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Arkansas Baptist Newsmagazine, 1980-1984

Arkansas Baptist Newsmagazine

9-15-1983

September 15, 1983

Arkansas Baptist State Convention

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Believers' Ministry Covenant Between Pastor and People

WE BELIEVE that salvation in Jesus Christ includes a call to minister to people.

WE BELIEVE that God has given to all his children gifts of grace that can be developed and used in ministry.

WE BELIEVE that the Holy Spirit of God is our companion in ministry, enabling us to serve Jesus Christ to our fullest potential.

Therefore:
WE WILL GIVE high priority to develop and support the total ministry of this church, based on the teachings of our Lord and the apostles as stated in Ephesians 4.

WE WILL SEEK to discover, develop, and use together our God-given gifts in ministry.

WE WILL ENGAGE ourselves in a mutual sharing of faith, hope, and love as the family of God.

WE WILL SIT, talk, learn, and work together as we seek to build up the body of Christ.

WE WILL BE HONEST and open with one another in our efforts to improve and expand our ministry.

WE WILL GRATEFULLY acknowledge God's enabling presence in our midst as we share and work together to bring persons to God through Jesus Christ.

ALL OF THIS WE COVENANT to do in the awareness of God's call, commission, and presence in the person of the Holy Spirit.

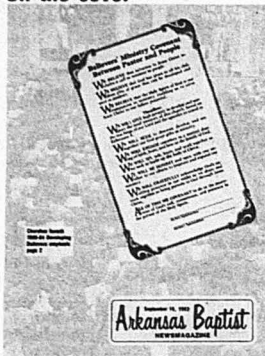
Pastor's Signature/Date

Member's Signature/Date

Churches launch
1983-84 Developing
Believers emphasis
page 2

September 15, 1983

Arkansas Baptist
NEWSMAGAZINE



A covenant between pastor and congregation is the suggested beginning for a year-long emphasis on believers growing in discipleship in SBC churches. A high attendance night to launch a three-month study of basic doctrines is suggested for Oct. 2.

Believers can covenant for ministry

The Believers' Ministry Covenant will be used in churches across the state on Sunday, Sept. 25, to launch the Developing Believers Emphasis for 1983-84. This is the major emphasis of Bold Mission Thrust for the coming year.

In signing this covenant, the pastor and congregation commit themselves to pursuing spiritual growth, developing their gifts and expanding the ministry of their church. The covenant is especially effective when read responsively by pastor and congregation. Copies are available for use as bulletin inserts from the state Church Training

Department.

High Attendance Night will be observed in Church Training on Oct. 2, the first Sunday of the new church year. This is a good time for churches to make a special effort to involve large numbers of their members in training. This is the Sunday that churches begin the Dynamic Doctrine studies, a three-month study of basic Bible doctrine for adults, youth and children.

The Believers' Ministry Covenant and High Attendance Night will help launch a year of major emphasis on discipleship training in churches all across the convention.

Fant to Southeastern; successor named

DALLAS (BP)—Clyde Fant, who resigned Aug. 16 as president of the Baptist Seminary in Ruschlikon, Switzerland will join the faculty of Southeastern Baptist Theological Seminary in Wake Forest, N. C., Southeastern's president, Randall W. Lolley said last week.

Lolley told the *Baptist Standard* (Texas Baptist newspaper) Fant would teach two courses during the fall semester—"History of American Preaching" and "Preparation of Sermons."

Fant's appointment to the faculty, at the present, is only for the fall term, but Lolley expressed hope he would also be there at least through the spring semester.

Thorwald Lorenzen, professor of systematic theology and ethics at Ruschlikon, has been named acting seminary president in the wake of Fant's resignation. He will head the seminary for

12 months while a search committee, expected to be named when the European Baptist Federation council meets in Soderstalje, Sweden, in September, seeks a president.

Lorenzen, a native of Hamburg, Germany, has taught at the seminary since 1974. He came to his post from Southeastern Seminary, where he taught New Testament from 1971-74.

He holds a bachelor of arts degree from the University of Sydney (Australia), bachelor of divinity and master of theology degrees from Ruschlikon and a doctor of theology degree from the University of Zurich (Switzerland).

He has been a member of several Baptist World Alliance study commissions and has represented the BWA in human rights matters before the United Nations and other international commissions. He and his wife, Jill, have two children.

Arizona only convention to double CP giving

NASHVILLE, Tenn. (BP)—Southern Baptists didn't reach the goal—but \$104,103,117 isn't a bad consolation prize.

The Southern Baptist Convention adopted a goal of doubling gifts to the Cooperative Program, the SBC's unified giving program, in five years by 1982. The 13.9 million member denomination responded with an 69.8 percent increase, jumping from \$150,760,050 in 1977 to \$254,863,167 five years later. Most of the increase came in the past three years.

Cooperative Program contributions are voluntary from the 36,000 SBC churches. Each state convention then decides how much money to keep to fund programs such as children's homes, hospitals, hunger relief and universities within its borders and what percentage to send to the national level for world-wide mission and education programs.

Arizona was the only state convention to double its gifts. Arizona churches sent in

\$1,781,459 to the Cooperative Program in 1982, up 109 percent from 1977.

However, 29 of the 34 conventions increased more than 50 percent, led by Oklahoma (96.8 percent increase to \$14,267,863), Utah-Idaho (93.6 percent to \$273,897), Northern Plains (90.1 percent to \$506,601) and Louisiana (88.7 percent to \$13,503,870).

Five state conventions more than doubled the amount they sent to the national programs between 1977 and 1982. Overall CP receipts for the SBC agencies increased 87.8 percent during the period—which meant programs funded for \$52,808,911 in 1977 divided \$99,184,907 in 1982.

Arizona was again the leader, upping its contribution by 164 percent from \$168,398 in 1977 to \$444,951 in 1982.

During the same period, Arkansas' gifts to the Cooperative Program increased 64 percent. Contributions to the national programs rose 72 percent.

In this issue

8 ABSC gets Issue

Messengers to the Arkansas Baptist State Convention in November will now deal with the issue of Southern Baptist College's request for four-year status and more funds. The state Executive Board voted to recommend the proposal to the Convention.

14 Ready, set, reserve

Arkansans who anticipate attending the Southern Baptist Convention's annual meeting in Kansas City, Mo., next June need to choose their hotels and mail a reservation form (reproduced in this issue) on Oct. 1 but not before.

Caring for the unemployed

The editor's page

J. Everett Sneed



Unemployment and business failures have been dramatic in the last few years. Although we have experienced some turn around recently, the economic recovery has slowed. Added to this is the effect the drought has had on our crops. The United States has lost a great deal of business to foreign competition. All of this means that we are likely to continue to experience a high unemployment and business failure. Our churches have a responsibility to strengthen and affirm individuals when difficulties arise.

Unemployment due to the shrinking job market or business failure has hit almost every area of society. Among those affected are factory workers, school teachers, executives and truck drivers. There have probably not been as many farms for sale since the Depression. Many of these people have never had this type of experience in their lives. Many have always believed that, if they had a good education and worked hard, they would have everything they needed and much of what they wanted.

The situation is probably worsened by the fact that many others are experiencing a considerable degree of prosperity. It is easy for someone who has just lost his job or his business to turn on the television set and see how well someone else is doing.

Loss of jobs or business failure has a serious psychological impact. Obviously, it is a blow to a person's bank account. The economic impact may not be felt immediately or may not take effect for several months, but the psychological blow will be felt almost immediately. Most persons derive a sense of self-worth from the job they hold or from the business they own. When these positions are taken from them, they experience a sense of betrayal, loss of identity and personal value.

Often a person in this circumstance will feel anger. He may be angry at his employer, the government or everyone around him, including God. "After all," he reasons, "hasn't everyone let me down?"

Next a person may feel a sense of guilt. He may begin to think it is all his fault. He thinks he did something wrong or that he didn't work hard enough. Or perhaps he wasn't as creative as he should have been. Circumstances make very little difference. The fact that others have lost the same kind of job or other businesses of the same type have failed, is unimportant to him. For him the situation is personalized. He feels that he is unemployed because he is inadequate.

