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September 8, 1983

Arkansas Baptist State Convention

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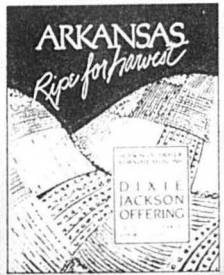


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September 8, 1983

Arkansas Baptist

NEWSMAGAZINE



A look at the fields
page 8



When Barcelona Road Church at Hot Springs Village dedicated this building Aug. 28, they also celebrated a surprisingly low debt for what they had built in two phases. A ministry of the state convention, the Revolving Loan Fund, was a help in financing their building project.

ABN photo/Kennedy

Unwilling Christians mean unreached people

GLORIETA, N.M. (BP)—“The only thing keeping us from winning the world to Christ is a lack of people willing to go.” R. Keith Parks told more than 2,800 students attending the 30th annual Student Conference at Glorieta Baptist Conference Center.

Challenging students to catch a vision for a lost world, Parks, president of the Southern Baptist Foreign Mission Board, Richmond, Va., said, “If you are going to be disciples of Jesus Christ, then you are going to have to be concerned about the world.”

He noted even though Southern Baptists have committed themselves to a Bold Mission Thrust goal of reaching the world with the gospel by the year 2000, “We are still only sending five percent of our trained people to save 95 percent of the world.”

Parks said statistics show overseas countries are open and responsive to the gospel,

but there are usually four times as many requests for missionaries as there are persons to fill the positions.

Most Christians in the United States are afraid to let go of the comfortable life they lead, Parks believes.

“We hold on to what we’ve got, afraid to sacrifice anything for Christ. We play our little religious games and aren’t interested in anything outside the walls of our comfortable church or BSU.”

Parks noted the average Southern Baptist church spends 92 percent of its gifts on itself and “while we are busy holding on, the world is literally dying and going to hell.”

Challenging students to die to self and live for Christ, Parks said, “Only you can choose to let Jesus Christ live in you. Satan can’t keep you from it, but God won’t make you do it.”

‘Best’ July not enough for Cooperative Program

NASHVILLE, Tenn. (BP)—Southern Baptists gave to the national programs of the Cooperative Program at a record pace in July, but the yearly contributions are still short of challenge budget needs.

The mission and education programs of the Southern Baptist Convention’s unified giving program received \$8,759,367 from the 34 state Baptist conventions in July, an increase of 8.58 percent over July 1982.

The yearly total of \$84,936,366 is 9.16 percent above the same period during the 1981-82 fiscal year. Should that percentage hold, the final two months of the fiscal year, the national programs would receive \$101,923,639.

That would easily oversubscribe the \$100 million basic operating and capital needs budget but would be approximately \$4 million short of the “Challenge Budget” of \$106 million.

“We are grateful Southern Baptists will

soon, for the first time, go over the \$100 million mark in yearly contributions to the national Cooperative Program,” Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee said. “Continued support for our mission boards, our seminaries and our agencies is vital as we seek to carry out Bold Mission Thrust (the SBC effort to present the gospel of Jesus Christ to everyone in the world by the year 2000).”

“Hopefully we will receive as much toward the challenge budget as possible in order to fund special projects that are important to our national programs as well.”

Florida, Georgia and Mississippi Baptists have been pacesetters in Cooperative Program giving this fiscal year. Those three state conventions appear in the “top ten” in both total dollar giving and percentage increase over last year.

In this issue

7 helpers return

Arkansas who helped feed victims of Hurricane Alicia in the Galveston, Tex., area have returned to the state after 11 days of work with Arkansas’ disaster relief unit.

8 a ready harvest

The harvest that could be reaped through missions in the state is waiting for laborers. A look at some of the fields that are ready is part of this week’s issue.

Correction

An article on page 8 of the Sept. 1 issue of the ABN incorrectly reported the vote by which Executive Board members agreed to hear a report from Southern Baptist College. The story should have said that members voted overwhelmingly to hear Southern’s report after defeating a substitute motion. The date of the 1983 annual meeting should have been reported as Nov. 8-10.

New Lottie Moon film available

Richmond, Va.—A new 16mm motion picture about the life of Lottie Moon, “Journey Home: Lottie Moon of China,” is now available for rental from five Baptist Film Centers.

The Southern Baptist Foreign Mission Board production, also available on videotape, takes viewers through a series of flashbacks into Lottie Moon’s life.

As she lies on her deathbed in a stateroom aboard the Manchuria during her final journey home, she recalls her life from the first day she arrived as a vivacious young missionary to China.

“The first obvious thing people are going to notice is how real this film seems,” said Ken Lawson, Foreign Mission Board director

of product development. All outdoor filming was done on location in Taipei, Taiwan.

The original “Lottie Moon Story,” a black-and-white movie produced in 1959, will still be available from film centers. Anyone who orders the new film should clearly specify which of the two they want, Lawson stressed.

Videotapes are available in one-half-inch for VHS (\$25) and three-fourths-inch for U-Matic (\$35). They may be ordered from Video Tape Service, 6350 W. Freeway, Fort Worth, Texas, 76150, or information may be obtained by calling Doug Day at (817) 737-4011.

Film centers will charge a \$10 per use service fee to those who order the 16mm motion picture.



One of the most trying times in the life of any church is when it is without a pastor. Difficulty arises as the congregation attempts to determine the type of leadership it requires. There is usually a vacuum of leadership during the interim, and more responsibility is placed on lay people, or full-time staff members. The solution to these difficulties lies in proper procedure, good counsel, and complete reliance on the Holy Spirit.

Churches often are at a loss as to the kind of person they should call as pastor. The congregation may be swept up by a man's charisma. If he has a dynamic personality, a pleasing voice, good looks and can meet people well, nothing else matters. The church may issue a call on the spot without any other information. Of course, personality is exceedingly valuable to a preacher, but there are other qualities just as important.

The members of some churches seem to believe that anyone should be overjoyed to even consider them. Their attitude is, "You are fortunate that we have even bothered to take time to hear you preach." A church of this kind believes that it has so much to offer that anyone would be exceedingly fortunate to be its pastor. It is sad, indeed, when a church becomes so impressed with its own importance.

Some other churches seek prospects of particular age, or with a given number of children. A few congregations restrict their list to pastors who have baptized a given number of people during the past year. While pulpit skill, good personality and evangelistic ability are all important, preconceived and arbitrary requirements often lead to disappointments for churches.

The first step for any congregation is to elect a pulpit committee. The method varies from church to church, but it is vital that the committee be composed of mature people, willing to devote much time and prayer to the task. In some churches the deacons appoint the pulpit committee, but it is, probably, better for the committee to be chosen directly from the congregation by ballot.

