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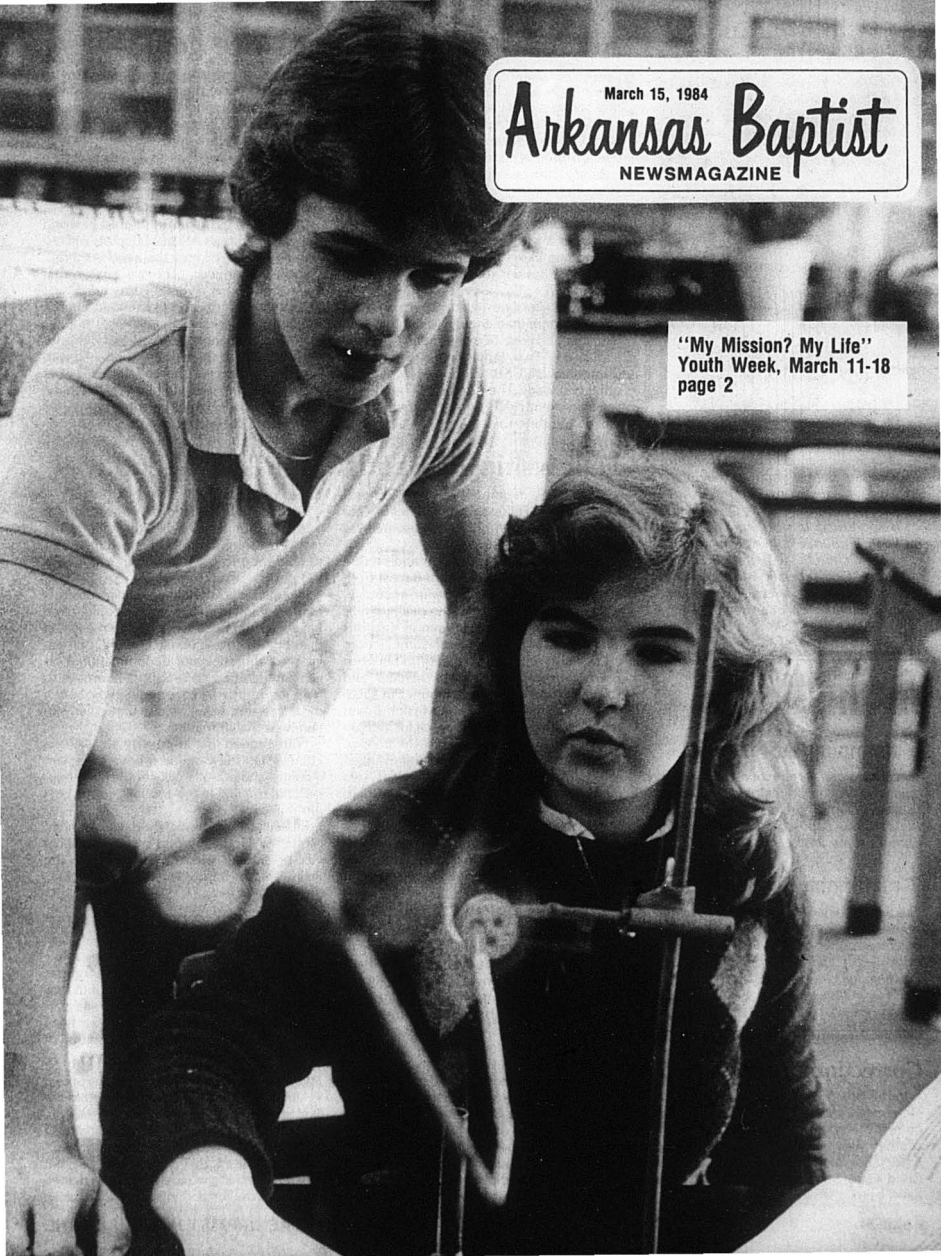
March 15, 1984

Arkansas Baptist State Convention

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March 15, 1984

Arkansas Baptist

NEWSMAGAZINE

"My Mission? My Life"
Youth Week, March 11-18
page 2



BSSB photo / David Hayward

During Youth Week, March 11-18, churches are encouraged to recognize Southern Baptist youth as they make vocational decisions. The 1984 Youth Week, "My Mission? My Life," which is sponsored by the Sunday School Board's Church Training Department, will aid churches in helping youth interpret God's specific vocational call, whether it is into a secular vocation or into full-time Christian service.

Arkansas Baptists surpass rice goal

Arkansas Baptists have responded overwhelmingly to a challenge to provide rice and blankets for victims of Ghana's famine and yellow fever epidemic, according to Neal Guthrie, Arkansas Baptist State Convention Brotherhood director.

Barely halfway into their six-month commitment, Arkansas had already "bought and paid for" 5,000 blankets and 120 tons of rice, with \$6,300 left over.

"This is a great response," said Guthrie. "It seemed like a monumental task in the beginning, but we've been able to do it all and more."

Receipts to-date total approximately \$23,000, more than enough to purchase the blankets and four rice shipments, Guthrie explained. Two Arkansas associations—Centennial and Mt. Zion—purchased the other two loads. The surplus will be used to send a seventh rice shipment, perhaps to Ghana, Guthrie said.

"By allowing people who knew how to buy rice to make the purchases, we saved enough money to feed 100,000 people for one day," said Lehman Fowler of the state's Ag Missions Fellowship.

"We didn't have to push it, we just let the word out," said Guthrie, recalling the 1983 state convention meeting in Pine Bluff when the project was announced.

"It shows a tremendous interest in world hunger and proves Arkansas Baptists will respond when they know the need is there," Guthrie continued. "They've proven that again and again, whether the need was disaster relief or constructing a church building in Alaska."

"There are people in Arkansas looking for ways to help, to share their experience with Christ with others," he concluded. "That may be sending rice and blankets to Ghana or fixing up an elderly person's home. It's still getting the gospel out."

Fellowship of Baptist Men sets agenda

MEMPHIS, Tenn.(BP)—The General Council of the Fellowship of Baptist Men has been urged to "get out and do something after the meeting is over."