Finally, a person who has lost his job or his business may suffer a loss of self-respect. In our contemporary society we gain much of our feelings of worth from our jobs or the businesses we own. They determine a myriad of important factors in our lives.

For example, a job often determines our friends, the community in which we live and, perhaps, even the church we attend.

The feelings of a newly unemployed person may lead to a series of actions. First, he may drop out of the groups he was involved in, particularly at church. He may quit participating in civic clubs or in recreational groups. These are places where he would be forced to face his joblessness. Every time he sees a friend, it reminds him of his situation. Even contact with strangers becomes difficult because employment is one of the first things anyone asks about.

Another result of unemployment or loss of business is tension at home. Arguments, verbal abuse and even physical abuse may occur. Surveys show that the leading cause of divorce is disagreement over finances, even when there is a reasonable income. With unemployment this would be dramatically heightened.

Churches have a responsibility to any crisis that develops in the lives of their members. First, the church needs to affirm the reality of unemployment in our society. When a person loses his job or business, the church needs to affirm him in every way possible. Fellowship should be increased. It may require a great deal of effort to maintain a fellowship because of his tendency to withdraw. The church must, in word and action, say, "You are okay." He may feel incapable of doing the things that he normally does. But trusting and seeking his help will reaffirm his worth and value.

A church must make a concerted effort to help someone who has lost his job or business. The organization of a support group of unemployed people can be formed if there are several in this condition. When a church supports the organization of such a group it is a genuine affirmation of the congregation's care and love for people.

One of the best helps that a church can give is to act as an unemployment center. Often traditional ways of finding jobs such as classified ads and job service centers are not adequate. The best hope a person has of finding a job may be through fellow members who know of an opening or who have an opening in their own organization.

A church is never more Christ-like than when it is assisting hurting people. Few things in life hurt more than the loss of a job or business. In Matthew 25:31-46 Jesus identifies himself completely with the interest and needs of hurting people. Jesus, the one who holds the eternal fate of every individual, cares about the needs and hurts of people in today's world. Clearly the Christian's responsibility is to help others who have need.

Arkansas Baptist

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

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

Copies by mail 50 cents each.

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

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Opinions expressed in signed articles are those of the writer.

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One layman's opinion

Daniel R. Grant

The paradox of public images

It never ceases to amaze me how some activities receive an unfavorable image. In recent years, for example, the national news services on television, radio, and in the press, have been virtually unanimous in exposing the dangers of dioxin, a highly toxic waste material, to personal and community health. There has not yet been an actual death with dioxin proven to be the killer, but hours of television time have been devoted to the fight against dioxin.

Similarly, the mass media have bombarded the public with reports of nuclear power plant accidents, investigations, and potential hazards to human health. Although I have not heard of a death yet attributed to a nuclear accident, the danger is clearly there, and our excellent safety record may be in considerable measure the result of a vigilant press. National fighters against dioxin and nuclear accidents are given a strong and favorable public image by television, radio,

and the press.

Consider now a different category of danger to health and life. There is a substance which, when ingested into the human body, causes a person to do things he would not normally want to do, and to do things poorly, or not at all, that he wants to do. It causes people to drive automobiles at excessive speeds on the wrong side of the highway, killing men, women and children. Money is misspent on this substance even though it needs to be spent on food. In public restaurants or bars and on streets, it causes persons to kill and rape. In places of work it causes industrial accidents, endangers the lives of fellow workers, and reduces national productivity. One compelling and overpowering statistic is that 25,000 people are killed each year by drivers physically impaired by drinking this substance. It is, of course, beverage alcohol.

Contrast the societal and media image of

those who attack this problem of beverage alcohol. At best they are greeted with "here come the preachers again, trying to legislate morals." At worst they are pictured as stupid, evil, narrow-minded and unsophisticated religious bigots, trying to deprive good solid citizens of their freedom of choice.

A visitor from Mars would certainly have trouble explaining this strange paradox: the favorable and sympathetic image of those who fight against dioxin and nuclear accidents (which have not yet taken a single life), and the satirical and unsympathetic image of those who fight against beverage alcohol (which kills 2,000 persons on our highways every month, or 68 persons every day). It's about time the image makers adjusted their glasses.

Daniel R. Grant is president of Ouachita Baptist University in Arkadelphia.



Woman's viewpoint

Ruby Snider

Lord, bless the men

It happened a century ago. As a matter of fact, it happened one hundred years ago this month in Arkansas. To be exact, it was on Sept. 19, 1883, and a man started it all.

It seems that M. D. Early of Morrilton, vice-president of the Home Mission Board of the 38-year-old Southern Baptist Convention, was responsible. He had sent out a call in July for the Baptist women of the state to meet at the Baptist church in Russellville for the purpose of organizing a Central Committee.

The plan was that such a committee in each state would organize societies to stimulate mission interest, send out literature and promote the cause of Christ in every way possible. A small number of women met in response to the call, elected officers, and formed the first Central Committee. According to the record, J. P. Eagle, J. B. Searcy, and a Rev. Weaver joined Early to lend encouragement and counsel.

I guess I will have to admit that Early did not originate the idea for either mission societies or Central Committees. For, you see, those ideas came from other men. The list is long; mention is made of only a few.

Back in 1867 Rosewell Graves, missionary to China, asked his mother to involve Maryland women in raising money to employ Chinese women to carry the gospel to the zealously-guarded Oriental homes. No man could do this. In 1871, John Stout, upon becoming pastor of a church in South Carolina, immediately organized a Woman's Missionary Society. H. A. Tupper, secretary of the Foreign Mission Board, became convinced in 1874 that the Central Committee was the key to promoting mission societies.

To add impetus to the movement, in 1878 the Southern Baptist Convention instructed the Board to organize Central Committees in the states of the convention. Led by guest men, the women of Arkansas joined their Baptist sisters in other states in promoting the cause of Christ in every way possible.

Yes, it happened in Arkansas a century ago, and a man started it all. Lord, bless the men who follow in his footsteps.

Ruby Snider, chairman of the history committee of the Arkansas Woman's Missionary Union, lives in Camden with her husband, Roy. They have three children.

Letter to the editor

Psalm One disregarded

The statement on page 8 of the Sept. 1 issue of the *Arkansas Baptist Newsmagazine* stated the actions of the Executive Board concerning Southern's four year plan.

The study committee based its denial of Southern's request on the consultant's findings: "The group consulted a professional research firm whose report recommended against expanding academic programs." The next paragraph states that when they learned that \$1 million would be available they rescinded their previous action.

God said in Psalms One, blessed is the man or executive board that walks not in the counsel of the ungodly. I am not saying that this firm is ungodly, but their place is not in spiritual matters. This should be left to godly men, called of God, that fast and pray in order to find the mind of Christ in the matter.

We as a convention got to where we are by following godly counsel. We must return to this.

Real Baptists live by faith, not dollar signs or documented trends. Let us give much attention to what John Wright said on page 9 of the article: "We are here not to determine what the will of the people is but what the mind of Christ is."

Our Convention must return, and churches also, to a theocracy where God is the supreme ruler, not men.—Teddy Rhea, Newport

You'll be glad to know...

by Don Moore

...Senior adults boost Arkansas' population. Only Florida has a larger percentage of its population made up of senior adults. Where are these people? All over the state, for sure. However, a study of our population trends may indicate more specifically where they are.

Between 1970-1980 population increases were so great in 30 of our counties that I have to believe there are higher concentrations of them in certain areas. For instance, Baxter County had an increase in population of 79 percent, and Sharp County an increase of 77 percent during that ten-year period. It would be natural to conclude that a large percentage of these are senior adults. It would also be safe to conclude that many of these have moved in from different areas of our nation with differing cultural, economic and religious backgrounds.

It is my hope that all of us will feel the challenge and seize the opportunity of enriching their lives with the gospel or being enriched by them, if they have a walk with the Lord. New churches, missions, Sunday Schools and ministries will have to be developed. In some instances, new attitudes toward "outsiders", as some would call them, must be developed. God has chosen to make them a part of the "the field" in which we are privileged to work. We must choose to be responsive to that trust.

