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**August 23, 1984**

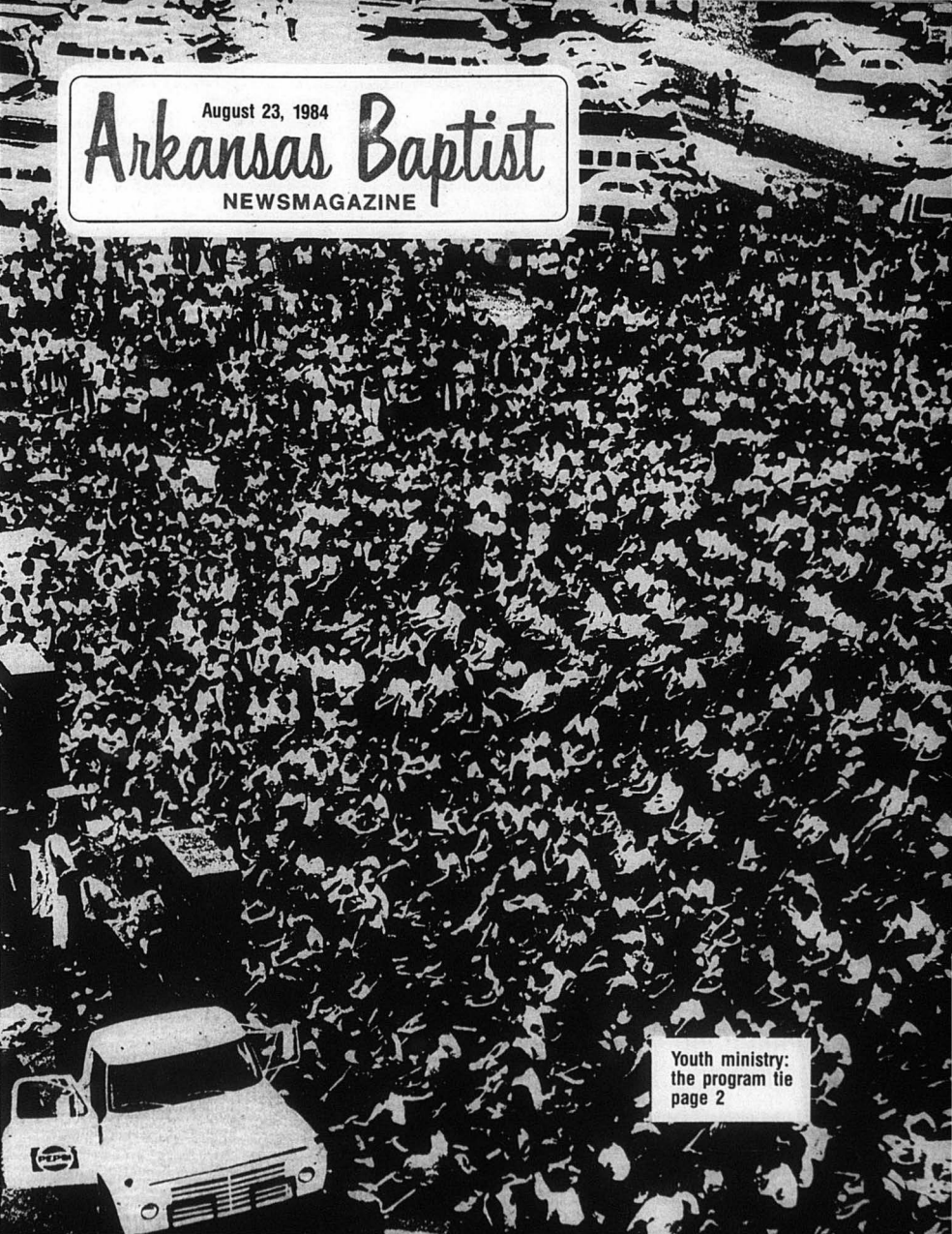
Arkansas Baptist State Convention

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August 23, 1984

# Arkansas Baptist

NEWSMAGAZINE

Youth ministry:  
the program tie  
page 2



ABN photo / Bob Altman

Youth ministry today more often revolves around the organizations that relate to youth, such as Church Training, whose Arkansas Baptist Youth Day attracted the crowd shown here at Magic Springs. An article on this page explains the advantages over strictly event-related planning that competes with the church program.

# The value of program-centered youth ministry

by Richard Ross

Not too long ago, a church's ministry to youth was primarily centered around big events, mostly planned, promoted, and conducted by the youth minister. Consequently, the youth minister was the virtual center of the youth program.

Most of these big events were conducted independently of the organizations that relate to youth—youth Sunday School, youth Church Training, Acteens, Pioneer Royal Ambassadors, and youth music. Adult involvement was usually limited to sponsoring, driving, or mixing punch.

Today, many youth ministers are using an approach that is proving much more effective. They are centering the entire youth program around the five organizations listed above, putting them more in the spotlight than a series of big events.

Youth ministers are now viewing adult leaders of program organizations as partners in ministry. These lay leaders are included, from the beginning, in the planning and carrying out of a ministry to youth. In fact, wise youth ministers are making the equipping of adult leaders a personal priority.

Certainly, contemporary youth ministry is not limited to the actual meeting times of the program organizations. The schedules of most churches are as full as ever. The primary change has been in emphasis. Many more outside activities are channeled through the organizations. Fewer events revolve primarily around the youth minister.

Here are a few of the advantages to this approach to youth ministry.

1. It expands youth ministry. A youth program centered around a staff member restricts personal ministry to the number of lives that one person can touch. The needs of youth beyond that number may go unmet.

A youth program centered around the program organizations multiplies the work of the youth minister through other concerned adults. The number of youth receiving a personal ministry is significantly increased.

2. It produces a program that will last after the youth minister leaves. A youth program built completely around one individual will fall apart when that person leaves the church. Far too many churches experience a roller coaster of effectiveness as staff members come and go.

A youth ministry built around the program organizations can last long after the youth minister leaves. This is especially true if the leader has made a personal investment in the strengthening of those organizations.

3. It prevents duplication and competition. Youth have a finite amount of time to give to the church. Youth who are involved in a lot of activities centered around the youth minister may find their time for the program organizations limited. This places the staff member in a position of competing with those organizations.

Often the purposes of independent ac-

tivities centered around the youth minister overlap the expressed purposes of one of the program organizations. Centering the youth program around those organizations relieves the problem of duplication and competition.

4. It creates a longlife loyalty to the program organizations. Teenage loyalty to independent activities last only as long as those activities. When youth outgrow those activities or when their youth minister leaves, the question that remains is, "To what will youth feel loyal at church?"

On the other hand, a teenager who is faithful to the church program organization can carry that loyalty into adulthood. A girl who has many meaningful experiences in Acteens is likely to become active in Baptist Young Women. A boy who occasionally participates in a mission project planned by the youth minister alone may never be motivated, as an adult, toward Baptist Men.

5. It prolongs the staff member's ministry. In a person-centered ministry, the program often goes stale when the leader goes stale. The "bag of tricks" does eventually run out. Changing churches is the common solution.

However, in a program-centered ministry, the youth minister can enable, motivate, equip, and affirm individuals and organizations in one church over a period of many years. (After 11 years in the same church, I still drive to the office as excited as I was the first week I arrived.)

6. It increases support for the ministry. Parents are more likely to support a program that is closely tied to the church. Parents understand the program organization and know where those organizations are headed.

Adult leaders in the youth organizations get excited about a ministry that includes them as partners. Those leaders can encourage church-wide support of the youth program.

Important church committees and fellow staff members are more likely to give crucial support to a ministry that is headed in the same direction as the rest of the church. A program built around an individual will not receive the same support.

Youth ministers all across the country are reaping the rewards of a youth program centered around the program organizations.

### Today

If your church is missing one of the five program organizations, talk to one staff member and one lay leader about the need for that organization.

Choose one event already on the youth calendar and plan how to channel that event through one of the organizations.

Call three adult leaders and tell them you love them and appreciate their work.

From "31 Truths to Shape Your Youth Ministry" by Richard Ross (1984 Convention Press, Nashville, Tenn.). Reprinted by permission.

## In this issue

### 8 leaving a legacy

After investing 27 years of their lives in medical missions, Sam and Ginny Cannata have come to see another type of missions as a more lasting work.

### 12 'a false issue'

Lack of representation on SBC boards for inerrantists is a false issue, says a leader who has been associated with SBC boards since 1949.

