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Arkansas Baptist Newsmagazine

7-26-1984

July 26, 1984

Arkansas Baptist State Convention

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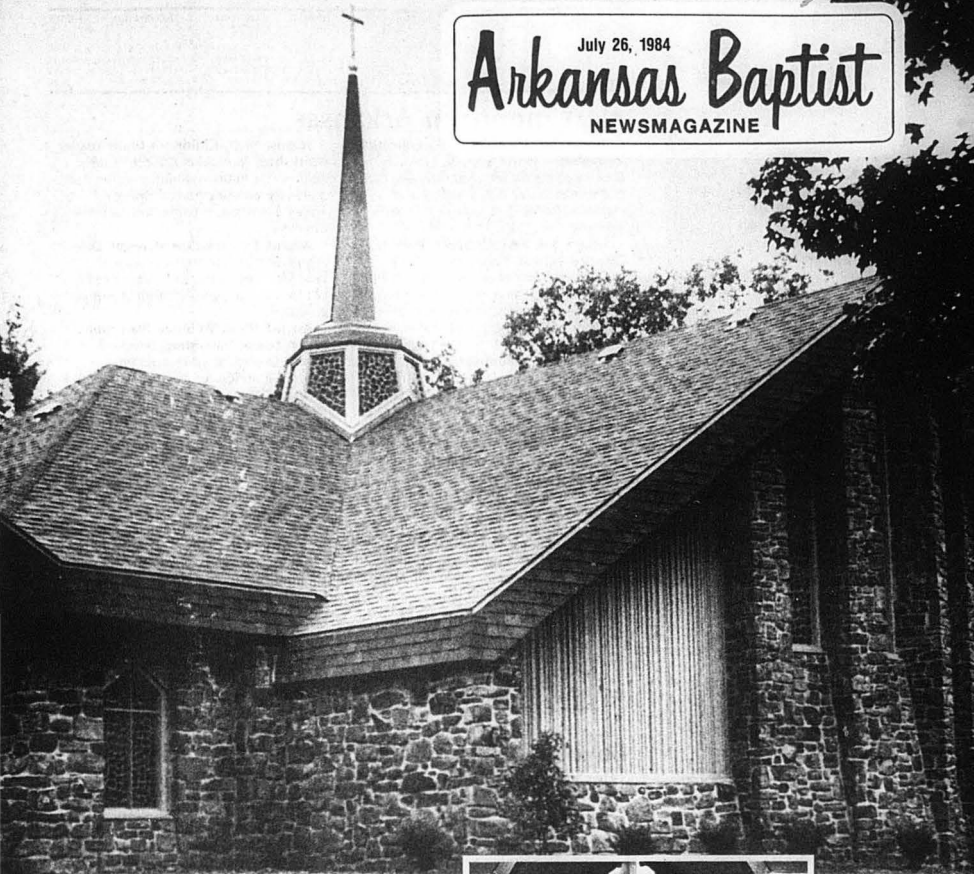


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July 26, 1984

Arkansas Baptist

NEWSMAGAZINE



Place of worship
for a place of retreat
page 2





ABN photo / Millie Gill

The native stone and wood design of the chapel at Camp Paron, which will be dedicated this Saturday, offers a place with a worshipful atmosphere for youth and adults. Campers already have begun to use the building in place of outdoor pavilions at the camp

JUNE							JULY							AUGUST							SEPTEMBER							OCTOBER							NOVEMBER							DECEMBER																			
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S													
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

Next month in Arkansas

August 2-3, Weekday Early Education Workshop, Central Church, North Little Rock. Sessions for kindergarten, day care and mother's day out directors and teachers, all day Thursday and Friday morning.

August 3-4, Pastor/Church Training Director Retreat, Camp Paron. Help for these leaders in organization, leadership, planning, curriculum for an effective training program. Special conference for leaders in beginning a program in their church.

August 3-4, Volunteer/Part-time Music Leader Workshop, University Church at Fayetteville. Northwest area workshop for music directors, accompanists and pastors of churches who do not have full-time music staff.

August 5, On to College Day. A "red-letter" day for churches to recognize and offer support to college students and have them participate in services before departing for the campus.

August 6-7, Youth Evangelism Conference (Joy Explo), Hot Springs Second Church. Junior and senior high youth will hear testimonies, musicians, Bible study and youth-oriented speakers.

August 7-8, Youth Evangelism Conference, Harrison First Church. (See August 6-7.)

August 10, Summer Commencement at Ouachita Baptist University at Arkadelphia.

August 10-11, Children's Choir Leader Workshop, Immanuel Church, Little Rock. Eight hours of training in methods, materials, enlisting and planning on Friday afternoon, evening and Saturday morning.

August 13, Language Missions Day. Suggested date for Southern Baptist congregations to increase their awareness of ministries to persons of other ethnic groups.

August 17-18, Volunteer/Part-time Music Leader Workshop, Southern Baptist College at Walnut Ridge. Northeast version of event of August 3-4.

August 19-26, Church Music Week. SBC-wide emphasis on congregational music for 1985 will be launched with a Convocation on Congregational Singing at First Church, Benton, on August 20. Don Hustad will lead sessions for worship leaders (pastor and music director), and the evening session will be a HOSANNA, a time of singing and praise, which is part of 1985 emphasis.

August 24-25, Association Church Training Leadership Workshop, Park Hill Church, North Little Rock. Training for invited associational leadership teams, who will in turn guide local church leaders in Church Training programs.

August 27-29, Fall Registration, Ouachita Baptist University, Arkadelphia.
August 28-29, Fall registration at Southern Baptist College, Walnut Ridge.

In this issue

5 tension in the church

Much congregational conflict is the result of tension between two member types, says ABSC. Church Extension Director Floyd Tidsworth. Understanding the tension can enable a congregation to deal constructively with their problems.

12 a bumper crop

Missionary Doug Knapp personally baptized 4,000 converts in Tanzania last year, the result of 20 years of persistent evangelistic cultivation by the 57-year-old agricultural missionary and his wife.

Correction

In the June 28 issue of the Arkansas Baptist Newsmagazine, the length of time Lance Massengill had served the Oak Church was incorrectly reported. His pastorate was four years and nine months long, including the time before the congregation constituted.

Boyc Bible School Term I to begin Aug. 24

Five courses will be offered when Boyce Bible School opens in Little Rock Aug. 24. Term I will run until Oct. 13.

Each of the one-hour courses will consist of eight two-hour sessions. Two courses will be conducted on Friday nights from 6 to 10:15. Three courses will be offered on Saturdays from 7:45 a.m. to 2:45 p.m.

Friday courses will be Old Testament Survey (0521C) and Evangelistic Preaching (0636). Saturday mornings, Pastor's Personal Growth (0739) and Field Education (0506)

will be offered. On Saturday afternoons, students may take New Testament Survey (0560A).

Textbooks will be sold Saturday, Aug. 18, from 9 to 11 a.m. Boyce Director Lehman Webb urges students to pre-register early by notifying him of the courses they desire to take. Courses will cost \$30 each, up to a maximum of \$90 for four or five courses.

For further information or to pre-register, write Webb at P.O. Box 552, Little Rock, AR 72203, or phone 376-4791 or 758-6345.



GOOD NEWS AMERICA,
 GOD LOVES YOU!

March 16 - April 6, 1986



One of the most rewarding types of service for the called of God is to be pastor of a church. Yet, the pressure of the ministry may produce discouragement, heartbreak and frequent change of pastors or, even, cause a preacher to drop out of the ministry. Recently, we received an unsigned letter from a pastor which points up the variety of problems that confront many pastors today.

Among the problems which bring heartache to a pastor are: (1) conflict with members of the congregation; (2) inadequate time to meet all the demands of the pastorate; (3) apathy among the church members; and (4) inability to cope with personal problems. We believe that, when a pastor and a congregation work together, under the leadership of the Holy Spirit, these problems can be solved.

Churches need to recognize the sincere and complete commitment most pastors make to their places of service. The author of the unsigned letter wrote, "I sit here in this office this Sunday afternoon. I am heavy inside. I have prayed but I have not received an answer to my prayer. I do not know what is happening in the church. It seems that I am preaching to a wall."

An individual who is in vocational Christian service is in a different relationship with his work than any other. He finds his employment and his service to God intertwined. Hence, a pastor or vocational Christian worker will give his best in most instances.