Another committee which is of vital importance is the pulpit supply committee. Some churches use the pulpit committee as the pulpit supply committee. The function of this committee is to see that the pulpit is filled during the time the church is pastorless. A congregation needs a person (or persons) who can provide spiritual food and good counsel during this difficult period.

Some churches prefer to have several different individuals to supply the pulpit, while others prefer an interim pastor. Advan-

tages can be given for both approaches. The use of several supplies may provide a congregation opportunity to hear several denominational leaders that it would not normally hear. An interim pastor provides more continuity and on-going pastoral assistance than does a series of supplies.

Great care should be used, regardless of the method used, to avoid the use of prospective pastors. Often, when an individual who is interested in becoming the permanent pastor supplies the pulpit, division develops. Such an approach circumvents the pulpit committee.

Once a pulpit committee has been formed, they will need the names of ministers who might be interested in the church. There are a variety of sources of such information: associational directors of missions, other pastors, denominational workers, and lay people. In many instances, it will be necessary to request names in order to receive them, especially from denominational employees.

Once a pulpit committee has a list of names, the task of evaluation must begin. Evaluation of prospects is by far the most important and difficult task for the committee. As much information as possible should be acquired. Such facts as the minister's ability, organizational skills, abilities in growing a church (both numerically and spiritually), and the number of years the prospect has served churches, are all essential. Usually, those who are able to stay the longest are the most capable pastors.

The services of the associational directors of missions, a retired pastor, or a denominational worker can be exceedingly valuable in acquiring information needed to evaluate prospects.

Finally, the committee should always run a credit check prior to issuing an invitation to come in view of a call. All information should be kept in strictest confidence.

The committee should present only one person at a time to the congregation. It is not essential to examine all names which have been given to the committee. The committee should, however, be convinced after much research and prayer that the person being presented is the right one for the church.

Once a preacher has come in view of a call, the congregation should vote to accept or reject the committee's recommendation. When a pastor is called the committee will return to the congregation with only the task of praying for and working with their pastor.

Arkansas Baptist

NEWSMAGAZINE

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

VOLUME 82 NUMBER 35

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

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

Copies by mail 50 cents each.

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

Advertising rates on request.

Opinions expressed in signed articles are those of the writer.

Member of the Southern Baptist Press Association.

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'Name withheld'

In response to the article "Sign your name" in the Aug. 18 issue (Vol. 82, No. 32) of the Arkansas Baptist Newsmagazine, Mr. Blackwood mentions a person's motives when they do not wish their name printed for an article.

I have written letters to the Arkansas Baptist Newsmagazine and other papers with my name withheld on request which the editors have printed. My motive in writing is to let people read and know my true feelings without someone seeing my name and knowing me, making a judgement for or against my article, instead of being open-minded about it, and debate within themselves pro and con.

I still believe that life as we know it here on earth is breath—as we breathe the air, that all people are not born equal, that some pregnancies are "man-made" and a person as an individual self, woman or girl, should have her own self decision for or against abortion for herself. The Lord knows each person's heart and forgives sins.

If drinking while driving is to be penalized, then the industry who makes the "drug" alcohol should be penalized also—much more so. Then maybe it would not be advertised as such a beautiful way of "living it up".

I also believe in ballot voting in churches, instead of show of hands on some issues that might split a church.

My motives are from my heart with Christian love and concern, to wanting a better way of life for people when something like the above-mentioned things do come to test their faith. I do know what I am speaking of. A person, in my opinion, should never say they would do or not do certain things. Only the Lord knows why.

I again sign "Name withheld upon request", but only to open people's thoughts to the fact that each person does live in a one-with-one relationship with our Lord and come together in Christian love in the church.

P. S. The editor always knows who writes or he does not print the article.—Name withheld upon request



Food and fellowship

Virginia Kirk and Jane Purtle

Kitchen love

The men with David found an Egyptian boy out in the country and brought him to David. They gave him some food and water, some dried figs, and two bunches of raisins. 1 Sam. 30:11-12

Food lovingly prepared speaks a universal language. Each of us who cares can choose to speak this language. We can learn to cook some favorite dish well and bless our family and friends by preparing it often. For a man it may be a favorite spaghetti, swiss steak, or chili. For a youngster it might be peanut butter cookies or fruit punch. A teenager might specialize in pizza or brownies.

Kitchen love reaches over time and space in an ever-widening circle of memory and influence. Many of us remember favorite dishes that remind us of the love and care of our mothers. We prepare for our children and grandchildren, our friends and neighbors, good gifts of love that nourish their bodies, gladden their hearts, and enrich memories throughout their lives.

An unusual story of kitchen love is recounted in the 30th chapter of 1 Samuel. While David and his army were away fighting, southern Judah was raided by the Amalekites and all the people were carried away. On returning and finding their wives and children gone, David and his men started out in pursuit. Along the way they encountered a starving Egyptian boy. They fed him some dried figs and two bunches of raisins and found that he had been left to die in the wilderness three days before by the raiders. He agreed to lead David and his men to the raiders and thereby repaid them for their kindness, for their gift of food and care.

Expressions of kitchen love need not be elaborate. The simplest food, lovingly prepared, is as meaningful as a gourmet dish.

Quiche, which is basically a cheese pie, has become popular in the last 10 years. This is a simple version which can be varied as imagination and ingredients allow.

Quiche

10" unbaked pie shell
4 eggs

2 cups milk
1 onion, chopped

1 cup cheddar cheese, grated
1 cup chopped ham, browned
sausage, or fried bacon
½ teaspoon nutmeg
½ teaspoon salt

Prepare meat. Saute onion. Bake shell at 450 degrees for five minutes. Remove from oven. Sprinkle onion and meat in pie shell. Sprinkle with cheese. Beat eggs slightly. Add milk, salt and nutmeg. Mix. Pour over rest of ingredients in pie shell. Bake at 350 degrees for 40-45 minutes or until knife inserted in center comes out clean.

Variations: Omit meat, and add green pepper or mushrooms. Top with slices of tomato. Use Swiss cheese with the bacon.

Virginia Kirk, professor emeritus at Arkansas College, is a member of Batesville First Church. Jane Purtle is on the staff of Christian Counseling and Teaching Center in Syria, Va. They have enjoyed cooking together for several years.

Filipino pastor reaching thousands through VBS

TARLAC, Philippines (BP)—Twenty-two churches and preaching stations have been started in five years using a plan of witnessing to children and adults through Vacation Bible Schools.