### Correction

In the "Food and fellowship" feature in the Aug. 9 issue of the ABN, the recipe for batter bread should have listed 1/4 cups of warm milk, rather than the amount published.



Historically, man has sought new, different and sensational worship experiences. From time to time, religious leaders have been credited with private "revelations from God," which they equate with Holy Scripture. The attraction of the new sect or religion, usually, centers upon the charismatic leadership of this one individual. Viewed against the Word of God, the non-validity of his message is, usually, as apparent as the inconsistency of his life.

False teachers are nothing new. In the time of Paul, they were so prevalent that he felt he had to warn Timothy of them. These teachers, called "sophists," wandered from city to city offering to teach anything to anybody for a price.

Plato described the sophists as "hunters after young men of wealth and position, with sham education as their bait, and a fee for their objective, making money by scientific use of quibbles in private conversation, while quite aware that what they were teaching was wrong."

Some striking parallels can be drawn between the sophists of Paul's time and certain charismatic religious leaders of today. In both instances, the leader is not so much concerned with truth as with the gaining of followers and wealth. Both are so skilled in the manipulation of false teaching as to make it appear logical.

There are several reasons these manipulators will always have a following. First, most of them use some kind of sensationalism to attract audiences. We live in an era in which many people require little more than to be entertained.

Such manipulators are masters in discovering what people want to hear. Tragically, individuals who flock after the preacher who tells them only what they want to hear will miss the truth and pay the eternal price for the pandering they receive.

Some contemporary cults are easily identified. Those who claim to have new scripture or revelation which they equate with the Bible are obviously false, since the Canon of God's word was closed with the end of the apostolic era.

The books of the Bible attest to their own authority. By the time of Jesus, the Old Testament Canon was fixed. This is evident because Jesus and his apostles quoted from the writings of the Old Testament as "scripture" time after time.

The New Testament writings are based on the authority of Christ as personally mediated through the apostles. Thus, Paul's letters were carefully gathered into a single collection. The Gospels were the next section to be collected and then the others followed. The fact that these books were immediately accepted explains why the New Testament writings were accepted without hesitation.

Yet, how can one who claims to use only the Bible as his source of authority be proven or disproven? First and most important, his message should be checked against the scripture.

In determining whether a preacher or an evangelist is true to the Bible, certain observations should be made. Does he take the scripture out of context? Does he re-define words? When an individual skips through the Bible, picking up a verse here and another there, he can "prove" almost any false doctrine.

Certain cults have redefined nearly every major theological word in the Bible. One group has a Bible in which notes have been added, assigning new definitions to many words.

The lifestyle of a religious leader can prove that his goal is financial gain. Though full-time religious workers, pastors or evangelists should live comfortably, it is not appropriate for them to become millionaires from the sacrificial offerings of others. Some religious personalities have amassed huge sums of money, through radio and television, which enabled them to live extravagantly. Organizations that have nothing to hide make audits available. If trustworthy audits are not readily available, we should not contribute to these individuals.

Another important test of any preacher is his attitude toward local churches. In the New Testament, the word "church" appears 109 times. In at least 90 of these instances, reference is to the local church. A minister who does not encourage the believer to unite with and support a local New Testament church is clearly rejecting the scripture.

False teachers are, also, identified by the preaching of an easy religion. In the time of Paul, there were some who said, "Since God's grace is big enough to cover all sin, let's go on sinning. After all, the more we sin, the more God's grace has opportunity to operate." While this argument is not likely to be used today, other arguments which are an insult to God's love and grace are heard. Christians are to be imitators of Christ in their moral conduct.

Finally, the preacher who fails to teach that salvation is only by grace and through faith is a false teacher. There are many areas in which we can differ in the interpretation of the scripture, but the Bible states clearly how we may be rightly related to God. If a religious leader adds to or takes away from God's plan of salvation, he is a false teacher.

Great care should be exercised in following religious leaders. It is safest to be involved in a local church which preaches the Word of God and ministers to people at home and around the world. It is worth remembering that "all that glitters is not gold."

# Arkansas Baptist

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meeting the information needs of Arkansas Baptists

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## On the moral scene

John Finn

### Who will really benefit from casino gambling?

Casino advocates tell us that the local businessman, the poor and the unemployed will benefit from the casinos. This is not true. As New York state's Roman Catholic bishops unanimously point out in a statement strongly opposing casino gambling, casinos are a "so-called industry which produces no new goods or services and which instead results only in the transfer of money from the pockets of some into the pockets of others who generally had more to start with."

Take the case of Atlantic City. Experience there has shown that those who profit are not the owners of small businesses or the poor and unemployed, but rather well-financed casino promoters and real estate speculators who make big financial killings at others' expense.

Atlantic City's daily newspaper, *The Press*, recently carried this revealing headline: "Casino Business Boom a Bust for Most Atlantic City Merchants." Of the 300 small businesses on Atlantic City's Boardwalk

before casinos, only 60 managed to survive.

Does casino gambling benefit the poor and middle-income residents? In Atlantic City, the poor and middle-income residents, especially elderly people on fixed incomes, have been forced out of their apartments by landlords who can't wait to sell out to real estate speculators for huge profits. Housing for the poor and elderly in Atlantic City is now virtually non-existent.

The middle-class homeowners are being hurt. They are being compelled to sell their homes in the wake of 300 to 400 percent increases in real property taxes.

The casino gambling advocates promise a great increase in funds for local and state governments. These increases must be weighed heavily against greatly increased demands placed upon government.

Substantial expansion of police and fire protection, courts, prosecutors, public defenders, welfare transportation, water, sewer, street repair and health care consume in-

creased funds, according to the city commission. In fact, "Atlantic City is in worse shape than before casino gambling" because of increased demands for government services.

Back in 1976, Danny Thomas was one of the entertainers who campaigned for casinos. He later came back to Atlantic City for a ceremony renaming a street for him. He stunned his audience of local officials and residents by telling them he was appalled by the condition of the city.

Governor Thomas H. Dean has said that gambling has harmed the state's image without bringing the promised benefits.

Casino gambling does not benefit Arkansas. It would not benefit Hot Springs of Arkansas. Whom would it benefit? The answer is evident. The casino operators would get richer, the poor would get poorer and the state would be left to pick up the tab.

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

## Olympic ministry broadens Arkansan's vision of missions

by Todd Turner

LOS ANGELES—When Arkansan Lynn Norwood came west to work with the Southern Baptist Olympic ministry, she had no idea what to expect.

She had no idea she would almost single-handedly be organizing one of nine task groups, living with three other girls, driving a 20-year-old Ford (affectionately called "the Bomb"), or be working in an office on one of the rougher sides of town. But now she wouldn't trade her time here for anything.

It all began last fall when her Baptist Student Union director at the University of Central Arkansas told her of a semester missionary position working with college students in Hawaii.

It looked like she would be going to the islands, until the BSU director over there said he had filled the post. Then another student work job in Washington came up. Again she got excited and prepared for that job. And again somebody else was called.

Norwood said she was somewhat skeptical when the Home Mission Board appointed her as a semester (and subsequent summer) missionary to Summer Games Ministries, the Baptist Olympic ministry. She had already been twice built up and let down.

When she arrived in January, the office was in the midst of renovation and few ministry plans were concrete.

"I was just at a loss as to knowing (what to do). I felt good about being here and that

this was where the Lord wanted me but that didn't mean it was going to be easy.

"I've never done anything like this before," Norwood said. "It has been a real learning experience, a real stretching experience."

After a month or so of orientation in various parts of the ministry, Norwood was given the events task group to coordinate.

The Summer Games Ministries organizers wanted to offer various types of Christian entertainment throughout the area during the Olympics. Norwood was given some ideas and a few names of possible committee members and told to design one of the more visible parts of the Baptist ministry.

"It was really frustrating when we would start planning something and it would fall through. We'd think 'Lord, what are we supposed to do now?'"

The chairperson of the events task group, the state Woman's Missionary Union president, was a great source for contacts and ideas, Norwood said, but finding times to meet was difficult. Others who wanted to help found it nearly impossible to schedule meetings together.

Norwood found the only way to work was to talk to them individually and to go on her own from there.

With all but the final details ironed out, Norwood organized a "Ten Days in the Park" series of youth mini-Olympics and activities parks around Los Angeles, dinner boat

cruises in the bay and tours of Hollywood and Beverly Hills.

"Adjustments come slowly to me. I realized that, if I plan on going to the mission field, change will be a constant thing like it is here. The only way to learn adaptability and flexibility is through change, constant change," said the 1983 UCA graduate.