I hope every pastor and director of missions will take a new look at people and places in their areas that may need a new work or ministry. Our Missions Department might help you with this.

Many churches need to begin regular fellowship groups for senior adults. Our Church Training Department can help you with that. Our Evangelism Department can help you with special outreach suggestions.

...Senior adult festival, May 24-26, 1984 is a must for all our groups. Leaders need to get it on their schedule now. I believe hundreds of you will want to come.

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



Moore

Simultaneous revivals scheduled for '86

ATLANTA (BP)—National, simultaneous revivals—billed by Home Mission Board evangelism leaders as one of Southern Baptists' most effective evangelism tools—will be held in Southern Baptist churches in all 50 states from March 16 to April 27, 1986.

"Good News America: God Loves You" is the theme for the nationwide campaign, the first such effort among Southern Baptists since 1969.

Richard Harris, director of Home Mission Board Mass Evangelism and co-chair of the campaign's national steering committee, noted, "These national-level campaigns offer Southern Baptists a cooperative, church-centered evangelistic endeavor with possibly the greatest opportunity in our history to reach people with the gospel of Jesus Christ.

"Evangelizing our nation is at the heart of our Bold Mission Thrust goal to share the gospel with every person by A.D. 2000."

Support for the simultaneous effort, approved by state evangelism directors at their national meeting in December 1981, is based in part on the apparent correlation between revivals and baptism rates in the SBC, Harris explained. In the past 30 years, six nationwide meetings have been held. Annual church letters indicate during all but one of those years, baptism totals were significantly higher than average.

"Simultaneous revivals give Southern Baptists a chance to promote their revival meetings city-wide, association-wide and even nation-wide," said Harris. Most of the SBC's 37 state conventions/fellowships will select either March 16-April 6 or April 6-27 as the dates they will participate. Each state convention will promote the revivals and en-

courage churches and associations to hold revival meetings during the designated time slot for their state.

To prepare for the revivals, the national steering committee has laid plans to provide concentrated personal and mass evangelism training. The yearly countdown of events includes: in 1983, a national revival training seminar; in 1984, national, state, regional and associational revival training seminars, witness training, national promotion, prayer emphasis; in 1985, continuing revival training seminars on all levels, national witness training, national promotion, continued revival preparation training.

The 1983 national revival training seminar was held in July. The seminar provided 85 participants from 30 states with "information, guidance and motivation to use the revival meeting to the full potential," Harris said. In 1984, Harris expects 15 state-wide seminars and in 1985, at least 30.

The steering committee is also advocating the use of vocational evangelists during the simultaneous revivals.

"We have some talented and spiritually gifted vocational evangelists, preachers and musicians who are going to be hurt by these revivals," explained Harris. "Because most churches will participate in the revivals, there will be only six weeks during the spring for many vocational evangelists to work.

Understanding this, churches should call on these people not only for the revivals but for revival preparation training, January Bible studies, prayer seminars and witness training or consider using them as staff evangelists."

missionary notes

Belo Jardim, PE, Brazil. A native of Warren, Ark., was appointed by the Foreign Mission Board in 1951.

Mr. and Mrs. W. Alvin Hutton, missionaries to Brazil, have completed furlough and returned to the field. Their address is: Sitio do Sosego, 28860 Rio Dourado RJ, Brazil. He is a native of Abilene, Texas. The former Catherine Jordan, she was born in Dermott, Ar., and also lived in Helena and Hot Springs while growing up. They were appointed by the Foreign Mission Board in 1947.

Mr. and Mrs. John W. Shepard Jr., missionaries to Japan, have arrived in the States for retirement. Their address is: 814 Speight St.—122, Waco, Texas, 76706. Born to missionaries in Brazil, he lived there and in New Orleans, La., while growing up. The former Jean Prince, she was born in Chicago, Ill., but grew up in Arkansas. They were appointed by the Foreign Mission Board in 1948.

Mr. and Mrs. Ed Pinkston, missionaries to Ivory Coast, are furloughing in Arkansas, where he will be serving as a missionary-in-residence with the Stewardship Department of the Arkansas Baptist State Convention.

The Pinkstons were appointed by the Foreign Mission Board in 1966 and served 10 years in Abidjan, the capitol city of Ivory Coast. Pinkston now serves as an evangelist and church developer in the city of Daloa.

Pinkston, a graduate of Ouachita Baptist University and Southwestern Baptist Theological Seminary, was born in Camden and grew up in Crossett. Mrs. Pinkston, the former Greta McFerrin of Harrison, is also a graduate of Ouachita.

The couple will be living in a mission house provided by Immanuel Church, Little Rock. He may be contacted through the Stewardship Department at Box 552, Little Rock, AR 72203.

Martha Hairston, missionary to Brazil, has completed furlough and returned to the field. Her address is Caixa Postal 24, 55.150

by Millie Gill/ABN staff writer

Ray Granade

has been appointed as the acting university librarian and associate professor of history for the 1983-84 academic year at Ouachita Baptist University. Granade has been a member of the OBU faculty since 1971. He is a graduate of Samford University and Florida State University.

John Bailey

recently completed five years of service as minister of music at West Memphis First Church.

H. D. McCarty

was speaker for the annual Spiritual Life Lectures at Wheaton College, Wheaton, Ill., Sept. 6-9. McCarty is pastor of University Church in Fayetteville.

Charles Carter

is serving as pastor of the Enon Church at Monticello, coming there from the Ouachita Church in Carey Association. He is a graduate of Fruitland Baptist Bible Institute in Hendersonville, N. C. Carter and his wife, Kate, have two sons, Gary, age 14, and Nick, age 22.

Edgar Harvey

is serving as interim pastor of the Mount Zion Church at Huff. He has served churches in Arkansas and Mississippi prior to his retirement.

L. C. Meier

is serving as pastor of the Arbanna Church at Mountain View, coming there from the Dolph Church at Calico Rock.

Thomas Christmas

has returned as pastor of the Cominto Church at Monticello, having served there previously on two different occasions for a total of 15 years. He and his wife, Lois, have a married son and two grandchildren.

Indiana update

Dardanelle-Russellville Association

mission team of five adults and nine youth has returned from Indiana where they worked with churches and missions in Indianapolis, Lizton and Greenfield. Six backyard Bible clubs resulted in eight professions of faith.

buildings

El Dorado Immanuel Church

dedicated its new Family Life Center Aug. 21. The building includes a multi-purpose room (which will serve as a fellowship hall and gym), a fully equipped kitchen, an exercise room, a fully equipped media center/library, four Sunday School departments and 19 new classrooms, a jogging track, locker rooms and showers, game room, snack room and atrium. The speaker for the dedication service was Don Moore, Executive Secretary of the Arkansas Baptist State Convention. Tommy Kimball is pastor of the church. Bruce Davis is minister of activities.

Trinity Church

at Malvern celebrated payment of its \$52,000 educational building with a noteburning service July 3. The ten year note was paid two years early. The building, named in honor of Mac Gates, contains six classrooms and a fellowship hall. Gates was pastor of the church when it was a mission, as well as during the payment of the indebtedness. J. D. Lide, Bill Freeman, Tom

McMullen and Laura Hall served on the building committee. Participating in the noteburning were Lide, Mrs. S. A. Wiles, Gates and Mrs. Elizabeth Gates.

Pee Dee Church

at Clinton celebrated payment of its sanctuary with a noteburning service Aug. 14. The 10-year note was paid in four and one-half years. Pastor Don Mulford and deacons of the church burned the note. John Finn, director of the Christian Civic Foundation of Arkansas, was speaker.

Friendship Church

at Springdale has completed a building designed to provide room for church growth. There recently have been 13 new members added to the church roll, including nine additions by baptism.

Russellville Second Church

is renovating an old building to be used as educational space for children ages four through the fifth grade. Members are doing volunteer construction work.

Diaz Church

was in revival Aug. 14-19, led by Johnny Jackson, pastor of Forest Highlands Church in Little Rock. Jim Cunningham directed the music. Pastor J. R. Hull reported five professions of faith and seven re-dedications.