Apathy is a major problem to many pastors. Sometimes a congregation would like to grow and develop, but is not willing to expend the energy needed to assure success. Other times it seems that Christians do not fully understand the peril facing individuals who are outside the saving knowledge of Christ. The pastor who wrote the unsigned letter said, "I am afraid that there are many who do not even care that folks without Jesus are still lost and bound for an eternal hell..."

Often these apathetic members feel that the pastor and the paid staff should do all the work. When they see that the church is not growing and the lost are not being reached, they begin to criticize the pastor and the staff. Church growth, however, is the responsibility of every member.

Another problem pastors sometimes face is conflict with a segment of the church. There are usually very few dissenters. Certainly this is the case at the outset of any disagreement. The pastor who wrote asked, "Is it possible that a church can be held back by only a few rebellious people?"

Conflict may develop from a variety of causes. It may grow out of a lack of communication or understanding. It is essential that a church and its pastor understand and agree on ideals and

objectives. Basic concepts should be decided before a preacher accepts a call to a church. Once they are agreed upon, everyone should assist in the achieving of these objectives.

Another problem to many pastors is inadequate time to meet the demands imposed upon them. The pastor may feel compelled to spend too much time in church administration or in the smoothing of ruffled feelings, leading to inadequate opportunity for study and visitation of the lost.

Finally, pressure can be exerted upon the pastor by the opinion that he and his family should be exempt from the ordinary problems and stresses of life. While a minister should have a continual spiritual relationship with God, the Bible never suggests that the Lord will protect anyone from difficulties. Often the preacher's problems are a direct result of the demands imposed upon him by the congregation or of inadequate financial support.

The solution to these pressures is the responsibility of both the pastor and the congregation. Lay leaders should assist the pastor in the training of the rest of the members. They should be led to consider the pastor's time, as well as take responsibility for the financial needs of the pastor and his family.

The pastor should not only articulate his needs to the church, but he may wish to explore other avenues to cope with his feelings. He may find help by discussing his problems with an older, more experienced pastor or with an associational director of missions. The counsel of some knowledgeable person can be invaluable. Everyone needs someone in whom he can confide.

In Arkansas, pastors and vocational Christian workers are fortunate to have available the services of Glen McGriff, who provides skilled, confidential counseling. Good counseling by a competent individual often assists in gaining a new perspective.

Another service available to pastors and vocational church workers is the career assessment available through the Sunday School Board. Those who avail themselves of this opportunity are assisted in discovering strengths and weaknesses in their ministry, as well as how to deal with problem situations.

The pastor who serves a slow-moving congregation may avoid a feeling of frustration by exploring additional ministries. He may, for example, serve as the chaplain for the police, a motel or a hospital.

The church should be a partnership between the members and the pastor under the leadership of the Holy Spirit. When everyone considers these needs prayerfully, the result will be a spirit-led church.

Arkansas Baptist

NEWSMAGAZINE

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

VOLUME 83

NUMBER 28

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

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

Copies by mail 50 cents each.

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

Advertising rates on request.

Opinions expressed in signed articles are those of the writer.

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The Southern accent

Jerry Gibbens

A lesson on values

In March 1984, I took a group of students to Europe, and one highlight of our tour in France was a visit to Versailles. Versailles is a city in north central France, near Paris, and was the site of the royal residence from 1682 until the French Revolution in 1789.

The move from Paris to Versailles took place during the reign of Louis XIV, who served as king from 1643-1715. Louis was called "the Sun King" and, whether he actually felt he was as important to France as the sun was to the universe, his actions seemed to affirm this attitude. Louis believed that he was ordained by God to govern France with absolute power. He even quoted scripture to show that both the Old and New Testament upheld the divine right of kings. Louis stated that "God appoints kings the sole guardians

of the public weal," and that they "are God's vicars here below."

Over the years, Versailles was enlarged until the palace contained over 10,000 rooms, had 10,000 servants, and required from 25 to 75 percent of France's national income to support it. My students were greatly impressed with the gold leaf furniture, the silver chalcies and candle sticks, the tapestries, paintings, frescoes, the royal jewelry, the hall of mirrors, the ornate chapel, the formal gardens, Greek statues and fountains.

Indeed these treasures are impressive. However as a Christian and as a humanitarian I could not help but think of the suffering and deprivation of the masses so that Louis and his court could live so grandly. I pointed out to my students that Louis'

philosophy of "eating, drinking, and being merry" and his attitude that money, power, self-gratification, prestige, and the easy life are not the ultimate values for man.

Certainly these false values are not limited to 18th-century France. I see these same philosophies of life becoming all too common in America.

Louis XIV had a long, eventful reign. His court was grand; his life style was exciting, especially to the commoners. But despite the eloquence of Versailles, Louis' values led to a dissipated life. Perhaps we can learn lessons from traveling and from reading history and literature.

Jerry Gibbens is chairman of the humanities division of Southern College.



On the moral scene

John Finn

Casino gambling breeds crime

The proponents of casino gambling admit that it breeds crime. They plan to compensate for the increase by increasing the funding for law enforcement.

In Atlantic City, N. J., the police force and funding were increased. The city police force has 377 uniformed officers on the street, 191 civilian employees and an annual budget of about \$16 million, but the police chief said, "I need more of everything to do an adequate job."

He needs more manpower and resources because of the increase in crime. The *Arkansas Gazette* has reported, "Statistics show Atlantic City's crime up 67 percent since the pre-gambling year of 1973."

The police chief said, "Gambling really attracts a lot of strange types. They are sort of like circus people. They follow the gamblers around because they know where there are gamblers, there is money to be found."

What types of crime are attracted to casino gambling? The director of the New Jersey Division of Gambling Control has brought to light the prevalence of drugs and their use by the casino employees. He threatened that the state would take strict steps to control it

unless it was checked.

But the drugs are not confined to the casinos. A priest reports that a number of shootings in his parish were drug-related. He said, "Poor people, living as our people do, are vulnerable to drug pushers. Despair drives the people into traditional human escapes such as alcohol and drugs of a wide variety."

The priest said, "I see the out-of-state cars with white men in them prowling the streets and meeting the young people for sales of narcotics. Greed has overwhelmed and destroyed our human concerns."

When Atlantic City had only one casino, that casino's 54,768 square feet were labeled as the most crime-ridden one and one-fourth acre in New Jersey.

Prostitution and escort services are another crime factor. Shortly after the first casino opened, police officials found that prostitution and robbery crimes were rampant. Before the first casino opened, there might have been a dozen prostitutes in the state when a convention was in session. But a few weeks after the casino opened, there could be found a hundred at any time.

What about the mob's influence? In 1971, when hearings were held on casino bills, a former State Crime Commission chairman said, "I can tell you that the only rumors that I have heard about organized crime's involvement in this (and he was referring to the possibility of New Jersey legalizing casinos) are that organized crime leaders are meeting and arguing over how it is to be whacked up."

The *New York Times* wrote, "Organized crime is so deeply entrenched in New Jersey that it is visionary to hope it will keep its distance from so lurid a target as organized casino gambling." After the dice began to roll, the press reported a meeting between two underworld leaders and quoted one as saying, "I don't want to own a casino. I just want to service them." He eventually was felled by a bullet from an assassin's gun.

Increased law enforcement personnel and funding did not keep organized crime out of Atlantic City. Should the citizens approve it, Arkansas, the beautiful land of opportunity, will suffer the same fate.

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

You'll be glad to know...

Don Moore

...More unites us than divides us! What cause, what issue, what position can approach the significance of Jesus Christ and his grace? "Behold, what manner of love the father hath bestowed upon us, that we should be called the children of God." (1 John 3:1). He whose name is above every name and before whom everything in heaven and earth shall bow is unrivaled for preeminence in any realm. He is without parallel.

Then, too, the task assigned to us by Jesus is so inspiring and awesome, one wonders how we could ever turn aside to devote our time and energies to lesser things. "All the world", "that all may know", "every creature", "every nation", that we might present every man perfect in Christ Jesus—these responsibilities outlined in scripture, along with our magnetic Lord, should captivate our hearts.

These were the things that caused Baptist churches to be drawn together to begin with. These are the things around which Southern Baptists will still rally. We are a sorely-divided people today. There is no hope that our convention or any other will ever be united on the things we have allowed to divide us. So long as these are viewed as paramount, not even Jesus can "get the floor."