Part of that adjustment has been to the California lifestyle. Norwood said the ever-congested freeways, long lines in the stores and fast-paced society have been quite a change. What she misses about Arkansas are her family and the countryside.

"I think living in California has widened my vision of what Christianity is all about. I've been challenged in a lot of thoughts about things: I've been challenged to look a lot further" into ideas of faith she said.

What about life after the Olympics? Norwood said first on the agenda is a trip home for a long visit with her family in Malvern. She wants "quality time, more than just a week" with her family. Seminary will probably follow, with an eye to missions.

"I think coming out here has been really helpful as far as decisions about the future. It has opened me to different areas, environment, people. It has widened my vision of missions and people," Norwood said.

**Todd Turner was a volunteer with Summer Games Ministries in Los Angeles.**

Don Moore

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

...We are on the verge of a most impressive project! It is quite an undertaking, but it can be done. We can blend the resources and influence of Baptists, Methodists, Nazarenes, Pentecostals, Church of God, Seventh Day Adventists, Assembly of God, Presbyterians and numerous independent groups. Church of Christ people who seldom work with other groups are joining with others in the greatest show of civic righteousness in Arkansas in this generation. No cause has motivated such a united effort before. At least, this is true on the part of state leadership in the groups. We can defeat the effort of gambling interests to get casinos in Arkansas.



Moore

Now, it has to happen on the local or county level. You want to be a part of this great battle. Numerous committees will be needed in your area. Please be prepared to give of your time and money. We have to oppose a million-dollar advertising campaign designed to sway Arkansans on the basis of "increased revenues." We need half that much to get out the truth. Surely we can be as valiant for the truth as others are for error.

Please, get your Aug. 9th issue of the *Arkansas Baptist Newsmagazine*, tear out page 9, fill out the form and prove your concern and willingness to help defeat this dread evil.

To do it up right, every Arkansas Baptist eligible to vote, must! Don't put that off! Call your County Election Commission for details. For others, who will be attending the annual State Convention in Fort Smith, you will have to vote absentee the week before the convention.

Finally, call the Christian Civic Foundation or the Citizens United Against Gambling headquarters (224-2838) to volunteer your service or contributions in this mighty cause.

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



GOOD NEWS AMERICA  
GOOD LOVES YOU

March 16 - April 6, 1986

## Cooperative Program hits \$10 million mark again

NASHVILLE, Tenn. (BP)—The second \$10 million month in Cooperative Program history has boosted the national unified budget of the Southern Baptist Convention to \$90.6 million after 10 months of the fiscal year.

July receipts for the worldwide mission and educational programs of the SBC were \$10,030,979, the second highest one-month figure in the 59 year history of the Cooperative Program. Last January's mark of \$10,233,923 is the leader.

The July 1984 figures represent an 83 percent increase in five years. July 1979 contributions were \$5,503.55.

The 38 Southern Baptist state conventions which voluntarily support the national programs have pushed the Cooperative Program to four of its five highest months since January. March (\$9.621 million) is the third highest month and June (\$9.444 million) is fifth. January 1983 (\$9.541) is fourth.

After 10 months of the 1983-84 fiscal year, the national Cooperative Program is 6.29 percent (\$5,664.) ahead of the same period in 1982-83. Even though the figures are well head of the present inflation rate income is likely to fall short of budget income.

In order to underwrite the 1983-84 budget of \$114.5 million, contributions would have

to average more than \$11.8 million in August and September, the final months of the fiscal year.

The mission boards of the Southern Baptist Convention stand to lose the most, since the vast majority of Cooperative Program contributions are budgeted to them. The Foreign Mission Board in Richmond, Va., will lose about \$1 for each \$2 the budget is not funded and the Home Mission Board in Atlanta will lose roughly \$1 for each \$5 of budget shortfall.

None of the 38 state conventions are in the top 10 in both dollar giving and percentage increase over last year as the newer of "pioneer" conventions continue to be percentage leaders and the Southern states continue to be the total dollar leaders.

Arkansas, Kentucky and Illinois are the only conventions which have contributed more than \$1 million to the national Cooperative Program while increasing gifts more than 10 percent from 1982-83. Arkansas is seventh in percentage increase (10.4) with total gifts of \$3,327,788. Kansas-Nebraska is the percentage increase leader (32.51), and Texas is the total dollar leader at \$15,961,473—almost 18 percent to the total Cooperative Program receipts.

### Cooperative Program report: July

#### Summary for July, 1984

		Year	January-July gifts		% increase over previous year
			Over	(under)	
Received	\$782,186.14	1979	67	514.06	8.53
Budget	902,777.75	1980	125,282.38		13.47
Under	(120,591.61)	1981	78,565.38		11.70
		1982	(130,114.50)		8.90
		1983	(55,680.63)		11.34
		1984	(395,530.96)		2.53

While our receipts for the year are more than a year ago, we are still almost \$400,000 short of the budget for the year. Unless we meet the challenge, much that was planned for 1984 will go lacking.—L.L. Collins Jr.

## missionary notes

Dr. and Mrs. Jack E. Tolar Jr., missionaries to Nigeria, have completed furlough and returned to the field (address: P.O. Box 211, Jos, Nigeria). He is a native of San Antonio, Texas, and she is the former Barbara Corrington of Hot Springs. They were appointed by the Foreign Mission Board in 1962.

Jesse and Wilma Kidd, Southern Baptist missionaries to Brazil, received 15-year service pins during the recent annual South Brazil Mission meeting. Kidd, a native of Urbana, has pastored Arkansas churches in El Dorado and Calion.

Mr. and Mrs. Randall M. Rains, missionaries to Bangladesh, have returned to the field following a medical leave (address: Box 99, Ramna, Dhaka 2, Bangladesh). Born in Knoxville, Tenn., he considers Mayfield, Ky., his hometown. She is the former Betty Cope of Birmingham, Ala. They were appointed by the Foreign Mission Board in 1983.

Mr. and Mrs. John M. Townsend, missionaries to Brazil, have arrived in the States for furlough (address: c/o C.W. Kluck, 1618 N. Ridge Dr., Arkadelphia, AR 71923). He is a native of San Antonio, Texas. The former Sharon Kluck, she lived in Atkins and Arkadelphia while growing up. They were appointed in 1979.

Shirley L. Jackson, missionary to Brazil, has arrived in the States for furlough (address: 4 Elm St., Natchez, MS 39120). Born in Bentonville, she grew up near Natchez, Miss. She was appointed by the Foreign Mission Board in 1956.

Mr. and Mrs. Donald H. Redmon, missionaries to Costa Rica, have arrived in the States for furlough (address: 23 Lamont, Little Rock, AR 72209). He is a native of Panama City, Fla.; she is the former Jo Eubanks of Pontotoc county, Miss. They were appointed in 1963.

# Arkansas all over

by Millie Gill / ABN staff writer

## people

**L. B. Atchison** has accepted the position of Director of Missions for North Arkansas Association that includes churches in



Atchison

Boone, Carroll, Newton and Searcy counties. Atchison, a native of Newport, he has been director of missions for Covington and Jefferson Davis Associations in Prentiss, Miss., for the past 12 years. He has served as pastor of churches in Texas and Mississippi. He is a graduate of East Texas Baptist University, New Orleans Baptist Theological Seminary and Luther Rice Seminary. He is married to the former Delores Morgan, also of Newport and granddaughter of the late Rev. and Mrs. W. A. Mink. They are parents of one daughter, Kimberleigh Page, age nine.

**Alvin Hester** of Batesville died Aug. 12 at age 77. He was a retired Southern Baptist minister. Funeral services were held Aug. 15 at the West Church in Batesville. Survivors are his wife, Elsie Hester; a son, Jimmy Hester of Rockford, Mich.; a daughter, Patty Bond of Rockford; two stepsons, William and Don Lee Taylor,

both of Illinois; two stepdaughters, Wanda Butler of Batesville and Delois Micholos of Newark; a brother; 16 grandchildren and seven great-grandchildren.

**Neil Robertson** of Benton died Aug. 8 at age 80. He was retired from the Soil Conservation service and a member of the National Association of Retired Federal Employees. He was a member of Benton First Church where funeral services were held Aug. 10. Survivors are his wife, Sylvia Robertson; a son, Tommy Robertson of El Dorado; two brothers; five grandchildren and five great-grandchildren.

**Mary Jane Cranford Garton** of Little Rock died Aug. 7 at age 92. She was a member of Little Rock First Church. Survivors are two sons, Wade H. Garton of Little Rock and James W. Garton of Augusta; and two daughters, Betty Jane Tyler and Donna Christine Jelen of Little Rock; eight grandchildren and five great-grandchildren.

