supposed good of individuals, churches, or the Convention? Indeed, no. Yet, we must recognize some dynamics at work when place and people are misused because of the search for celebrityhood.

(1) We have caught the contagion of our upwardly mobile society. One symptom of this influence is the usually well-packaged but still tiredly the same "bigger is always better." Sometimes that phrase depicts truth. Yet, we do need to recognize the needed tension between quantity and quality.

Sunday School Board gets Scofield slides

NASHVILLE, Tenn.(BP)—A collection of 20,000 photographic slides of biblical archaeology sites taken by the late Fon Scofield Jr. has been given to the Sunday School Board by the Foreign Mission Board.

Bill Stephens, editor of *Biblical Illustrator*, called the slides "invaluable" in capturing biblical sites which no longer exist or are closed to foreign travel.

by William M. Tillman Jr.

(2) We need to examine our motives and methods for our involvement in the life of the SBC. Some have not realized that the language and actions of advancing the cause of Christ can be easily prostituted to advance one's own individual causes. One of the overriding concerns is, what does this search for celebrityhood communicate about us to those outside the SBC, even outside of the Kingdom?

(3) We should be cautious of our role models. Southern Baptists have not passed a resolution on cloning, but we apparently are good at it. This "look alikeness" may take the form of hair or clothing styles, particular doctrinal positions, or whatever else gives the "in" look and smell of "success." To the extent we are only the reflection of another, we are that much less uniquely ourselves. A large part of the breakdown in our contemporary understanding of soul competency or priesthood of the believer can be traced to this.

(4) As a whole, we do not understand power very well: its obligations and freedoms; when we have it; how much we have; or that it can, if out of control, consume us. Too often have I heard proclaim-

ed the power of the cross-resurrection event, but what I have seen lived out is more on the order of Nietzsche's "will to power" where might makes right. A large part of the ferment in the SBC in recent years has been a power struggle camouflaged more often than not as doctrinal struggles.

(5) We each need to be concerned about egomania. It is not only "in them." We can sense individually the drive toward celebrityhood for its own sake. Let us not miss the powerful theme that courses through the New Testament, not of celebrityhood, but of servanthood. Whether it be the attitudes or actions of Jesus, the fruit of the Spirit in Galatians, or the kenotic hymn of Philippians, the message is, we serve. It is not a particularly popular theme to our minds. And, its level of popularity is rapidly eroding.

Be at the SBC in Kansas City if you can. If a messenger, vote, participate, enjoy it. And do your part to be in the search for servanthood not celebrityhood.

William M. Tillman Jr. is assistant professor of Christian ethics at Southwestern Baptist Theological Seminary.



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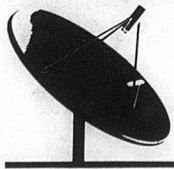
Schedule:

Tuesday, June 12

11:30 a.m.
President's Address.
James T. Draper, Jr.
7:00 p.m.
Sunday School Board Report
7:30 p.m.
Home Mission Board Report
8:30 p.m.
Inauguration of BTN and ACTS

Wednesday, June 13

12:00 p.m.
Convention Sermon.
Russell H. Dilday, Jr.
7:30 p.m.
Foreign Mission Board Report



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International

The people's choice

by Stanley Daniel, First Church, Van Buren

Basic passage: 1 Samuel 8, 12

Focal passage: 1 Samuel 12: 14-25

Central truth: God blesses his people when they follow his will.

The people of God were not happy with God's provisions for them. They wanted a king. Their interest in a king did not stem from a devotion to God, but from a desire to be like the nations around them. This error is being repeated in the lives of individual Christians and churches today — we, too, often want to be like the world. There is a strangely deceiving principle involved here. Many churches seem to believe that the more they resemble places of worldly amusement and value, the more effective they are. This course of action is always a spiritual disaster.

There is, perhaps, no more effective way to dilute the influence and character of the people of God than by compromise. The standards of God and the standards of the world will not effectively mix. God's people still need to "come out and be separate." We must always provide an alternative to the world, and that alternative must be Jesus Christ.