If he does not command a hearing, will the cries of lost humanity? No! This is why we are divided. This is why the Lottie Moon and Annie Armstrong offering goals have had to be revised downward. This is why nearly 7,000 churches out of 36,000 baptized no one last year.

Our eyes have wandered away from Jesus and his charge to us. With fixed gaze on lesser things, the sensitivity to souls, the appreciation of each other and the glory of the Lord are pushed aside into our peripheral vision. The loss of energy, motivation and joy from all of this will virtually kill the effectiveness of an individual, the church or the denomination.

In this day of extreme conclusions, harsh judgment and radical remedies about everything, a word from God should be welcome: "Let your moderation (gentleness and forbearance spirit) be known unto all men. The Lord is at hand" (Phil. 4:5). Obedience here will allow us to once again enjoy "the unity of the spirit in the bond of peace" (Eph. 4:3).

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

July 26, 1984



Moore

Pioneers and Homesteaders

by Floyd Tidsworth Jr.

Peter Wagoner, church growth specialist at Fuller Seminary, defines the Pioneers as the ones who arrived first. They braved the dangers, did the hard work, and staked their claim. They are the old-timers, the establishment, the insiders.

In church, these are the people who started the church or have been with it for years. They have sacrificed, stood firm, and worked hard to establish and develop the church. The operation of the church has been in their hands for many years.

The Homesteaders are the newcomers who have recently moved into the community. Or they may be long-time residents who have recently become church members.

Many church splits are caused by conflict between these two groups. There is no problem as long as there are only a small group of Homesteaders. But when the group begins to almost equal the number of Pioneers great friction may be generated.

Again, there is no problem if the Homesteaders just join the church and give their money. The tensions mount when the new people want to have a voice in important decisions in business meetings. Change is never comfortable. If tradition becomes threatened, so do people.

Pioneers sometimes feel that the church is leaving its "original principles." Pioneers feel a loss of control. "Our church is being taken over by outsiders," one older deacon said. Pioneers feel that the Homesteaders may get the church in debt then move off and leave the Pioneers to pay.

The pastor is often caught in the middle. If he encourages the new people, the older members who called him feel betrayed. If he lines up with the old-

timers, the new-comers may leave and the church won't grow. A tough spot!

What can be done? The best solution is to drop everything and have a revival experience. If people can be open enough to God's Spirit to love one another, in honor to "prefer" one another, and to seek to serve rather than control, both groups can go on together in harmony.

The pastor may become a reconciler—bringing both groups along. He must not let the Pioneers dominate him, or reaching people will be hindered. He can model love, forgiveness, service and concern for the unreached. He may be called on to face tensions with courage and calmness.

In some cases, after everything else has been tried, it may be best to separate and form two groups. Hopefully, the associational director of missions and others will have opportunity to advise the church or group.

Some considerations are important for the Lord's work. Is this area large enough to need two churches? Can the population support two churches of the same beliefs? What are the issues that divide us?

If a separation does occur, it should be done in a friendly Christian manner. Harsh words and acts build resentments that are hard to overcome. When Christians "bad-mouth" each other in a community the community loses respect for the church. Reaching people for Christ may be hindered for years by a church split.

The two churches will be "sister churches." They should work together in the association and community to extend the kingdom of God.

Floyd Tidsworth is director of church extension in the Missions Department of the Arkansas Baptist State Convention.

Cooperative Program report: June

Summary for June, 1984

	Year	January-June gifts	
		Over (under) three months budget	% increase over previous year
Received	\$943,064.35	1979 (71,036.19)	8.26
Budget	902,777.75	1980 85,008.50	13.31
Over	40,286.60	1981 94,389.35	13.05
		1982 (107,484.82)	8.28
		1983 (132,413.43)	9.34
		1984 (274,939.35)	1.06

Receipts were up approximately 4½ percent over budget for the month of June. At mid-year we have raised slightly less than 5 percent below the budget. If we are to make it for the year our monthly receipts must average \$46,000 per month over budget. I am confident Arkansas Baptists will accomplish their goal. — L. L. Collins Jr.

by Millie Gill / ABN staff writer

people

Jeff Singerman joined the staff of Brinkley First Church July 1 as family life minister. A 1972 graduate of the University of Tennessee with a degree in education, he served for more than five years on the staff of the Tabernacle Church in Chillicothe, Ohio. Singerman, while in Ohio, was active on the Ohio Baptist Convention youth board as a leader for workshops, retreats and summer camps. He is currently enrolled in the master of divinity program at Mid-America Baptist Theological Seminary. He and his wife, Barbara, have a son, Ryan.



Singerman



Martin

Mike Martin will join the staff of Sherwood First Church Aug. 1 as minister of education and youth. He is a native of Little Rock where he was a member of Baptist Tabernacle there. A graduate of Ouachita Baptist University and Southwestern Baptist Theological Seminary, he will come to Sherwood from Jonesboro, where he has served for three years on the staff of Central Church. Martin is married to the former Margaret Ann Glover of North Little Rock. They have a son, Bryan.

Bedford Jackson will begin serving Aug. 16 as director of missions for the Howell Association in Missouri. He has served for 11 years as DOM of Benton County Association and has previously pastored churches in Arkansas and Missouri. He is a graduate of Ouachita Baptist University and Southwestern Baptist Theological Seminary. He and Mrs. Jackson will reside in West Plains, Mo.

J. E. Clark has resigned as pastor of the Boxley Church to move to Bagwell, Texas.

Kelly Dünn began serving July 8 as pastor of the Altus First Church. He attended Westark Community College in Fort Smith, Boyce Bible School in Little Rock, Ouachita Baptist University and Arkansas Tech at Russellville. Dünn has served as pastor of the First Church of Beire and Hackett First Church and as director of inner-city ministries in Fort Smith. He and his wife, Ruby, have two sons, Caleb and Joseph.

Gary Richey of Marmaduke has been called as pastor of the Lefe Church.

Curtis Pennington has been called by the Owensville Church to serve as interim pastor.

briefly

Faulkner Association sponsored a "get away" for its senior adults July 23-24 at Cold Springs Retreat near Conway. Troy Prince was director for the retreat which featured Wilbur Herring of Jonesboro as speaker.

Hughes First Church will hold a deacon ordination service July 22 for Teddy Harrison, Mickey Washburn, Jimmy Shull and Henry Harmon.

Pulaski Heights Church in Little Rock has expanded its 1984 Brooks Hays Lecture Series. The emphasis will include a series of special programs and emphases to be climaxed on the weekend of Nov. 16-18 by guest lecturer Walter Shurden, a staff member at Mercer University. Beginning in September, church staff will guide members in Wednesday and Sunday evening studies on the origin and roots of Southern Baptists.

Gethsemane Church in North Little Rock will hold a deacon ordination service Ju-

ly 29 for James Scobery, Pat Bailey, George Dial, Herman Vaughn, Ray Glover and Mark Satterfield.

University Church in Fayetteville ordained Alan Daws and Trey Smith to the ministry July 1. Both will serve as assistant pastors.

Rivervale Church recently organized a Baptist Women's group with nine members.

Lancaster Road Church was the new name adopted July 11 by members of the Wakefield First Church, located in southwest Little Rock.

Magnolia Church at Crossett ordained Kenneth Johnson to the ministry June 17. He and his wife, Deanie, will be working on the pioneer mission field in Michigan.

Osceola First Church recently recognized its oldest living member, Mrs. D. H. Blackwood, on her 97th birthday. Mrs. Blackwood has served the church as a Sunday School teacher and Woman's Missionary Union officer.

North Main Church in Jonesboro mission team has returned from Spencer, Ind., where they assisted two summer missionaries and Allan Hayes, the area director of missions, with surveys and backyard Bible clubs. A home fellowship has been organized in Spencer with plans being made for the organization of a mission.

Baring Cross Church in North Little Rock will have a team in New Albany, Miss., July 30-Aug. 3 to assist with construction of a mission church.

Missions is experience, not theory, now

Thirteen members of Archview Church, Little Rock, have just returned from their second mission trip to Kalkaska, Mich. For Pastor James C. Walker's money, the trip has been worth everything it cost.

The church group returned to help with a Bible study begun after they surveyed the community last year. In the interim, Archview had sent monthly contributions to support the mission, overseen by area missionary Carroll Fowler, a former Arkansan.

The Arkansans pitched in and canvassed the town, distributing handbills advertising revival services and a day camp in the park. Each evening, they held the services, with the youth singing and Walker preaching.