C.E. Price, council president and second vice-president of the Southern Baptist Convention after hearing reports from council workgroups, stressed that the machinery is in place to involve more men in missions and said he is anxious to see some action.

Price also reported on meetings between Fellowship of Baptist Men leaders and Foreign Mission Board personnel in Richmond, Va., and with Home Mission Board representatives in Atlanta, which focused on ways the fellowship can assist the boards. The Laymen Abroad program and evangelism partnerships were identified as two methods used by the Foreign Mission Board where Baptist Men can get directly involved.

The need for more volunteers, assistance in funding for volunteers and employment needs for bi-vocational pastors were among opportunities discussed with Home Mission

Board personnel.

Nathan Porter, national consultant for domestic hunger and disaster relief at the Home Mission Board, challenged members to lead men to get involved in services to the poor.

He said it is a good thing to help construct church buildings, but poor people often have a greater need for help with repairs on their homes. In addition to offering legal services to churches and denominational organizations, he urged Baptist attorneys to help underprivileged people, who often have pressing legal needs, particularly in family and civil matters.

Porter added that in poverty areas of the United States few children have ever seen a dentist and out-of-work people need educational training in "re-tooling" for today's job market.

Russell Miller, a layman from First Church, Mountain Home, is one of four regional vice-presidents elected last fall in the Fellowship of Baptist Men.

In this issue

5 stemming the tide

Forced pastoral terminations have reached epidemic proportions among Southern Baptists, says Don Moore, executive director of the Arkansas Baptist State Convention. He outlines some answers to the problem.

7 reaffirming 'equal access'

The Baptist Joint Committee on Public Affairs again declares its opposition to officially-organized public prayer and its support of the principle of equal access to public institutions for religious groups.

Correction

In the Feb. 9 issue of the Arkansas Baptist Newsmagazine, a computerized report incorrectly listed the 1983 annual contribution of the Midway Church of White River Association to Arkansas Baptist Family and Child Care Services. The amount should have been \$236.27.

Executive Committee opposes ambassador

NASHVILLE, Tenn. (BP)—At the urging of Southern Baptist Convention President James T. Draper Jr., members of the SBC Executive Committee unanimously adopted a resolution opposing establishment of diplomatic relations with the Vatican.

The resolution, drafted on the eve of the confirmation of presidential envoy William Wilson as ambassador to the Holy See, was transmitted to key members of the Senate Foreign Relations Committee by telegram.

Draper, pastor of First Church of Euless, Texas, told members of the Executive Committee: "I have spoken very plainly against establishment of diplomatic relations with the Vatican. I feel it is one of the most im-

portant issues we are facing.

"Many groups do not see the importance, particularly independent groups... but they have no sense of history. Baptists, and particularly Southern Baptists, have always been at the forefront in this issue of separation of church and state."

Draper testified before the Senate Foreign Relations Committee Feb. 2, and he told the Executive Committee that staffers of the Baptist Joint Committee on Public Affairs in Washington, "had prepared my testimony. I deviated from that somewhat, but not much. They did a wonderful job and helped me verbalize some things."



Some of the most dedicated people we know are pastors' wives. Many, like this editor's wife, have strong senses of calling into Christian vocational service. Yet, the pressure on them is as great, and in some instances greater, than that experienced by their husbands. In order to reduce this unwarranted tension, churches should understand the kinds of things which produce it and take positive steps to eliminate it.

First, there is the pressure to serve in every position that is difficult to fill. Churches often believe that because the pastor is paid to serve the church full-time, his wife is to be a full-time unpaid church worker. The pastor's wife should have the same right to say "no" as any other dedicated Christian woman in the church. The pastor's wife has her own gifts. There are things she would sincerely like to do in the church and others that she would prefer not to do. The pastor's wife shouldn't be expected to do more for the church than any other dedicated Christian.

Where the pastor's wife is not a paid church staff member, she should have the right to pursue a non-church related career if she desires to do so. A woman may receive a healthy sense of fulfillment through the development of a career. The vast majority of pastors' wives are well trained, highly talented people in their own right. The church is robbing the pastor's wife of just opportunity when it demands "volunteer" service of her to the extent that she cannot pursue a much-desired career.

On the other hand, the church should not predicate the pastor's salary on the assumption that his wife will do a major portion of the breadwinning. The pastor is the most important single ingredient in any church being what it should be. Though the pastor cannot and should not do all the work of the church, his leadership is far more valuable than any building or equipment. Simply stated, the church should provide for the pastor and his family as well as possible. An inadequate salary can place the pastor's wife under tremendous pressure.

The community, also, may have different expectations for the pastor's wife than any other woman in the community. Often, people hold to a stereotype of how the pastor's wife should look and the kind of community activities she is to perform. Such stereotypes may be developed from the community's memory of the wife of a previous pastor. Or, they may be conjured up from a movie or a book. Every pastor's wife has a right to be her own person, as long as she is behaving in a Christian manner.

The pastor's wife has the difficult, if not impossible, task of dressing herself in a manner that is fashionable but not flashy, conservative but not out of style. This, of course, must be accomplished on the too-often meager salary of the pastor, and, if she steps

across this imaginary line, in many churches she will be criticized.

An extremely stressful situation for the pastor's wife is coping with her husband's schedule. She is asked to understand as her husband works eight hours a day in the office and goes visiting or to a church meeting virtually every night in the week. Even when he is home, he may be called away to the hospital or for some other emergency at any time. In most of our churches, there is no one to serve as a back-up for the pastor. When the pastor is away, there may be endless phone calls to keep his wife in a hard run all evening. When the pastor is home, he may not be there in the sense that most husbands and fathers are.

The attitudes of lonely and troubled women in the churches can sometimes create pressure for the pastors' wives. Because pastors are, usually, kind, considerate and tender people, some women seem to be drawn to them. This may occur because of the need for friendship or it may, simply, be a case of romantic infatuation. Ministers' wives know that their husbands must deal with such situations carefully. If pastors are too blunt, they will drive people away from the church. Unless pastors' wives enjoy some sense of security and can learn to cope with normal feelings of jealousy, these situations can produce disruption in the marriage relationship.