God tried to steer them away from a king by telling them the disadvantages of it, but they persisted. God allowed them to have a king, but warned them that if they turned away from his will and did evil, then "the hand of the Lord will be against you" (1 Sam. 12:15). The hand of the Lord is always against us when we stray from his will for us.

God's prophet, Samuel, warned the people of their sin and they repented. We should thank God for faithful men who speak for God from his word, and for the effect it still has on human lives.

God accepted the repentance of his people and promised not to forsake them for his name's sake. Thank God, he does hear and forgive his people. He does use imperfect instruments to bring honor to his dear name.

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Life and Work

A day for God and us

by Jerry Wilson, pastor, West Side Church, El Dorado

Basic passage: Mark 2:23-3:6; Luke 13:10-17

Focal passage: Mark 2:23-28; Luke 13:10, 14-16

Central truth: God's day was designed to benefit man.

There are two common extremes to which people go with regards to God's day. For some, it is a day of narrow legalism, when such restrictions are placed upon devotees that the day becomes the object of worship rather than a time set aside for man to worship and commune with God. This was the prevailing attitude with which Jesus dealt in his day. This leads to religious rigor mortis.

The other extreme is to go from narrow legalism to an "anything-goes" attitude. This is the prevailing attitude of our day. Many excuse any activity by saying, "The ox is in the ditch" (Luke 14:5). Some people need to either fill in the ditch or shoot the ox.

Christians worship on the first day of the week (called the Lord's day), instead of the Sabbath, because it was the day of Jesus' resurrection. Jesus also met with his disciples on this day and brought them unquenchable joy. Every Lord's day should be a joyous celebration of the resurrection.

What is the purpose of God's day? It is, among other things, a day of rest. Continual labor, day after day, results in poor health and mental dullness. God decreed a day of rest for slaves, animals, and all people (Ex. 20:9-10). This day of rest was set aside for the sake of mankind, not mankind for the day. Man is the end, and the day of rest means; not the reverse. What matters first is man, but that does not mean that God's day does not matter at all.

It is also a day of re-creation (worship). Man needs to be re-created spiritually. He needs to fellowship with God's family and worship and commune with his redeemer.

It is a day of reason as well. How may we best use God's day and ours? The answer is "the son of man is Lord also of the sabbath" (Mark 2:28). When Jesus was criticized for the miracles he performed to help people on God's day, he wasted no time in going to the heart of the matter. He asked, "On the Sabbath day, to do good, or evil, to save, or to kill, which is lawful?" (Mark 3:4). Sanctified reasoning, not cold legalism, is the key to using God's day properly.

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Bible Book

Love and deceit

by W. Coy Sample, First Church, Morrilton

Basic passage: Hosea 11:1 to 12:14

Focal passage: Hosea 11:1-9, 12:7-10

Central truth: Instead of driving men with authority, God draws them with love and tender persuasion.

There is something wonderfully touching in this picture of God's affection and compassion towards his people. As a father, distressed in heart because of his son's waywardness, recalls the period of that son's childhood, when he loved and cared and watched over him. Now that Israel had done wickedly and turned from God, in the midst of stern rebuke, the Lord appeals to the earlier and better days.

God is love and all of mankind is the object of his fatherly care. "We love him, because he first loved us."

Hosea speaks of God as treating Israel as his son, or thinking of the people in fatherly tenderness. It is our glory that Jesus taught us to look up and say, "Our father which art in heaven." The effort of Jesus' work of redemption is that believers may have adoption as sons; the spirit within them is the spirit of adoption.

But God's fatherly love was rejected. We catch a view of the hurt that Israel's acts produced in God's heart. When parents love a child, there must be discipline when a child is disobedient. God had to punish Israel because he still loved them.

Israel would be captured and overrun by Assyria. The reason — her refusal to turn from idols. But there still was the struggle of God's love for them. A struggle between his infinite justice and his infinite love. In the end God's love would preserve a remnant, though Israel would not go unpunished, the people would not be completely consumed.