New Liberty Church

at Blytheville will celebrate its 50th anniversary Oct. 16 with an "old fashion" day.

Jessieville Church

was recently in revival. Rex Easterling of Rogers was evangelist. Clarence Hill of Hot Springs directed music. Pastor Gene Anderson reported 18 professions of faith.

Paragould First Church

senior adults recently honored Greene County Association director of missions Carol Gibson and Mrs. Gibson with a potluck luncheon at the associational office. Pat Freligh, associational secretary, assisted the Gibsons with a tour of the office and a presentation of the work of the association.

Trinity Church

at Marked Tree observed homecoming Aug. 28. Curtis Downs of Dell spoke.

Friendship Church

at Springdale ordained Dane Anglin to the ministry Sept. 11.

Natural Steps Church

at Roland will observe homecoming Sept. 18 with Sunday School and worship service, followed by a covered dish luncheon. The Southwest Gospel Singers of Little Rock will present the afternoon's program.

Melbourne First Church

will ordain Shannon Womack, Y. D. Whitehurst, John Teague, Paul Miller and John Conley as deacons Sept. 18. Pastor Carter Tucker will moderate the 6 p. m. service.

Seminar offered

A one-day seminar on pastoral care, featuring educator Myron C. Madden, will be held Sept. 28 at Baptist Medical Center in Little Rock.

Dr. Madden is an author, a clinical pastoral educator, and former director of the Pastoral Care Department at the Southern Baptist Hospital in New Orleans, La., a position from which he retired Aug. 31, 1983.

The seminar is sponsored jointly by the Arkansas Baptist State Convention Chaplaincy Division and the Baptist Medical Center's Pastoral Care Department.

The seminar will begin at 9 a. m. and conclude at 4:30 p. m. in Shufflefield Auditorium. There is no charge for the seminar. Pastors and staff members are invited to attend.

Kansas City bound?

Arkansas who plan to attend the Southern Baptist Convention's annual meeting June 12-14, 1984, in Kansas City, Mo., need to tear out housing reservation forms on pages 14 and 15 of this issue. They should make hotel choices and mail it Oct. 1 because it's first come, first served.

Participation essential for '8.5 by '85' goal to be reached

by J. Everett Sneed

"The major thrust of the Sunday School Department is to reach 8.5 by '85," Freddie Pike said enthusiastically. Pike has been interim director of the Sunday School Department since the resignation of Lawson Hatfield on April 30 of this year.

"The goal can be attained," Freddie Pike added. "Until last year, when we slipped a little bit, we had been staying with the annual goals."

"The 8.5 by '85 project is an overall SBC effort to enroll 8.5 million people in Sunday School by 1985. For Arkansas to reach its part of this goal, we would need 270,975 people by 1985. This originally represented an annual net gain of 6,173. At this point Arkansas churches will need to have a net gain of 20,000 by September of '85.

"The basic vehicle we are using is the Sunday School Enrollment Campaign," Pike said. The Sunday School Department has conducted one campaign, has two more definitely scheduled, and five more tentatively scheduled.

"Our campaign in Faulkner Association was very successful. If we are able to get into all of the 42 associations, we will surpass our goal," Pike said.

Pike pointed out that the goal is easily attainable, if everyone does his part. "If every association averages 240 per year for the next two years, or if every church averages a net gain of eight in enrollment each of the next two years, the goal will be met," Pike said.

Last year about half of the associations had gains in Sunday School enrollment and half sustained losses. "The reasons we haven't involved more people in our Sunday Schools is that we haven't worked at the task properly. With the exception of the places where Leon Kilbreath has been and the Harmony Association, I don't know of a single association that has had a Sunday School Enrollment Campaign in the last 10 years," Pike said.

A second major thrust of the Sunday School Department is leadership training. "We believe that growth must be balanced



The goal of 270,975 Arkansans in Sunday School by 1985 will be attained, if we dedicate ourselves to outreach, said ASBC interim Sunday School director Freddie Pike.

with quality," Pike emphasized.

"Our people apparently agree," Pike continued, "since this has been the busiest fall we have ever had." Last year the department assisted 22 associations in 28 projects and 36 churches in 41 projects. This year there have been 36 associations assisted in 69 projects and 56 churches in 79 projects.

"Another area of our work that has picked up is assisting churches in preparing for construction," Pike observed. "Our main responsibility is to assist the churches getting proper information together for the SBC Church Architecture Department. There has been more building in the last four months than in the last two years."

Pike said that the next biggest responsibility is leadership training for Vacation Bible Schools. "VBS is an excellent vehicle for discovering prospects when it is used pro-

perly," he said.

The Sunday School Department, also cooperates with the Missions Department in providing leadership training for Mother's Day Out, Kindergarten and Day Care programs. These conferences are carried out by Pat Ratton of the Sunday School and Pete Petty of Missions.

Other areas in which the Sunday School Department provides assistance upon request include special education ministries and bus ministries.

Those currently assisting Pike in the Sunday School Department are Pat Ratton, preschool consultant; Martin Babb, youth consultant; and Jackie Edwards, part-time children's consultant. All have had extensive local church and associational experience prior to serving with the Arkansas Baptist State Convention.



Seminary Study— It's closer than you think!

Seminary-level courses will be offered in Little Rock beginning September 19. Three classes will be conducted each Monday for eleven weeks. Students will earn two hours of credit per course, which may be applied toward a degree at any of the six Southern Baptist seminaries. For enrollment information, contact: Lehman Webb, 525 W. Capitol, Little Rock, AR 72203 (Tel. 501/376-4791), or the Seminary Studies Dept., 460 James Robertson Parkway, Nashville, TN 37219 (Tel. 615/242-2453).

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Executive Board rejects further study on college plan; to recommend four-year programs to state convention

by ABN staff

In a called meeting of the Executive Board of the Arkansas Baptist State Convention on Sept. 8, the board defeated a substitute motion for further study and voted to recommend to the Arkansas Baptist State Convention a proposal for Southern Baptist College, Walnut Ridge, to begin offering baccalaureate degrees in a phased plan.

The motion, made by Cary Heard, pastor of Park Hill Church, North Little Rock, calls for adding \$50,000 to Southern College's base in 1988, followed by an additional \$52,000 in 1990.

The funding of the proposal will depend upon the availability of Cooperative Program money at the time.

The motion also stated that the Executive Board was to be not merely a conduit for the motion, but rather an advocate for the motion.

In his substitute motion, C.M. Smart Jr. of Fayetteville called for an ad hoc committee out of the Executive Board to get answers to questions about the cost of finishing the project they were being asked to begin.

Smart, who is Dean of the School of Architecture at the University of Arkansas at Fayetteville, called on the Executive Board to defer approval until they had the facts on the cost of some necessities for accreditation as a four-year school.

He cited as uncoupled expenditures books, staff and space for an upgraded library; upgrading of academic credentials for present faculty and hiring of future faculty with sufficient credentials; providing of minor specializations and elective courses at the junior and senior levels; meeting the rigorous standards necessary for a nationally-certified

program in elementary education; and expanding the physical plant for an increased student body.

Smart called action without these answers irresponsible. "We can damage what we have now — excellent junior and senior Baptist colleges," he concluded. "We can sacrifice quality for mediocrity."

The substitute motion did not put a time frame to the study, but called for the information to be provided to Arkansas Baptists before a vote is taken at the state convention.

Opponents of the substitute motion referred to further study as unnecessary delay and urged Executive Board members to trust the decisions already made by committees. Bill Lewis, pastor at Bryant First Southern Church, said he was concerned about submitting the plan to any more study by an "independent authority" called for in Smart's motion. Lewis explained that he did not want to base decisions on the advice of "those without knowledge of salvation."

Kerry Powell, pastor at Forrest City First Church, characterized further study as delay, saying "You can always raise a question about anything."

The motion lost on a show-of-hands vote.