**D. C. McAtee** of Forrest City is serving as interim pastor of the Lexa Church.

**B. R. Tatom** will retire Sept. 9 as pastor of the Ridgeview Church at Fayetteville following three years of service there. He and Mrs. Tatom will move to Bolivar, Mo. Tatom has pastored Southern Baptist

churches for 43 years, serving in Missouri, Arkansas, Arizona and California.

**Keith Sandefur** has resigned as pastor of the Temple Church at Waldron to move to Wynne.

**J. Michael Thomson** recently was granted the doctor of philosophy degree from the University of Kentucky in Lexington. He is assistant professor of political science at Ouachita Baptist University.

**E. Gene Bell** was recently elected to serve as president of the Arkansas Municipal League. Bell, mayor of Van Buren, is an active member of the Van Buren First Church, serving as church treasurer and as a deacon.

**Oscar and Betty Golden** of Benton were recently in Nashville, Tenn., to participate in a writer's workshop at the Sunday School Board's Church Program Training Center. Golden is pastor of the Benton Calvary Church.

**Van Booth** has been called to serve as pastor of Nutts Chapel at Marmaduke.

**Jerry Baker** has been called to serve as pastor of Center Hill First Church at Paragould.

## buildings



The Newark Southern Church dedicated a new educational wing and parsonage on Aug. 12. The educational wing consists of a fellowship hall, two bathrooms, a kitchen, a nursery, a preschool department, a pastor's study and four Sunday school rooms. The new 3,280 square-foot facility was erected at a cost of \$65,000 with the use of donated labor. It is valued at \$75,000.

Since Manuel Macks became pastor 10 months ago, the church has had 37 additions. They have baptized 17 and had 20 by letter.

ABN photos / J. Everett Sneed



In July, the church averaged 83, as compared with 47 last year.

The church purchased a parsonage on Jan. 4 at a cost of \$40,000. The 1,500 square-foot facility has three bedrooms, two baths, a kitchen, living room, utility room, garage and patio. The speaker for the dedicatory service was Conway Sawyers, director of the Missions Department of the Arkansas Baptist State Convention. Individual testimonies included Alwyn B. Coleman, former pastor of Newark and currently pastor of Grace Mission, Strawberry.

## briefly

**Baring Cross Church** in North Little Rock Woman's Missionary Union hosted a reception Aug. 12, honoring Mr. and Mrs. L. B. Piercy for their 30 years of service to the church. Mrs. Piercy has served as a WMU director and held other leadership roles in that organization while Mr. Piercy has served as chairman of the deacon body and as a trustee. Both have taught in Sunday School and Church Training and have served on various committees.

**North Point Church** in Little Rock will observe homecoming Sept. 9 with an 11 a.m. worship service, noon meal and afternoon services that will include testimonies and messages by former pastors.

**Amboy Church** in North Little Rock closed its 25th annual "Summer Reading Club" Aug. 5. Iva Vines and Helen Hollingshead, librarians, coordinated the club

in which over 500 books were read by 22 members.

**Broadmoor Church** in Brinkley recently had a 15-member mission team in New Whiteman, Ind., to lead a vacation Bible school and two backyard Bible clubs.

**Caroline Association** Woman's Missionary Union provided fingerprinting Aug. 7 for 30 children, ages six weeks through the teens, at Cabot First Church. They were assisted with this outreach project by the Cabot Police Department.

**Hensley East End Church** will observe homecoming Aug. 26 with former members and guests invited. Activities will include Sunday school at 9:45 a.m., morning worship at 10:45 a.m. and a potluck luncheon at noon. The afternoon program will include special music and a fellowship period according to pastor R.D. Harrington.

**Ladell Church** at Monticello was in a

revival July 22-29 led by Jesse Reed of Little Rock and Kent McRae of Monticello. Pastor Ronnie Carpenter reported six professions of faith and four additions by letter.

**Douglasville Church** will celebrate homecoming Aug. 26, according to pastor Glen Smith. Former pastor R.F. Weeks of Jacksonville will speak.

## youth

**Windsor Park Church** in Fort Smith recently completed a mission trip to Omaha, Nebr. The 27 youth and sponsors conducted two vacation Bible schools, worked in personal witnessing and held revival services at night. Steve Bell, minister to youth, reported 76 professions of faith, including 28 in door-to-door witnessing.

**DeQueen First Church** conducted backyard Bible clubs Aug. 13-14 in two of the DeQueen neighborhoods.

## Tennessee Church, Texarkana, celebrates centennial anniversary

Tennessee Church, Texarkana, celebrated 100 years of ministry to their rural southwest Arkansas community Aug. 12.

Former pastor Harrison Pike, who served the church in the mid-1940s as a student at Ouachita Baptist College (now University), delivered the Sunday morning message. Pike, now pastor of the Northgate Church, Kansas City, Mo., reminded the congregation of three marks of a great church: the lordship of Christ, the authority of the scripture and the fellowship of believers. Recalling the recent performance of an Olympic athlete who lost a race because he looked back at his competitors, Pike challenged the congregation to "run straight toward the goal and claim the prize" set before them a hundred years earlier.

Among the former pastors in attendance was A.V. Smith Jr. (1951-1964), who delivered the afternoon message. The congregation's present pastor, Orville Farren, has served the church for four years.



(Above) Tennessee Church, Texarkana, pastor Orville Farren welcomes members and guests to the centennial anniversary homecoming of that Miller County congregation.



(Left) Like many Baptist churches celebrating an anniversary, Tennessee Church members posted mementos of the past on bulletin boards around the building. One reminder recalled the devastation after a tornado which struck the area April 12, 1921.

ABN photos / Mark Kelly



# Doctor turns Bible translator to help tribe read the Word

text and photo  
by Robert O'Brien

NAIROBI, Kenya(BP)—Sam Cannata knows the need for doctors is great. Two days a week he practices medicine among slum dwellers near Nairobi, Kenya. But the rest of the week, he translates the Bible.

"I've seen thousands of patients, preached thousands of sermons and done a lot of other things in my career," said Cannata, 55-year-old physician turned translator. "But if Ginny and I can help leave a tribe of people a New Testament—the Word of God—which they can read and understand, it'll be our biggest contribution."

It's not that Cannata doesn't care about physical needs. He and his wife, Ginny, have shown concern for physical needs throughout a 27-year career that has become legendary among Southern Baptists. They've persevered through political upheavals and imprisonment while continuing work in medical missions, literacy evangelism and discipleship training.

But they're really excited about their latest undertaking, which began with the Murle (mor-leh) tribe in a remote section of the Sudan and continues from a new base of operations in Kenya, which some jokingly call "the Sudan Baptist Mission in Exile."

The Cannatas, each heading up a translation team, are translating the New Testament into Murle. It's the fourth African language they've learned in a career which has led them through Zimbabwe, Ethiopia, Kenya, the Sudan and now back to Kenya because of unrest in the Sudan.

The opportunity for the Bible translation project came last January when the Wycliffe Bible Translators asked Southern Baptists'

**"I don't care what your vocation is,  
you should invest your life  
in the lives of individuals, as Jesus did,  
and help them grow as Christians  
so you can look back and see  
you've left something behind you."**

permission for the Cannatas to return to the Sudan from furlough to salvage a Murle translation project which had stalled for lack of personnel.

But the motivation for it was born during their previous term among the neglected, 99 percent illiterate, Murle in Pibor Post, Sudan. He worked as a physician and she taught literacy. Both emphasized evangelism and discipleship training, resulting in a church.

Then furlough time came, leaving them torn. "God called us to make disciples, and we made disciples, and then when furlough came we felt we couldn't just say, 'Toodle loo—we'll see you in heaven someday,'" Ginny said.

"The Murle didn't know anything about

the Bible, and they really wanted to grow, but they couldn't because there wouldn't be anyone there to teach them and they had only partial Scripture portions available in Murle."

The Cannatas left tearfully because they planned to be gone at least a couple of years to take care of some personal needs. But they returned joyfully, sooner than expected, because of the challenge to provide a Murle New Testament and leave something lasting.

First, they underwent intensive study at Wycliffe's Summer Institute of Linguistics. He always has had a gift for languages, but she has had to struggle, admitting she fought missions in the beginning because she didn't think she could learn a language.

"I thought God had a tremendous sense of humor when I found myself among all those linguists in graduate study," she said.

"Ginny has learned Murle better than I have because of all the intensive work with the Murle people in literacy training," her husband added.