They were pleased to discover that the

townsfolk's suspicion and indifference of last year had given way to acceptance, said Walker. He believes the response indicated a good year ahead for the mission, which has recently called a pastor.

He recalled a moment when a teen took her jacket off and wrapped a child in it to protect her from the chill. Though Kalkaska's residents "need to hear the facts of the gospel, they also need someone to honest-to-goodness love them," Walker realized.

"The experience of sharing the love of Jesus is as important as anything," Walker said. "Home missions at least isn't a theory for us any more, but an experience. This is something the churches in Arkansas definitely need to be doing." — Mark Kelly

Nominations sought for boards, committees

Members of the Nominating Committee for the 1984 Arkansas Baptist State Convention want Arkansas Baptists to submit names of persons for that committee to consider when they bring the convention nominations for state committees and boards.

This recommendation will not insure nomination, but the committee will consider each recommendation. The committee will not contact any person recommend-

ed until they approve the nominations.

The Nominating Committee will hold their first meeting Sept. 13 and need all recommendations no later than Sept. 3.

Members of the committee are Jimmy Wallace, chairman; Glen Morgan; C. Michael Anders; Michael Huckabee; Russell Miller; Cecil E. Weller; Eddie Simpson; J. Ernest Howell and Leo Hughes.

September 3 is the deadline for recommendations

I recommend the following person:

Name _____

Address _____ City _____ State _____ Zip _____

Telephone _____ Approximate age _____ Lay-Person () Minister ()

Occupation _____

Holds Church Membership in _____

Church Address _____

Association _____

Major Activity In Church or Association _____

Prior service on Boards and Committees _____

Your specific reason for recommending this person _____

Check the board, committee or commission on which you believe this person could best serve.

Boards of trustees

- () Executive Board
- () Family & Child Care Services
- () Foundation
- () Baptist Memorial Hospital, Memphis
- () Christian Civic Foundation
- () Ouachita Baptist University
- () Southern Baptist College
- () *Arkansas Baptist Newsmagazine*

Committees and commissions

- () History Commission
- () BSU Advisory Committee
- () Ministry of Crisis Support Advisory Committee
- () Constitution and Bylaws Committee
- () World Hunger Committee
- () Convention Program Committee

Mail this sheet to:
Jimmy Wallace
339 South Archer
Eudora, AR 71640

Signed _____
(Name of person making this recommendation)

Address _____

City _____ State _____

Telephone _____

Arkansans appointed to foreign service: Nigeria, Mexico, Brazil



Coy and Vivian Sample



Roberto and Kathy Diaz



Guy and Elena Key

An Arkansas pastor and his wife were among 37 people—eight of them with Arkansas ties—named missionaries by the Southern Baptist Foreign Mission Board July 6 at Ridgecrest Baptist Conference Center.

Coy and Vivian Sample will serve as missionary associates in Nigeria, where he will be a general evangelist and she will be a church and home worker.

Sample, pastor of First Church, Morrilton, was born in El Dorado and grew up in Hot Springs. He is a graduate of Southern Baptist College and Arkansas College and attended Southwestern Baptist Theological Seminary. He has served as pastor of congregations in Moorefield, Warren, Batesville

and Almyra. He is a former member of the ABCS Executive Board.

Mrs. Sample, the former Vivian Keith, is a graduate of Henderson State University and attended Ouachita Baptist University. She has worked as a teacher in Hot Springs and Morrilton.

Also among those appointed July 6 were the daughter and son-in-law of Indiana Baptists' executive director. **Roberto and Kathy Diaz** will work in Mexico, where he will be a general evangelist and she will be a church and home worker. Currently, he is pastor of Cristos Es Rey Church, Bolingbrook, Ill.

Born in Little Rock, Mrs. Diaz, the former Kathy Haygood, is the daughter of Rev. and

Mrs. R.V. Haygood of Indianapolis, Ind. A graduate of Ouachita Baptist University and Southwestern Seminary, she considers Little Rock her hometown. While growing up, she also lived in Pine Bluff.

Diaz is a native of San Antonio, Texas, and a graduate of Southwestern Seminary.

Guy and Elena Key, both of whose parents are missionaries in Brazil, will work in South Brazil, where he will be a general evangelist and she will be a church and home worker. He is currently pastor of Floyd Church, Greenville, Texas.

A former resident of North Little Rock, where his home church was Sylvan Hills First, Key is a graduate of Ouachita Baptist

missionary notes

Allan Aunspaugh, journeyman to Japan, has completed his two-year term of service as youth director at Central Church, Okinawa, and returned to the States (address: 804 Cortez Lane, Hot Springs, AR 71913). He considers Russellville his hometown. Before he was employed by the Foreign Mission Board in July 1982, he graduated from Arkansas Tech University, Russellville.

Nancy Bryant, journeyman to Jordan, has completed her two-year term of service as a nurse at Baptist Hospital, Ajloun, and returned to the States (address: Rt. 11, Box 866, Pine Bluff, AR 71603). She was born in West Germany and considers Pine Bluff her hometown. Before she was employed by the Foreign Mission Board in 1982, she was a nurse at Baptist Medical Center, Little Rock.

Mr. and Mrs. David Garrison, journeyman to Hong Kong/Macao, have completed their two-year term of service in Kowloon. He served as appointed lecturer in religion and philosophy at Hong Kong Baptist

College and she was a youth worker at International Baptist Church. He is a native of Camden and she is the former Sonia Hutchins of Arkadelphia. They were employed by the Foreign Mission Board in 1982. They may be addressed at 1073 Westwood, Camden, AR 71701.

Michael Lee, journeyman to Israel, has completed his two-year term of service as a youth worker/teacher in Nazareth and returned to the States (address: 600 Sturgis St., Warren, AR 71671). He is a native of Warren. Before he was employed by the Foreign Mission Board in 1982, he was a teacher at Searcy High School.

Lee Mitchell, journeyman to Uganda, has completed his two-year term of service as a well driller in Kampala and returned to the States (address: 1805 W. 11th, Pine Bluff, AR 71601). Before he was employed by the Foreign Mission Board in 1982, he graduated from the University of South Carolina at Columbia.

Cheryl Reed, journeyman to Yemen, has

completed her two-year term of service as a nurse at Baptist Hospital, Jibla, and returned to the States (address: Rt. 1, Summers, AR 72769). Born in California, she considers Summers her hometown. Before she was employed by the Foreign Mission Board in 1982, she was a nurse at Gravette Medical Center Hospital.

Mr. and Mrs. Calvin L. Fox, missionaries to the Philippines, have completed furlough and returned to the field (address: 0168 Arcadia, Brookside Subdivision, Cainta, Rizal, Philippines). They are natives of Arkansas. He is from Gentry, and she is the former Margaret Cotton of Paris. They were appointed by the Foreign Mission Board in 1967.

Mr. and Mrs. Emmett A. Barnes, missionaries to Lebanon, have arrived in the States for furlough (address: Rt. 4, Box 826, Eufaula, Okla. 74432). He is a native of Missouri. She is the former LaNell Taylor of Monette. They were appointed by the Foreign Mission Board in 1966.

Brazil, Zimbabwe, Japan and Mali



Barry and Marleen Robinson

University and Southwestern Seminary. He has served as assistant pastor and single adult minister at Sylvan Hills First.

A North Carolina native, Mrs. Key, the former Elena Cowser, also lived in North Little Rock and considers Sylvan Hills First her home church. She is a graduate of Wingate (N.C.) College and Ouachita Baptist University and attended Southwestern Seminary.

Barry and Marleen Robinson will work in Zimbabwe, where he will be a general evangelist and she will be a church and home worker. Currently they are Southern Baptist Home Mission Board church planter apprentices in Hinesville, Ga.

Born in Binghamton, N.Y., Mrs. Robinson,



William and June Wardlaw

the former Marleen Martin, is the daughter of Mr. and Mrs. Harry Martin of Texarkana. Both she and her husband, a Georgia native, are graduates of Southwestern Seminary.

William and June Wardlaw will serve in Japan, where he will be a general evangelist and she will be a church and home worker. Currently he is pastor of Ingleside Church, Norfolk, Va.

Born in Texarkana, Wardlaw is the son of Mr. and Mrs. Delbert Wardlaw of that city. He is a graduate of Southeastern and Southern Seminaries. Mrs. Wardlaw, the former June Mills of West Palm Beach, Fla., also attended Southeastern Seminary. She has been a teacher in Florida and Virginia.