The plan was developed by pastor Abraham Magtanong of First Baptist Church, Tarlac, who hopes to plant new churches in

each of the 544 districts of the province.

Working with seven other churches in the Tarlac Baptist Association, Magtanong leads teams of workers to set up morning Bible school sessions at various locations.

Workers then visit the children's homes in afternoons, and preparations are made for Bible studies or preaching services in the

area during evenings.

This year, during a six-week period, workers conducted 36 sessions of Bible school and started 88 regular Bible studies. They report 22,530 people were told about Christ and 2,445 asked for baptism, accepted Christ or committed themselves to special service.

You'll be glad to know...

by Don Moore

...Sunday evening can be as exciting as Sunday morning. It is all one day—the Lord's Day. If we worked, planned, prepared and expected the evening to be as rich as the morning, it would be. Why can't the pastor's classes be as blessed in the evenings as in the mornings? They can be.

Now, I'm not suggesting a pastor should preach and teach four times a Sunday. What I am suggesting is that, if he is not teaching in the morning, it would be great to start a pastor's seminar during Church Training. I can help with materials. He could deal with Christian Marriage, Discovering Your Spiritual Gift, the Bible, Servanthood, Preparing Your Church for Revival, Stewardship, the Priesthood of Believers or How to Know the Will of God.

The Pastor's Seminar gives the pastor an opportunity to fill his role as an equippier of his people. While all members could benefit from such a seminar, it would be great to make the target group those adults not currently sharing in the Sunday evening ministry.

...Our associational leadership is coming on strong. New records have been set recently in which the officers of our program organizations in the associations have come together for training. They train, not just to help themselves, but also to help other churches in the association. This is a great sign and an encouragement. Our churches need to call on them, now. They are near you. They are prepared. They are eager to help. With over 700 small churches, our only hope of getting help to all of our leaders in our churches is the associational leadership. Call on them! They can help you!

...Equipping officers and teachers who have been newly elected is not only an obligation of the church but a rewarding experience. We owe it to folk who are willing to serve to prepare them so they will have a good and effective experience in leadership. They will learn fast, provide a lot of enthusiasm in our meetings and go on learning and serving.

The way to end the "drop out" problem of church workers is to begin at the front and give them the help they need to succeed. Our state conventions and Ridgecrest and Gloria conferences provide the type of help they need.

Don Moore is Executive Secretary-Treasurer of the Arkansas Baptist State Convention.



Moore

BJCPA sides with student religious group

WASHINGTON (BP)—A Baptist public affairs agency has sided with a group of Pennsylvania high school students in asking the Third Circuit Court of Appeals in Philadelphia to uphold a lower court ruling which permitted a student-initiated religious group to meet on an equal basis with non-religious groups during a morning activities period.

In a friend-of-the-court brief written and filed by its general counsel, John W. Baker, the Baptist Joint Committee on Public Affairs argued the Williamsport Area School District had violated the students' free exercise of religion and free speech rights by denying them the same access to the morning activities period provided non-religious groups.

The BJCPA, a public affairs agency representing eight national Baptist denominations, including the Southern Baptist Convention, was joined in the brief by the National Association of Evangelicals, a Wheaton, Ill.-based organization whose affiliates include colleges, universities and 36,000 churches from 74 denominations.

At issue before the Third Circuit is a ruling by the U.S. District Court for the Middle District of Pennsylvania that the student-initiated religious group Petros has equal access to school facilities because the school district created a limited open forum by establishing the activities period. Petros was the only group denied permission to meet as a sanctioned student activity.

"Since early 1981 the Baptist Joint Committee on Public Affairs has been looking for clean, clearcut cases in which to make the argument for the free exercise of religion," BJCPA Executive Director James M. Dunn said of his agency's decision to enter the case on the students' side. "We see Williamsport as such a case."

In a similar case in 1981, the BJCPA filed a Supreme Court brief supporting of the free speech and free exercise rights of a group of Missouri university students. The high court sided with the students in that case on free speech grounds.

"We've always consistently supported prayer that is truly voluntary," Dunn said, "and this sort of approach to offering access to religious groups at the high school level with various safeguards against government involvement represents nothing more than elemental fairness."

Dunn added the agency also supports legislative efforts to accomplish similar equal access objectives at the secondary school level, saying a bill introduced by Sen. Mark O. Hatfield, R-Ore., (S. 815) "holds real promise for a valid application of the free exercise clause of the First Amendment."

In the brief, Baker argued that the First Amendment's ban on establishment of religion "does not require Petros be denied equal access to the use of facilities by

Williamsport Area High School."

Petros' participation in the "limited open forum" created by the Williamsport Area School District, the brief states, does not violate any of the Supreme Court's establishment clause tests. Those tests require a law or policy to have a secular purpose, neither advance nor inhibit religion, and produce no excessive entanglement of government in religion.

Because the activities period was used by non-religious groups for a number of years before Petros requested permission to meet, the brief argues the limited open forum was created for "purely secular purposes" and not "religious purposes." Permitting a group such as Petros to meet, the brief contends, does not constitute "sponsoring or promoting that group."

The brief further contends the Williamsport decision denying Petros' request to meet burdens the students' free exercise and free speech rights without demonstrating a "compelling state interest" that "cannot be served by less restrictive means."

"Limits on religious liberty are permitted only when the heaviest burden of proof has been borne by the state," the brief concludes, charging the school district had demonstrated no compelling reason to justify limiting the students' free exercise of religion and free speech rights.

Baker said the case is legally significant because it gives the Third Circuit and possibly later the Supreme Court a "clear opportunity in a clean case to define the boundaries of free exercise rights" for high school students.

"In this case," Baker explained, "the courts will have an opportunity to deal with student-initiated, student-run participation in a limited public forum. In the past, the Supreme Court has dealt with state-sponsored, state-initiated religious exercises."

The Williamsport case could have additional significance, Baker added, if it is appealed to the Supreme Court. A decision by the high court against the students, Baker said, would likely fan the flames of a national push to amend the Constitution's First Amendment.

Fowler wins tournament

Mike Fowler, music director from Wheatley Church, won the annual Church Staff Golf Tournament played on Aug. 22 at Rebsamen Golf Course in Little Rock.