The Cannatas re-established residence as the only Southern Baptist missionaries in the Sudan last September and eventually assembled five co-workers to divide into two teams. They include four African Murle speakers and a Wycliffe volunteer knowledgeable in Greek and Hebrew.

Murle translators faced difficulties from the beginning because the nature-worshipping Murle lead a simple lifestyle, don't have much of a spiritual vocabulary and have no concept of "holiness" and "righteousness." But the previous Wycliffe translator, Jon Arenson, completed nine books of the New Testament and a lot of language development groundwork.

With that start, the Cannatas set up operation in Juba, unable to return to their people, or their household goods, at Pibor Post, which rebel hostilities have sealed off. It's the third time political problems have caused them to lose most of their possessions during a move.

Now they've got a crate of possessions enroute to the Sudan. They won't be there to receive it and don't know if they can get it re-routed, but they're undeterred. "The

*Sam and Ginny Cannata, who've worked in medical missions and discipleship training in four African countries, concentrate on a new skill—New Testament translation.*



Lord has taught us material things don't really mean that much," Cannata said.

The move from the Sudan to Kenya with their co-workers came about seven months after their return because increasing rebel hostilities raised doubts they could continue unhindered and keep their teams intact. They departed shortly before the country went under martial law—considerably better timing than in 1977 when he spent 16 days in prison in Ethiopia before he and his family could leave the country.

Twice a week, Cannata takes a break from translation, dusts off another language—Kiswahili—and treats Kenyan patients. He works with the Mathare Valley slum dwellers at the Baptist clinic recently re-opened by Southern Baptist missionaries Nancy Jones and Betty Evans.

"I've got to keep up-to-date in medicine," he said. "Medicine got us into translation. If we hadn't gone to the Sudan for medical work and grown to love the Murle people and learn their language, we wouldn't be in translation now. Maybe medicine will open the door to another tribe someday when this project is finished."

The Cannatas believe drafts of the Murle New Testament will be ready in about a year. "After that, we aren't sure where our careers will lead us," he said. "But we know that discipleship training will continue as our major thrust whatever we do."

"I don't care what your vocation is, you should invest your life in the lives of individuals, as Jesus did, and help them grow as Christians so you can look back and see you've left something behind you," he declared.

That's what the Cannatas discovered they did at Pibor Post. Even though they can't get back there, the discipleship and literacy work they planted has continued to mushroom beyond their greatest expectations as their disciples carry on.

When their people get hold of a complete New Testament, there's no telling what they can accomplish.

Robert J. O'Brien is overseas news coordinator for the SBC Foreign Mission Board.

# Sunday School Board trustees approve millennial guidelines

by Linda Lawson

NASHVILLE, Tenn. (BP)—Trustees of the Southern Baptist Sunday School Board elected persons to fill three executive positions and affirmed January 1984 editorial guidelines giving equitable treatment in church literature to three views on the millennium during their semi-annual meeting.

Trustees also adopted a record 1984-85 budget of \$158.5 million and requested a study of editorial guidelines concerning ordination of women for presentation at the February 1985 meeting.

E. V. King, executive director of the Tennessee Housing Development Agency, was elected vice-president for business and finance. King, 42, will be responsible for administering the board's office of finance, management services divisions and personnel department.

Two board employees, Emmett Wood and Thomas Clark, were promoted to department management positions. Wood, 42, will manage the accounting and control department. Clark, 45, was named manager of the Broadman products department.

Trustees adopted seven recommendations to assure equitable treatment in church literature and Convention Press materials to three views of the millennium, events surrounding the second coming of Jesus Christ. The three views commonly held among Southern Baptists are dispensational premillennialism, historical premillennialism and amillennialism. Areas of agreement include: return of Christ, resurrection of the dead, judgement, heaven, hell and God's consummation of history.

The recommendations specify all curriculum lines will emphasize areas of doctrinal agreement among Southern Baptists while dealing factually and fairly in areas where there are differing points of view.

The recommendations followed a request by two trustees at the February 1984 meeting for a discussion of treatment of eschatology (last things) in Sunday school literature and

whether one line of curriculum might be assigned to reflect primarily the premillennial view. The board's editorial guidelines on the millennium were completed last January as a follow-up to an October 1983 Millennium Consultation.

In affirming the guidelines, trustees approved a recommendation that "no curriculum series will take any one doctrine or doctrinal viewpoint, including the doctrine of last things, as its organizing principle."

The final recommendation urges recognition of diverse opinions about the millennium among Southern Baptists and "the wisdom of not making the millennium a test of faith, fellowship, conservative biblical scholarship or evangelical commitment."

The 1984-85 budget of \$158.5 million represents a six percent increase over the 1983-84 budget of \$149.2 million.

In another matter, trustees adopted a substitute motion to refer to the administration and the plans and policies committee a request for a study concerning editorial guidelines on the ordination of women.

The request as adopted followed an earlier motion by Roland Maddox, a layman from Memphis, Tenn., asking that guidelines be developed "to assure that no publication of the Baptist Sunday School Board will question or cast doubt upon the position of not ordaining women as pastors or deacons practiced by most of our churches; and not promote, foster or encourage the ordination of women as pastors or deacons."

Joe Courson, pastor of Cinco Church, Fort Walton Beach, Fla., said a request for a study should "not change the administration in advance with what they have to come out with." He then introduced a substitute motion, which was adopted, requesting a study with recommendations to be presented at the February 1985 meeting.

Also referred to the plans and policies committee was a motion that full salary and benefits information be provided to trustees concerning each candidate they consider for

an elected position at the board.

In his first report to the trustees since his February installation, President Lloyd Elder, outlined highlights of board programs supporting Bold Mission Thrust, issued an appeal for responsible trusteeship and pledged to carry out the actions of the trustees.

"Let us function together responsibly as a trustee board," said Elder. "Open, candid discussion is encouraged. Diverse opinions are welcomed. Let us maintain a spirit of oneness and mutual respect."

"When the vote is taken, the president acts upon the decisions of the trustees and they will be reported accurately to our Baptist publics," Elder added. "Let us be servant leaders of the Baptist Sunday School Board. We are here to serve the churches, all the churches. We are here to serve Baptist people, all Baptist people."

In a devotional message, Earl Davis, pastor of First Church, Memphis, Tenn., applauded trustee efforts to maintain a spirit of unity during a potentially divisive committee discussion on the millennial guidelines.

"I observed an overwhelming feeling of understanding, trust and acceptance... of appreciation of different views. Every person in the room believed everyone else in the room believes in Jesus, loves the Bible and wants to save a lost world," said Davis.

Charles Stanley, president of the Southern Baptist Convention and an ex-officio member of all SBC agencies attended the two-day meeting. At a fellowship dinner, Stanley said, "It is my intention to be the president of as many people as will allow me to be president. I will be as obedient to God as I know what obedience is."

Elder expressed appreciation to Stanley for taking time to attend and participate in the trustee sessions. "We pray for him to succeed as he leads us in the mission of Southern Baptists," he said.

**Linda Lawson is supervisor of the news section of the Baptist Sunday School Board.**

## Uncommon commitment requested as Texas church plans to grow

RIDGECREST, N.C. (BP)—"Year of Uncommon Commitment" is the 1984-85 theme at First Church, Conroe, Texas, and plans include starting 33 new Sunday school classes and departments the first Sunday in October.

Growth is the primary purpose of this complete reorganization that includes moving from two Sunday schools to one with many departments meeting in rented buildings, explained Wayne Jones, minister of education.

"The ability of any Sunday school and church to reach people effectively depends largely on how well that Sunday school and church has organized itself for growth," said Jones while attending a conference at Ridgecrest Baptist Conference Center.

Also, the church is making plans to move

to a new location in two years and the reorganization is part of preparations for new facilities. However, Jones is quick to emphasize this reorganization won't be the last before the move takes place.

"My philosophy is you ought to reorganize the Sunday school every year," said Jones. "However, as rapidly as we're growing, we may have to reorganize even sooner."

The 3,500-member church located 40 miles north of Houston has averaged enrolling eight new Sunday school members each week since October 1983 and 300 persons have joined the church since February of this year when Marshall Edwards became pastor. Jones joined the staff in April.

Jones said work on the reorganization has

included identifying the need for 23 new adult classes, two new children's departments and eight new preschool departments, along with enlisting 100 more workers.

The 23 new adult classes will not be created by dividing existing classes. Instead, the Adult Start-A-Class Plan will be utilized in which a teacher, outreach leader and two members will be enlisted to begin each class.