Larry and Patricia Erwin

Larry and Patricia Erwin will work in Mali, where he will be an urban self-help center director and she will be a church and home worker. Currently he directs Christian social ministries at Pine Ridge Baptist Center, Topeka, Kan.

Erwin, a Texas native, is a graduate of Ouachita Baptist University and Midwestern Seminary. Mrs. Erwin, the former Patricia Crawford, is also a Texas native.

All the couples, except the Erwins and Robinsons, will go to Rockville, Va., in August for an eight-week orientation before leaving for their fields. The other two couples will leave for orientation in October.

Ann Cross, journeyman to Surinam, has completed her two-year term of service as a secondary teacher and youth worker and returned to the States (address: Box 166, McNeil, AR 71752). She is a native of McNeil. Before she was employed by the Foreign Mission Board in 1982, she was a music teacher for Corning Public Schools.

Mr. and Mrs. David L. Cornelius Jr., missionaries to Nigeria, have arrived on the field to begin their first term of service (address: P.O. Box 584, Jos, Nigeria). Born in Texarkana, he grew up there. She is the former Elwanda Brown of Palestine, Texas. They were appointed by the Foreign Mission Board in 1983.

Mr. and Mrs. Donald B. Highfill, missionaries to Brazil, have completed furlough and returned to the field (address: Caixa Postal 312, 38400 Uberlandia, MG, Brazil). He was born in Oklahoma and lived in Mansfield. She is the former Erma Hawkins of St. Joseph, Mo. They were appointed by the Foreign Mission Board in 1973.

Rains relieve Ghana's prolonged drought

NALERIGU, Ghana (BP)—Rain has relieved a drought which plagued the West African nation of Ghana, ending eight weeks of hauling water for Baptist Medical Center, Nalerigu.

A "gully washer" the end of June refilled the lake which normally provides water to the medical center and Southern Baptist missionaries in northern Ghana, said John Mills, the Foreign Mission Board's director for West Africa.

He also saw "the first stirring of hopeful signs that I've seen in some time," related to the country's food shortage.

People in Ghana seem to have eased past the worst part of this year's crisis, he said. "The government has had a push on growing your own food in your back yard, and in the southern half of Ghana, I saw more people cultivating food where there used to be flower beds and gardens, and they've got corn to eat," he said.

The drought combined with brush fires, economic problems and an influx of refugees from Nigeria in early 1983 to put Ghana

on the United Nations' list of more than 20 African nations in dire need of emergency food aid this year.

Mills stressed the country's economic crisis isn't over, but says he is grateful to see even a little where there was nothing before.

"I saw bread on the street with traders when there hadn't been any. I saw eggs for sale where there hadn't been any," he said. His own observation and conversations with Ghanaians and missionaries convinced him that conditions were the best they had been in two or three years.

The 240,000 pounds of rice sent to Ghana by Arkansas Baptists in recent months made a great deal of difference in helping a number of villages, he said. Ghanaian Baptists, in particular, expressed appreciation for the grain.

Some of the rice is going, at the government's request, to prisons and institutions that had not been reached by other aid. "It's just opened doors. The head of the prisons and people like this have just responded to our folks," he said.

Dilday sees conservative opposition to 'fundamentalist political ma

FORT WORTH, Texas (BP)—The real issue in the strife within the Southern Baptist Convention does not involve "conservative versus liberal theology," according to Russell H. Dilday Jr., president of Southwestern Baptist Theological Seminary, Fort Worth, Texas.

In the July issue of *Southwestern News*, Dilday wrote one evidence of this fact is that "leading conservatives with unquestioned orthodoxy are voicing their opposition to the fundamentalist political machine." *Southwestern News* is circulated to more than 35,000 alumni, former students and friends of the seminary.

It is not rumor but fact, Dilday wrote, that fundamentalists have put together "a powerful machine, computerized, national in scope, and aimed at control of the democratic processes of this convention."

"The leaders of the machine have publicly acknowledged its existence and have boasted about its success. They have stated their goals as 'going for the jugular vein,' that is, controlling the boards of our agencies and

institutions.

"They have publicly accused board members of being 'dumb bunnies and rubber stamps,' and have publicly claimed that they already control the Baptist Sunday School Board and other areas of convention life. One spokesman indicated that, when a few more fundamentalists were elected to the seminary boards, 'perhaps in five more years, more than 50 percent of the professors will be under pressure from trustees to resign.'"

Dilday reiterated there are "strong conservatives on both sides of this debate," and thus, "It is not a matter of conservatives on one side and liberals on the other."

"The issue divides itself more accurately along the lines of 'the spirit of Southern Baptist cooperation' on one side and 'the spirit of independent fundamentalism' on the other."

Dilday pointed out "the main differences in the debate are related to interpretation of the Bible but not biblical authority. The issue

is not, 'Do you believe the Bible?' but, 'How do you interpret some of its passages?'

Concerns once voiced about liberalism within the convention are today, "a mask for other interests," Dilday wrote.

He explained "the evidence raised by the Patterson/Pressler machine (the fundamentalist faction led by Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas, and Paul Pressler, a Houston judge) to prove that the SBC is 'drifting toward liberalism' is too thin to support that claim.

"For seven years we have asked for specific examples of liberalism and the same half-dozen illustrations are offered," Dilday recounted. "Most of these are marginal at best, out of date and have already been dealt with by administrators and boards.

"If there had been a drift toward liberalism (and I don't believe there was), the concerns of Southern Baptists, heightened by the controversy, have soundly reversed it."

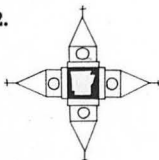
Today's Southern Baptists, Dilday wrote, "are a conservative, Bible-believing people,

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and our institutions and agencies, while not perfect and while always needing vigilant supervision, are more resolutely in the mainstream of Southern Baptist theology than ever before in history and God is blessing them with unprecedented strength."

But, Dilday noted, "it is now clear that mainstream Southern Baptists must act to reclaim the convention from the manipulation of political machines and return it to the people. We must restore an open convention and forbid secular politicization from dominating and becoming the pattern of the future."

Baptists must decide, Dilday wrote, "will we continue to be a convention cooperating to do missions and education, or will we revert to the 'society method' with its designated support of favorite benevolences? Remember, it was over the issue of the 'convention method' verses the 'society method' of doing our work that Southern Baptists separated to become a cooperating convention in 1845."

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Missionary baptizes 4,000 by multiplying efforts

KYELA, Tanzania (BP)—Doug Knapp, 57-year-old agricultural missionary turned-church planter, has discovered persistent cultivation causes churches and baptisms to sprout faster than seeds in the fertile soil of Tanzania's Kyela district.

Knapp and African evangelists have started more than 160 churches since 1975 and baptized at least 11,400 since 1978 in increasing numbers each year in the 1,000-square-mile district. They began with 476 baptisms in 1978 and topped 5,000 last year.

The gains keep coming despite a severe fuel crisis in Tanzania which caused either statistical decreases or no gain in 13 of the country's 22 associations of Baptist churches last year because of decreased mobility of Southern Baptist missionaries.

The 5,000 baptisms in 1983 grew mainly out of simultaneous crusades in 1982, led by Knapp and 10 preachers from Florida. The Kyela district has had growing results in five similar crusades every two years since 1976.

This year, a 19-day crusade featuring Knapp and five Tennessee pastors netted 4,119 professions of faith. It came after nearly 1,000 persons accepted Christ in Bukoba, Tanzania, in a shorter crusade led by missionaries David and Betty Ann Whitson and volunteers from Texas and North Carolina.

The latest effort in Kyela should yield another bumper crop of baptisms in 1984 for Knapp, who personally immersed 4,000 of the 5,000 persons baptized there last year. "If Doug Knapp lived in the U.S., he'd have led the Southern Baptist Convention in baptisms last year," one observer quipped.

Knapp himself takes a more low-key approach in analyzing the results. "I'll have to

admit that's a lot of people when you stand there in the water and have them go by one by one," he said. "But I can't take credit for all that myself. I multiply myself and my efforts through the lives of other men.

"I do a lot of preaching and personal witnessing, but I obviously can't get around and start all those churches and win all those people myself," he continued. "I feel like my gift is more in planning, leading and feeding Christians than in evangelism."

Knapp's work really began to grow when he selected and trained five successful Tanzanian pastors to evangelize and plant churches in five natural divisions of Kyela district.