Pastors' wives who live in church parsonages may have the pressure of never quite feeling at home. In some instances, church members will remind the minister's wife that the house belongs to the church and, for this reason, that they can tell her what she may or may not do in the house. Church approval must, also, be sought for repairs or changes in the house.

The most important question is, "What can churches do to reduce the pressures on ministers' wives?" First, they should recognize that the pastor's wife is subject to a variety of unusual pressures. She not only identifies with any problem that her husband is having in the church, but she also has unique problems of her own.

Second, churches should establish family times. During these periods the pastor and his family should not be disturbed, except in dire emergency.

Third, the pastor's wife should be allowed to serve wherever she feels comfortable in the church. There should be no pressure to take places of responsibility she does not want.

Fourth, the pastor's wife should be allowed to be herself, without being poured into a stereotype or role, or compared unfavorably with someone else.

Finally, churches should pray for their pastor's wife. She needs prayer support as badly as her husband does.

Arkansas Baptist

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Arkansas' third largest publication,
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VOLUME 83

NUMBER 11

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Woman's viewpoint

Henri E. Walker

Turning points

"We're going through a crisis," my husband remarked. "That means we will either go forward or backward after this. But we will not stay the same." Drew made this statement the day after I had rushed him to the hospital.

During the next several days, as Drew underwent tests, I thought about what he had said. Yes, we were going through a crisis. In fact, we had gone through a series of crises the last few months.

We had moved, leaving a church my husband had pastored for over three years. This had meant leaving some cherished friends and giving up fulfilling ministries there.

My usual struggle with the fatigue and pain of rheumatoid arthritis had been increased by a flare-up in the disease.

We had turned down a call for Drew to pastor a particular church. The decision had been difficult, but we felt God leading us to wait for his perfect timing.

Now, here lay Drew in the hospital. Another crisis to handle. You have your own crises. Some may be like mine; some different. But all of us must cope with one crisis or another. And none of us will stay the

same afterward. For each crisis, by its very definition, is a turning point.

We can move forward through the crisis, growing and learning from it. Or we can allow the crisis to push us backward, becoming bitter about life and angry at God. God has given us the choice.

"How, Lord," I wondered, "can I handle all this and move forward through it?" The answer came quickly. "Rejoice evermore. Pray without ceasing. In everything give thanks. . . ." (I Thess. 5:16-18a).

Sounds trite, you think? Try it. Rejoice in our loving Father's constant presence, comfort and wisdom. Pray that his Spirit will empower you to reign victorious in the trials of life. Give thanks for the perfect example of his Son who suffered all for us.

I've found when I can do these things, I begin to focus more on God, the Solution, and less on my problems. Then I move forward.

Henri E. Walker is a home-maker and part-time employee of the Arkansas Baptist State Convention. A native of North Carolina, she enjoys writing, singing and needlework.

Letter to the editor

Take a stand

I have just finished writing a personal letter to President Herbert Reynolds of Baylor University to express my deep concern for policies implemented concerning posters of women and beer advertisements in dorm rooms. This ought to wave a red flag in the face of Arkansas Baptists and to the whole Southern Baptist Convention that trends of secularism continue in the very highest places of administration in our largest university.

If we are to support Christian schools, then let them stand up for the doctrines we teach in our churches. If they want to become like state universities, then let the state support them and let's put our money into ministries that lead people to Christ.

It should be understood, however, that Baylor's Cooperative Program support comes from the Texas Convention only. No Arkansas Cooperative Program money goes to Baylor University.

As a Baylor graduate, I love my school. But as a Christian and a pastor, I hate the worldliness and compromising administrative decisions that bring shame upon the name of our Savior Jesus Christ. It is time that we take a stand against such decisions as Baptists.—**Jerry Hogan, Little Rock**

Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed by one person, though the name may be withheld on request. Letters must not contain more than 350 words and must not defame the character of persons. Letters must be marked "for publication." Only original letters will be considered.



One layman's opinion

Daniel R. Grant

When we stop praying and start meddling

One of the great privileges but heavy responsibilities that falls on the shoulders of a Baptist college president, is to be called on for prayer at various public occasions. Even though I am a layman, people seem to think I should be able to lead in public prayer, and rightly so, I am sure.

Recently I was asked to give the invocation at the annual Valentine banquet when the Rotarians honor their wives, known as Rotary-Anns. I prayed what I thought was a fairly normal, non-controversial prayer, expressing thanks to God for the blessings of our fellowship, the worthy purposes of the club, and the food we were about to eat. Then apparently I stopped praying and began meddling. I said, "We Rotarians especially thank Thee for our Rotary-Anns—for what they mean to us in love, encouragement, understanding, patience, and support day by day. . . ."

After the banquet I heard from more than

one source that my prayer, and the response of Ed Coulter, Ouachita's vice president for administration, became the source of a family crisis. Following my prayer, he is alleged to have turned to his wife, Fran, and said, "Well, three out of six is not bad."

Space does not permit me to describe the discussion that ensued between Ed and Fran, but two or three comments are in order. I am really not sure whether Ed got in more trouble for his lighthearted analysis of my prayer or for applying the standards so glibly to his wife. If he had been listening to my prayer more carefully, he would have noticed that I mentioned only five attributes of our Rotary-Anns, and he should have at least given Fran credit for "three out of five." A later survey among those who know both Ed and Fran concluded that, when it comes to Fran's patience with Ed, she is clearly five out of five, or even better.

The whole episode reminds me of a din-

ner I had many years ago with Morris Ashcraft and Frank Norfleet in Kansas City, when they took me to the airport following a speech at Midwestern Seminary.

We agreed to have silent prayer before our meal and we bowed our heads briefly. Morris and I finished our prayer first, and Frank continued to keep his head bowed. When Frank finally raised his head, after what seemed to be a longer than usual prayer, Morris said, "Frank, it's hypocritical to count past ten." We all laughed, but I had that uneasy feeling that all too many of our prayers may be little more than counting to ten.