"I have found that people are less resistant with this method than by dividing a class," said Jones. "I think many middle-aged and older adults have been in situations where someone made them divide their class against their will. They have a mental block against it. There is less resistance to creating new units."

# Your state convention at work

## Church Training

### Developing Believers

Bold Mission Thrust is perhaps the most far-reaching and most challenging objective ever set before us as a denomination.



Holley

ministry at home and to the ends of the earth.

Developing Believers is one response to this effort. The Developing Believers emphasis is one of three major Bold Mission Thrust emphases.

The Developing Believers emphasis has five basic strategies that any church can use to focus attention on training in discipleship. The first of these is the Believers Ministry Covenant, a mutual commitment between pastor and congregation to commit themselves to growth in discipleship and to strengthen the ministry of the church. In the next few days your church will receive a packet of materials to help you plan for Developing Believers for 1984-85.

During the next few weeks this column will offer suggestions for implementing Developing Believers in your church beginning in October. For additional information or assistance, contact your State Church Training Department. — **Robert Holley, director**

## Music

### The believer at worship

Nothing has excited me quite so much as the 1984-85 SBC church music emphasis. This emphasis touches all of us no matter how we perceive our role. The emphasis, "Reaching People . . . through Congregational Music," will help us to focus upon how we worship: our encounter with God, our fellowship with believers, and our outreach to a lost world.

I am convinced that as worship leaders we are accountable to God for the responsibility that he has placed upon us. Therefore, we must do all that is in our power to be knowledgeable (1 Cor. 14:15) of how he desires to be worshipped. If we believe that God does not change, then we must also believe in the consistency of his desire to be worshipped.

The cooperative "worship" experience must be an encounter with God for the

saints. It will elicit a dialogue with God in which God is praised, man's sins are revealed, God's grace is proclaimed commitments are renewed and salvation is experienced.

The lost cannot worship a holy God, only the saints. Therefore, the saints must be given the opportunity to "worship"—not the things of God, nor what he has done, but first—God himself. — **Glen Ennes, associate**

## Evangelism

### Can my church have LES?

Each week this summer, the State Evangelism Department taught a modified Lay Evangelism School at Siloam Springs Assembly. Many lay people got a taste of what witness training can do in the local church. Numbers of these asked, "How can we have a LES in our church?" The first thing for a layman to do is to pray about the matter. The second thing is to contact his pastor. A pastor has a



Shell

deep desire to involve the lay people in lifestyle witnessing.

The pastor then contacts the church evangelism committee or the church body and asks them to schedule an intensive training week for the school. They should also schedule 12 weeks of continued training so priority will be given to it in the church schedule. Thirteen weeks of preparation before the intensive training week must also be scheduled.

The pastor or evangelism committee will then enlist a qualified LES teacher for the intensive training week. A list of qualified LES teachers can be obtained from the State Evangelism director.

The church manual for the LES should be purchased from the State Evangelism Department or the Home Mission Board. A careful study of the manual by the pastor or general director should be made. If you desire a LES please contact your State Evangelism Department. — **Clarence Shell, director**

## Woman's Missionary Union

### The prescription: training

Are you a new missions education leader? Have you ever drifted through a missions education program questioning your effectiveness as a leader? The prescription for becoming a better leader in missions education is training. The Church WMU Training Day on Sept. 6, 1984, from 10 a.m. - 2:30 p.m. at Immanuel Church, Little Rock, will offer a variety of training conferences for leaders in WMU,

Baptist Women, Baptist Young Women, Acteens, GAs, and Mission Friends.

Out-of-state conference leaders will be: Barbara Curnutt, Texas WMU, Acteens leaders; Cindy Russ, Alabama WMU, BYW officers; Barbara Bray, Missouri, WMU mission action directors; Carolyn Evans, Texas, Baptist Women mission study chairmen; Lorene Murphy, Missouri, experienced WMU directors; Norma Altis, Missouri, BW mission study group leaders. Anne-Leavell Collingsworth, former editor of *Royal Service*, will lead the conference for experience BW presidents. Fourteen other conference leaders are from Arkansas.

If you cannot attend WMU Training Day, then participate in an Area WMU Training Conference. Basic WMU and age-level conferences will be offered in 10 churches on different days between Sept. 6 and Oct. 4. A schedule of the times and locations has been mailed to current WMU leadership. If you need additional information, contact the state WMU office. Train to become a more effective missions education leader—attend a WMU Training Conference. — **Pat Glascock, GA/Mission Friends director**

## Missions

### Large vs. small churches

A given region can support a few large churches, and many small neighborhood churches are needed. Many people will not travel far to attend church. They want a small church in their community where they can know everybody.

The neighborhood church does not hinder the growth of the regional church. Both churches serve a great purpose. More people are reached

by more and different churches. Some regional church pastors seem to think if their church is reaching three families in a neighborhood, that field becomes exclusively his. Those three families may represent only one-half of one percent of the community population. Yet the neighborhood church can reach up to 20 percent of the unchurched in its field.

Rick Warren, whose church starts a new church every year, says pastors arguing about who will get a community is sometimes like the two ants who argued about which one would eat the elephant.

In fact, experience teaches that more churches stimulate each other's growth. The answer to reaching more people in the kingdom seems to be not "either. . .or," but "both. . .and." — **Floyd Tidsworth Jr., church extension director**



Tidsworth

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This year marks the 90th birthday of our child care ministry. What a nice birthday gift from one of our "kids." — **Johnny G. Biggs, executive director**

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For more information, contact President Amos Greer, P.O. Box 1123, Paragould, AR 72450, 239-3031; or Missions Dept., P.O. Box 552, Little Rock, AR 72203, 376-4791

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- September 11 - First Church, McGehee
- September 13 - First Church, Batesville



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**Program:**

- 7:30 Music, Ervin Keathley
- 7:40 Special conferences
- 8:20 Music - local church choir
- 8:35 Good news revival prayer time
- 8:40 Special music - Ervin Keathley
- 8:45 Message - Ken Carter
- 9:15 Commitment service

**Area WMU Training Conferences**

- Sept. 6 p.m. .... Immanuel, Little Rock
- Sept. 10 a.m., p.m. .... West Helena
- Sept. 11 p.m., Sept. 12 a.m. .... First, Warren
- Sept. 13 a.m., p.m. .... First, Nashville
- Sept. 24 a.m., p.m. .... First, Walnut Ridge
- Sept. 25 p.m., Sept. 26 a.m. .... Wynne
- Sept. 27 a.m., p.m. .... First, Russellville
- Oct. 1 a.m., p.m. .... First, Booneville
- Oct. 2 p.m., Oct. 3 a.m. .... First, Fayetteville
- Oct. 4 a.m., p.m. .... First, Mountain Home

**Day session**

10 a.m. - 2:30 p.m.

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**Night session**

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Brotherhood conferences: Baptist  
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# Cothen: inerrantist 'no representation' claim false issue

by Norman Jameson

SHAWNEE, Okla. (BP)—Claims by inerrantists they have been under-represented on Southern Baptist Convention boards is a "false issue" according to Grady C. Cothen, recently retired president of the Southern Baptist Sunday School Board.

Cothen, defeated by Charles Stanley for Southern Baptist Convention president in June, has been associated with SBC boards since 1949 when he was elected to the Foreign Mission Board as a 28-year-old pastor. He also was top executive of the Southern Baptist General Convention of California, Oklahoma Baptist University and New Orleans Baptist Theological Seminary.

"There's not been a time in my 35 years association with any board that the majority of members did not believe in infallibility of Scripture," Cothen told a national meeting of SBC in-service guidance directors at Oklahoma Baptist University. "Our boards always have been predominately controlled by inerrantists, but they weren't mean.

"They were people of good will. They steered the Southern Baptist Convention to the middle of the road, to the finest and largest system of education and missions evangelical Christianity ever knew."

Cothen, labeled a "liberal" in the political punches thrown between polarized sections of Southern Baptists, said "I've been under control of those rascals since 1961 and never a finer group of people has there been, Bible-believing people. But if I'd have had a liberal bone in my body, one of those rascals would have amputated it."

He told them he has been trying to get a national discussion started on "what is a Southern Baptist," but feels "it may very well be when you start trying to define 'Southern Baptist,' you cease being one."

Others actively are trying to impose definitions on Southern Baptists in the form of creedal statements. Cothen detests such "common ground" statements because the Bible is the only Baptist authority. He said he wishes the Baptist Faith and Message statement of 1963 never had been written because people aren't paying attention to the preamble which recognizes soul competency of the believer.

