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Arkansas Baptist Newsmagazine

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August 6, 1987

Arkansas Baptist State Convention

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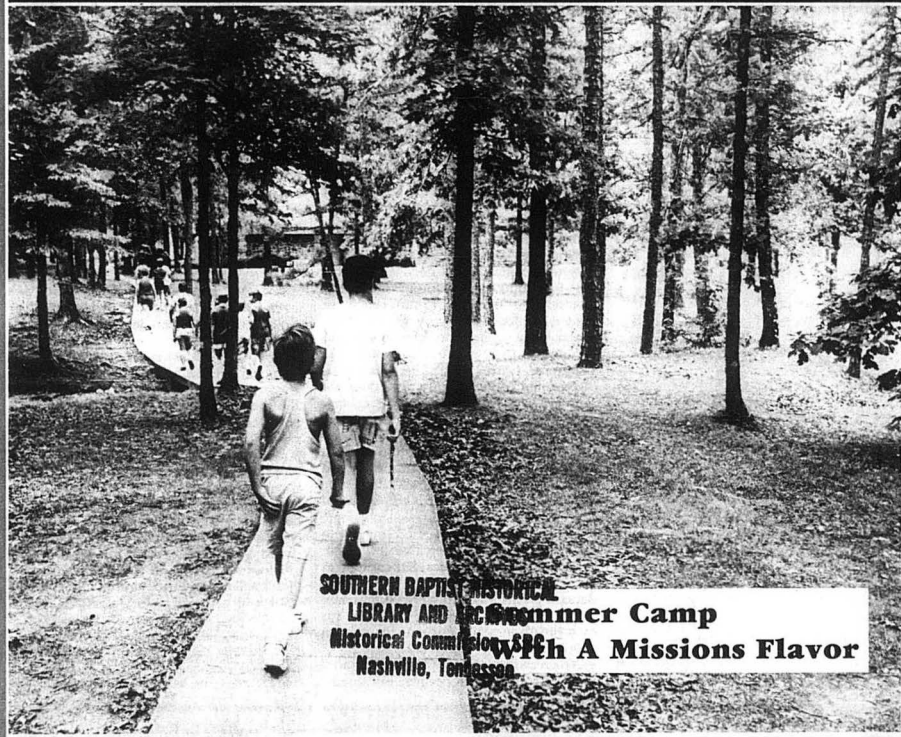


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Land of Lottie Moon

Arkansas Baptist

August 6, 1987



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Summer Camp
With A Missions Flavor

Cover Story



ABN photo / Millie Gill

A Missions Flavor 8-9

Scores of youth enjoy camping experiences each summer. Arkansas Baptists' RA and GA camps give a special twist to that annual favorite.

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IT'S UPLIFTING

Brazilian Seminary Head Named

BELEM, Brazil—Southern Baptist missionary Orman Gwynn has been elected president of the Equatorial Brazil Baptist Theological Seminary in Belem. He replaces Southern Baptist missionary Loyd Moon, who was president for 15 years. Moon will continue teaching at the seminary. Gwynn and his wife, Elizabeth, were appointed to Brazil in 1964.

Bringing Them In

TAIPEI, Taiwan—Pastor John Chang of the Hwai Ning Street Baptist Church in Taipei, Taiwan, has learned how to "bring them in" to church services on Sunday nights. He began playing the accordion as 15 or 20 church members stood outside inviting a steady stream of passersby to come hear the good news of the Bible. Many people came in, escorted by a church member. After talking for a few minutes, the church member led the visitor through the plan of salvation. More than 2,000 people have prayed to receive Christ through the plan.

A Debt To Pay

CARACAS, Venezuela—Missionaries Mike and Debi Rogers invited Yuri and Norelis, friends in Venezuela, to a home Bible study. During their contacts the missionaries discovered that Yuri's business was on the point of collapse. In fact, he had to close his business the day after he accepted Christ as his personal Savior.

With debts unpaid and with a wife and two small children, it looked as if Yuri would have to leave Caracas and take his family to live with Norelis' parents. But Yuri decided to talk with a supplier to whom he owed money. He explained his situation and offered to pay the debt over a period of time. The supplier told Yuri he appreciated his honesty, saying that other debtors had just left town and refused to pay their debts to him. Would Yuri come to work as his partner? He offered a salary that would enable Yuri to remain in Caracas and gradually pay off his debts.

Yuri gives God all the credit for the way his problem was solved. Before knowing Christ and his teachings, he, too, might have left town and ignored the debt. With Christ, he faced the problem honestly.

GOOD NEWS!

The Strength God Gives

Ephesians 6:10-17

When the astronauts went to the moon, they wore specially-designed suits which cost \$250,000 each. Without them, they would have frozen, or suffocated, or floated helplessly in the low gravity of the moon. They needed special equipment to accomplish their purpose in an alien environment. Christians also are on a special mission in hostile territory. God does not send them there without the necessary equipment to survive and succeed. He gives them his strength if they will use it.

Its nature.—The Christian in the world needs more than his own resources and abilities. If he is to "be strong," it must be "in the Lord." His armor is the armor of God. The term "whole armor" is a single word in the Greek, carried over into English as "panoply." More than just defensive equipment, it includes all the resources needed by the soldier. For the Christian to depend on his own strength alone would be like the astronaut trying to breathe his own breath instead of an outside oxygen supply.

Its necessity.—Paul says we need more than human strength because our enemy

is more than a human enemy. It is the devil himself who seeks to destroy us. We don't just struggle with human problems. We are up against spiritual evil that fills the world and extends beyond this world into spiritual reality itself. It is fatal to underestimate the power of evil.

Its availability.—Paul defines God's strength in practical, down-to-earth realities. More than just praying for strength in abstract, general terms, we are to "put on," or deliberately apply, certain elements already available. Paul mentioned six and compares them to the items of a soldier's battle dress. The belt which supports and holds together is truth. The breastplate which protects the vital organs is righteousness. The shoes which protect, support, and move us forward are made up of the gospel we bear. The shield that protects us from the attacks of evil is faith. The helmet which guards the head is salvation. And there is one offensive weapon, the sword of the Spirit, the Word of God.

Those whose lives are fortified with such forces will not go down in the battle of life. They will go forward to victory.

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Reflecting God's Love

J. EVERETT SNEED

Soon every congregation will be formulating its 1988 budget. Perhaps the area your pastor will be most reluctant to discuss is his own salary. Many pastors even leave the budget committee meeting when the subject comes up. It is vital, however, that every church do its utmost to adequately support its pastor and his family. This requires a prayerful examination of the pastor's financial needs.

Unfortunately, a few still seem to hold to the attitude of the church member who is said to have prayed, "Oh, Lord, please keep our pastor poor and humble." On second thought, he offered, "Lord you just keep him humble; we'll keep him poor."

Actually, many of our churches are to be commended for the tremendous progress that they have made in providing support for pastors. Many others have a long way to go. If the pastor's support is to be what God would want it to be, then key lay people must take the initiative.

There are many factors which contribute to a lack of proper support for the pastor and his family. First, in responding to God's call to ministry, most men have relinquished any desire they might have had for great wealth. Certainly, this is as it should be. However, the pastor and his family should have adequate salary to live comfortably.