Gold's sense of humor must certainly undergo severe testing by some of our prayers.

Daniel R. Grant is president of Ouachita Baptist University.

Forced terminations: dealing with the epidemic

by Don Moore

Churches are becoming concerned about their record of bad experiences with pastors and staff personnel. Needless to say, this problem has reached epidemic proportions. How wonderful it is to find church people concerned. One church has had nine pastors in 12 years. You can see why they would be concerned.

Besides the terrible community consequences, and the loss of influence among the unsaved, these experiences destroy spiritual power. The Holy Spirit does not anoint a fussy, demanding, unforgiving, critical and judgmental individual or church. This applies to both pastor, staff and church members. A loss in conversions and baptisms in 1983 may be attributable to the fact that God's convicting power on sinners is seldom manifest where conviction on Christians is ignored.

Most pastors and staff are looked upon as outsiders in the community. It is assumed

they will be moving on. Therefore, they can be handled with less concern than the folk with whom the church may have to live and work for the rest of their lives.

There seems to be so little thought given to the fact that his livelihood, his vocational future rides on him doing well in his position. His concern and effort are more highly motivated than anyone in the church in most cases. He cares. He tries. The disappointment and disillusionment, frustration and fear that comes to the pastor or staff person is beyond imagination to the church family.

What cannot be calculated is the toll such experiences take upon the wives of abused church workers and upon their children. It is a wonder that some children even believe in God, much less in Baptists and the church. How many church members' children are inactive today because they were turned against "religion," as they call it, by feuding and fighting in churches?

Let's face three facts. (1) There is no excuse for the present condition. (2) Something has to be done about it. (3) Often, both pastor and people are at fault.

In every phase of theological education,

our church leaders are going to be helped to relate to our churches more effectively. Many of our conferences, retreats and seminars have special help available. Please encourage, by word and travel expense, their participation in every activity or event that will help the pastor or staff.

Pulpit committees and churches also should ask for help, preferably right after the pulpit committee is elected. Most problems can be avoided before a new man comes to the field. Your director of missions should be called upon for his wisdom and counsel. Let him meet with the committee and entice church family on Wednesday evening.

We have three men from the Baptist Building staff designated to answer these requests. They are L. L. Collins, Glen McGriff and Conway Sawyers. They are fair, experienced, wise and concerned. Any of the others may help, but I have asked these to give special preparation to answering the churches' requests.

Let us help you. We can see a better day. God will be honored.

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

Arkansas team heals dental problems and relationships

by Patsy Eitelman

KOUDOUGOU, Upper Volta—Fifteen chickens and a turkey weren't the only payment a team from First Church, Springdale, Ark., received when they spent two weeks in the West African country of Upper Volta.

A much greater reward, in their opinion, was experiencing the love and appreciation of the people in the 14 villages where they held clinics, and seeing the positive influence their efforts had on healing differences in several of the Baptist churches involved in the project.

The team included Dr. Jim Hunt and Dr. Tom Lowder, both dentists; Hunt's wife, Margaret; and his daughter and son-in-law, Leslie and Daniel Sample, who served as dental assistants.

Buffeted by harmattan winds and dust and scorched by the tropical sun, the team worked 10 hours a day for 10 days in the villages around Koudougou. They treated 542 people and pulled 1,394 teeth.

The team effort grew out of clinics conducted two years before in the Koudougou Association by Hunt and Southern Baptist missionary Ray Eitelman. The success in relieving physical suffering and expanding Baptist witness prompted the Baptist Mission of Upper Volta to invite the dentist back.

During the intervening two years, conflicts arose in several churches in the association; churches were weakened and some were on the verge of collapse.

As the team moved out into these villages, they and the missionaries prayed that these churches would also find new health and vitality and that relationships would be mended and fellowship restored.

Evidence the prayers were being answered appeared as the team visited these villages. Except for one village, the people turned out

in great numbers to be treated and to listen to the message of salvation.

Church members who had been at odds joined together to promote and help organize clinics in their villages.

Patsy Eitelman is press representative for the Baptist Mission of Upper Volta.



Arkansas dentists Jim Hunt (far right) and Tom Lowder (second from left), assisted by Hunt's daughter and son-in-law, Leslie and Daniel Sample, work on African patients in a village near Koudougou, Upper Volta, during a 10-day clinic.

by Millie Gill / ABN staff writer

Dennis R. Jones

began serving Feb. 21 as pastor of Corning First Church, going there from Jonesboro Central Church where he served as minister of evangelism. A native of Millington, Tenn., he received his master of divinity degree from New Orleans Baptist Theological Seminary. He has served as a staff member of churches in Missouri, Mississippi and Arkansas. He is married to the former Cindy Ann York of Memphis. They have two daughters, Andrea Kristin and Rachel Leigh.

Bill Ladd

has resigned as pastor of Russellville Second Church to move to Sulphur Springs, Texas. He and his family were honored with a farewell dinner Feb. 26.

Catherine Ann Pittman

is one of 12 students at Midwestern Baptist Theological Seminary who have been selected for the 1984 edition of *Who's Who Among Students in American Universities and Colleges*. She is the daughter of Mr. and Mrs. Lester Pittman of Russellville.



Jones



Pittman

Maurice Landry

began serving Feb. 5 as minister of music and youth at Nall's Memorial Church in Little Rock. He previously served as youth minister at Parkview Church, Sulphur, La.

Stanley Jones

has resigned as minister of music at Calvary Church in Texarkana.

Ernest Parker

has resigned as pastor of First Church in Monette.

A. V. Smith Jr.

is serving as interim pastor of Fouke First Church.

Paul Huskey

has resigned as pastor of the Desha Church to return to his home at Norfolk.

Dewie Williams

senior chaplain at Cummins Prison, Grady, was recently on the campus of New Orleans Baptist Theological Seminary to participate in a three-day national alumni workshop. He is president of the seminary's Arkansas alumni chapter.