Cothen, said creedal statements are put forth by people who want a fixed statement by which to measure orthodoxy. "When we begin to measure orthodoxy, we are in a difficult situation as Baptists," he said.

When in 1970, the convention "instructed" agencies to teach and write "according to and not contrary to" the Baptist Faith and Message, "that made the Baptist Faith and Message our creed instead of the New Testament" he said.

"The Holy Spirit is the only adequate ruler of faith and practice," Cothen said.

The two elements jousting for convention leadership are not far apart on Scripture, but they differ on managing Baptist business, ac-

ording to Cothen. He said he cannot ascribe to creedal statements which control because they: put religious authority outside Jesus Christ, or outside Scripture (what people say about revelation, rather than the revelation) or outside his own priesthood; mean authority has been assumed by those who control those who adopt the creed; assume its formulators know what's best for all which make Southern Baptists surrender their priesthood.

"When one group of Baptists assumes to know what's best for the rest of Baptists, they have ceased to be Baptists," Cothen claimed. He said "There is no way to hem us in with enough statements to keep us from committing stupidity.

"When the whole world is leaning toward the right—to authoritarianism, to 'boss-ism'—this is no time to lose sight of who we are and not acquiesce to people who are more than willing to call the shots."

Instead of narrow creeds, Cothen said Southern Baptist commonalities are found in

theology, polity and method. But Cothen has found he cannot discuss issues without being put into a camp. "As long as that frame of mind exists polarization is inevitable," he said.

To people who think that controversies on the SBC level have nothing to do with associational meetings or churches, Cothen suggests they watch associational meetings this fall. "The resolution on women will be a stick with which they try to beat the associations deciding fellowship with churches that ordain women."

Cothen agreed "a conservative presentation of the Christian faith deserves the same fair and honest presentation as any other position. A truly Christian university deserving of the name will not do it any other way," he said, responding to claims inerrantist theology is ridiculed in the classrooms of Southern Baptist colleges and seminaries.

Norman Jameson is associate editor of Oklahoma's Baptist Messenger.

## House passes hunger bill 364 to 39

WASHINGTON (BP)—House legislation which implements those recommendations of the President's Task Force on Food Assistance has been welcomed by a Southern Baptist hunger expert as "a hopeful indication the desperate pleas of America's poor and hungry are being heard."

W. David Lockard, who coordinates world hunger education and action for the Southern Baptist Convention's Christian Life Commission, said the Hunger Relief Act, approved 364 to 39, represents "a step in the right direction." He emphasized, however, the legislation "will become a moot issue" without action in the Senate.

Two particular groups which would benefit from legislation are working mothers and the homeless. The bill would make more aid available by raising the deduction that can be counted for child care and shelter costs

in the calculation of benefits.

Another section clarifies existing law to ensure that the homeless are not excluded from food stamp benefits simply because they have no fixed address.

Estimates vary on the number of homeless nationwide. A controversial Housing and Urban Development study released in May reported 250,000 to 350,000. But groups such as the national Coalition for the Homeless insist the number is somewhere between one and three million.

Bard Shollenberger of Bread for the World, a Christian anti-hunger organization which lobbied hard for the increases, admitted the odds for comparable action in the Senate are "pretty dismal." The Reagan administration has opposed the measure, since it would reverse some budget-trimming restrictions pushed through Congress three years ago.

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# Braidfoot says odds tell true story about lottery

by David Wilkinson

NASHVILLE, Tenn. (BP)—When was the last time you got struck by lightning?

Larry Braidfoot of the Southern Baptist Christian Life Commission believes people ought to ask themselves that question before betting on a state-operated lottery.

Braidfoot, who has researched legalized gambling for the last two years, says lottery supporters talk more about potential winnings and income for the state than about the tremendous odds of winning. Yet an official of the New York lottery, he points out, admitted the odds of being struck by lightning (about one in two million) were better than the one-in-3.5 million odds of winning that state's recent \$22.1 million jackpot.

In Ohio, where the recent lottery jackpot of \$27 million made national headlines, the odds were even greater—about one in nine million.

The odds of winning the recent Massachusetts lottery jackpot of \$13 million were much "better"—only one in 1.9 million. Yet an MIT math professor, using gambling terminology, said the chances of winning that jackpot were like being dealt four straight royal flushes, all in spades and then leaving the poker table to meet four complete strangers who had the same birthday.

"Supporters of state-sponsored lotteries don't want to talk about the odds," Braidfoot said. Lottery advocates, he added, "also want betters to overlook the fact that the lottery makes the worst payoff, on a percentage basis, of any legal form of gambling."

At most horse tracks, he pointed out, the "takeout rate" is only about 15 percent, meaning most of the money wagered goes back to the betters. Even slot machines, he noted, have a better pay off than the lottery.

To support his claims, Braidfoot compiled the following data on three state lotteries which have produced jackpots near or surpassing \$20 million:

—The Massachusetts lottery generated a jackpot of \$13 million for the person lucky enough to select the six numbers which were drawn. In order to build a jackpot of that size, betters would have to have wagered about \$22.4 million, since only 58 percent of the amount bet is returned to the winner. The state would get \$6.72 million in taxes (28 percent), and the rest —\$3.14 million (14 percent)—would go for overhead.

—The New York lottery generated a \$22.1

million jackpot (44 percent) on about \$50 million wagered. The state got about \$7.8 million (15 percent) going toward overhead.

—To generate the giant \$27 million jackpot in the Ohio lottery, betters would have to have wagered \$53 million, of which \$19.6 million (37 percent) would go to the state and about \$6.4 million (12 percent) would go for overhead.

"A lottery jackpot may make sensationalist headlines," Braidfoot said, "but it sure doesn't tell the whole story. Even people who don't want to talk about Christian morals ought to be questioning the morality of a state foisting such a sham off its citizens under the guise of a 'painless' form of tax revenue."

David Wilkinson is news director for the Christian Life Commission.

## German Baptists issue 'declaration of guilt'

HAMBURG, West Germany (BP)—West German Baptists have made an official "declaration of guilt" for their behavior during the Hitler regime. Guenter Hitzemann, president of the West German Baptist Union, read the declaration at a European Baptist Federation Congress meeting.

"At that time, notwithstanding, there were among us those who detected the real nature of that regime, who warned against it and opposed courageously the injustice," he read. "Nevertheless, we did not publicly join the strife nor the sufferings of the confessing church, and failed to withstand more

consciously the violations of divine commandments and injunctions."

"Being conscious of this, our nation's guilt, we remain dependent on God's forgiveness.... We, the German Baptist Union, are humbled by having been subordinated often to the ideological seduction of that time, in not having shown greater courage in acknowledging truth and justice. . . . As people of a generation who experienced only a part or nothing of that time, we nevertheless see ourselves involved in the guilt of our nation and of our denomination and take part in carrying it," he read.

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## International

### Into exile

by Carl M. Overton, DOM, Central Assn.  
Basic passage: 2 Kings 24-25

Focal passage: 2 Kings 24:20-25:6, 8-12

Central truth: God's judgment comes on those who ignore or disobey him.

Despite the reforms of Hezekiah and Josiah, Judah did not fully return to the Lord. They were only superficial, because immediately upon the death of each of these kings, those who followed "did that which was evil in the sight of the Lord" (2 Ki. 24:37). As a result, God allowed them to be taken captive by the Babylonians, as Jeremiah had prophesied (Jer. 27:1-22).

In 605 B. C., the Babylonians defeated the Egyptians at the Battle of Carchemish and pursued them to the borders of Egypt, subduing the coastal plains of Phoenicia and Philistia along the way, and forced Judah to become tributary to them. They took captive a number of Judah's young potential leaders, among whom were Daniel and his friends.

Some time later, Jehoiakim, Nebuchadnezzar's appointee, decided to form an alliance with Egypt, whom Babylon had been unable to subdue. The results were disastrous. Nebuchadnezzar returned to Judah in 598 B. C., and Jerusalem fell.

Jehoiachin, who succeeded his father Jehoiakim, who had died during the siege, was taken into captivity, along with all the able-bodied people, leaving only the poorest of the land. The temple was plundered of its valuables. Left on the throne was Zedekiah.

Zedekiah did not learn his lesson. After nine years of serving Babylon, he rebelled. Nebuchadnezzar responded quickly, and after a siege of 18 months the city fell. Zedekiah was forced to watch the execution of his sons before his eyes were put out.