In former times, many of our pioneer preachers established and served churches for only token salaries. These were hard times. Little money was exchanged by anyone. The church members often compensated for this inadequacy by providing produce, meat, hay, etc. Since most of our churches were small and part-time, the preacher was able to work a second job, usually farming, which provided much of his living.

Today, however, the situation has changed drastically. We live in a money economy. No longer is it possible to support the pastor and his family with gifts of food. He must have the medium of exchange to purchase the same necessities enjoyed by everyone else in the community.

The question arises, "How much should a church pay its pastor?" Obviously, it is impossible to compensate a man for spiritual values, for no one can value an eternal soul. In many instances, it might be difficult to even pay a servant of God for the actual hours of his work. He is present to preach and to teach, to give comfort in



times of sorrow, to assist in times of joy, to counsel, to visit, and most of all to witness to the lost.

In determining the pastor's salary, the church should begin with the amount the average member of the congregation receives. Information on the effective buying power of the average family can be obtained through the Chamber of Commerce, Wallace Building, Little Rock.

The congregation should recognize that the pastor has expenses that members of the congregation do not have. The pastor will have much greater mileage than most members. Pastors are expected to wear suits more often than the rest of the congregation. These items should be cared for in the pastor's salary and in other portions of the church budget.

Perhaps, the greatest problem currently

is the so-called "package" support for pastors and staff members. Insurance, car mileage, and retirement should never be considered as a part of the pastor's salary. These are important fringe benefits, but they do nothing to meet the daily expenses a pastor and his family incur.

Clearly, when a pastor visits the hospital or the lost, he is ministering for the church. All business mileage should be cared for outside the pastor's salary. When a church expects the pastor to take his professional or business mileage from his package, it is asking the pastor to pay for the privilege of doing the work of the church.

Insurance and retirement are important to the pastor. But both of these are almost as important to the congregation. If there is no annuity or insurance and the pastor dies or becomes ill, surely the congregation would feel responsible for caring for the pastor or his family.

Christ emphasized the spiritual duty of his followers to care for those whom he called into his ministry. When he sent out the 12 apostles as workers, Jesus said, "Provide neither gold, nor silver, nor brass in your purses. . . for the workman is worthy of his meat" (Mt. 10:9-10).

Paul emphasized the necessity of caring for those who are involved in the proclamation of the gospel. The apostle declared, "Even so did the Lord ordain that they which proclaim the gospel should live by the gospel" (I Co. 9:14).

Each church should strive to properly care for its pastor and staff. Monetary remuneration is one way a congregation can express appreciation for those who serve. In providing care for your church staff, in a very real sense, you are reflecting the love of God.

Arkansas Baptist

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DON MOORE

You'll Be Glad To Know



Our visit to our Siloam Springs Assembly resulted in a new level of appreciation for the ministry performed there. Steve Bennett, manager, the regular maintenance crews,

the cooks, the temporary staffers, were all in good spirits and doing a good job. The grounds and general atmosphere reflected that. Freddie Pike, with all of those he enlists to assist him, was doing a fine job. Numerous adults would without solicitation tell me "how fine" their experience was.

We all know you can't have that many people (about 1,000) together a week at a time with all ages and backgrounds, without there being some problems from time to time. The selection of teachers, singers, preachers would vary from person to person if they were charged with the task. People's tastes are different. I am simply saying God has richly blessed again this year with some glorious camping days. How grateful we are for all of the volunteers who help us make this a meaningful ministry.

Two things need to be addressed about Siloam Springs. One, only a few pastors were present the week I was there. I would hope that in years to come more pastors would realize the special opportunity they have to be with their youth and plan to attend as counselors. Jesus called the Twelve that they might be "with him." The youth need to be with you and need to know you care enough to be with them.

Second, some major repairs or replacements must take place with some of our buildings. Unless Cooperative Program support increases greatly, we will have to depend upon some special campaign or endowment funds to provide for the financing. The Rel Gray Memorial Prayer Garden provided by his family is an illustration of how some needs may have to be met. There have probably been 250,000 youth come through Siloam Springs. Many of them have been signally touched by God there. Some of them are now in a position to perpetuate the ministry by some bequest.

By the way, the behavior of the youth in the worship service was the best I have seen in years. Praise the Lord!

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

CHARITABLE GIVING: Last in a four-part series

Split Interest Gifts

by John Cloud
Ozuchita Baptist University

Before reading any further, please be forewarned that the information included below may motivate you to take action that will have a significant beneficial impact upon many lives (especially yours), even for generations to come. I am referring to a few charitable giving methods that not only provide the proverbial cake, but add your favorite icing, too. Split-interest gifts generate very attractive tax and income benefits, but these alone rarely will prompt anyone toward stewardship. On the other hand, if you have an inclination to strengthen Christian or other causes in a special way, one of these methods may be exactly what you are seeking.

Let's begin with the simple and popular gift annuity. Geared toward gifts under \$50,000 or so (but not limited to that by any means), a gift annuity agreement accomplishes two goals, an income for life for one or more individuals, and an eventual gift to a cherished cause. Lifetime income is guaranteed, with the payout being based on the recipient's age and the amount under the annuity contract. Usually it will exceed the return available from most investments. In addition, the donor is entitled to a charitable contribution deduction, and up to one-half of the annual income is tax free. Age is an asset here because the payout, tax deduction, and percentage of income excluded from tax are higher for older folks. Furthermore, when the annuity principal passes to the

charity upon the death of the donor, probate fees and any applicable estate taxes are avoided.

Do you have any appreciated property paying a paltry income? A charitable remainder trust can make a big difference in your life. C.R.T.'s are more appropriate for larger gifts and are extremely versatile compared to a gift annuity. By initiating a C.R.T., the donor can establish income for life or lives, enjoy substantial income tax savings, reduce or eliminate estate taxes, vaporize capital gains taxes and make a magnificent gift.

For example, say a couple holds some highly appreciated property that is paying 2 or 3 percent income. If they sell the property, all of the capital gains will be subject to the ordinary income tax rate of 28 percent, so they can reinvest only a portion. Placing the property in a C.R.T. changes the picture dramatically. Capital gains taxes are eliminated completely and the entire property value is used to compute the income tax deduction. There's more income to the donors and/or their beneficiaries is increased substantially. The Trust principal passes automatically to the designated charity(s) at the death of the last surviving beneficiary, eliminating any probate expense or estate taxes.

In many instances, by using a C.R.T. along with other planning tools, a large gift can be made and the donor and his or her beneficiaries actually come out ahead. This may appear too good to be true, but let me assure you that

it is valid.

C.R.T.'s are versatile and can be constructed to meet almost any need. In contrast to the previously described living trust, a donor may choose to establish a C.R.T. at death through his will. In this case, the portion or amount designated is placed into the trust, with the income being distributed among named beneficiaries for their lifetimes, after which the principal flows to Baptist work or other good causes.