The agreements hammered out between Southern College and the Program Committee of the Executive Board on Sept. 1 endorsed the addition of \$102,000 to the base portion of the college's allotment from the Arkansas Baptist State Convention.

The plan outlined for phasing in the degrees gives Southern Baptist College permission to offer a B.A. in Christian ministries, beginning in 1984-85. A second degree in business administration will be started in

1987-88. Finally, a bachelor of science in education with emphasis in elementary education will be started in 1988-89. The motion stated, "The timetable for the implementation of deferred degrees will be accelerated or decelerated, depending upon the development of adequate funding and available students."

In making the request, Southern College expressed its appreciation to the Executive Board for the action taken in its August 25 meeting. The Executive Board commended Southern College for its "faith and faithfulness in seeking to carry out the total task assigned them by the Arkansas Baptist State Convention, under the leadership of the Holy Spirit." The college also expressed gratitude for having time to give its rationale for the July 12 action.

The formal request said, "In the spirit of harmony and upon the suggestion of the executive secretary, the endorsement of the president of the Executive Board, and the consensus of the Executive Committee, we, the duly elected Board of Trustees of Southern Baptist College, believing that we have satisfied all reasonable objections raised in the 1982 state convention discussion related to our request for four-year status, in lieu of the Southern Baptist College Trustees action of July 12, 1983, do humbly and respectfully request our parent body, the Arkansas Baptist State Convention's official approval" of the proposed deferred degree plan.

The college trustees voted July 12 to "...establish a four-year program as expeditiously as we can, using sound judgment, and as funds are available."

C. E. Wiley: starter of Indiana churches

by Beverly R. Scheland

ATLANTA (BP)—In the early 1950s C.E. Wiley visited Portland, Ind., and asked residents the location of the Baptist church. The response was, "What is a Baptist church?"

Wiley vowed, "Wherever I find a town that doesn't know what a Baptist church is, we'll put one there." He found numerous such towns down through the years.

Indiana's recently retired state director of missions was instrumental in establishing 73 churches as a pioneering pastor and missionary.

"C.E. Wiley blazed the trail in Indiana during those hard days when there was nobody else out there," says Ken Neibel, director of missions for Central Association in Indianapolis.

"We lived with the expectation of starting

another church," Wiley says emphatically. "If you're going out to try and start a church, just forget it. You have to start them with the intent to stay with it. I've preached many times to two people, stayed with it, and now there are churches there."

He began driving 50 miles one way to Portland to preach to one prospect. Today, First Baptist Church of Portland has 500 members. Wiley was a "mover and a shaper in getting the work in Indiana going," says Harmon Moore, Indiana's executive secretary/treasurer emeritus.

Wiley was pastor of Grason Baptist Church in Kentucky when the call to Indiana came. He preached a revival at the beginning of a Baptist church which met above a fire station in Connorsville. "Richmond Baptist Church then called me as pastor," explains Wiley, "and I became the pastor of the coun-

ty." Four missions grew out of Wiley's work in Richmond and in 1958 six Connorsville churches formed the first Southern Baptist association in Indiana.

"Wiley had a part in getting three associations started that year," said Moore, "Southeastern Baptist, Southwestern Baptist and Northern Indiana."

He had been Eastern Indiana Association's missionary since 1956, covering one third of the state and supporting a wife and three children on a \$400-a-month salary. In 1958 he went to Evansville as southern Indiana's area missionary.

"Between 4,000 to 5,000 people are now members of Indiana Sunday schools because of his direct involvement in organizing the church they attend," says R.V. Haygood, executive director-treasurer of the Indiana State Baptist Convention.

Make a joyful noise to the Lord on Youth Choir Day at Ouachita Baptist University Oct. 1.



For more information on Youth Choir Day, write Dr. Paul Hammond, P.O. Box 710, OBU, Arkadelphia, AR, 71923

Your state convention at work

Church Training Department

Here's help for the Pastor's Seminars

When the Church Training Convention meets on Oct. 25 at Immanuel Church in Little Rock, pastors will discover something planned especially for them. The nine Equipping Center modules suggested for use in the Pastor's Seminar in 1984 will be offered for pastors who will be using them as a part of the Developing Believers emphasis. It is suggested, as a part of the Developing



Holley

Believers emphasis, that pastors teach an Equipping Center module in February, one in May and one in July. This will provide training opportunities for adults who are not involved in the church's on-going training program for adults.

Three modules are suggested for each of these seminars. Pastors will want to select the one that will best meet the training needs of the church and the adults they plan to reach. At the Church Training Convention pastors will be able to select three of these nine modules and attend three, hour-long conferences where they will receive a complete overview of the modules including the content, teaching plan, learning aids and enlistment suggestions.

The nine modules include *Discovering Your Spiritual Gifts, Preparing Your Church for Revival, How to Witness, Christian Marriage: Growing in Oneness, How We Got our Bible, Servanthood: Portraits from the Life of Christ, The Bible Speaks on Stewardship, How to Know the Will of God and The Priesthood of Believers.*

Pastors will have an opportunity to pre-register for the three modules they choose to overview and reserve a copy of the modules of their choice in advance. The convention sessions will begin at 10 a.m., 1:45 p.m. and 7 p.m. — **Robert Holley, director**

Stewardship Department

The association: training stewards

Can an association reach over fifty percent of its churches in a stewardship training project? Harmony Association did with an associational stewardship meeting conducted Aug. 30. How did the association reach such a high percentage of its churches?

Give credit to Jim Byrd, director of missions, and Bob Howie, associational stewardship chairman. They were deter-

mined to put together a program to meet the needs of the churches.

An afternoon session attracted pastors and staff members from twenty-two churches. New stewardship materials and programs were presented. Clyde Glazener emphasized the importance of perennial stewardship and shared suggestions on stewardship sermons.

In an evening session, Glendon Grober spoke to the pastors on the importance of mission support. Personnel and budget committee members met with the stewardship director to discuss the impact of social security laws on churches and pastors, salaries and benefits for pastors and staff, and retirement/insurance programs offered by the Annuity Board.

Harmony Association was successful in a stewardship project because associational leaders planned to minister to the churches. — **James A. Walker, director**

Evangelism Department

Evangelism through Sunday School

It will be my privilege to preach a message on Evangelism Through the Sunday School at the State Sunday School Convention.



Shell

The convention will meet at the Park Hill Church, North Little Rock, September 19-20.

As I began to think about this message, I reflected upon my experience with the Sunday School as a pastor. I also thought of my studies in

Southwestern Seminary under Othel Feather. Dr. Feather continues to state that the Sunday School holds first importance in promoting programs of positive evangelism. He writes, "There are several factors that provide a motivating influence for mobilizing church members in Christian witnessing".

A church must want to be a spiritual force mobilized for aggressive Christian witnessing. The Sunday School, because of its outreach and Bible Study activities, offers the best means for attaining this goal.

The pastor and staff must accept responsibility for involving all Christians in personal witnessing. With the help of the Sunday School directors, outreach leaders and teachers, they work toward the achievement of this goal. More than 99 percent of the church is made up of laymen. They must be involved in the battle to win the lost.

The Sunday School enrollment is the single most important factor to a growing

Sunday School. About 25 percent of the enrollment will be prospects. This includes children in the Sunday School and parents of the enrolled children. Experience has proven that most of the lost prospects in Sunday School will be saved. — **Clarence Shell, director**

Christian Life Council

Sticking your neck out

A St. Louis pastor, while introducing the late Brooks Hays, characterized him in the following manner. "A true Christian will be absurdly happy, courageously bold and always in trouble."



Parker

In his biography, *Politics Is My Parish*, Hays tells of losing his longtime job as U.S. Representative. The loss came because of his sincere belief that a true test of character

is what one considers important enough to make a fuss over. Advocating moderation, his unpopular stand for racial justice caused the defeat.

There are other areas of civic righteousness that desperately need addressing by clergy and laity alike at the risk of losing popular acclaim.

Some of these other areas of tragic distress are child and elderly abuse, teen age drinking, gambling and sexual immorality. The latter is widely promoted by advocates of hard core pornography. Are these and other problem areas being addressed too weakly by Christian leadership?