Runner-up in the championship flight was Richard Johnson, pastor of the Lake Hamilton Church of Hot Springs. Winner of the first flight competition was John Horne of Life Line Church in Little Rock, followed by M. L. Falter of Pine Bluff.

by Millie Gill / ABN staff writer

Col. and Mrs. Aubrey C. Halsell of Hot Springs Village will celebrate their 50th wedding anniversary with a 3 to 5 p.m. reception Sept. 11 at the Jessieville Church near Hot Springs. Halsell, a retired U. S. Air Force chaplain, is a native of Little Rock and is the son of the late Rev. and Mrs. W. C. Halsell. He has served as pastor of Arkansas, Kentucky, Tennessee and Alaska churches. Mrs. Halsell is the daughter of the late Rev. W. J. Hinsley, a former pastor of Hot Springs Second Church. Col. and Mrs. Halsell have a son, A. C. Halsell, of Plano, Texas., and two grandchildren.



Col. Halsell



Mrs. Halsell

Chesser, pastor of Carlisle First Church, James Byrum, host church pastor, John Tait, Roy Lilly, Floyd Shields and Wiley Magee.

Jon Stubblefield

observed his 20th anniversary as an ordained Southern Baptist minister Aug. 25. Dr. Stubblefield, pastor of Magnolia Central Church, was ordained at Fayetteville First Church. He has pastored churches in Fayetteville and in Taylorsville, Ky. He is a graduate of Southern Baptist Theological Seminary.

Joe Hall

was ordained to the ministry Aug. 2 at the Carlisle Immanuel Church at the request of the Humnoke Church. A native of Carlisle, he is the son of Mrs. Louise Hall and the late Joseph Hall. He is married to the former Lou Ann Odom. They have three children, Chastity, Stephanie and Billy Joe. Those assisting with the ordination were Jim Freeman of Keo, W. T. Byrum, director of missions for Caroline Association, Charles

Gerald Scott Crenshaw

was ordained to the ministry July 31 at Highland Hills Church in Texarkana. A senior at Southern State University in Magnolia, he has been pastoring Westside Church there for more than two years.

Indiana update

Little Rock Life Line Church

youth and sponsors have returned from Fort Wayne, Ind., where they assisted with a Vacation Bible School, surveys and revival meetings.

Jonesboro Nettleton Church

recently completed a missions outreach to Fishers, Ind., working through the Sunbelt Mission. The team, consisting of 12 church youth, five Arkansas State University students and four adult sponsors, led backyard Bible clubs, evening praise services and Sunday churchwide worship services. Enrollment for Bible clubs was more than 100. Youth praise service attendance averaged 30.

buildings

The Brookwood Church, Little Rock, dedicated a new education-fellowship building on Aug. 28. The new facility, valued at \$150,000, was erected for less than \$90,000, including the paving of a parking lot and some remodeling on the existing structure. The church's property is currently valued at \$400,000.

The new facility consists of a kitchen and fellowship hall designed for 150 people. It is also designed for six departments, including three children, two youth and one adult. The new facility is 3,700 square feet.

The church raised \$50,000 through the SBC Stewardship Program "Building for Today's Challenge." James Walker, director of Stewardship for the Arkansas Baptist State Convention, served as consultant in the program. The church had \$25,000 in the building program before the fund raising campaign was started.

Pastor John Ashcraft said, "There were two factors which encouraged us to begin our building program. One was the promise of \$15,000 from the State Missions Department. The other was a pledge by C. H. Seaton, director of Brotherhood for the Pulaski Association, who said volunteers could be obtained to assist in the building project."

Volunteer labor from many sources assisted in reducing the cost of the new structure. Dr. Ashcraft said, "Without the assistance of these individuals, it would have probably been impossible for us to build."

A number of guests participated in the



Brookwood pastor John Ashcraft pauses before the Aug. 28 dedication of a new, 3,700 square foot education-fellowship building, visible in the background.

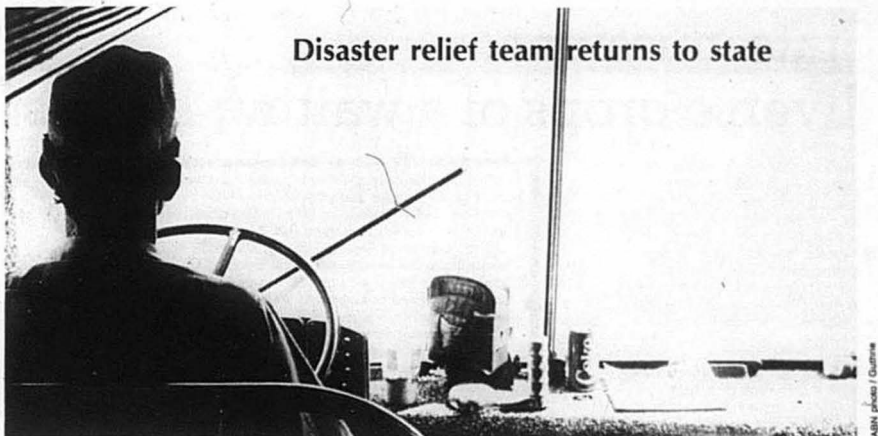
program. Glenn Hickey, director of missions for Pulaski Association, brought greetings from the churches of Pulaski County. Chester Maynard was recognized as pastor emeritus and J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*, brought the dedication message. Paul Williams, chairman of the building committee, presented the keys to the new building to the pastor.

The church has experienced growth in recent months. In July of 1982, the church received \$3,900 through the budget. In July

of 1983, the church received \$5,700. The church has baptized approximately 20 people in each of the last two years, and average attendance has grown from 51 in August of 1981, to over 75 in August of 1983.

Pastor Ashcraft says that the people are excited about the future. He said, "We are planning a program of mission study, Bible study, church training and outreach. We feel that we will overflow the present auditorium in 18 months, making it necessary to enlarge the seating capacity."

Disaster relief team returns to state



ABN photo / Outline

The Arkansas Baptist State Convention's disaster relief team returned to the state Tuesday, Aug. 30, after 11 days feeding storm victims in the Houston area.

Wayne Ferguson and Marion Oates (top right photo) were among five members of a crew that set up Aug. 19 at LaPorte, Texas. The disaster relief team fed 8,500 people during their stay.

Ferguson, coordinator for Arkansas Baptist Men, is a member of Amboy Church, North Little Rock. Oates is a member of Woodlawn Church, Little Rock. They are shown serving a hot meal to Mr. and Mrs. Claude Shippey, members of Bay Shore Church, LaPorte.

Damages to Texas Baptist church buildings will top the \$2 million mark in the aftermath of Hurricane Alicia, predicted Taylor Pendley, chairman of the Baptist General Convention of Texas' Church Building Recovery Task Force.

More than 2,700 homes were destroyed or rendered unliveable by Alicia's 115 mile-per-hour winds (bottom right photo), with nearly 1,400 of those homes in Galveston, which bore the brunt of the storm.