If estate taxes concern you, a lead trust may be the answer. A donor establishes a Lead Trust with all or a portion of his estate assets, generally through a will or other testamentary planning method. Income is paid to the charitable causes of choice for a period of time, after which the principal is distributed to heirs as stipulated by the donor. Estate taxes are reduced or eliminated completely depending upon the arrangement. Heirs receive a nice sum when they need it most, and cherished causes are strengthened considerably. Here's another believe-it-or-not revelation: Because of the way oil properties are evaluated for estate tax purposes, they can be transferred to heirs free of any estate tax in as few as four years by using a Lead Trust. Lopping oil properties off the top of a large estate can save a bundle of estate taxes.

If you need counsel regarding split interest gifts or your estate planning, call or write John Cloud, Ozuchita Baptist University, P.O. Box 3742, Arkadelphia, AR 71923; phone 246-4531.

DANIEL R. GRANT

One Layman's Opinion



Whole History

A funny thing happened to the United States on the road to separation of church and state. I say "funny" because the primary purpose of the American constitutional doctrine of separation of church and state is to preserve the greatest possible religious freedom for all people. Yet liberals and conservatives alike have recently criticized the public schools and their textbooks for virtually ignoring religion in their studies of history, art, literature, political science, and sociology.

A blue-ribbon study commissioned by the 80,000-member Association for Supervision and Curriculum Development, concluded that the purpose was not bad—to steer clear of religious controversy and any

violation of the wall separating church and state. But the study concludes that the result has been terrible—incomplete and erroneous history that fails to teach young people about the powerful role religious belief has played in U.S. and world history, literature, and art, to name only a few examples. Some of the "horror stories" of "benign neglect" of religion include the following:

(1) Ignoring the powerful impact of religious belief on the nineteenth century movements for abolition of slavery and prohibition of alcoholic beverages, and on the twentieth century movement for civil rights and racial desegregation.

(2) A world history account of the Crusades making these wars to win the Holy Land for Christendom seem to be "little more than exotic shopping expeditions."

(3) In current events, failure to explain the religious roots of conflicts in Lebanon, Northern Ireland, and the war between Iran and Iraq.

(4) Art classes that ignore the impact of Christianity on Michelangelo.

How ironic that separation of church and state should come to be a virtual end in itself, striking fear in the hearts of school

administrators, classroom teachers, and textbook writers and publishers. In the interest of being certain to avoid controversy, the role of religion is simply censored out of the textbooks and the classroom instruction. Yet the doctrine of separation of church and state was never intended to be more than a means of protecting religious freedom and free religious expression wherever it seemed to be appropriate, inside or outside the classroom.

Public schools and public school textbooks should not be expected to provide a "Christian education." Only Christian schools (or the home or church) are appropriate for this, where all those associated with the school proudly stand for the whole truth of God in Jesus Christ. This is why Christian schools speak unashamedly of educating for the "whole person," including spiritual growth and development in addition to the mental, physical, and social. Even so, it would be tragic if the public schools systematically and permanently ignore the historical truth of religion in human history. Let's hope that the recent blue-ribbon study will move our public schools back closer to providing a whole history for whole persons.

Daniel R. Grant is president of Ouachita Baptist University.

Woman's Viewpoint

It's Not What, But Who You Know

KAY KINCL

I'm working on my critical spirit. How about you?

Why is it so difficult to curb this tendency to judge others—especially fellow believers? Out of gratitude alone, for God's *agape* love toward us, Christians should be less critical and more accepting of others.

This habit of criticizing others is especially harmful because we become comfortable with it; we label our judgemental comments "discerning" or "justified" rather than critical.

God's response to such attitudes is found in accounts of Miriam (Nu. 12) and of Ananias (Ac. 9:10-19).

God's dealings with Miriam, his anointed prophetess, shows that he does not tolerate one leader



criticizing another. When Miriam criticized Moses, God almost took her life. He actually called her on the carpet for sharing negative opinions with others.

Ananias emerges as one who felt justified in his critical attitude toward Paul. "Lord, I have heard by many . . . how much evil he (Saul) hath done to thy saints." He thought he was telling God something he didn't know.

Like a two-edged sword, God's admonition cut through his rationale: "He

is a chosen vessel unto me."

That was enough for Ananias. Is it enough for us to know that every believer is a chosen vessel unto God?

To discipline ourselves not to criticize, we must draw on the power of the Holy Spirit within us, being reminded that:

—God is omniscient and sovereign; man is neither; —God can change a person (like Saul);

—God intercepts our criticism of brothers and sisters and responds like a protective father.

May we forget what we might know about a person, and act like we know God.

Kay Kincl is married to Rich L. Kincl, pastor of Central Church, Magnolia, and is the mother of two small children.

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Letters to the Editor

Learn The Facts

Why is it that the church is too often one of the last voices to express concern over crucial issues, much less to develop corrective plans of action? For years we have griped about sex education programs in the schools, adopted resolutions of protest against school-based clinics or said we should love people with AIDS, but what are we doing about the problem of teen pregnancy? How are we dealing with sexually active Christian teenagers whose rate of sexual involvement is only a couple of percentage points less than their non-Christian peers?

Let's take our heads out of the sand and learn the facts of life—not based on our experience when we were youth but the facts as they are for our teens today. Today, if you wait until the 10th grade to provide in-depth Christian sex education, you've waited two to four years too late for most teenagers.

We say that the subject of sex should be handled at home. Ideally, yes! Practically, it rarely happens. We, as Southern Baptists, need to provide sex education for our youth that goes beyond your basic "Love, Sex, and Dating" seminars, that does more than proclaim, "Just Say 'No'!" They need a learning environment that helps them examine the beauty of the biblical view of sex, the many reasons for waiting, and develop a positive perspective and support among their Christian peers.

Thank you, *Arkansas Baptist Newsmagazine*, for providing information on the "Family Life Education and Sexuality Workshop" led by Dr. Michael Young and Susan Hart this past June 16-19 at the University of Arkansas, Fayetteville. I attended and it was excellent. Young and Hart are two Christian educators who are doing something positive to correct the problem! They will conduct a similar workshop at the campus of Southwest Baptist University in Bolivar, Mo., Aug. 9-14. Take a first step toward developing a strategy for sex education in your church and attend the workshop! It's a great way to love your youth, too!—W.L. Hester Jr., Smackover



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Small Church Emphasis

Walking On Water

DALE HOLLOWAY

An old story illustrates the gifted yet unorthodox functioning of the small church very clearly. It seems that a duck hunter mail ordered a fully trained retriever pup. After picking up the dog at the airport, the hunter stopped at a road side pond to test the dog. He threw a stick across the pond and commanded, "Fetch!" The dog leaped onto the water and ran right across, his feet never sinking beneath the surface. He picked up the stick and ran back across the water. The hunter was astonished and repeatedly threw the stick. Each time the dog returned it in the same unorthodox manner.

The hunter wanted to show his remarkable dog to his friend Jack. The next morning, the hunter and Jack were in the woods early. Immediately, with a knowing smile on his face, the hunter threw the stick and gave the command. The dog ran across the water as before and retrieved the stick, his feet never touching the water. The hunter looked proudly at his friend Jack, who returned a non-committal look. Again, the hunter threw the stick, and the dog performed as before. Again there was no response from Jack. Unable to contain himself, the hunter demanded, "What do you think of my new dog?" After a long pause, Jack replied, "That dog can't swim very well, can he?"