Wilbel H. Rucker

died March 3 at age 68 in Malvern. The widow of T. K. Rucker, she was a member of Little Rock Immanuel Church. Survivors are a son, Douglas Rucker of Arkadelphia; a daughter, Mrs. T. Daniel Moore of Waco, Texas; a sister and four grandchildren. Memorials may be made to the American Institute of Cancer Research or to the Alzheimer's Disease Association of Chicago.

briefly

Lamar Church

will celebrate its 30th anniversary March 11. Activities will include Sunday School, a morning worship service, a potluck dinner and an afternoon program.

Lakeside Church

at Rogers held deacon ordination services Feb. 19 for James Lane and Durward Nice.

Enterprise Church

at Viola will observe its 100th anniversary Aug. 27 with special services, including regular morning worship services, a potluck luncheon, an afternoon program and a reception.

Marked Tree Central Church

will begin construction of a 6,000 square foot building March 16. A Texas Builders for Christ team will assist with construction.

Cabot First Church

held a church-wide potluck luncheon Feb. 26 to recognize the beginning of pastor Keith Loyd's 10th year of service.

focus on youth

Magnolia Central Church

junior high youth and their adult sponsors participated in a 24-hour "planned famine" lock-in Feb. 24. Activities included Bible study, recreation, group activities, films and no food. The 34 youth give \$140 toward world hunger and plan to do more to assist poverty-stricken countries.

Ashdown First Church

Woman's Missionary Union sponsored a church-wide banquet Feb. 15 in conjunction with WMU Focus Week. Distinguished Achievement Award plaques were presented to the GAs and Baptist Women.

Texarkana Calvary Church

ordained Allen Smith as a deacon March 4.

Rivervale Church

is adding classrooms and enlarging its auditorium, according to pastor Larry White.

buildings



Woodlawn Church in Little Rock celebrated early payment of a \$120,000 indebtedness with a noteburning service March 3. J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*, was guest speaker. Burning the note, which covered construction of office and classroom space and a fellowship hall, were (left to right) Kay Fluharty, Bob Fluharty, pastor Ledell Bailey, Truman Hall and Primo Novero.

ABN photo/J. Everett Sneed

Baptist Joint Committee reaffirms prayer, equal access stances

by Dan Martin

WASHINGTON (BP)—Members of the Baptist Joint Committee on Public Affairs reaffirmed their opposition to President Reagan's proposed constitutional amendment on school prayer during their annual meeting March 5-6.

The committee defeated 18-2 an effort to put it on record supporting the amendment currently being debated in the U.S. Senate. In so doing, the committee reaffirmed opposition to "any and all proposed constitutional amendments" which would allow "state-mandated prayer and Bible reading in public schools."

The statement opposing the constitutional amendment was adopted unanimously by the committee in 1982.

The committee also adopted a statement to actively support "equal access" proposals currently pending in Congress. The legislation would require secular and religious non-school-sponsored student groups be granted equal access to any limited open forum created in a public school when the students meet on their own initiative and without any official encouragement or sponsorship for religious discussion and prayer.

The effort to put the BJCPA on record favoring the proposed constitutional amendment was made by two Southern Baptist members attending their first meeting of the committee, Sam Currin, chairman of the Southern Baptist Public Affairs Committee, and Albert Lee Smith, a former one-term congressman from Birmingham, Ala., both elected to the Public Affairs Committee in 1983.

In discussing his motion, Currin, a former aide to U.S. Sen. Jesse Helms, R-N.C., said he believes "the overwhelming majority of Americans favor the president's approach to voluntary school prayer." He commented SBC President James T. Draper Jr. "had a strong role in developing the concept" of adding an additional sentence to the proposal prohibiting national or state governments from writing prayers to be used in schoolrooms.

Commenting "I don't see how anybody can be opposed" to the "beautifully phrased" amendment, Currin said the committee's failure to "get behind this thing will be a real slap" at Draper and the Southern Baptist Convention.

Both Currin and Smith expressed the belief the amendment will improve the moral climate of the United States and have an influence on problems in the classroom.

Smith, currently seeking the Republican nomination for U.S. Senate in Alabama, said the U.S. Supreme Court decisions "removed the teaching of value systems in the nation" and replaced the Judeo-Christian values with "the religion of humanism."

"We need to restore not state-sponsored but voluntary, vocal prayer to the schools to make it possible for our children to have

a value system," he said.

Currin added: "The implanting of values in our young people has to come from home, school and church. They are adapted from the Judeo-Christian values. The reason a lot of our young people are on pot and drugs is because they don't know right from wrong."

James M. Dunn, executive director-treasurer of the BJCPA, said while the SBC adopted a resolution supporting the constitutional amendment at the 1982 annual meeting, 11 state conventions subsequently passed resolutions on the issue, and 10 of the 11 were opposed.

He also cited an action taken at the 1983 annual meeting which cited the First Amendment to the Constitution as "adequate and sufficient guarantee" to protect religious liberty.

Donald Brewer, a Southern Baptist attorney from Chicago, opposed the motion, noting most constitutional law authorities "say you don't solve social problems by amending the Constitution. Most constitutional authorities and scholars are opposed to it."

Elizabeth Miller, a representative of the American Baptist Churches in the U.S.A., questioned who will compose the prayers, an issue she said is left very hazy in the language of the amendment. "We could wind up with a Moonie or a Black Muslim prayer," she said.

Dunn said the amendment "does not satisfy the staff" about who would write a

think it is interesting the president who wants prayer in the schools is pulling the money out. He is using religious issues for political gain. Those pushing the amendment say Reagan has put prayer back in the schools. Well, no politician took God out of schools and no politician can put him back in."

Dennis Key, a pastor from Cornwells Heights, Pa., representing the North American Baptist Conference, commented on "attempts to reduce prayers to watered down prayers. I am doubtful any meaningful prayer could be said in my community. There would be a lot of pressure to reduce prayers down to nothing."