BGCT photo / KSA

Alicia, Ark., helps Alicia's victims

DALLAS (BP)—In the wake of Hurricane Alicia, one of the first disaster relief offerings came from Alicia, Ark.

Maurice Reynolds, director of missions for the Black River Association of Arkansas, sent a letter to Texas Baptists with a check. He explained that his sister and her family were among the disaster victims in the Houston area.

"They are okay," he wrote, "though they lost virtually all their possessions."



ABN photo / Outline

State missions: diverse crops of a waiting harvest

There's a scene in a drama written especially for this year's season of prayer for state missions (and emphasis on the Dixie Jackson Offering) that explains the year's theme, "Arkansas, ripe for harvest". A young woman named Nancy has been introduced to the ministries and ministering people of state missions by none other than Dixie Jackson herself.

They return to the desk where Nancy has been preparing a program for her church's Baptist Young Women group and Nancy sums up.

Nancy: Well, I sure have learned a lot about our state and its involvement in missions.

Dixie: I hope you also have become aware that these "crops" that have shared their stories with you represent a small part of the tremendous harvest that is ripe and waiting for Arkansas Baptists to send workers in to the field.

Nancy: I understand that, Dixie, and I also have become aware of some more ways I can become involved in the harvest. The first way is by praying, really praying for the work and all those people involved in the work. And then be willing to give to support it. All these ministries need so much to continue. And it only stands to reason, the more we give, the more that can be done!

Dixie: Well said! But, Nancy, don't forget that earnest prayer may mean that you'll find yourself involved in more than giving.

Nancy: You mean I might need to get more directly involved?

Dixie: Not just need to, you might even want to...

That is the aim of the following look at missions in your state. Vignettes of the fields, ripe for harvest, are a part of a larger picture. Materials prepared for the local church by Arkansas people and distributed through state Woman's Missionary Union present other parts of this picture of needs and both are offered to mobilize the harvesters.

Mack Davis puts in a 450-mile round trip every weekend so he can serve as a pastor and prepare to continue as a pastor. It would be very difficult to do on a student preacher's salary without the Student Preaching Aid, he acknowledges.

Davis, a senior at Ouachita Baptist University at Arkadelphia, has been pastor of the Brighton Church at Paragould for three years now. When he lived there at his family's home and commuted to Walnut Ridge to attend Southern Baptist College, the Student Preaching Aid program supplemented his salary.

Then he completed his associate of arts degree at Southern. Davis, a religion major, began studies at Ouachita in the fall of 1982, after a break during the spring and summer of that year.

The cost of driving to the church field became a significant factor and the pastor/student got out of the pastorate for three months while earning credits.

During those three months, Davis learned of another form of Student Preaching Aid, help with travel expenses.

Brighton Church's offer to raise salary to meet more of their pastor's travel costs would have been counterproductive, pushing Davis' salary over the \$50 limit for aid from the State Missions Department. But Davis found that aid for travel costs could be had in addition to \$50 weekly salary. Together, the compensation is enough to allow him to drive to Paragould each weekend and the church called Davis back to serve them as of December of 1982.

Davis, who is 22 and single, plans to complete his baccalaureate degree at Ouachita by December, and then go to seminary.

Most students who receive student preaching aid are referred to the program by associational directors of missions or informed by professors at Arkansas Baptists' two schools.

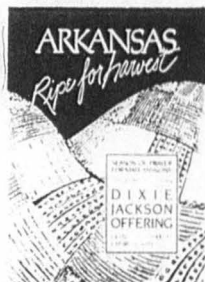
It can be the difference between having to choose pastorate or school for student preachers, explains Conway Sawyers, Director of the State Missions Department. "It did for Mack Davis," he notes.

State missions in Arkansas is the day-to-day ministering through individual local churches and to persons through cooperation by these churches. It is individual instances of missions, indeed, but state missions is more. Viewed together, these acts of doing missions more nearly reveal the whole tapestry.

Cut out and put together, the boxes of individual stories here will show the shape of state missions and the field that is ripe for harvest.

Arkansas: ripe for harvest

- Fayetteville needs a local church to volunteer to sponsor work with the deaf.
- At least 60 projects are underway in the Arkansas-Indiana Linkage but the goal is to help Indiana establish 275 churches and missions by 1990.
- American Indian congregation in the Fort Smith area awaits a decision on sponsorship from a local church.
- Dean Preuett, Central Arkansas Christian Social Ministries director, is working toward setting up the Central Arkansas Urban Training Cooperative.
- Revival services are planned at Cummins Prison Oct. 27-30.
- Chaplain Roy Remont has opportunity to minister to 400 handicapped persons at the Hot Springs Rehabilitation Center.
- Work with the Hispanic population is needed in five counties.
- Arkansas has a goal of 25 new churches started in 1983.



Juan and Pedro, brothers, were a lot like most of the workers who come to Southeast Arkansas farms from Mexico. The two were from the state of Michoacan in the central area of the country and left family to earn money as seasonal laborers.

In the spring of 1982 they attended services at Arkansas Baptist's Bartholomew Mission Center at Hermitage. They also were there when Ariel Hernandez, the center's director, held services in a borrowed church building nearer the farm where they worked.

When John Miller, a Camden physician who volunteers his services for 25 to 30 cases per month, examined the brothers he discovered both had hearing problems. Dr. Miller made an appointment with a specialist for them with, but when he called to arrange it he was told to cancel. Pedro, 21 years old, had been killed during a fight where he was only a bystander.

Workers at the center made numerous phone calls to raise money to send Pedro's body back to Mexico, but decided that a better use of the funds would be to help support his wife and child. The farmer who employed Pedro then paid for his burial at Hermitage.

It was not possible to send the

money to Pedro's family, so Hernandez and his wife, Elda, took it to them when they travelled to Mexico in December. They found a home open to the gospel in a town of 5000 persons which has no evangelical witness.

Rev. and Mrs. Hernandez, who are from Monterrey, Mexico, sought out families of several workers there, helping with needs like getting documents for work permits for the persons they had ministered to in Arkansas.

They also talked with national Baptists and corresponded with Southern Baptist representatives to Mexico, establishing a link to aid the seasonal workers and extending the witness of ministries at Hermitage back to Mexico.

Arkansas Baptists' ministry to migrants in the Southeast part of the state is different from work established at Hope, explains Pete Petty, director for Missions Ministries for the state convention. Migrants are at Hope only 24 hours, but stay at Hermitage because they work there during the harvest season.

That's a much more extended opportunity for Hernandez, who counsels and helps with translator problems, in addition to strictly evangelistic work. Recently, the work has been expanded to "extensions" at Lake Village and Eudora where Hernandez spends four to five hours twice a month in these Christian social ministries.