Small churches play a vital and indispensable role in the life of Southern Baptists. They are like the retriever in that they are gifted but unorthodox. In order to stay alive, sometimes these small churches must almost literally walk on water.

The "problem" with many small churches is that they don't "swim" very well. Sometimes they "run on water" better than they "swim." A large percentage of the pastors in the Southern Baptist Convention grew up in small churches. In many instances, these individuals were given opportunity to mature and develop more quickly in a small church than they could have in a larger one.

The small church also serves as a feeder for larger churches. Individuals grow up in small churches and then they move to larger metropolitan areas and join larger churches. Some individuals, however, feel totally uncomfortable in

anything but a small church. In order for Southern Baptists to carry out the Great Commission, the small church is absolutely essential.

The purposes of these articles are twofold. First, they will be designed to state many of the problems that confront small churches, along with helpful solutions to these problems.

Second, these articles will be designed to demonstrate how the people in small churches feel. Sometimes small churches feel forgotten and left out. Many maintain that the materials produced by the Southern Baptist Convention are written only for middle-size and large churches. It is hoped that these articles will convince small churches that they are the right size for being faithful and effective churches. The New Testament image of what a small church is and should be is close to what can happen naturally in small churches.

Throughout most of church history, there have been many small churches. Yet, the thesis that small churches are the right size to be fully the church Christ wants it to be is a radical one.

Like any church, small churches have their problems. They can be ingrown, factious or provincial. Sometimes small churches use their size as an excuse for their lack of growth or mediocrity. Many of their problems stem from attempts to be something they are not—big. Buildings, budgets, and programs must be designed for small churches, if they are to be the kind of congregations God desires them to be.

This series of articles will deal with the work of the bivocational pastor, administration in a small church, stewardship and evangelism in a small church, the use of the church council to produce volunteers in a small church, harmony in a small church, leadership training and materials in a small church, shared ministry in a small church, and time management for the pastor and volunteers in a small church.

The intent of these articles will be to be extremely practical. It is intended that these articles speak clearly and directly to the needs and concerns of small churches.

Dale Holloway is a national consultant on bivocational ministries for the SBC Home Mission Board.

EVANGELISM AND ENROLLMENT

Summertime Explosion

by Frank Wm. White
Baptist Sunday School Board

BSSB photo / Jim Veneman

NASHVILLE (BP)—While some 30,000 churches in the Southern Baptist Convention are conducting Vacation Bible School this summer, Lakeview Church in Tallahassee, Fla., is preparing for a VBS Explosion.

VBS Explosion, a program under development by the Southern Baptist Sunday School Board, is a summer-long involvement in Vacation Bible School and relies on the strengths of the program to increase evangelism and enrollment at the church, explained Sharon Smith, minister of education.

The church is participating in a pilot project for VBS Explosion. Materials for the program will be available from the board in October 1988, said Art Burcham, supervisor of small Sunday school administration and project promotion in the board's Sunday school department.

With VBS Explosion, Lakeview Baptist Church will conduct a two-week VBS at the church, multiple Backyard Bible Clubs and a Mission Vacation Bible School which will be the impetus for a new Sunday school.

"The idea is to maximize the potential for evangelism and enrollment. The three types of VBS can be used by churches as their summer program for evangelism," Burcham said. "We believe every church can have Vacation Bible School. We want to see many churches go beyond a single VBS for a summer emphasis on evangelism."

Lakeview Baptist recorded 27 professions of faith in Vacation Bible School last year and has a goal of 50 professions of



Vacation Bible School can be a key evangelistic program for churches by providing a means to involve children and their parents. Last year, 57,455 professions of faith were recorded during Southern Baptist Vacation Bible Schools, mission Vacation Bible Schools, and Backyard Bible Clubs.

faith this summer, Smith explained. The two-week VBS is helpful in developing professions of faith, in Christ, he added, noting, "We get more professions of faith

with a two-week school than a one-week school."

Despite the apparent evangelistic advantages of a two-week Vacation Bible School, the trend is toward one-week schools, Burcham said.

"Our statistics show that more children make professions of faith in a longer school. The trend creates a challenge for commitment and good training for workers in a one-week school," Burcham said.

Throughout the convention, there were 34,970 Vacation Bible Schools, Mission Vacation Bible Schools and Backyard Bible Clubs held in 1986. That is a decrease from the 35,185 schools conducted the previous summer. Enrollment for 1986 was 3,278,296—a decrease from 3,304,463 in 1985.

Despite the decreases in number of schools and enrollment, professions of faith in Christ increased. There were 57,455 professions of faith reported by churches from Vacation Bible Schools in 1986, compared with 51,420 in 1985.

Burcham believes those figures represent the most important aspect of VBS. "Vacation Bible School is a great tool for evangelism. It's a good way to find Sunday School prospects, too," he said.

Many of the prospective church members found in VBS will make professions of faith after they are enrolled in Sunday school, Burcham explained.

In 1986, churches reported 578,593 prospects discovered—a decrease from the 609,533 reported in 1985. Of the prospects reported in 1986, churches reported 274,004 actually added to the Sunday school rolls.

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Summer Camp . . . With A Missions Flavor

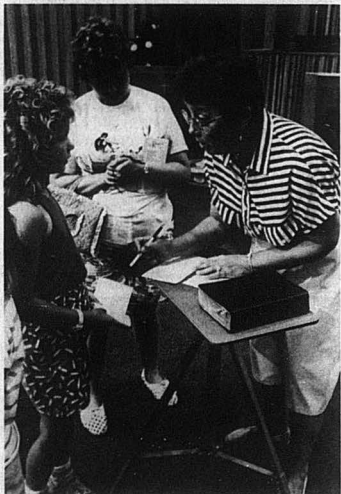
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ABN photos /
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Counselors provide music for morning worship



Crafts, recreation, and missions learning are all part of camp. (Clockwise from upper left) A counselor demonstrates how to remove venom from a snake bite, a cool treat for a hot day, a missionary speaks on the importance of Christ's death on the cross, and girls have fun tie-dyeing t-shirts.



Arkansas All Over

MILLIE GILL

People

Mark Dose joined the staff of Pulaski Heights Church, Little Rock, Aug. 3 as minister of education and outreach. He recently graduated from Southwestern Baptist Theological Seminary in Fort Worth, Texas, and also is a graduate of the University of Florida. Dose has served on church staffs in both Florida and Texas. He is married to the former Susan Pittman, a graduate of Baylor University.

Terry Gene Fox will join the staff of First Church, Fort Smith, Sept. 1 as staff evangelist, coming there from Big Spring, Texas, where he has been serving as pastor of Hillcrest Church. A native of Greenwood, he attended Westark Community College and is a graduate of Ouachita Baptist University. He completed the pastoral intern training program at First Church, Fort Smith. Fox has served as pastor of both Arkansas and Texas churches. He is married to the former Barbara Humphrey. They have two children, TiaLena Joy, and Timothy Gene.