Jesus still teaches: "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. Blessed are you when men revile you, and persecute you, and say all kinds of evil against you falsely, on account of Me. Rejoice, and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you." Matt. 5:10-12 (NASB) — **Bob Parker, director**

Family and Child Care

Group home boys have memorable summer

Summers are special times in the lives of the boys who live at the Jonesboro Group Home. They provide unique opportunities for rest, recreation, reflection, and a sorely needed refuge from the demands and pressures of the regular school year.

This summer our two teenage boys have been working hard in various summer jobs in order to earn extra spending money. In

Credentials Committee announces guidelines

spite of their busy working schedules, both were able to make two special trips this summer, thanks to special needs funds which you provide. One was a two-day canoe trek on the Buffalo River and the other was a meaningful trip to Centrifuge Youth Retreat in Greenville, South Carolina, where one of the boys rededicated his life and both were reminded of the beauty and power of God's love.

Thanks to you, our two younger boys have begun to learn to swim through classes at the YMCA, were able to participate in Vacation Bible Schools, day camp, and a very special trip to the Memphis Zoo. These types of positive experiences help to open the door of each child's character, outlook and potential, allowing God's love and concern to be felt, heard and seen. Thank you for your prayers and daily support which have made possible such a memorable summer in the lives of these boys. — Tom Stafford, director, Jonesboro Area Office director, Arkansas Baptist Family and Child Care Services.

Membership and messengers to the 1983 convention is determined according to the Constitution of the Arkansas Baptist State Convention Article III "Membership", Sections 1, 2 and 3, which states:

"Section 1. The Convention shall be composed of messengers from regular Baptist churches which are in sympathy with the principles and purposes of this Convention, and which desire to cooperate with other churches through this Convention.

"Regular Baptist churches are those Baptist churches which in doctrine and in practice adhere to the principles and the spirit of *The Baptist Faith and Message* as adopted by the 1963 session of the Southern Baptist Convention and *The Baptist Faith and Message* shall not be interpreted as to permit open communion and/or alien immersion.

"Section 2. Each co-operating church shall be entitled to three messengers with one additional messenger for each additional one hundred members or major fraction thereof above one hundred, provided, however, that no church shall be entitled to a total of more than ten messengers.

"Section 3. A standing Credentials Committee of five members shall be appointed by the president of the convention. No member of this committee may serve more than two consecutive conventions. The president of the convention shall fill vacancies and shall name the chairman each year."

An appendix, "Enrollment of Messengers," added in 1980, states:

"Any challenge to the seating of any

church's messengers and the basis of the challenge should be presented in writing to the convention president and the chairman of the Credentials Committee thirty (30) days prior to the annual meeting of the convention.

"The Credentials Committee will meet prior to the opening session of the convention and report their findings and recommendation to the opening session of the convention."

Another appendix, Number 13; "Seating of Messengers," passed in 1949, states:

"Resolution adopted that this convention refuse to seat any messengers from any church that accepts alien immersion; practices open communion; or affiliates with any branch of the Federal Council of Churches, World Council of Churches, or any other organization similar to or growing out of such."

The Credentials Committee appointed by the president of the Arkansas Baptist State Convention is as follows: Ferrell Morgan, chairman; Bernes K. Selph, Eugene Ray, Glenn Morgan, Al Sparkman and Clifford Palmer.

Any challenge to a church being seated should be sent to the chairman of the Credentials Committee and the president of the Arkansas Baptist State Convention.

We are fully aware that the Convention is not in session until we convene. For this reason we can only request your cooperation in this matter. We believe that your help will make for a much smoother and more congenial convention. — Ferrell Morgan, chairman, Credentials Committee

Resolutions Committee named

Arkansas Baptist State Convention President Dillard Miller, in consultation with the Convention vice presidents and the state executive secretary, has appointed the following persons to serve as a Resolutions Committee: John H. McClanahan, chairman; J. W. L. Adams, Curtis Mathis, Paul R. Sanders, and Carter Tucker.

Alternates will be Tommy Robertson and Ben Rowell.

This committee will serve during the annual sessions of the Arkansas Baptist State Convention meeting in Pine Bluff, Nov. 8-10, 1983.

The committee requests that anyone desiring to present a resolution to the committee mail a copy of his or her proposed resolution to the committee by Thursday, Oct. 20,

1983. The committee requests that, if possible, the resolution be presented on one page with typed copy. It is always understood that resolutions may be presented on the floor of the convention proper as defined by the convention order of business.

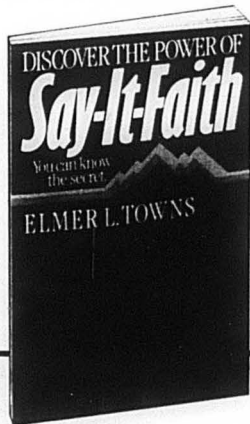
Proposed resolutions should be mailed to the Baptist Building, P.O. Box 552, Little Rock, AR 72203, addressed to the attention of the committee.

Receiving resolutions in advance will enable the committee to give each resolution more careful and prayerful attention prior to the convention itself.

Thank you for your cooperation in this important regard. — John McClanahan, chairman, Resolutions Committee

State convention: what's ahead

The ABN pre-convention issue coming up Oct. 6 offers a look at the program for Arkansas Baptists' annual meeting Nov. 8-10 at the Pine Bluff Convention center. Business to be considered and auxiliary group programs will be included.



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God of the prophets

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

Basic passages: Deut. 18:15-22; Amos 7:10-15; 5:21-24; Micah 6:8

Focal passages: Deut. 18:15-22; Amos 5:21-24; Micah 6:8

Central truth: God calls and inspires ordinary men to be his prophets.

A brief study of the books of prophecy in the Old Testament reveals that God called many men from various walks of life to carry his message to his people at a particular time. We see this lesson today as another way that God is seeking to convey his message to his people.

This present unit of study is entitled, "God reveals himself". We have discovered already that he has done this through "Creation", "History", and now "the Prophets". Next week we will see how he does so through "God in Christ". There is absolutely no reason why anyone should not believe in God when they look at him and the evidences for him.

1. The prophet's role. (Deut. 18:15-22)

(a) God raises the prophet up (v.15), and he is from among the people (v.18). This often makes it hard for the people to accept the person as a man of God. Jesus alludes to this in the gospels (Matt.13:57).

(b) God provides the prophet at the request of the people (vv.16,17). They didn't want to hear the voice of God nor see the great fire anymore.

(c) The prophet is to speak what God commands (v.18), and the people are to hear and obey (v.19).

(d) God gives a warning to false prophets in (vv.20-22), and in (vv.9-14) we are warned about becoming involved in sorcery and other pagan practices.

2. God wants loyalty from his people and his prophets, as these verses testify. They seem to have developed a form of religion but are denying the power thereof. God that be said of some of our churches today?

3. The prophet's proclamation (Micah 6:8) "What doth the Lord require of thee?" The answer here seems so simple, yet so hard to follow at all times, but God blesses those who try. The simple requirement is a) to do justly, b) to love mercy, c) and to walk humbly with thy God.

The passage in Amos 7:10-15 reveals how "established" religion can get so far off-base that God will call a prophet from outside the ranks to wake the people up. We see this take place often in church history. It is a warning to all of us to be alert.

This lesson treatment is based on the International Bible Lesson for Christian Teaching, Uniform Series. Copyright International Council of Education. Used by permission.

Life and Work

Fulfillment in a traditional role

by Mason W. Craig, First Church, McGehee

Basic passages: 2 Kings 4:8-37; 8:1-6

Focal passages: 2 Kings 4:8-10, 17-20, 24-25, 30, 36

Central truth: Doing the common thing in an uncommon way is both rewarding and fulfilling.

The search for fulfillment is one of the great quests of life. Many meet with disappointment because they seek for it in the big things in life—the big opportunity, the big moment, the big challenge, the big accomplishment. However, the door to fulfillment often swings on little hinges.