One must beware of presuming on divine long-suffering. How foolish to say, "I'll go my own way because God is tender, I will go further into sin, because I know he loves me!" "How shall we escape if we neglect so great salvation?"

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Professor examines role-playing at funerals

by John Dellis

WACO, Texas (BP)—Few people smile. Some act as if nothing has happened. Most grieve. Others show a peaceful expression of tranquility. Funerals can be anything from a somber religious occasion to just one more opportunity to socialize.

After attending more than 100 Southern Baptist funerals while a pastor in Mississippi, Baylor University sociologist Tillman Rodabough identified definite, observable roles that people assume when they attend a funeral.

There are several distinct, yet common roles played by clergy, family and friends of the deceased, he found. Rodabough has written about these experiences in an arti-

Rodabough identified five major roles enacted by friends or non-family members who are funeral participants. They include the "Party Goer," who feels any social event is better than no social event, so he or she "makes do" with the funeral, he said. He noted this type of funeral-goer most frequently in the smaller communities.

The "Status Accountant," says Rodabough, has a pocket calculator instead of a brain. This type of funeral goer feels that if the funeral costs are high, the status of the family is enhanced, and vice versa. This type of persons attends funerals primarily to check out the lavishness of the funeral service.

"One question people often ask is, 'How do you learn what is expected of you at a funeral?' . . . We learn from from others. . . A church molds a pastor into his role, and he also has an impact on the congregation."

cle entitled "Funeral Roles: Ritualized Expectations."

"I saw some weird behavior during the research," Rodabough said. "Some relatives who grieved the most hadn't been around the deceased at all. I was curious as to why people act so differently at funerals."

While he was a pastor, he first noticed different roles played at funerals. He started keeping notes. "When I did the research, I gave the roles descriptive names such as 'Eternal Evangelist' for one type of pastor and 'Party Goer' for one type of funeral goer," he said.

Some of the common clergy roles he has identified include the "Young Seminarian," who is easily recognized not only by age but also through attempts to interpret the reaction the funeral sermon will have on those attending.

The "Master Performer" uses the whole funeral as a stage and manages to keep himself the center of attention, Rodabough said. The crisp personal style of the "Harried Professional" is designed to communicate that the pastor is successful and busy. This type perceives the pastoral role as that of a professional and tries to accomplish the funeral responsibilities in a cool, businesslike manner.

The "Comforting Shepherd" clergyman realizes the impact of loss with its accompanying grief upon those who are bereaved, and then attempts to provide support for them through a soft manner and comforting words, Rodabough said.

"One question people often ask is, 'How do you learn what is expected of you at a funeral?'" Rodabough said. "We learn from others at funerals. A church molds a pastor into his role, and he also has an impact on the congregation. If he is young, he will adapt to them because he is learning his role as a pastor."

Some friends display open expressions of grief that rival the grief expressed by those in the immediate family, Rodabough said. He labels these "Professional Grievers." They are most often individuals who attend all funerals in the community to openly grieve for the deceased.

But the "Family Supporter" is a person whose primary motivation is to provide support for the family members during their time of loss and grief. Those family members most in need are provided physical and emotional support which extends both directions in time from the actual funeral. Sometimes, months later, these friends are still providing the support needed by the survivors to work through the grief process.

"One of the most interesting things is someone playing 'Professional Grieveur' to the hilt," he said. "You can see these roles, especially in the smaller churches."

Denominational affiliation and geographic regions are not factors in the roles people display at funerals, he observed. What does make the difference is often the size of the church. It is unlikely to see the active roles in the larger churches, he said.

"Over time in a specific area among the same people, mutual expectations of how to act at funerals can become ritualized," Rodabough said. "These rituals provide the stable support so valuable during a time of emotional upheaval. Role expectations of ministers, family members and non-family participants can vary across situations and actors."

"These expectations can evolve over time into other sets of mutual expectations as roles and participating persons change," he said. "A funeral can be as inactive or as energetic as its participants desire."

Dellis is a student writer in the Baylor University Office of Public Relations.