Mike Martin is serving as pastor of Grace Church, Augusta, coming there from Sherwood, where he had served First Church as minister of education and youth.

Bob Carry is serving Bay Church as leader for youth and music.

Bruce Raley recently observed his fifth year of service as minister of youth and education at Walnut Street Church in Jonesboro.

Dan Lynch has resigned as pastor of Refuge Church at Story.

Ken Brown, pastor of Bay Church, and **Sherman Morrison** returned July 3 from a mission trip to Zimbabwe where Brown taught the books of Acts and James in the seminary and Morrison was instrumental in finding a solution to a heating problem in the homes which have no heating or air conditioning.

John Guerra joined the staff of Baring Cross Church in North Little Rock Aug. 1 as minister of youth. He is a graduate of both Ouachita Baptist University and



Dose



Fox

Southwestern Baptist Theological Seminary. He has served as youth director at both Park Hill Church in Arkadelphia and at Edgemont Park Church in Mesquite, Texas. Guerra is married to the former Terry Jo Jones. They have one daughter, Janie Christine, two.

Tim Thompson is serving as pastor of Mill Creek Church at Hot Springs.

Karen Adams has resigned as pianist at Ebenezer Church in El Dorado to attend the University of Arkansas at Little Rock.

Bill Riddle has joined the staff of McCrory Church as minister of youth and music. A native of Lake Providence, La., he is a student at Mid-America Seminary.

Bob Harper will begin serving Aug. 16 as pastor of First Church, White Hall, coming there from Marvell where he has been serving as pastor since 1982. Harper is a graduate of Ouachita Baptist University and Southern Baptist Theological Seminary in Louisville, Ky. He currently is enrolled in the doctor of ministry program at Midwestern Baptist Theological Seminary. He and his wife, Welda, have two children.

Billy Burford has resigned as minister of education and outreach at South Side Church, Pine Bluff, to serve on the staff of Temple Church in Houston, Texas.

Ramon Smith has resigned as minister of youth at Paragould First Church to serve on the staff of First Church, East Flat Rock, N.C.

Vaughn Blue Jr. began serving July 5 as pastor of Northside Church in Batesville, coming there from Arbanna Church in Mountain View. Blue attended Arkansas College in Batesville and is a 1986 graduate of Boyce Bible School, Little Rock. He plans to attend Southern Baptist College in the fall. He is married to the former Shirley Wright. They are parents of a daughter, Ginia Beth, eight.

Robert McCarver has resigned as pastor of Calvary Church, Texarkana.

Larry DeGarmo has resigned as pastor of First Church, Fouke, effective Sept. 1.

John Shelton is serving as pastor of Lewisville Church.

Jerry Gibson is serving as pastor of Rocky Mound Church, Fouke. He is a student at East Texas Baptist University.

Larry Loggins is serving as pastor of Friendship Church, Clinton.

Parry Bridges is serving as pastor of Coal Hill Church, having previously served there as summer youth pastor. He is a recent graduate of Tennessee Temple University and has served as associate pastor of churches in Georgia, California, and Alabama.

Briefly

Conway First Church ordained David Moon to the deacon ministry July 19.

Springdale First Church has completed its summer Backyard Bible Clubs in which 1,353 were enrolled. Cliff Jenkins, minister of education, reported they resulted in 105 professions of faith.

Johnson Church held a service Aug. 2 to ordain Jim Kilpatrick, Ron Yates, Kenney Avey, and Michael Martin to the deacon ministry. Pastor Raymond Martin served as moderator.

Cash Church ordained Scott Cureton to the preaching ministry July 19. The son of Blake and JoAnne Cureton, he has accepted a call to serve as pastor of a church in Durham, N.C. Rex Holt, pastor of Jonesboro Central Church, preached the ordination message, and Jeff Randolph, minister of music at Central Church, provided special music.

Markham Street Church in Little Rock youth mission team and sponsors have returned from Edinburg, Texas, where they assisted Bautista Monte Cristo Mission with a Vacation Bible School.

Jacksonville First Church members participated in a Family Life Conference July 31-Aug. 1, led by Larry Henderson of Little Rock.

North Park Mission in Van Buren broke ground June 28 for its first permanent building. Ninety-two were present for the service led by Pastor Murl Walker. He was assisted by building and steering committee members, Charley Williams, Norma Jones, Mildred Hays, Juanita Bernard, Harold Loyd, Tom Craft, John Riggs, Lewis Ballard, and Stanley Daniel, pastor of Van Buren First Church, the sponsoring church.

Prairie Grove Church conducted a revival May 31-June 3 which resulted in 17 professions of faith, 15 baptisms, and a total of 75 decisions. Mike Gilchrist of Shreveport, La., was evangelist, and Jeff DiMiceli, minister of music at First Church, Springdale, directed music. Pastor Brad Sheffield reported special revival promotions included a Sunday evening Joy Explo. The youth meeting, held in a tent, was attended by 130 teenagers.

Faulkner Association recent childrens and youth camp resulted in 18 professions of faith, 20 rededications, and one commitment to a full-time Christian vocation, according to William L. Kreis, director of missions.

Piggott First and Piggott Emmanuel Churches jointly sponsored a Father-Son banquet July 27. First Church Pastor Clyde Spurgin presented the evening's program.

Little Rock Second Church held a service July 26 to ordain its minister of music, Thomas W. Wideman, to the ministry. Pastor Billy White moderated the service, in which charges were brought by Wideman's father, Donald V. Wideman, executive director of the Missouri Baptist Convention, and Phillip Briggs, professor of youth education at Southwestern Baptist Theological Seminary.

Jonesboro First Church youth mission team returned Aug. 1 from Branson, Mo., where they led four campground Backyard Bible Clubs. They also presented evening concerts.

Sage Church recently sent Pastor David Medley to Mont Alto, Pa., to assist Keith Tomlinson, a Home Mission Board appointed missionary, and a former Judsonia resident.

Beck Spur Church at Forrest City has completed installation of stained glass windows, purchased with funds given as memorials or special offerings over the last 18 months.

Forrest City Second Church broke ground for a new educational building July 19.

Gladden Church will observe its annual homecoming Aug. 9 with a church dinner and an afternoon musical program which will feature the "Disciples."

Corinth Church at Wilmar observed homecoming June 7 with a noteburning service. Ten months earlier, the church had embarked upon its first indebtedness to install central heating and air-conditioning. The note, made for a three-year period, was paid off in 10 months, according to Pastor Larry Donaldson. Participating in the noteburning were trustees, Jackie Williams, Lewis Smith, Winston O'Neill, Dale DeArmond, and Lynn Smith, and Pastor Donaldson.

Viola First Church held a service July 5 to ordain Eldon Scott, Elwin Wray, Danny Perryman, and Robert Lash to the deacon ministry.

Pleasant Grove Church at McCrory observed homecoming Aug. 2. Jim Wiley was guest speaker.

Crossett First Church observed "Willie Bond Day" July 26, recognizing his retirement July 15 following 17 years of service as one of the church's caretakers.