He had noticed each of the five bivocational farmer-pastors had built large congregations and planted a number of other churches as far as they could reach in their home areas.

That got him to wondering if they could do the same thing in more distant places if they could give full time and had the necessary mobility and resources.

They could, and they did. Now the five fan out through their areas on motorcycles Knapp was able to provide. Their work has even overflowed the banks of the Songwe River which separates Tanzania's Kyela district from the neighboring country of Malawi.

African evangelist Simoni Mwambobi, who could probably qualify as Tanzania Baptists' first "foreign" missionary, crossed the Songwe and started six churches in Malawi. He expects soon to add seven more and eventually form an association.

The Malawi churches, distant from the nearest Southern Baptist mission work in the

country, will result in a new growth point to boost the work of Malawi Baptists.

Doug and Evelyn Knapp live in a converted barn at the Baptist Demonstration Farm in Kyela district, which still serves as a hub of agricultural ministries. But now they place more emphasis on evangelism, church planting and construction, follow-up and leadership training. The district recently counted its 200th church, topping a goal the Knapps set to achieve before going on furlough later this year.

Overwhelming need in evangelism and church development has caused a variety of missionary specialists in many countries to turn in that direction. They see the need, realize pastors in the States aren't responding to it in large enough numbers, and get permission to shift their emphasis.

"We realized after awhile we were sowing a lot of spiritual seed but not reaping it effectively," Knapp said. "Many people were just waiting for someone to come and tell them about the Lord. So that's where Evelyn and I now concentrate our efforts."

Knapp feels he and his wife gained entree into the lives of Tanzanians through their 20-year record in the country and their agricultural specialty, which helped improve the quality of lives.

Now they use that background and recognition factor to record greater gains in evangelism and church development.

"We're not coming to them cold," Knapp said. "They'll listen to Baptists because they know us and trust us."

Adapted from *The Commission*, magazine of the Foreign Mission Board

Recognize drug problem, Southern Baptists urged

by David Wilkinson

GLORIETA, N.M. (BP)—Southern Baptists have a drug problem "and it is high time we recognized it," a spokesman on abuse of alcohol and other drugs has warned.

Ronald D. Sisk of the Southern Baptist Convention's Christian Life Commission outlined the scope of drug abuse in the opening session of a week-long conference at Glorieta Baptist Conference Center. Participants in the Christian Life Commission meeting are examining new approaches to education and action in response to the drug crisis.

"Southern Baptists who once boasted the little ditty, 'I don't drink and I don't chew and I don't go with girls who do,' are drinking, smoking, chewing, snorting, sniffing and injecting themselves," Sisk said. Surveys, he added, indicate 48 percent of Baptists drink. An estimated 16 percent of those persons become alcoholics—a higher percentage than virtually any other religious group in the nation.

Surveys also reveal that one-fourth of active Southern Baptist church youth have us-

ed alcohol and nine percent have used some kind of hard drugs in the past 12 months.

In addition to factors within American society as a whole, Sisk cited four "internal reasons" for the Southern Baptist problem with drug abuse:

1—Southern Baptists have tended to ignore their own alcoholic drug problems because of their historic, public opposition to alcohol.

As they moved away from their prohibitionist background, Baptists developed "an unspoken accommodation with the world," Sisk explained.

"We expect our preachers not to drink. We pay the temperance workers to fight alcohol. We criticize the deacon whose car we see parked at the local liquor store. But when an average Baptist is asked if he or she drinks, the response is often, 'I know the church is against it, but I don't see anything wrong with a friendly little drink.' Somewhere along the way, a lot of Baptists stopped listening to our annual sermons of abstinence."

2—Churches and families have not provided adequate abuse prevention and education.

3—Southern Baptists "absolutism" on the issue of alcohol abuse has inadvertently contributed to the problem.

"The shrillness of our Baptist opposition to alcohol—and I am unalterably opposed to alcohol—has made drinking the one sure way for Baptists to rebel," Sisk explained. "If you want to shed your Sunday school image or shake-up your sweet, little Southern Baptist mother, you do it with a six pack."

4—Southern Baptists have "given in" to social and economic standards of their culture.

"We have accepted the Judas income from alcohol and tobacco production and we have let our culture shape-us rather than acting to shape our culture," Sisk claimed.

Recognition of these problems, Sisk concluded, is the first step toward finding "creative and effective ways to deal with the crisis of alcohol and drug abuse which confronts our nation and our churches."

Atlanta Association adopts motion opposing resolution

by Jim Newton

ATLANTA (BP)—Insisting that ordination is purely a local church matter, the executive committee of the Atlanta Association adopted a motion opposing "the resolution against women adopted in haste at the Southern Baptist Convention" in Kansas City.

The brief Atlanta motion affirmed the equality of women in the church, that "we are all one in Christ," that "women have equal responsibility in servanthood and discipleship," and that ordination is a local church matter.

Action on the motion came during the monthly meeting of the 225-member executive committee the day after the *Atlanta Constitution-Journal* had published an opinion article written by Southern Baptist Convention President Charles Stanley opposing ordination of women and espousing views consistent with the SBC-adopted resolution.

Stanley, pastor of the largest church in the association—the 8,500-member First Church of Atlanta—was leading a Bible conference in New Hampshire and did not attend the associational executive committee meeting. A spokesperson in Stanley's office said he was not aware the issue was to be discussed, although the association office reportedly sent out special notices indicating such a motion was on the agenda.

Russell Barker, executive director of missions for the association, in response to a question, said in the two years he has been with the association Stanley has not attended a single meeting of the executive committee. He added he has only seen Stanley two times during those two years, one of which was at a fast-food restaurant.

Although an official count was not taken, association leaders said there were about 15 votes against the motion out of the 125 persons (including non-voting guests) attending the meeting at the Baptist Medical Center.

Barker said at least four pastors in the association had telephoned him following the convention, suggesting response by the association to the SBC-adopted resolution.

The motion, made by C. Kenny Cooper, pastor of Emory Church, Atlanta, was worded during a meeting of about 10 Atlanta pastors and church staff members the week before the associational meeting. About 15 members of the executive committee, most of them pastors, debated the motion.

Bill Crowley, pastor of Woodlawn Church, Decatur, said he saw nothing in the SBC-adopted resolution that was unscriptural and argued the resolution was not against women, but against ordination of women.

Peter Rhea Jones, pastor of First Church, Decatur, and a former professor at Southern Baptist Theological Seminary, Louisville, Ky., agreed that evaluation of the resolution should be based on scripture, but that proficiencies in the Bible could be used to support either side of the women's ordination issue. Jones said the time has come for a healthy debate within the SBC on women's role in the church and women's ordination.

Jones said the scriptures quoted in the SBC resolution were taken out of context and all hinged on a pivotal passage in 1 Timothy 2:14 which says nothing about ordination, but was a temporary message to a local situation.

Jones said the pivotal issue is the right (Christian) attitude toward women based on the Apostle Paul's teaching that there is no difference between men and women, Jews and gentiles, slaves and free men, but all are one in Christ (Gal. 3:28). Jones said he knew of two women so upset by the SBC resolution that they had resigned their local church membership.

During the debate, R.L. O'Brien, retired pastor of Donaldson Drive Church, opposed use of the phrase "in haste" to describe the SBC resolution's adoption.

Spurgeon Hays, pastor of Morningside Church, disagreed, pointing out debate on the resolution was limited to eight minutes at the SBC, and much of that time was spent dealing with parliamentary procedure problems.

Cooper, who made the motion, said he

was deeply disturbed by the negative publicity on the convention's resolution which he feels has given the SBC a bad image, especially among women. In an interview, Cooper said he thinks the SBC resolution not only presented a negative view of women, but was unbiblical because it inaccurately and incompletely used scripture.

Although the Atlanta Association motion was brief, Cooper said he feels it was significant that one of the largest associations in the 14 million-member denomination had gone on record saying the SBC resolution was not a complete representation of Southern Baptist thought on women's role in the church.

The lengthy resolution adopted by the convention stated the Scriptures attest to "God's delegated authority" in which "God is the head of Christ, Christ the head of man, and man the head of woman." The resolution also said the Scriptures teach "women are not in public worship to assume a role of authority over men lest confusion reign in the local church."

Adopted by a vote of 4,793 to 3,466, the SBC resolution said that the Apostle Paul excluded women from pastoral leadership to preserve "a submission God requires." The resolution argued God requires submission of women to men because man was created first (in the account of creation in Genesis) and because woman was the first to "sin" in the Garden of Eden.