Welton Gaddy, campus minister at Mercer University in Macon, Ga., a Southern Baptist member of the board, said he finds it "theologically abhorrent for a community to decide it can only pray when the government allows it."

John Binder, from Oakbrook Terrace, Ill., and executive secretary of the North American Baptist Conference, said "assumptions" such prayers will be Christian are false assumptions. He added, "Baptists who believe they can go rough shod over everybody else mean they really aren't concerned about religious liberty anymore."

Currin said he does not believe the vote "is reflective of the Southern Baptist position on the prayer amendment. I perceive the rank and file of Southern Baptists support the prayer amendment. It was not supported by the BJCPA."

"We need to restore . . . voluntary, vocal prayer to the schools to make it possible for our children to have a value system."

Albert Lee Smith

"Nobody can stop me from praying whenever and wherever I wish . . . No politician took God out of the schools and no politician can put him back in."

Charles Adams

prayer and cited a White House position paper which says if "groups of people are to be permitted to pray, someone must have the power to determine the content of such prayers."

He said the inclusion of an additional sentence prohibiting the national and state governments from writing prayers is not adequate protection, since local school boards or others obviously have to write such prayers.

Charles G. Adams, pastor of Hartford Avenue Church in Detroit, representing the Progressive National Baptist Convention, also questioned whether Muslims, Jews, Christians or Eastern meditation religions would impose their prayers.

"Nobody can stop me from praying whenever and wherever I wish," he said. "I

"I would be less than honest if I did not say I have some concerns about the status of the Baptist Joint Committee. I also have some grave concerns about whether it is the best stewardship of our Cooperative Program money to fund the BJC. . . ."

"I still believe Southern Baptists must have a strong effective lobby in Washington. The question I have is whether the committee is effectively representing Southern Baptists."

As rumors circulate in the denomination that a significant effort will be made to strip the SBC financial contribution from the BJCPA, Currin declined to say whether he will defend the committee as a trustee or join in the effort to strip its funds.

"I don't want to speculate about that," he said.

Annie Armstrong, 'Baptist saint', left rich legacy of missions

ATLANTA (BP)—Annie Armstrong, sometimes called a "Baptist saint," left Southern Baptists a rich legacy in missions and missions education, the author of a new biography on her life told SBC Home Mission Board staff members.

The biography, entitled *Annie Armstrong: Dreamer in Action*, was written by Bobbie Sorrell, associate executive director for missions education at Woman's Missionary Union, SBC. It was scheduled for release March 1 by Broadman Press.

Armstrong was the first executive secretary of Woman's Missionary Union, from 1888 to 1906. The Annie Armstrong Easter Offering for Home Missions is named in her honor. "Those two facts were almost all I knew about her when I started work on the biography," Sorrell said.

Although she's been called a "Baptist saint," Armstrong had "warts like all of us," Sorrell said. She was "an extraordinary, unbelievable woman" who stood six feet tall—"a stalwart of strength."

Abounding with energy, she held three full-time jobs at once, but was not paid for any of them, Sorrell said. She was simultaneously president of the Women's Baptist Home Mission Society of Maryland, corresponding secretary of WMU and corresponding secretary of the Maryland Missions Room, a literature and publications organization of Maryland Baptists.

Described as "a model of local involvement in missions," she was active in Seventh Church, Baltimore, and Eutaw Place Church, Baltimore, where she taught the infant class for more than 30 years.

"She was a pioneer who saw needs and

sought to meet them," Sorrell added. Concerned about poor and indigent people, "Miss Annie" worked diligently at the Home of the Friendless in Baltimore, a home for incurables, the Bayview Mission, several hospitals and mothers' clubs.

In support of Baptist home missions, Miss Armstrong was heavily involved in projects to provide food and clothing for American Indians, especially in Oklahoma; helped promote nation-wide a project to build a Baptist church in Havana and worked in developing women leaders among black Baptist churches.

As WMU "corresponding secretary," she wrote almost-daily, voluminous letters to the executives of the Home and Foreign Mission Board.

It was Annie Armstrong who began in 1895 the WMU "Week of Self Denial" for missions, which was the forerunner of the Week of Prayer for Home Missions and Week of Prayer for Foreign Missions.

Sorrell listed a dozen accomplishments Armstrong left "as a legacy" to Southern Baptists: WMU and its organizations, WMU support of the convention and its boards, an emphasis on the primacy of the state conventions, the beginning of missions literature, prayer support for missionaries, the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering, the Week of Prayer for Home Missions and the Annie Armstrong Easter Offering.

An emphasis on stewardship and tithing, personal care and concern about missionaries and their families, mission action, mission emphasis in Sunday school, mission emphasis on seminary campuses, retirement

benefits for ministers, and home missions programs dealing with language missions, black church relations, church loans, pioneer missions, mountain missions, interfaith witness, cities, associational work, and Christian social ministries.

"She helped make us a missions-minded denomination and perhaps set in place the strongest mission support operation which ever has existed in the modern church," Sorrell concluded.



Annie P. Armstrong

FMB appoints OBU grads to Venezuela

Hugh and Deborah Redmon were among 18 people recently named missionaries by the Southern Baptist Foreign Mission Board.

The Redmons, both graduates of Ouachita Baptist University, will work in Venezuela, where he will be a conference and encampment director and she will be a church and home worker.

Redmon is the son of Mr. and Mrs. Donald H. Redmon, missionaries to Costa Rica. He holds a bachelor of science degree from Ouachita and a master of religious education degree from Southwestern Baptist Theological Seminary.

Mrs. Redmon, the former Deborah Pinkston, is the daughter of Mr. and Mrs. D. Edwin Pinkston, missionaries in Ivory Coast. The Pinkstons, both native Arkansans, are on furlough in the state.

Mrs. Redmon received a bachelor of science degree from Ouachita.

The Redmons will go to Rockville, Va., in April for an eight-week orientation before leaving for the field.