Gardner Church Celebrates 25th

Gardner Church held its silver anniversary celebration on July 26. A host of members and former members participated in the day long celebration.

The master of ceremonies was Sunday School director Dennis Byrd. The welcome was extended by pastor Claude Gibbs and letters which had been sent by individuals unable to attend were presented by John Ricks. A history of the church's development was presented by Billy R. Carpenter.

J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*, brought greetings from the Baptist Building family. Director of Missions Billy O. Kite brought words of encouragement after the noon day luncheon.

Musical presentations were made by Ronald Anderson, Gary Graves, Tommy Morgan, and Allen Waldrup.

The message for the day was presented by former pastor Bill Elton. He spoke on the subject "The Church We Ought To Be" from Acts 2:41-47. Elton said a New Testament church was composed of baptized Christians broadcasting the gospel.

The Gardner Church was sponsored by the First Church, Hamburg. The mission was organized in 1962 and became a church on March 22, 1964.

Eight Graduate Southwestern

Eight Arkansans were among the 181 summer graduates of Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Receiving master of arts in religious education degrees on July 17 were: **Royce Alan Alford**, son of Royce Alford of Ward; **Craig Leroy Stringfield**, son of Leroy Stringfield of Jacksonville; and **Julie Zuefeldt**, daughter of Mr. and Mrs. R.H. Borengasser of North Little Rock.

Receiving the master of divinity degree were: **Leonhart Clifford Case**, son of Mr. and Mrs. Virgil Case of Fairfield Bay; **Shelby Early Cowling**, son of Mr. and Mrs. Earl Cowling of Mineral Springs and Milton Paul Cowling of Bryant, and son-in-law of Mr. and Mrs. Sam Leslie of Ashdown; **John Eric Guerra**, son of Jaime Guerra of Benton and Glenda Guerra, also of Benton, and son-in-law of Paul and Joan Jones of Benton; and **William Roger Wall**, son of W.H. Wall of Royal.

Receiving the master of music degree was **William Timothy Deaver**, son of Charles Deaver of North Little Rock.

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Missouri Inerrancy Group Disbands

by Bob Terry
Missouri Way and Way

JEFFERSON CITY, Mo. (BP)—Missouri's Inerrancy Fellowship has announced that it is disbanding.

The action is a direct response to the Southern Baptist Convention Peace Committee's request that "all political factions... discontinue the organized political activity in which they are now engaged," said David Baker, president of the Inerrancy Fellowship and pastor of First Church of Belton, Mo.

"We do not want to be part of the problem," Baker said in a telephone interview with *Word and Way*, journal of the Missouri Baptist Convention. "We are not satisfied with the way things are, but at least our concerns are being addressed." Members of the fellowship do feel that progress is being made in solving identified problems, he noted.

Baker described the recent SBC annual meeting as "a breath of fresh air. Now we want to let the conservative shift take its course. We do not want to force the issue."

In keeping with the announcement, Baker said the fellowship will not hold any more meetings or send mailouts to about 300 pastors on its mailing list.

The last meeting sponsored by the group was in late May prior to the SBC annual meeting. That meeting attracted about 65 people, Baker said. It was the fellowship's

only statewide meeting during the past 18 months, he added.

Baker emphasized that he was not saying political activity in the state would cease, only that actions would now be by individuals who speak out because of convictions.

"Honestly, I hope more people will be speaking out, but the Inerrancy Fellowship will not be running candidates for state office or have activities pointed toward the state convention," he said.

WMU Invites Grant Applications

by Karen Benson
SBC Woman's Missionary Union

BIRMINGHAM, Ala. (BP)—Applications are being accepted now through Sept. 15 for the first grants to be awarded from the Second Century Fund of the Southern Baptist Woman's Missionary Union.

The WMU executive board established the fund two years ago as an endowment for the development of women's work for missions around the world, said Catherine Allen, WMU associate executive director.

Grants from the Second Century Fund will be awarded in three main areas: to support WMU leadership development in the United States, including developing WMU organizations in new areas or among new groups; to support leadership development of Baptist women and girls abroad, including assisting organizations similar to

WMU; and to encourage an emphasis on WMU and missions education in Southern Baptist seminaries.

Projects which could receive funding include translating and publishing WMU manuals in foreign languages, providing short-term operating funds for a new state WMU organization, sponsoring a lecture at a seminary, or providing scholarships for WMU officers abroad to receive education or training.

The first grant recipients will be announced and featured May 13-14, 1988, when WMU celebrates its 100th anniversary in Richmond, Va., its founding site.

Applications are available by writing: Second Century Fund, Woman's Missionary Union, P.O. Box C-10, Birmingham, Ala., 35283-0010.

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Sept. 3 (am/pm)
Sept. 10 (am/pm)
Sept. 14 (am/pm)
Sept. 15 (pm), 16 (am)
Sept. 17 (am/pm)
Sept. 28 (am/pm)
Sept. 29 (pm), 30 (am)

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Convention Uniform

God's Unchanging Purpose

by Ray Meador, First Church, Judsonia
Basic passage: Romans 9-11

Focal passage: Romans 10:12-17;
11:1,11-12,33-36

Central truth: God's unchanging purpose is that all people hear his Word, turn to Christ in faith, and be saved.

As one reads this passage, one must grasp the fact that Paul is deeply concerned for the salvation of his people, Israel. In Romans 9:1-5, and 10:1-4, he expresses this concern very eloquently. In Romans 9:4-5, he lists several advantages the Jews had in understanding and acknowledging that Jesus is the Messiah, which made their rejection of him even more tragic.

In Romans 10:2-4, Paul lamented over the Jews unenlightened zeal for God which caused them not to realize Christ put an end to the law as a way of achieving righteousness for everyone who believes. Thus, instead of submitting to God by faith in Jesus, they sought to establish their own right standing with him by keeping the law.

It hurt Paul to know that Israel had presumed upon the privileges and advantages God had given her and had become indifferent toward them. Thus, the Jews lost their spiritual sensitivity to the leadership of God and rejected his will for their lives when they rejected and killed his Son.

Paul's indictment of Israel was that she had heard God's Word but had not responded to it. Thus, God had not been unjust in his rejection of Israel (9:30-33). It was Israel's rejection of God's message which resulted in the Gentiles' response to it (10:18-21). However, God has not rejected Israel forever. When Israel does return to the Lord, it will result in even greater blessing to the Gentiles (11:11-12).

It is the wisdom of God that all persons, both Jew and Gentile, shall be saved. In Romans 10:9-10, Paul gives the response needed by lost persons to find saving faith. God saves any person who calls on him. It is his purpose that all people will hear his Word, turn to Christ in faith and be saved. It is the responsibility and mission of all believers to proclaim this gospel to a lost and dying world. All other Christian enterprises must be secondary to this one responsibility.

It is necessary to have persons concerned with the spiritual welfare of our nation, which is enhanced when Christians share their faith with the lost.

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Life and Work

A Leader's Lifestyle

by Larry E. Kindrick, First Church, Blytheville

Basic passage: 1 Timothy 3:1-13

Focal passage: 1 Timothy 3:1-2a, 7,10,13

Central truth: Any leader in the work of God's ministry must have a lifestyle which is consistent with a true relationship to God.