Both the SBC resolution and the motion adopted by the Atlanta Association stressed ordination is a matter to be decided only by the local church, but the SBC resolution recognized "the authority of Scripture in all matters of faith and practice, including the autonomy of the local church."

An amendment from the floor of the Atlanta Association meeting by Hays of Morningside Church and Harold Zwald, associate pastor of Druid Hills Church, added to the motion the phrase "that ordination is purely a local church matter."

Pastors warned: deal with stress, live with ambiguity

GLORIETA, N.M. (BP)—Some preachers bring stress on themselves because they think they have to have an answer for everything, according to Brooks Faulkner, supervisor of the Baptist Sunday School Board's career guidance section.

"Frequently we give an answer, even when we don't have one," he told participants in the Bible Preaching Conference. "We need to learn to say 'I don't know.' To deal with stress you have to learn to live with ambiguity."

Observing that stress is directly related to physiological problems, Faulkner warned conferees "you either deal with stress or it will make you deal with it. Inability to cope

may weaken the body's immune system."

In suggesting means to manage life's stresses, Faulkner urged using 1 Thessalonians 5 as a frame of reference: "Live in peace with one another," he said. "Admonish the unruly, encourage the faint-hearted, help the weak, be patient with all persons."

Establishing personal priorities is valuable, Faulkner said. "Know what is important—family, church, friends, vocation. Don't let greed, gluttony or vindictiveness destroy your priorities."

Be approachable, he said, but don't become a doormat. "Be able to say 'No,'" he encouraged. "You are not less than anyone else, but you're not better either.

Don't be used by neurotics. Tattletales will use you to propagate their gossip," he said, "and chronic whiners may use the pastor to complain about everything."

"Make sure your feedback and support system knows you well enough to be honest," he said. "Don't disguise sin to yourself. Power, fame and visibility can be the gods that can get in the way of God."

Taking on stress from external sources causes persons to become aggressive toward others, to engage in self-destructive behavior, to distort unpleasant realities, to withdraw or to engage in compulsive conformity to convince themselves stress isn't taking its toll, Faulkner concluded.

Your state convention at work

Christian Life Council

Education and maturity

The ability to listen to and thoughtfully consider other viewpoints without losing temper, friends or self confidence are marks of an educated and maturing mind. Such a mind is not dependent upon degrees and diplomas. The Christian, above all, will seek the mind of Christ. He should manifest the fruit of the Spirit—love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self control (Gal. 5:22-23). Any individual, family, local church, association or denomination possessing such fruit cannot help but achieve victory in Jesus.

Hearts not filled with love for God and neighbors do not attain such heights. Neither do hearts unwilling to believe and practice the Golden Rule.

Our battle is not against flesh and blood. The real enemy, Satan, needs to be addressed. There are issues that need our attention more than do our brothers and sisters in Christ.

At a recent consultation on combating pornography, noted attorney Hinson McAuliffe, who for years in Atlanta fought that menace, said "I think this is one place where the ministry has often failed us, our ministers preach the Bible but too many are not applying the Bible to the issues of today."

Gambling is another issue that must be addressed from the pulpits of Arkansas now!

"Unless the Lord builds the house, they labor in vain who build it." Psalm 127:1.
— Bob Parker, director

Missions

Missions models project

Many outstanding examples of starting and developing new churches are evident in Arkansas. Indian Springs started in 1975, gave \$5,516 through the Cooperative Program last year, baptized 22 people in 1983, and has 289 members.

Many others can also give us some good ideas about where and how to start new churches. However, we need to observe the planting and growing while it is taking place.

The Church Extension Program of the State Missions Department will join with associations and sponsoring churches to develop ten mission models in 1985.

I would like to ask for prayer across Arkansas as these models are selected and

developed.

Church Extension will work with the association and sponsoring church in developing a support package for each mission. The package will include assistance with site purchase, the help of a new work consultant, and training of mission workers, where needed.

A growth team will also become involved to assist the new congregation with new member growth, formation of a Sunday school, stewardship development, and continued evangelism.

Nominations for the mission models will be accepted from directors of missions and associational missions committees. Final selection will be made by the Church Extension Advisory Council after consultation with the sponsoring church.

It is not expected that these models will be perfect examples. In fact, much may be learned from mistakes as well as successes. Careful records will be kept on each project in order to identify principles that work for new congregations in Arkansas.—Floyd Tidworth Jr., church extension director

Evangelism

Cultivative witnessing

The Bible states that one plants, another waters, but God gives the increase. This great truth comes from an agricultural concept. The farmer knows the growing process well. The ground must be broken, the seed planted, watered and fertilized. The harvest season is a wonderful time. The good farmer knows, and each spiritual farmer must know, there is always cultivation.

There is a definite process in cultivating people through visitation. The first is a friendly visit to introduce persons to the church, to let them know that Christians and the church care about them. An attractive brochure about the church will be very helpful.

On the second visit, a team member shares his testimony with the recipients of the visit. Emphasize Sunday school and offer to pick the person up and bring him with you. Pray with them in a personal way.

On the third visit, the tract "An Invitation for You" is shared. This tract shows the different ways one can become a member of a Baptist church. The Holy Spirit may lead the visitor to ask the lost person to accept Christ or at least clear up any questions.

On the fourth visit, one may use the tract "A Word of Help to the Unsaved". This is a simple outline of the essentials of Christian

commitment to Christ. Always be very much aware of the leadership of the Holy Spirit in leading the person to make a commitment. — Clarence Shell, director

Family and Child Care Services Don't break the chain

My son, a seven year old, went far away from home for a five-week vacation with Grandma and Grandpa.

His first letter home read, in part: "I love you, and sister loves you. . . This is a chain letter. Make six copies and send to six friends you love. Don't break the chain."

You are a link in our chain—a chain of love, of caring, of believing, of doing, and we are as strong as you make us with your financial and prayerful support.

The Arkansas Baptist Family and Child Care Services are the arms of the Arkansas Baptist churches reaching out to help heal the hurts of children. The application of the gospel of Jesus Christ, a ministry of love, brings healing to hurts caused by sin that is expressed through abuse, neglect, abandonment, uncaring, and a multitude of other circumstances. Troubled children are given the chance to grow and develop their God-given potential and a chance to become everything God intended them to be.

All of these ministries are made possible through the strong support of the churches of Arkansas Baptists. The necessities of life and a look into abundant living are provided in an atmosphere of Christian love.

We are a chain that nurtures, protects, heals, and saves. We are a chain reaching out—the family and child care ministry of Arkansas Baptists—"Don't break the chain."
— Doug McWhirter, director, Little Rock Area Office

Bus tour to Yellowstone

Sept. 4-14 \$700

Free brochures: Ralph's Travel Club
P.O. Box 914, N. Little Rock, AR
72115; Phone: (501) 753-8280

South Highland Baptist Church
10200 W. 36th Street, Little Rock
James Hays, pastor

Announces homecoming July 29

All former members and guests are invited to be a part of this special day at South Highland. Morning worship service will be at 10:45 a. m., followed by a luncheon. Afternoon fellowship is planned



Parker



Shell

International

Boasting in military might

by Stanley Daniel, First Church, Van Buren

Basic passage: II Kings 14

Focal passage: II Kings 14:1-3, 8-14

Central truth: Pride in human strength and wisdom is folly

Amaziah inherited the throne of Judah from his father, Joash, with some special advantages. Joash had certainly not done all he could have done, but he did try to walk in the ways of the Lord. He repaired the temple and had done much to lead the people of Judah in a religious revival.

Amaziah began his reign on a high note and did try initially to walk in the ways of his father. He had a great military victory against Edom in which 10,000 enemies of Judah were slain. Perhaps this victory gave him too much pride, maybe he even dreamed of restoring the glory days of Solomon and reuniting the divided kingdom under his rule. Whatever his motive, he deliberately involved his nation in a war with Israel and was soundly defeated.

We could safely say that his pride overcame his good sense, and the results were devastating to him and his people. Not only was Judah defeated and "fled every man to his own tent"; but Amaziah was captured and the wall of Jerusalem was broken down. Israel's king, Jehoash, also took the vessels from the house of God and many hostages before returning home to Samaria.