Language ministries do not all fit the same mold. Randy Cash works with language ministries in Arkansas and knows that reaching different groups requires different methods. For instance, recently-arrived Laotians who do not speak English might be attracted to Bible study and worship in their native language with a Laotian leader—in other words, an ethnic church.

On the other hand, American Indians in an urban area who are in an upper socio-economic bracket might come to an Anglo church and feel very comfortable.

This difference in cultural assimilation is the basis for three different approaches used by Arkansas Baptists, and by Southern Baptists, to reach language groups. Between the approaches of ethnic church ministry and outreach to ethnics who are assimilated into Anglo culture is an approach to reach language groups who participate in both cultures.

Outreach to American Indians is a recent example of tailoring approaches to fit the need. Cash is working with Baptists in two primary areas of the state to begin outreach to American Indians, 9,411 of them, according to 1980 U.S. Census data. In the Fort Smith area, survey work was done by Russell Begay, SBC Home Mission Board consultant. (Now a local church has expressed interest in working with Concord Association and the state convention to sponsor an ethnic church there.) One congregation that is largely American Indian membership already is affiliated with an Arkansas association, Cash reports: Faith Church at Colcord, Okla., a part of Benton County Association.

However, in Pulaski County the cultural delineation is a different story. It is one of those areas where Indians have been so assimilated, partly by intermarriage, into the mainstream of society that there is not a definite population pocket or geographical community, according to Cash. These ethnics are not readily visible.

Yet there are American Indian families in the urban area who are visible and isolated by socio-economic situation. Ministry to these may require attention to human need—food, clothing, employment—in addition to the proper type of ministry to spiritual needs.

Reaching the language groups, requires the recognition that language groups are not just those persons who appear to be non-Anglo. Language groups do not fit neatly into molds of assumptions about Anglos and non-Anglos. "Besides," Randy Cash says, "our goal is not to anglicize, but to evangelize and congregationalize."

Without some creative financing methods, Barcelona Road Church at Hot Springs Village would not have had as much to celebrate Aug. 28 when they dedicated their old and new building portions.

Besides saving thousands of dollars through labor donated to finish the new part, the church has saved with gifts and interest-free loans from church members and other sources.

One of these sources has been the Small Church Loan Fund administered by the State Missions Department.

Though the fund has a low interest rate to begin with, Barcelona Road payed back the \$10,000 early and got the loan at no interest at all. In addition, they received a special grant of \$10,000 from the State Missions Department.

Those funds are the wherewithall for dozens of Arkansas churches each year, according to Lehman Webb, who directs Church Extension and the funds. He notes that

from Aug. 31, 1982, to Aug. 31 of 1983 nine churches were helped through the Revolving Loan Fund (total of \$130,000), 17 got Building Aid Grants (\$42,000) and six received Church/Missions Site Fund grants (\$66,437.50).

Barcelona Road's careful stewardship of resources by borrowing from the Small Church Loan Fund is consistent with their other financing.

Pastor Tim Reddin says the church's building also is a testimony to the sacrificial giving of time and money by members and friends of the church. The new portion was built at a cost of \$80,000 with about 50 percent of the labor donated, and the original portion of the building, completed in October of 1977, cost \$65,000.

The \$20,000 in loan and grant from the loan fund reduced debt on the first building to \$45,000, a loan amount secured by Second Church in Hot Springs. Barcelona Road still owes \$31,000 on that amount.

The 140-member congregation was begun, under the leadership of Hugh Owen. The mission congregation, sponsored by Central Church in Hot Springs, called Charles Holcolmb as pastor in 1975. During his pastorate the congregation was given land to build by the community developers. With the help of a new sponsoring church, Hot Springs Second, they constructed a sanctuary and education space.

Reddin became pastor in May of 1980. The mission was constituted into a church Aug. 30, 1981, with a charter membership of 114 persons. Growth encouraged the congregation to plan for future building through a master plan for building and property use, and they included a plan for financing.

Together, Union Medical Center and Warner-Brown Hospital at El Dorado make up the largest medical site in South Arkansas. Though as many as 33 percent of the patients have no church affiliation and perhaps no pastor, those medical facilities have no full-time chaplains.

Liberty Baptist Association and The El Dorado Ministerial Alliance are making plans to remedy that situation. The idea is to provide a corps of volunteer chaplains.

Associational Director of Missions Tommy Robertson and Roy Smith, pastor of Temple (Baptist) Church in El Dorado were among those initiating the project. Now the Ministerial Alliance has a committee for the effort and Charlie Brown, pastor of the First Presbyterian Church, and Quentin Jones, First Christian Church pastor, are working on the plan.

Leroy Sisk, who directs chaplaincy ministries for the Arkansas Baptist State Convention, has helped in the planning and knows that area ministers have seen the need for a long time. Sisk met with the ministers July 12 to explain how volunteer chaplains have worked in other places.

The gap the volunteers hope to fill exists not only for the patients who have no church affiliation. Others whose needs can be met by chaplains on call are travelers who become ill or are involved in a highway accident away from home. Since the volunteer chaplains will rotate being on call nights and weekends, the needs of patients can be covered around the clock.

The plan calls for these chaplains to be called by hospital personnel in emergencies, and their ministering may be especially valuable to families in case of death.

The volunteers will be trained in hospital pastoral care, with specific attention to crisis intervention methods. Sisk notes that is a large share of chaplaincy ministries. Seminars led by clinical pastoral educators are planned.

Your state convention at work

Cooperative Program Toward a 50/50 division

The messenger to the Arkansas Baptist State Convention meeting in Fayetteville in 1981 voted to adopt a plan to move toward a 50/50 division of Cooperative Program funds. This was a positive step of faith. Messengers did not imply by this action that other areas to which Arkansas Baptists were committed were unworthy. We can support all of the work in Arkansas with more dollars, even if it represents a smaller percentage of the total budget.

Giving must increase if this is to be accomplished. For example, before there can be additional dollars for the work in Arkansas in 1984, the total giving must exceed the level of giving in 1983 by over \$123,000. Assuming the budget for 1984 recommended by the Executive Board is adopted, we must have in 1985 over \$135,000 additional dollars in order to maintain the level projected for 1984.

Arkansas Baptists addressed a need in Fayetteville in 1981. More of the Cooperative Program dollar does need to be used for southwide causes. The work of Arkansas Baptists through the agencies, institutions, and Executive Board programs must be maintained or we will move backward. There are three ways that financial growth comes. Inflation resulting in higher salaries produces additional dollars from those who tithe. Church members who become more aware of their stewardship responsibilities will increase their level of giving. Evangelistic outreach results in more people sharing in the total load.