The Apostle Paul had a great concern for God's work. He felt a strong need to emphasize the necessity for leaders to be consistent in their lifestyle commitment (v. 15). Those who preach, teach, and minister the gospel must live the gospel.

The leaders in Christian service must have a lifestyle that exemplifies the gospel. They must be role models for the church. This applies to all leaders, whether paid or volunteer. As Jesus has said, "... and from everyone who has been given much shall much be required..." (Lk. 12:48b).

In 1 Timothy, Paul mentions two key leaders in the church—pastors and deacons. No church will progress beyond the spiritual leadership of its pastor and deacons. They are vital to the strength of any church. Therefore, Paul mentions several important areas which are not to be neglected, and are here broken down into three categories.

A leader must be "above reproach" (vv. 2,10). Verses 2-3 and 8-10 show several key areas which must not be neglected. Basically a leader is to have a character of truth, honesty, moral chastity, and general uprightness. He is to produce "a fine work" (v. 1) from a heart centered in "the mystery of godliness"—Jesus Christ (v. 16). Even the wives of the leaders bear such a lifestyle responsibility (v. 11).

A leader must "rule" his household well (vv. 4-5,12). Love, leadership, and respect are essentials for control with dignity, not only in the home but also in the church. To rule with dignity in the home and the church requires the ability to be God's steward in the faith and practice of sound doctrine (Ti. 1:6-9).

A leader must have a "good reputation" both inside and outside the church (vv. 7,13). There must be consistency to his personality, commitment, service, and teachings. What he is on Sunday must also be true Monday through Saturday. He must be stable in all his ways (Ja. 1:7-8) so that others see conviction tempered with grace and love (Mt. 10:16).

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Bible Book

The Little Book

by Jack Kwok, Indianhead Lake Church, Sherwood

Basic passage: Revelation 10-11

Focal passage: Revelation 10:9-10;
11:1-4,7-8,11,15,18

Central truth: God's judgment upon sin, Satan, and evil is bittersweet to the believer: righteousness is exalted, but the suffering is severe.

The presentation of the little book and the two witnesses constitutes an interlude between the sixth and seventh trumpets. Following this interlude, the seventh trumpet sounds; and the third woe begins.

Before the sound of the seventh trumpet, a mighty angel of God revealed things that John was forbidden to record. However, the mighty angel declared that there would be no more delay in judgment. John's eating the little book which was sweet in his mouth but bitter in his stomach symbolized the believer's experience in God's judgment. The believer will be pleased that righteousness triumphs, but the suffering will be bitter.

The two witnesses are examples of this. God will give them supernatural abilities for three and one-half years. During this time, they will be invincible as they prophesy the message of God to the Antichrist world-system. At the end of this period, God will allow the Antichrist to have them killed. People from every nation upon the earth will travel to Jerusalem to view their dead bodies. The world will rejoice and celebrate their deaths. After three and one-half days, these two dead witnesses will come back to life and ascend into heaven. The sweetness of their ministry will turn to bitterness in their death, only to return to sweetness in their resurrection.

Subsequently, an earthquake will destroy one-tenth of Jerusalem and kill 7,000 people. All of these events will strike fear in the hearts of the survivors, and they will give glory to God.

The sounding of the seventh trumpet introduced worshipers giving glory to God. They were celebrating the triumph of God over evil and God's rewards for his saints.

Within these two chapters lies the basic message and purpose of the entire book. God shall judge evil. However, the judgment will cause immense suffering to the saints. Even so, the saints will overcome and be rewarded. Nothing is for naught; all is for Christ.

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IN THE LAND OF LOTTIE MOON

'The Past Is Past'

by **Erich Bridges**
SBC Foreign Mission Board

YANTAI, China (BP)—Some "old China hands" yearn for the China that once was. Not Eloise Cauthen.

The 77-year-old former China missionary, widow of longtime Southern Baptist mission leader Baker James Cauthen, was born and reared in China's Shandong Province as the daughter of missionaries. Last fall she returned to Shandong, for the first time in a generation, to teach English for a year at the invitation of Yantai University.

She expected changes. She found a different world.

"I'm glad the past is past," Cauthen reflected, sitting in her tiny apartment on the new university campus. During her childhood, poverty and a constant struggle for survival were the lot of almost all the Chinese she knew.

"When I was growing up out here, education was just for the privileged few," she said. "One boy out of 10 had a chance to get an education at all, and the girls, except when they were in mission schools, had none. And now every boy and girl can have six years of education at least. In fact, that much is compulsory."

New universities and technical schools, like the one where she has been teaching, are "just bursting" with ideas, she said. Industries are growing. Agriculture is far more productive. Health care is widely available. "Their living has just improved so much. You see it in their clothing and in their health."

Yantai, formerly called Chefoo, is the northeastern coastal city where legendary Southern Baptist missionary Lottie Moon and other pioneer missionaries arrived by ship to begin work in northern China more than a century ago. Cauthen attended boarding school there as a young girl and came to love Yantai's tranquil beaches and hills. Today Yantai is one of the fastest-growing cities of the densely populated province.

Cauthen has enjoyed teaching English and brushing up on her own admittedly "rusty" Chinese. She has encountered two kinds of students in her classes in Yantai: young first-year university students from Shandong eager for future jobs as translators and interpreters; and older

workers from all over China, sent back to school by their work units to learn English in order to catch up on international developments in their fields.

Members of the older group have lived most of their lives in the Chinese Communist era. The younger students have known nothing else. Now both groups are experiencing new opportunities for education and material advancement offered by China's recent modernization.

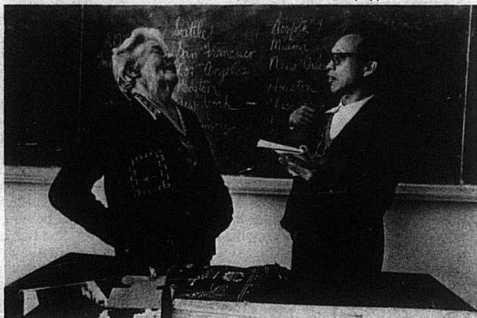
Cauthen sees in most of the students a sincerely patriotic desire to help China at

least open to change than most other parts of China. Many students know that Confucius was born in Shandong around 551 B.C., but have no idea that the legendary Shandong Revival swept the region with a wave of Christian conversions in the early 1930s. Nor do they know that missionaries like Lottie Moon and Cauthen's parents spent a lifetime preaching Christ in the province. But Shandong's illustrious Christian heritage still exerts influence across the years.

Rural people still call Sunday "worship day," whether or not they attend a church. Christians are respected. Chinese Christian leaders estimate that by 1985, some 250,000 believers worshiped in more than 60 churches and 2,000 home meeting points in the province. This despite a generation of isolation, as well as the widespread persecution of religion during the Cultural Revolution of 1966-76.

In the Yantai church Cauthen has attended regularly, 300 to 400 people gather for worship, bringing their own Bibles and hymnals. During celebration of Communion, different lay believers lead in prayer, give testimonies and quote Scripture before sharing the elements. "It's like a Quaker meeting," she said. "They participate as the Spirit moves them."