Man frequently thinks that the delay in God's judgment is to be taken as approval of his sin. But when God does not act immediately to punish sin, it should be taken as God's offer of an opportunity to repent and return to him.

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## Life and Work

### Serving is God's plan

by Bert Thomas, Toltec Church, Scott  
Basic passage: Matthew 20:17-28

Focal passage: Matthew 20:20-28

Central truth: Serving is God's plan for each Christian.

The Democratic and Republican conventions are now history, and we are moving toward elections in November. Each party is attempting to present itself as the one most capable of serving us for the next four years. One method is to extol their own virtues while criticizing the opposition. This may be an effective way for politicians to be elected, but this is not God's plan for his children.

The background is a promise Jesus made to the Twelve for faithfully following him (Matt. 19:28). James and John wanted the most desirable thrones (Matt. 20:21). They were blinded by desire for positions of authority and prominence and failed to understand Jesus' concerning his suffering, death, and resurrection. This is the very heart of the gospel! Will these same desires blind us to the urgency of Bold Missions?

James and John must be admired for their desire to serve but they had an incorrect concept of Jesus' kingdom. His kingdom was not to be fashioned after earthly kingdoms with positions of great power and authority. Their desire was for their own personal glory. Perhaps they visualized themselves as Jesus' top administrators with great political power and influence. Many would come to them for advice and follow their leadership.

Their request caused angry resentment within the group. Jesus called them to himself (v. 25a). Each Christian should meditate on this scripture. All bitterness and anger over leadership roles would be resolved, if all of us would come to the Savior.

Jesus told them not to serve as the Gentiles serve. How do Gentiles serve? Those in authority play the tyrant and demand that their wishes be granted. God's Word teaches us there is no place for "little caesars" in Christian leadership (1 Pe. 5:3).

Jesus proceeded to explain the will of God in serving. First, there must be the desire to serve. It is God's will that men serve others by encouraging, inspiring and comforting them, as well as presenting the gospel to the lost. Second, there is the right position. Jesus said the biblical concept is one of the servant-slave of labor. Third, there is the right example. "The Son of Man came not to be served, but to serve and to give his life a ransom for many" (Matt. 20:28).

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## Bible Book

### Evidences of fellowship

by Doug Dickens, First Church, Hot Springs  
Basic passage: 1 John 1:1 to 2:17

Central truth: A genuine relationship with God results in freedom from sin's bondage (1:8-10; 2:1-2), faithfulness in keeping God's commands (1:5-7; 2:3-6), and meaningful fellowship with those about us (2:7-11).

When Baptists say "fellowship," unfortunately most of us think of "cookies and kool-aid after church." This powerful passage in John's first letter can help us understand the dynamic of fellowship from God's perspective. More is to be found in these verses than can be discussed in one setting. Some good questions may arise from a study of the text: Can a person know "for sure" he has eternal life? Can a Christian sin? How is sin really forgiven? Is it enough to just "believe"? Is it sinful to be human?

While various commentaries will provide verse-by-verse help, be sure to find clues in 1:1-4 for the aim of the mature witness who shares his faith. Note also in 1:1 that "you can't give what you ain't got!" The faithful witness is one who has personally experienced life with Jesus (note the verbs).

In 1:6-7, we are encouraged to "walk in the light." That's more than a warning on a street sign at the corner of Fourth and Broadway. An important aspect of one's relationship with God is his willingness to walk faithfully in his teachings (1:5-7; 2:3-6).

Several times in this letter, John accuses the false teachers of being liars. The first is in 1:6-7. A liar claims fellowship with God but walks in spiritual darkness. A liar denies Jesus is the Christ (2:22). A liar claims to love God but hates his brother (4:20).

Another way of viewing this passage is through the perspective of the life and work of Jesus. Christ is personal, human (1:1-4); Christ is the "paraclete" ("advocate", 2:1). Christ is the propitiation (pacifier, forgiver, 2:2) for sins. The aspect of forgiveness in 1:9 could be worth the entire lesson. (Note carefully the meaning of the word "confess.")

In 2:9-11, we are warned that hateful, broken relationships are a clear indication that we lack a right relationship with God. Too many of us can love the Brazilians but can't get along with our brothers at home.

Chapter two, verses 12-14, summarize God's gifts through Christ: forgiveness (v. 12), a growing knowledge of God (v. 14), and a conquering strength for facing life (v. 14). "What a fellowship! What a joy divine!"

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## Emergency grain loan prevents deaths

**BAMAKO, Mali (BP)**—In Mali, people are so hungry, they follow their animals to see which leaves are safe to eat. Others eat animal dung in desperation.

Southern Baptists plan to distribute 5,000 tons of corn to help relieve the suffering—but while it crosses the ocean, people and animals are dying in Mali.

That's why Southern Baptist missionaries Norman and Beverly Coad are distributing a 1,500-ton emergency loan of grain in parts of Mali especially hard-hit by drought. Indigents, mostly the old and sick, are the main recipients. The U.S. ambassador to Mali arranged the loan, to be repaid when the shipment Southern Baptists are to distribute arrives from the United States.

People are making porridge from the same type of leaves they see their animals eat, said Coad, a Missouri native, who with his wife began Southern Baptist mission work in Mali in 1983. "Some people are reduced to eating animal dung to try to stay alive," he said.

The Coads are distributing grain as far as 140 miles north of Bamako, into the Sahara Desert. When they can, they work through evangelical pastors, using church buildings as distribution points. They also are working closely with the Mali government, which

is trying to care for refugees from Mauritania as well as its own people. Rains in Mauritania have been 70 percent below normal and the Senegal River there has reached its lowest since 1904.

Near Nara, a town of about 6,000 near the Mauritanian border where the town's entire water supply comes from a single borehole, each family is receiving 73 pounds of grain. Further south where some families, mostly farmers, might use the grain for seed, they're getting 150 pounds of grain per family.

"People are coming by foot, by bicycle, with two-wheel push carts, and in donkey carts with each family sending one representative to claim his grain," said Coad. Sandy dirt roads in the Sahara Desert and semidesert Sahel regions force the Coads to use four- and five-ton four-wheel-drive trucks for deliveries so "distribution costs have been up to \$75 per ton for freight only."

More than \$170,000 of Southern Baptist hunger relief funds has been allocated for Southern Baptists to distribute U.S. surplus grain secured for Mali by a group of interested Baptists in the Washington area. The Coads expect to distribute grain in remote regions unlikely to be reached by other distribution programs.

## Valentine urges parents to teach values of peace

**BERLIN, West Germany (BP)**—Leaders of the Baptist world community, meeting in Berlin for sessions of the General Council of the Baptist World Alliance, were reminded that parenting and peace go together.

Foy Valentine, executive director of the Southern Baptist Convention's Christian Life Commission, said biblical teachings about parenting clearly indicate "this is where our work for peace with justice must first be done; and it may very well be where it can best be done."

"If peace with justice is an important agenda for the family, for the race, the class, the nation, and the larger human family in which the children grow up, it will become an important agenda for children when they grow up," he explained.

Valentine, in an address to the BWA Ethics Commission, emphasized that children are "shaped by nature and by nurture" and must

be taught Christian values and ideals.

He urged families and churches "to give very careful attention to the nurture of children who are God's gift to today and who are today's bequest to all tomorrows that the human race can have in this world."

He described the earth's one-half billion children as "our hope for the future, our prospect for a human kind of immortality, and our deposit in the great bank of aspirations, dreams and visions, including the enduring vision of peace with justice."

Valentine called for increased involvement in response to the special problems affecting children today, including hunger, poverty, child abuse and divorce. But, he concluded, "Of all the things that children need, parenting is the thing they need most. Having children is essentially an act of faith, raising them is essentially an act of hope and parenting them is essentially an act of love."

## Congress passes tougher child support legislation

**WASHINGTON (BP)**—Both houses of Congress have unanimously approved get-tough legislation aimed at parents who try to avoid court-ordered child support payments.

The bill strengthens enforcement of child support laws by allowing automatic withholding of wages from a parent who fails to make a support payment after 30 days. It also provides for intercepting federal and state tax refund checks to cover past-due payments.

Another key provision, interstate enforcement of child support orders, will make it

more difficult for a parent to dodge support payments by simply moving to another state.

The bill also provides protection for all families, not just those eligible for welfare. Studies indicate neglect of support payments is a growing problem at all social levels.

According to Census Bureau estimates, children in one-parent homes lose a total of \$4 billion a year in unpaid child support. Government figures indicate only 60 percent of such families have been awarded child support, and less than half that number—about 28 percent—receive the amount due.

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