Perhaps churches need to address the matter as the state convention did and adopt a long range plan for their church. Arkansas Baptists acted wisely in Fayetteville, and I am certain that the same wisdom will be evidenced as individual churches plan for increased involvement in world missions through the Cooperative Program.

— L. L. Collins Jr., Associate Executive Secretary

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Evangelism Department A spirit of awakening in our youth

After seven weeks of spending time with teenagers this summer, there are some refreshing words to share with you about the young people of our state. The most sincere, fervent young people we have ever seen have been at prayer altars in camps all over our state praying for moms and dads, brothers, sisters and friends to find Christ as Savior and Lord and to use them in



Kent

personal witnessing. They are sincere students studying witnessing in our camps, both state assemblies and association camps. They are hungry to learn how to effectively communicate the Gospel to people they know who are without Christ. This is a spirit of awakening among our youth! They are showing concern for the lost and sharing their faith with zeal as we have never seen before — Praise the Lord!

The youth of today truly are the leaders of today, if they are trained to share their faith in Christ. Witness training should be on every church's calendar annually. Our people go where they are led — both youth and adults. As pastors and church staff members, we must lead our people in witnessing. Our people need examples that they can follow as well as equipping for sharing their faith.

We are blessed as Southern Baptists with a wealth of high quality witness training materials. We have choices among many excellent methods. Among these choices are CWT, Lay Evangelism Schools, Win Our World, TELL and Church Training Modules both for adults and youth. We have the best materials available that need to be used with our people so that we can truly win our world for Christ. — Wes Kent, associate

Family and Child Care Helping children grow in wisdom

All across the country, school bells are ringing to mark the beginning of a new school year. There are varied reactions to these sounds; some young people are happy and others are sad (this is true for parents, too). It is a time of family re-scheduling, new clothes and a more demanding life-style for a season.

School has begun for the children living at our Children's Home, Group Home for Boys, and our two Emergency Receiving Homes for Children. These children will not have the encouraging hands of their parents to guide them as they begin; but they will have us. Thanks to Arkansas Baptists, we can make sure that their basic needs of clothing, lunch money, school supplies, and spending money will be there. For the younger children, we will make sure that they have washed behind their ears! Many of you have joined us by providing their necessities. In a sense, you have become "extended family" to our young people.

As a part of this family, can I brag about some of our children? This fall we will have 12 young people in college. Seven of our youth will be attending Ouachita Baptist University and five will be enrolled at Southern Baptist College. This is the largest number of young people we have ever had in college at one time. And are we proud! They have worked hard to arrive at this point and are to be congratulated upon setting even higher goals for themselves.

It is our prayer that they will grow in "wisdom and in stature and in favor with God and man." — Johnny G. Biggs, director, Family and Child Care Services

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God of history

by D. C. McAtee, member, First Church, Forrest City

Basic passage: Deut. 26:5-10; Psalm 105; Acts 7:2-53

Focal passage: Deut. 26:5-10; Psalm 105:37-45; Acts 7:51-60

Central truth: History is his story

History is replete with evidence that God is and that He rules the universe. Knowledgeable people are aware of many of the influences brought to bear on those who helped to shape our present civilization. One can look at the way our calendars are dated and immediately realize that the birth of Christ definitely influenced the counting of time. Our coins are inscribed with, "In God we trust."

Civilization has made its greatest progress where Christianity has prevailed. We have more confidence in those who helped to establish our nation and our civilization than we do those who are trying to destroy our moral fiber at this time.

1. His story records mighty acts (Deut. 26:5-10)

He took one and made many, even a mighty nation (v5). They suffered great affliction at the hands of the Egyptians (v6). The Lord heard their cry and brought them out of Egypt into a land flowing with milk and honey (vv7-9). In gratitude, the people brought the first fruits of the land which the Lord had given them and set it before the Lord and worshipped Him (v10). God loves a cheerful giver. We should give thank-offerings above our tithes.

2. His story requires faithfulness. Psalm 105:37-45

By his people (v37a). They brought forth silver and gold

By the Lord (v37b ff). He rewarded them with good health, and Egypt was glad when they were gone. God delivered them by spreading a cloud for cover and fire to give light in the night. He fed them quail and bread from heaven and gave them water from a rock in dry places. The Lord kept his promise and gave them the lands of the heathen that they might obey Him.

3. His story has been resisted. Acts 7:51-53

Stephen's message reviews what God has done for the Jews and how they had rejected God and killed his son. (vv51-53)

Stephen's martyrdom is reflected in (vv54-60). He prays for them as they stone him to death. He loved and prayed for his enemies as Christ taught all of us to do.

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Life and Work

Serving Christ

by Mason W. Craig, First Church, McGehee
Basic passages: Luke 10:38-42; John 11:4-44; 12:1-11

Focal passages: Luke 10:38-42; John 11:21-26, 43-44

Central truth: Serving Christ involves listening as well as doing.

Mary and Martha are a study in contrast. Both loved the Lord, but they expressed that love in different ways. Martha was a doer, a woman of action. Mary was contemplative. She was content to sit at Jesus' feet while Martha was busy serving.

1. Because of varying dispositions, responses to Christ will vary. The busy person, like Martha, must discipline self to be quiet and listen. Such a person needs to be reminded of the words "Be still and know that I am God."

The quiet and contemplative person needs to keep in mind the words, "As you did it to one of the least of these my brethren, you did it to me" (Matt. 25:40b).

2. There are times to serve and times to listen to the Lord. Discernment is needed to know the difference. There was nothing wrong with Martha's desire to be a good hostess. In another situation, it might have been the thing to do. At the time, the good portion was to sit at Jesus' feet.

3. One must guard against finding fault with others because their disposition is different. Only the Lord knows how many Marthas there are—so very busy, yet so very unhappy serving the Lord. It bothers them that everyone is not as involved and active as they are. To them, the only important thing is that which they are doing.

The Martha syndrome must be avoided, if one is to find satisfaction and fulfillment in serving the Lord.

The secret to Mary's satisfaction was this—she had her eyes on Jesus. The reason for Martha's frustration was that she had her eyes on Mary.

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Bible Book Series

Living in light of man's powerlessness

by Doug Dickens, First Church, Hot Springs
Background passage: Eccl. 8:16-11:16

Focal passages: Eccl. 8:17; 9:3-4, 7-11; 11:4-6

Central truth: In our own strength we are less powerful than we realize; in God's strength we are more powerful than we imagine.