Hugh and Deborah Redmon

Missionary paralysis

BIRMINGHAM, Ala. (BP)—Four weeks into rehabilitation from the temporarily paralyzing Gullain-Barre Syndrome, Southern Baptist missionary Randy Rains says he's living in "magnificent defeat."

Defeat, because he's not on the field ministering to the people of Bangladesh. Magnificent, because he believes God is remarking the character of Randy Rains.

"You know when they're showing those little clips at the beginning of the Wide World of Sports and that guy's coming down the ski jump and he gets to the end and goes off the edge!" asks the Tennessee native.

"That's sort of the way I feel. We just got to Bangladesh and were just getting into it, and then suddenly we just wiped out totally."

Yet defeat is temporary. "The thing I feel like God has impressed upon me is it is sometimes through defeat we change and reshape our identity."

Rains, his wife, Betty, of Birmingham, Ala., and their three children had been in Bangladesh less than a month when he col-

Women in ministry called critical issue for Southern Baptists

by Linda Lawson

LAKE BUENA VISTA, Fla. (BP)—“It is likely that the single most important issue among Southern Baptists today is women in ministry,” Sara Ann Hobbs told members of the Southern Baptist Press Association during their annual meeting in Orlando.

“It is such a tragedy that any issue takes the place of the central issue of serving Jesus Christ,” Hobbs said. However, she emphasized, if the issue—whether women will be allowed to fill positions to which they believe God called them—short-circuits a person’s ability to serve God, then the issue must be discussed and resolved.

Hobbs, director of the missions division of the Baptist State Convention of North Carolina, is the only woman holding a division-level position among the 37 state conventions. The 26-year employee of the North Carolina convention spent 19 years as a staff member and then director of Woman’s Missionary Union and 2 years on the state foundation staff before assuming her present position.

Hobbs charged Southern Baptist churches are “more culturally patterned than scripturally influenced in their organization. Churches today are more like corporate structures than the New Testament concept of shared ministry. We have adapted for effectiveness in organization the model of the industrial society.”

Hobbs said she believes there is scriptural evidence women were deacons and leaders in New Testament churches. She also cited early British Baptist churches and Separate Baptist churches in the South where women served as deacons and held other ministry roles.

“This destroys the myth this issue is a recent phenomenon and an outgrowth of the feminist movement,” said Hobbs.

She believes some churches are facing the issue of women in ministry while others are ignoring it. “In some Southern Baptist churches laywomen are both decisionmakers and workers,” she noted. “In others they are only workers.”

She said the options for women as professional ministers is the most critical concern. Approximately 24 percent of the 42,000 persons enrolled in U.S. Protestant seminaries in 1981 were women. Today, more women are preparing for ministry by enrolling in seminaries than ever before while the percentage of women filling professional Southern Baptist ministry positions has declined in the last 30 years.

In North Carolina, she said the percentage of women employed as directors of missions in 1950 was 15 percent and had declined to five percent by 1980. A total of 68 percent of the state’s ministers of youth and ministers of music were women in 1950 compared to only 16 percent in 1980.

She said campus ministers represented the only exception to the steady decline. In 1950, 63 percent of North Carolina campus ministers were women; the figure plummeted to four percent by 1963 but had climbed back to seven percent in 1981.

Hobbs called pastoral ministry among women a recent phenomenon among Southern Baptists. However, she noted, “Many denominations more conservative in lifestyle and practice have been the most open to women pastors.” She listed the Church of God, Church of Nazarene, the

Pentecostal Church of God of America and the Salvation Army, among others.

Also, she added, “Change is faster among denominations with the appointment system than those with the congregational call system.”

Hobbs predicted trends in society such as the increasing number of working women and women who own businesses will impact churches.

“Will the church say to the female corporate executive she will never be a leader in her church?” asked Hobbs.

On a personal level, Hobbs expressed gratitude to the eight department directors in her division “who have helped me in claiming leadership. I am so grateful for their security in accepting a woman as leader.”

Also, she said she is indebted to a “state which follows its leadership. I have seen no evidence any have avoided serving on the state missions committee because it was predominantly led by a woman.”

Hobbs called her “pioneer” position both exhilarating and lonely. “I have an awareness I must work harder in this job to succeed. If a man in this job fails, it is his personal failure. If I fail, I fail for all women.”

Hobbs said she determined early not to fight inconsequential battles, but stand for important principles. For example, she has never objected when a speaker addressed a group in which she was present as “gentlemen” or “men.”

“Language is not the critical issue for me,” she explained. “The opportunity of serving God is the critical issue. However, I do not recommend a woman to a job unless the pay would be equal to a man’s.”

For the future, Hobbs believes “women are going to respond to God’s call in all areas of ministry. Whether they will serve with Southern Baptists is not known.”

However, she does not see a mass exodus by women from the denomination. “I see a much higher level of loyalty among Southern Baptist women,” she noted. “Women need to exercise creativity to find places to begin serving, such as bivocational or voluntary positions.”

She urged state paper editors to “print articles which explode the myths and tell their (women ministers) stories. When they succeed, tell it. When their churches grow, tell it.”

Hobbs said she recently filled out a survey that requested her name, place of work, and position on the first three lines. Line four asked for a prediction of her next position. “It may be as missionary associate, volunteer, deacon chairman, church WMU director or retiree,” said Hobbs. “Whatever God writes on line four—if he writes it—then it will be good.”

Linda Lawson is a writer for the Baptist Sunday School Board.

Victim believes he’s being ‘remade’

lapsed while climbing a flight of stairs.

He was treated for a slipped disc, but three days later was lying in a Dhaka, Bangladesh, clinic partially paralyzed. Soon his arms became useless, his stomach muscles ceased to function normally, and doctors feared he could develop convulsions or slip into a coma.

On Jan. 24, he was flown on a stretcher in the back of a commercial airliner to Washington, where he was loaded onto a critical-care transport plane for a trip to the Baptist Medical Center in Birmingham. He stayed there nine days.

Doctors have told Rains recovery normally takes from six months to two years. But he and his wife are hoping to be back in Bangladesh by the middle of the summer.