Pride is not bad in its place. I am proud to bear the name of my earthly father, who is a lover of God. I am proud to be an American, a Baptist, but being American and Baptist gives no guarantee of being right or of receiving the blessings of God. When pride in what we are or who we are causes us to look down on others or to launch out into foolish enterprises, it is sin.

God is not obligated to bless America; he is the unqualified ally of no nation. He will bless that people "whom God is the Lord." God is not obligated to Baptists. God blesses those worshiping groups of people who keep their hearts turned to him and follow in the way he demands in his Word. We must never let human pride speak for us; it is the "poor in spirit" whom God blesses.

We must keep America and Baptists strong by walking humbly with our God.

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Life and Work

The mission of the church

by Jimmie Garner, Trinity Assn., Trumann

Basic passage: Ephesians 3

Focal passage: Ephesians 3:8-21

Central truth: The mission of the church is to be bold.

Paul sums up his thoughts for the Ephesian Christians in verse seven. He said he was made a servant of the gospel by God's special gift, which he gave him through the working of his power. He introduced himself as a servant of the gospel. As a servant he was to fit into God's plan. This plan was to help men see God's divine purpose, the fellowship of Christian brotherhood. This brotherhood was a mystery until it was revealed from the heart of God to the heart of man.

This mystery was brought about through Jesus Christ. Through Christ, man could be united with God and could enter into the presence of God. Paul prays that man would understand that Christ came for the benefit of mankind.

The mystery is a gift from God. Only through Christ can man come to God. Paul wanted man to see God's purpose centered in Christ. His plan was from eternity past and reaches to eternity future.

Paul, on his knees praying before the Father, asked for the wealth of his glory to be given to the Ephesian believers. He prayed that God would give them power through his Spirit, that they may have their roots and foundation in love, as well as understand the breadth, depth, length and height of this love through Christ Jesus. He knew that they never fully understood the complete fullness of this love. But he prayed that they would come to understand the great love God has through Christ for the believers.

Paul also prayed that the believers might be strengthened. He wanted them to have spiritual power. We can read the Bible and receive intellectual power. We can go to church and receive moral power. But spiritual power comes only through yielding to God. Asking through this power, the believer can become bold. The mission of the believer is to be bold in sharing the gospel to an unbelieving world. This can be done by the power within the believer.

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Bible Book

To leaders and members

by Doug Dickens, First Church, Hot Springs

Basic passage: I Peter 5:1-14

Central truth: The leaders and followers of the church are under a divine mandate to serve God and each other.

Theodore Levitt in his book, *Innovation in Marketing*, points out two ways of doing business that will determine the success of a company. The company that concentrates on selling its own product often goes out of business, while the business that places primary emphasis on meeting people's needs tends to flourish.

Simon Peter offers an "attitude check" for everyone in the church. First, he speaks to ministers who lead the church. Notice he offers the pastor ("elder") a model: be a shepherd, not a cowboy. (By the way, in Ephesians 4:11 the noun form of this same word "feed" or "shepherd" is translated "pastors"). When Simon used this shepherd analogy, I wonder if he recalled the incident in John 21:15-17?

A person's attitude is always important, if his advice is to be taken seriously. Here this one who "exhorts" us does not flash impressive badges of authority. He writes of himself as "apostle" (sent out by another), "fellow elder" (not Pope), "witness" (testifier, not spectator; see the root word "martyr", "sharer" or partaker" (not boss). How does your pastor like to be addressed?

What does the effective pastor need? (1) A living personal experience with Christ (5:1). (2) A loving concern for God's people (5:2-3), being careful how and why he does his work. (3) A burning desire to please Christ alone (5:4). Instead of worrying about "what are they saying?", he's more concerned about the Chief Shepherd.

But a church does not merely stand or fall on leadership. Next, Simon speaks to the fellowship which leads (or impedes) the church. My missionary brother in the Philippines describes this P. S. to the "average church member" this way. (1) There's something you should put on (vv. 5-6): The "best-dressed" Christian is clothed in humility. (2) There's something you can bank on (v. 7): "Cast" is an old Greek banking term meaning "deposit". We deposit all our "cares, worries, anxieties" on him. The promise is he cares about us! (3) There's something you can fight on (v. 8-9): Don't fail to take Satan seriously. (4) There's someone you can count on (vv. 10-11): The "God of all grace" will repair, strengthen, and establish you.

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The Arkansas Baptist Newsmagazine offers subscription plans at three different rates:

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Baptists urged to support drive against alcohol ads

NASHVILLE, Tenn. (BP)—Southern Baptists have been urged to support a national campaign against the advertising of alcoholic beverages on radio and television.

Ronald D. Sisk, director of program development for the Southern Baptist Convention's Christian Life Commission, praised Project SMART (Stop Marketing Alcohol on Radio and Television) as a "realistic venture to end alcohol advertising's assault on our homes and families."

The national petition drive, intended to reduce the pressure on young people to drink, was launched June 25 by the Center for Science in the Public Interest, the National PTA, the National Council on Alcoholism, Action for Children's Television and other supporting organizations. The project hopes to collect one million signatures.

The petition asks the President and Congress to ban TV and radio ads for alcoholic beverages or to require broadcasters to give

equal time to health messages about alcohol. It points out public airwaves annually carry more than \$500 million in beer and wine ads, even though "alcohol abuse and alcoholism are American's No. 1 drug problem."

Sisk noted that Congress 15 years ago banned cigarette advertising from television because of the health dangers in smoking tobacco. "Alcohol," he said, "is every bit as dangerous. By itself, it is the third leading cause of death in the United States today." Alcohol advertising, Sisk added, "is designed to make drinking seem grown-up, exciting and sexy. Children and young people are bombarded with these kinds of messages without counterbalancing health education or help in interpreting their claims."

Southern Baptist families, he said, "should no more allow alcohol to be pushed in our living rooms through television than we would allow heroin to be sold there."

J.D. Hughey, 70, dies of cancer

RICHMOND, Va. (BP)—John David Hughey, 70, retired director of Southern Baptist foreign mission work in Europe and the Middle East, died July 8 in a hospital in Richmond, Va., two and a half years after he was diagnosed as having cancer of the pancreas.

During that time he completed two books and continued to be active until recent months as a Sunday School teacher at First Church, Richmond, where he and his wife were members.

Unwilling to forgo writing projects he had planned for his retirement years, he completed "Baptist Partnership in Europe," an updated version of one of his earlier books on work with European Baptists, and another book on the successful struggle for religious freedom in Spain which is being published in Spanish. In recent months, he had been writing a series of articles for *The Commission*, the Foreign Mission Board magazine, based on the book on Spain.

His career in foreign missions spanned 38 years. He and his wife, the former Evelyn Wells of Sumter, S.C., were appointed mis-

sionaries in 1943. She remained in America while he did relief work in the Middle East with the United Nations Relief and Rehabilitation Administration in 1944-45. They were Southern Baptist representatives to Spain from 1947-51. He became a professor at the international Baptist Theological Seminary, Ruschlikon, Switzerland, in 1952, and was its president from 1960-64.

In 1964, Hughey came to Richmond to direct the Foreign Mission Board's work in Europe, the Middle East and South Asia. As the work grew, South Asia was assigned to another region. Before his retirement Dec. 31, 1981, Hughey was responsible for 320 missionaries in 19 countries.

A native of South Carolina, Hughey received degrees from Furman University, Greenville, S.C., Southern Baptist Theological Seminary, Louisville, Ky., and Columbia University, New York City.

The family requests memorials be made in the form of gifts to help build churches in Eastern Europe. Such gifts can be made through the Foreign Mission Board.

Annuity Board names investment director

DALLAS (BP)—Stanley D. Morrow has been named director of the Southern Baptist Annuity Board's investments division.

Morrow will recommend investment objectives and guidelines to Annuity Board trustees and will direct and evaluate the performance of the investment managers.

Annuity Board President Darold H. Morgan noted the appointment of Morrow culminates a two year search for a person with investment expertise to fill the slot vacated by the retirement of Marvin T. York Jr., on March 1.

Morrow comes to the board from Hotch-

kiss Associates, Inc., a Chicago based financial consulting firm, where he was a vice-president responsible for directing the investment portfolios for church pension boards, college endowments and other private investments. As chief executive officer of Methodist pension board, the largest pension board in the nation, he was primarily responsible for investments.

A graduate of the University of Minnesota, Morrow holds a law degree from the Kent College of Law, an M.B.A. degree from the University of Chicago and a masters degree from Northwestern University.