Irvin and Ruth Poley, in *Friendly Anecdotes*, wrote of a previous president known for lacking vision beyond what was immediately before him. To illustrate the president's perception, an aide told this story: "We were riding on a train, looking out the window. I remarked, 'Those sheep have been sheared.' The president replied, 'Well, on this side, certainly.'"

The Preacher of Ecclesiastes had what appears to be a rather cynical and limited view of life. He felt we are powerless to effectively shape our own lives and destinies.

Someone once said: "Scratch a cynic and underneath you'll find an optimist who is disillusioned." That appears to be so with the Preacher. Disillusioned by the breakdown of his religion, he discovered that the "truths" of much popular "folk religion" are not necessarily true.

Traditional faith was, and often is, camouflaged with such truisms as "Righteousness will always win out" or "Wickedness will inevitably be condemned." To his chagrin, the Preacher discovered that some religious clichés and concepts just aren't so, regardless of how pious they sound.

His frustration led to a feeling that we are impotent to control our circumstances. These he expressed in various ways: we are powerless to comprehend God's will by our own wisdom (8:17); to overcome death (9:3-4); or to make our ventures a success (9:11).

An honest awareness of our limitations may be one expression of our real strength. While the Preacher felt we are powerless to do many things, we actually have the power to do some other things that are very important. We can enjoy the simple gifts of life (9:7). We can choose happiness as a lifestyle (9:8). We can find and give love in meaningful relationships (9:9). We can find purpose and challenge in our work (9:10). We can realize the unpredictability of life (9:11). We can risk in faith, doing the best we can, regardless of the outcome.

What might the Christian perspective add to the view of life held by the Preacher? (Romans 8:28; Phil. 4:13)

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HMB hunger relief funds inadequate to task; more needed

ATLANTA (BP)—Until a few years ago, Southern Baptists thought of hunger as a problem confined to unpronounceable places on the other side of the globe.

But in 1982, the Executive Committee of the Southern Baptist Convention decided to split incoming hunger funds 80/20 between the Foreign Mission Board and the Home Mission Board.

Director of Christian Social Ministries Paul Adkins has the unenviable job of allocating the Home Mission Board's designated funds for hunger relief in the United States.

The money goes very quickly and making decisions about who will receive it is extremely hard. Requests for funds come daily from home missionaries, directors of missions, pastors and others who know of hunger needs.

Since the beginning of 1983, more than \$129,000 has gone to help with migrants

devastated by California rains, to refugees stranded in Florida and to hundreds of unemployed families in the industrial North.

"Most of the requests are for families in trouble," Adkins explained, "casualties of the economy."

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'Surprising peace initiatives' urged

RIDGECREST, N.C. (BP)—The world is on the brink of nuclear suicide and Southern Baptists must respond with surprising initiatives for peace, participants at a Christian Life Conference were told.

Glenn Stassen, professor of Christian ethics at Southern Baptist Theological Seminary, Louisville, Ky., said Christian peacemakers historically have embraced the Christian ethic of either a just-war theory or pacifism.

"I believe there is a third Christian ethic for peacemaking that goes far beyond the other two," he said. "The third ethic is biblically-based and Christ-centered and can be supported both by just-war theorists and pacifists."

The third option, Stassen said, is for Christians to take surprising and transforming initiatives for peacemaking.

The pattern for these initiatives begins with Jesus' teaching in the Sermon on the Mount, Stassen said. "Too many people see the Sermon on the Mount as a set of high ideals far higher than our practice, or a set of hard demands far stricter than we are willing to follow," he explained. "The result is a wide gap between Jesus and us, a guilt trip

to take positive, transforming initiatives for peace."

The second peacemaking teaching is to avoid self-righteously judging others and putting a stumbling block in their path.

"Christians especially should see through the self-righteous declarations of their governments and demand real and serious talking and seeking of agreement, rather than merely talking for propaganda advantage," he said.

Jesus' third principle of peacemaking is to "love your enemies, pray for your persecutors and bless those who persecute you. When you love your enemies and pray for them, it does not mean that you favor what they do that is evil. It means you identify with their good interests," he said.

"The Soviet Union has an interest in not being destroyed by nuclear war, in not being subjected to destabilizing and dangerous nuclear buildup and in not having their economy stagnated by the huge economic costs of such a buildup," Stassen explained. "These are interests we can identify with."

Ron Sisk, director of the Christian Life Commission's programs of support for peace

'God is doing something radically new, and we are to participate . . . by loving our enemies.'

for us and an ignoring of Jesus' teaching.

"The Sermon on the Mount is not a set of high ideals," he said. "It is the announcement of how God is now acting to deliver us from our bondage and how we can participate in what he is doing to deliver us."

"God is doing something radically new, and we are to participate in this new action by loving our enemies."

He said Jesus gave four important, authoritative teachings related to a strategy for Christian peacemaking.

"First, Jesus said we should take a surprising, transforming initiative to love our neighbors," Stassen said. "Jesus said, 'If your enemy is hungry, feed him; if he is thirsty, give him drink; and if he insults you by striking you on the cheek, turn the other cheek.'"

"These negative commands do not mean we are not to resist evil. Jesus certainly resisted evil, but he did not develop a vengeful spirit. Jesus always emphasized positive initiatives."

Stassen said the late President of Egypt, Anwar Sadat, used the ethic of a surprising peace initiative when he became the first Arab leader to go to Jerusalem to see Prime Minister Menachem Begin and the Jewish Parliament.

"Christians need to practice this kind of biblical peacemaking in their own relationships," he said. "And they need to press their own governments not to get in a self-righteous style of international relations but

with justice, told conference participants that Southern Baptists have recently set the stage for such peace initiatives based on prayer. "The Southern Baptist Convention, meeting in Pittsburgh this year, voted to begin observing a convention-wide Day of Prayer for World Peace on the first Sunday in August beginning in 1984," he said. "This day on our official denominational calendar will focus Southern Baptist attention on the most powerful force for peace known to humankind—the power of prayer."

Jesus' fourth strategy for peace, Stassen said, is for Christians to associate readily with the poor and the oppressed. "If we truly fellowship with the lowly and oppressed, we will soon be working for human rights and against world hunger, and by doing so we will be participating in God's peacemaking in the world."

Jesus' ethic of peacemaking can become a special contribution from Southern Baptists to the world, Stassen said. "Our Baptist heritage suggests we will not merely be tools of the establishment but will support initiatives that have a transforming impact on the state."

"The ethic of surprising, transforming peacemaking initiatives is a practical and preventive ethic for all areas of life. Christians may practice this ethic and may push their governments to practice it," Stassen stressed.