The Shunamite woman found fulfillment in a traditional role by doing the ordinary thing in an extraordinary way. She could do this because she was a woman of:

1. Unusual courtesy. Normal courtesy of the day would have provided a meal and overnight lodging for a stranger. The Shunamite woman went the second mile of courtesy and graciousness.

The room which she and her husband built for Elisha is a classic example of doing the uncommon thing with a common opportunity.

2. Great character. She refused to seize the moment and let Elisha speak in her behalf to the king or commander. Refusing to make a lovely deed unlovely by accepting a favor in return revealed character which is typical of a great spirit.

3. Genuine contentment. Although she had not been able to have a male child, the desire of every wife of that day, she gives no evidence of bitterness or self-pity. She accepted this disappointment with grace and dignity. Thus, she was able to think of others.

God rewarded her with a son. In doing the ordinary thing in an extraordinary way, this woman reflected a faith that permitted God to do the extraordinary thing for her. This lesson is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by the Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

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Bible Book Series

Concluding advice on life

by Doug Dickens, First Church, Hot Springs

Background passage: Eccl. 11:7 to 12:14

Focal passage: Eccl. 11:8-9, 12:1, 3-5, 7-9, 13-14

Central truth: In spite of the apparent futility of life, we can enjoy life by loving God and following his will.

In the mid-1960's NASA aimed the space vehicle "Mariner I" at the planet Mars. It veered off course into oblivion, apparently from something as insignificant as a simple hyphen.

Apparently, when the guidance system was being programmed with instructions, the hyphen was accidentally omitted. That little mistake cost the nation \$2 million dollars.

A life off-course can have costly and catastrophic consequences too. The searching Preacher concludes his comments with such wisdom.

Throughout Ecclesiastes runs the theme that life and death are mysteries, known to and controlled by God (11:8; 12:7-8). (In 12:3-5, is a beautiful and poetic account of the realities of growing old. See if you can identify the concerns of aging with the cryptic descriptions.)

Four summary statements tie the book together. (1) While death is a mystery beyond understanding, it need not rob us of a happy life (11:8).

Can you contrast a Christian understanding of death with the Preacher's, while continuing to maintain the mystery? (2) The best time to begin enjoying life and making meaning of it is during youth (11:9, 12). What a tragedy to wait late.

(3) Learn early in life to use your heart and your head, for judgment is a reality (11:9). (4) The bottom line for a meaningful life is this: love God and live by his guidelines (12:13-14).

Several months ago a military chaplain was invited to preach at a church about 20 miles from his base. His family went with him, but he failed to tell his six-year-old daughter where they were going. After several miles down a dusty road, she leaned over the front seat and asked, "Daddy, when we get where we're going, where will we be?"

That's the question you and I must ask and grapple with if we are to take Ecclesiastes seriously.

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Crucial Questions for Christians

by Glen D. McGriff

Dr. McGriff, much has been said about "stress" and "burnout" in the ministry. Could you offer some practical advice on what to do about it?

It is perhaps easier to discuss problems than to discover a solution. Problems are intensified by continued reinforcement. A process of reinforcement by repeated activity produces habit patterns that become personality structures. It is therefore difficult to effect change.

Discussions of the problems can become a substitute for making changes.

Research has indicated that certain personality characteristics are closely related to stress. Forty-one percent of all deaths of males between ages of 25 to 44, results from coronary heart disease. The incidence of coronary disease is much higher among those classified as "type-A" personalities.

Type-A personality is reflected in behavior referred to as "hurry sickness". Their life style includes intense striving to achieve, extreme competitiveness, restlessness, haste and impatience.

These characteristics can be productive, and one should not necessarily try to get rid of all such behavior. However, for the sake of one's health, there should be consistent effort to manage such behavior.

The place to start in management of behavior is to acknowledge the problem. Refrain from the necessity of being the center of attention and over-talking. Practice listening while others talk. Refuse the "demand" of speaking on all subjects. Explore reasons for behavior. For example, is there a need to feel important? Is there an effort to win the approval of some particular person? These few pointers can constitute a start toward productive change.

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

Inquiries, comments or questions to be used anonymously in this column should be sent to Questions, Ministry of Crisis Support, Medical Towers Building, Suite 660, 9601 Lile Dr., Little Rock, AR 72205.

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McGriff

43 US-2ers commissioned for mission service

LITHONIA, Ga. (BP)—Forty-three young adults, including the first deaf and the first blind appointees, have been commissioned for two years of mission service through the Home Mission Board US-2 program.

The new missionaries will work in 20 states and Washington, D.C., in the areas of evangelism, language missions, church extension, Christian social ministries and special mission ministries.

Wendell Belew, director of the HMB's Missions Ministries Division, characterized the group as "the most diverse we've ever appointed." In his charge to them, he identified the "secret of missions strategy" as relying

on God for "the inner strength that will help you know what to do at the times when you don't have the slightest idea what to do."

Milton Walters, the first deaf US-2er, will work with the deaf in Washington, D.C. Sherilyn Richardson, the first blind appointee, will minister to the blind in Talladega, Ala.

SBC campaign at 41 percent

Southern Baptist College's four-month-old "New Dimension Campaign" has reached 41 percent of its three-year, \$1 million dollar goal.

Sixty-nine pledges, totaling \$412,629, have been made since the new development campaign was announced on graduation day, May 13, said SBC development vice-president Jim Tillman.

Southern College initiated the campaign to replace federal Title III funds which college trustees voted to forego last April.

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SBC / KC housing requests open Oct. 1

The form on page 15 is similar to the one that has been used for the past four Southern Baptist Conventions. All individuals wishing to make hotel reservations for the Southern Baptist Convention must use this type of form. No phone reservations will be accepted by the Kansas City Housing Bureau.

How to use the form

All individuals wishing hotel reservations should use this form. One form should be used for **each room requested**.

Part I—Accurately fill in the requested information. The confirmation will be mailed to the person whose name appears in Part I.

Part II—From the accompanying list, select

five hotels of your choice. Place the names of the hotels on the lines in Part II, in the order of your preference.

Part III—Fill in all information requested for the room you wish to reserve. If you need more than one room, use a **second sheet**. Photo copies of the form may be used.

How the form is processed

When the housing request forms are received by the Kansas City Convention and Visitors Bureau, they will be held until Oct. 10, 1983, to be sure that all the housing requests postmarked Oct. 1 have had time to arrive. The forms will then be opened and separated on the basis of choice of hotels.

Detach the form and mail it to:

SBC Housing
P.O. Box 26310
Kansas City, MO 64196

NOTE: Housing requests postmarked prior to Oct. 1, 1982, will be processed after those postmarked Oct. 1, 2 or 3.

Further information

If you have need for further information, contact Housing Information, SBC Executive Committee, 460 James Robertson Parkway, Nashville, Tennessee 37219, phone (615) 244-2355. Additional forms are available from your state office.

HOTEL LOCATION AND RATES

Hotel	Rooms Committed	Location	Single	Double
Adams Mark	75	C	\$60.00	\$70.00
Arrowhead Inn	80	C	\$32.00	\$38.00
Ball Park Inn	20	C	\$30.00	\$33.00
Best Western Antioch Inn	75	C	\$39.00	\$45.00
Best Western Hallmark Inn—Liberty	20	D	\$34.00	\$38.00
Best Western Stadium Inn	50	C	\$35.00	\$47.00
Capri	40	C	\$24.00	\$32.00
Century Inn	45	A	\$33.00	\$47.00
Dixon Inn	130	A	\$40.00	\$50.00
Embassy on the Park	130	A	\$60.00	\$72.00
Hallmark Inn—Olathe	40	D	\$38.00	\$38.00
Holiday Inn City Center	400	A	\$56.00	\$56.00
Holiday Inn Fun World	80	C	\$55.00	\$60.00
Holiday Inn—Sports Complex	125	C	\$55.00	\$65.00
Holiday Inn Towers	60	B	\$41.00	\$46.00
Howard Johnson's—Central	150	B	\$40.00	\$48.00
Howard Johnson's—Downtown	100	B	\$40.00	\$48.00
Howard Johnson's—East	100	D	\$31.00	\$36.00
Howard Johnson's—North	60	C	\$42.00	\$46.00
Howard Johnson's—Southwest	100	D	\$32.00	\$35.00
Hyatt Regency	600	B	\$66-86.00	\$76-96.00
Inn at Executive Park	150	C	\$48.00	\$56.00
Mission Inn	35	C	\$25.50	\$28.50
Phillips House	185	A	\$56.00	\$66.00
Radisson Muehlebach	650	A	\$40.00	\$50.00
Ramada Inn—Overland Park	75	D	\$41.00	\$47.00
Rodeway Inn—Overland Park	30	D	\$34.00	\$37.00
Royale Inn	40	B	\$26.00	\$38.00
Travelodge—Downtown	70	B	\$37.00	\$42.00
Travelodge—Gateway	75	D	\$33.00	\$39.00
Travelodge—Midtown	40	B	\$32.00	\$35.00
Westin Crown Center	150	B	\$72.00	\$82.00

LOCATION: A within 8 blocks C 2 miles to 10 miles

B 8 blocks to 2 miles D 10 miles or more

NOTE: Radisson Muehlebach is the headquarters hotel.