In other parts of Shandong, fascinating traces of Southern Baptist mission history remain. One is a church in the town of Penglai (formerly Tengchow), where Lottie Moon worked for much of her missionary career. Beneath a centuries-old Ming Dynasty arch, the cobblestones leading up to the church are worn smooth with age. They are the same stones the pioneer missionary and her contem-



Eloise Cauthen (left) and one of her Chinese students.

tain its goals, as well as a personal drive to find good jobs and prosper. But in some, she sees another kind of yearning.

One day as she walked from the university post office, one of her female students suddenly appeared at her side. "You're kind and loving," the student said softly. "I want to be like that, too."

"She was one who has come to my apartment and visited and who has been eager to know something of the gospel," Cauthen explained. While concentrating on her professional commitment as a teacher, she has not tried to hide her Christianity from university officials or students who inquire about her beliefs.

Early on Easter morning, she joined two other Southern Baptist teachers in Yantai on the beach to watch the sun rise. They read the Easter story from the Bible, sang hymns and prayed together. Later, she explained the little worship service to three curious students who asked her how she had celebrated the holiday.

"I told what we had read. I told the resurrection story, and they looked with keen interest but absolute amazement at the

(BP) photo / Joanna Pinneo

poraries walked upon.

The church sags in a sad state of disrepair. Windows are boarded, floors collapsed. Behind a locked gate, a small monument to Lottie Moon's work stands in the debris-strewn courtyard.

But just down a side lane from the church, an elderly Christian couple lives in a humble, one-room dwelling. Zhang Baosan, 78, and his wife, Wang Hongmei, worship here with their five grown children, since there is not yet an open church in town. Zhang was baptized in 1925 by Cauthen's father, Wiley Glass, and studied under him at the Baptist seminary in Huangxian.

Despite the long years, Zhang recognized Cauthen when she visited Penglai. "At first glance I knew her!" he exclaimed with glee. Later he took out an old, much-underlined Bible and began to read from Psalms 37 and 39. Soon he looked toward heaven and recited verses from memory, with tears and choking voice. His wife joined him, and they recited Scripture in unison. The verses meant

much to the couple during the Cultural Revolution, when they had to hide their Bible.

In Huangxian, Cauthen's actual hometown, the old Baptist seminary campus is now used for a middle school. She received permission to examine the house on campus where her father and other missionaries were held under house arrest by Japanese forces during the war. Her father left 40 years' worth of daily diaries in the attic, hoping they would someday be recovered. Cauthen was disappointed to find none.

She also had hoped to visit the Yantai cemetery where her mother and two infant brothers were buried. She found it had been turned into a park.

But to her amazement, she discovered her old piano at the recently reopened church in Huangxian, in quite good condition. It was left behind when she departed the area decades ago. "I have no idea where it was kept all these years," she said.

Cauthen was invited to teach a second



Monument Street Baptist Church (background) where Lottie Moon was once a member.

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year in Yantai, but she plans to return home to Richmond, Va., this summer. Her advice to other visitors to China: "Try to learn from the people. . . . Try to understand where they live and what their needs are, and learn from the Christians there who have paid such a price to be Christians. And pray."



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'Evil Spirits' Don't Shackle Witness

RIDGECREST, N.C. (BP)—A death-defying Indonesian congregation is at it again.

Janer Baptist Church meets next to a cemetery—not a choice spot in an area where everyone else fears "evil spirits."

A bamboo stretcher is kept at the church for funerals in and around Purworejo, a village of several hundred people in central Java. Local Islamic leaders declined to keep it at the mosque.

Now the church plans to cultivate a field that supposedly has been infested with evil spirits for 42 years.

Last December, after a Christmas service at one of the church's two preaching points, a local government official, a non-Christian, asked, "If your God is (as) powerful as you say, can he protect you if you cultivate this field?" The official offered to let the church grow rice on the field for four years.

The church decided to proceed, and a number of its 70 worshipers, along with representatives from other Protestant churches, gathered for a prayer meeting at the field, dedicating it to God. Next it was cleared and plowed. All that remains is waiting for the proper agricultural conditions to plant the seed.

"The whole village is aware of this project," reports Wayne Pennell, a Southern Baptist missionary who told of the church's boldness during Foreign Missions Week at Ridgecrest (N.C.) Baptist Conference Center. He has taught a theological education class at the church since 1974.

"Many have warned the church members not to go through with it," Pennell recounts. "They fear what might happen to those who do the work. They fear illness, mishaps or even death."

Church members, however, are not just praying for God's protection, but also "for a testimony of God's power to the whole community," Pennell notes.

Crowd Catches Leaders Off Guard

MOMBASA, Kenya (BP)—Except in the presence of Jesus Christ, food for 300 has not proven to stretch too well in a crowd of 10,000.

At last, that is what Southern Baptist missionary Ralph Bethea thought as he gazed out into a crowd, knowing he had enough "mandazi," a type of bread Kenyans like, to feed only the number of new believers for whom he had prepared.

Bethea and Kenyan pastors planned the meeting in the Likoni area of Mombasa,

Kenya, to follow up in training new believers who had emerged from a recent evangelistic outreach.

After advertising, they prepared for 300 people. When 10,000 showed up, they went ahead with their plans, using the Gospel of Mark to help the people understand what it means to be a disciple of Jesus Christ.

But part of the day was scheduled as a time to share a small amount of mandazi. They had enough for 300 people. As Bethea puzzled over what to do, a pastor stood and told how Jesus fed 5,000 people with a handful of food. Then the pastors handed out the mandazi and watched as people in attendance tore their mandazi and shared with neighbors. Some had brought their own food, and they opened that and shared.

Lack of bread was not the only difficulty that tested the group's faith. At about 3 p.m. the electricity failed. Bethea and the pastors prayed for a way to make themselves heard to the crowd. Then a car came by, and someone in it lent them a portable loudspeaker to use. Since it was small, leaders had to speak in one direction, then another, and another, repeating what was said each time. But it worked, and the crowd was able to hear.

About 20 house churches have resulted from evangelistic work in the area.

Helicopter To Aid Ethiopia Relief

ADDIS ABABA, Ethiopia (BP)—The organization of Southern Baptist missionaries in Ethiopia has bought a helicopter to help relief workers fulfill a three-year development contract with the Ethiopian government. The Southern Baptist Foreign Mission Board released \$15,000 in hunger relief money for a deposit on the helicopter in late July, when missionaries signed an agreement to buy it.

The four-passenger, \$300,000 craft cruises at about 110 miles per hour and is capable of carrying 3,200 pounds. It can carry workers into areas where projects are underway or, if necessary, evacuate two patients on stretchers. It will be operated and maintained by Air Serv International, formerly an arm of Missionary Aviation Fellowship.

The helicopter will play a key role in transportation throughout the remote, mountainous Menz-Gishe and Merhabete districts, where travel by land is treacherous. Development there during the next several years will focus on improving the water supply, working to enrich the soil and increase crop yields, breeding more healthy animals and maintaining roads.