**SOUTHERN BAPTIST CONVENTION
JUNE 12-14, 1984—KANSAS CITY, MO
OFFICIAL HOUSING REQUEST FORM**

MAIL TO

SBC HOUSING
P.O. BOX 26310
KANSAS CITY, MO 64196

• PLEASE READ CAREFULLY •

- PLEASE **PRINT** OR **TYPE** ALL ITEMS TO ASSURE ACCURACY.
- COMPLETE EACH PART BELOW IN DETAIL FOR CORRECT AND RAPID PROCESSING
- SHOULD MORE THAN ONE** (1) ROOM BE NEEDED, PLEASE USE A SECOND FORM.
- ALL** CONFIRMATIONS WILL BE SENT TO INDIVIDUAL INDICATED IN PART I.

PART I

INSTRUCTIONS: Complete requested data using abbreviations as necessary.

(NAME OF PERSON REQUESTING ROOMS)

--	--

(FIRST NAME)

(LAST)

--

(STREET ADDRESS OR P.O. BOX NUMBER)

--	--	--	--

(CITY)

(STATE)

(ZIP - U.S.A.)

--	--	--	--	--	--

(Area Code)

(PHONE NUMBER)

If necessary, photo-copies of this form may be used to make additional reservations.

PART II

INSTRUCTIONS: Select FIVE Hotels/Motels of your choice

FIRST CHOICE _____

SECOND CHOICE _____

THIRD CHOICE _____

FOURTH CHOICE _____

FIFTH CHOICE _____

PART III

INSTRUCTIONS: 1. SELECT TYPE ROOM DESIRED WITH ARRIVAL AND DEPARTURE DATES.
2. **PRINT** OR **TYPE** NAMES OF **ALL** PERSONS OCCUPYING EACH ROOM.

Arrival Date _____ Departure Date _____

Arrival Time _____

Check type of room desired:

_____ Single (1 bd/1 pr) _____ Triple (2 bd/3 pr)

_____ Double (1 bd/2 pr) _____ Quad (2 bd/4 pr)

_____ Twin (2 bd/2 pr) _____ Other (specify) _____

Name of all persons occupying the room (print last name first)

1		3	
2		4	

IMPORTANT: No phone orders will be accepted. Hotel locations are shown on accompanying list. Make a photocopy of your order for your files. Housing Bureau processes reservations in order of date mailed. Confirmations will come direct from your hotel. **DO NOT SEND DEPOSITS WITH RESERVATIONS.** If rooms are not available at hotels of your choice, comparable reservations will be made at another cooperating hotel. If rate requested is not available, next available rate will be assigned. Changes in your reservation may be made by phoning the hotel in which you have a reservation.

NOTE: PLEASE RECHECK ALL ITEMS FOR CORRECT INFORMATION
DO NOT MAIL FORMS POSTMARKED BEFORE OCTOBER 1, 1983

Subscriber services

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

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Actress now brings Bible to theater

by Mary Jane Welch

GLORIETA, N.M. (BP)—“Nobody would send an actress to the mission field—nobody but God and Southern Baptists.”

But that's just what happened, admits Jeannette Clift George, an actress best known for her role as Corrie ten Boom in “The Hiding Place.”

Not only did Southern Baptists send her to the Caribbean island of Grenada to take part in a Christian arts festival, they invited her to teach Bible to college and career-age adults and present a series of “reflections” during the Foreign Missions Conference at Glorieta (N.M.) Baptist Conference Center.

George has had a successful stage career in New York and elsewhere, but she also feels she belongs in the Christian world—as an actress. Because she believes the theater has not taken its proper place in praising God, she has become one of the prime movers behind the growth of Christian drama in America.

The main purpose of Christian drama, she says, is evangelistic. It should focus on the Bible and help people understand it.

She gets excited when Christians realize what they can do evangelistically with the theater. One Missouri church, for example, invited her theater group, the After Dinner Players, to present an evening of Christian drama in their church. Members committed themselves to bring nonbelievers and witness one-on-one to them after the show.

Theater, she says, is one of the last places where the believer and nonbeliever can come together naturally and share ideas and viewpoints. Because the theater isn't threatening, the nonbeliever may welcome a message through the theater he would shun elsewhere.

She saw this, she says, after “The Hiding Place” when she met people in grocery stores who said they had become Christians after seeing the film. And she saw it again when her theater group toured Europe recently, often staying in the homes of nonbelievers. Even church members, especially in England, were eager to stay after the show to discuss the Bible.

George points out most Americans are disciplined by the entertainment industry, controlled by a handful of people who hold views which are neither Christian nor much like those of the general population.

Groups like the After Dinner Players are changing that. George, who writes about 90 percent of the players' material, bases much of her work on the Bible. She says she tries to present Bible stories and truths like an illustrator drawing a picture. She wants the audience to feel the tensions and the dynamic conclusion of a passage.

Christian drama, especially “The Hiding Place,” has played an important part in George's own life. Before the film, she says,

she was an actress who was a Christian. But when she returned from filming in Europe, she found she had become a Christian personality who was considered qualified to give others answers to their problems. She was made to examine her own convictions and pick out those that defined her, those she could stick with, even if the consequence was that offered to Corrie ten Boom.

The film on the ten Booms and their imprisonment in a Nazi concentration camp for hiding Jews in their home affected George's Christian life in other ways. It changed her world view. She was impressed by the fact “these two gentle ladies” were plucked down in the middle of the Nazi horror and “yet they stayed ladies.” Ten Boom survived to become an internationally known lay evangelist before her death this spring. Her father and sister died in the camps, and her brother died shortly after the war.

As George got to know the women who played concentration camp victims in the film, she realized many of them were prisoners in another way—prisoners in their own city of London. In Holland, she was struck by the proliferation of cults and the fact so few of the Dutch knew of Corrie ten Boom and what she had done.

She came to treasure her privileges. She had grown up in a Texas home where her father, a Baptist deacon, lived out his convictions and her mother “enjoyed a healthy prayer life.”

More than this, “The Hiding Place” affirmed the value of Christian drama and the need for excellence in it. She was nominated for Gold Apple and Golden Globe Awards and named “Most Promising Newcomer of 1977” by the British Academy of Arts and Sciences. The film won attention seldom given to Christian films. She felt it gave her an “assignment” to respond to new opportunities in Christian drama.

But George said it wasn't until a year ago as she traveled to speak at a vocational conference that she realized she was devoting more time and energy to Christian drama than secular drama. At the last minute, she changed her topic from acting to Christian theater, surprising her husband, who was in the audience expecting her usual speech.

She got affirmation of her commitment to Christian drama at Glorieta when R. Keith Parks, Foreign Mission Board president, pleaded for preachers to go overseas as missionaries. Most of the world's preachers, he pointed out, remained in America, ready to fill the places of any who left.

George applied the lesson to herself. Every time she turns down a role in the secular theater, she said, there are hundreds eager to fill the spot. But so few have chosen to fill the role of striving for excellence in Christian theater.

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