“That’s our goal, and the doctors haven’t said it’s unrealistic,” said Rains, 30, a former pastor in Indiana and Kentucky. “In my case, since I’m young, they don’t think it will take the two years (for recovery), but it will probably be at least a year before I’ll be back to fairly normal strength.”

Rains expects to be in the Spain Rehabilitation Center in Birmingham for another two weeks. Then he plans to move to temporary quarters with his wife and the children he has seen only twice weekly for the past several weeks.

His biggest need is patience, he said. “I feel that general sense of being out of control of things. The simple things like walking and dressing that have always been natural are now a major task. So your whole existence changes.”

Rains spends much of his time in therapy exercising his working muscles and mentally commanding his other muscles to act. The disease, which attacks the nervous system, caused a condition that blocked the message flow from the brain to parts of the body. At one time he couldn’t tolerate light and he suffered severe digestive problems.

Medical authorities say about 90 percent of Gullain-Barre’s victims heal totally. Doctors don’t know what causes the disease.

Betty Rains’ father, Padgett C. Cope, is a former pastor of Calvary Church, Little Rock.

Your state convention at work

Church Training MasterLife Workshop

Arkansas' third annual MasterLife Workshop will meet May 14-18 on the campus of Ouachita Baptist University. The



Holley

workshop offers the basic training and experience necessary for leading MasterLife groups in a church. The MasterLife Workshop is planned primarily for pastors or church staff members and their wives. The pastor should lead the initial MasterLife group in a church. After the pastor has led the initial group of eight to ten persons through MasterLife, he may select participants from the group to lead additional groups in the church.

MasterLife, in the local church, is a 26-week intensive training and growth experience. Participants are led to apply the basic disciplines of (1) abiding in Christ, (2) living in the Word, (3) praying in faith, (4) fellowshiping with believers, (5) witnessing to the world and (6) ministering in Christ's power. The workshop will prepare pastors and staff members to lead members of their churches through this kind of spiritual growth experience.

The MasterLife Workshop will be led by Val Prince of Fresno, Calif., and Larry Goff of Ellisville, Miss. There is a maximum registration of 100 participants. Lodging is available on campus at a nominal cost.

For reservations or additional information write: Robert Holley, Church Training Department, P. O. Box 552, Little Rock 72203. — Robert Holley, director

Family and Child Care Services Where's the beef?

Have you seen the TV commercial where the elderly lady blurts out the question, "Where's the beef?" It's a very funny commercial, and the lady has become an overnight celebrity.

About a year ago, Homer Shirley, former director of development, asked a similar question to Arkansas Baptists. Here was the situation. The fine people of Woodland Heights Church, Harrison, had delivered 7,310 lbs of potatoes to the Children's Home. Pastor J.A. Hogan and his people had prayed, planted, nurtured and harvested a potato crop for the children living at the Children's Home.

Bro. Shirley had always liked beef with his potatoes. He knew that the children would enjoy that too! He expressed the idea that someone or some groups might want

to provide a beef. The truth is that we use about a beef a month.

The beef began to come in! We received 14 beef that year from individuals and church groups. Each of these expressions of concern were appreciated and enjoyed.

Woodland Heights Church "potato patch ministry" came through again this year and delivered a record 9,950 lbs. of potatoes. They were joined by Omaha Church, which planted and harvested a sweet potato crop. Now the question: "Where's the beef?" Sure would go good with the potatoes. If you would like to donate a beef to the Children's Home or money to purchase one, please let us know. The beef will also be shared with the boys and girls who are living in one of our emergency receiving homes. — Johnny G. Biggs, executive director

Evangelism Aims of evangelism

The aims of evangelism are twofold. The first aim of evangelism is to confront the world with the gospel of Christ. The second



Shell

aim of evangelism is to secure clear and definite decisions to accept Christ as Savior and to enlist all converts as effective followers of Christ. We speak of God only because he has spoken to us. God reaches down to men. The great doctrines such as judgment, sin, atonement, repentance, faith, justification, Christ, resurrection and others make up our theology. Every great truth must be presented in the light of all truths. Always remember, the evangelism that stops with saving the soul and does not go on to build Christian character is inadequate.

Theology is an agent in conserving evangelistic results. The only way to build Christian character is a steady diet of strong meat of the Word. A thorough spiritual diet of doctrinal instruction can grow

bones and muscles of Christian character.

This is a means of fulfilling the command of our Lord in the Commission when he stated, "Teaching them to observe all things whatsoever I have commanded you:" Jesus said, "When you fulfill the commission, I will be with you always".

Our prayer is, "Lord, give us the grace to be obedient to your command". — Clarence Shell, director

Annuity/Stewardship Go with the Annuity Board

Pastors and other church employees often wonder what advantages they have in planning their retirement through the Annuity Board. This question is also raised by representatives of other financial institutions who encourage pastors/staff members to switch from the Annuity Board to a private firm.

The rate of return on contributions, investments, is of major importance. The Annuity Board uses five of the top investment firms in the United States. Returns on Annuity Board investments compare favorably with any program.

Contributions are credited to individual accounts and are vested from the beginning. Participants have a choice of funds for their contributions. The Balanced Fund had a yield of 17.2 percent last year and the Fixed Fund will pay 11.57 percent in 1984.

The program is portable. Wherever one serves in the Southern Baptist Convention he is eligible for Annuity Board participation. Some churches may be reluctant to fund a retirement program with a private company especially if the church has been with the Annuity Board for many years.

Church and/or individual contributions entitle participants to a \$200 matching contribution by the State Convention. This contribution provides survivor and disability benefits. It is possible for one, who meets all requirements, to have as much as \$45,000 in life insurance and \$2,800 in disability benefits because of the State Convention contribution.

Contact your state annuity representative for more information. — James A. Walker, annuity representative

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Do you love a parade?

Fifty lucky Acteens from Arkansas will be a part of the opening parade at the National Acteens Convention at the Tarrant County Convention Center in Fort Worth, July 18-21. With identical costumes and state flags flying, the girls will proudly represent our state at this exciting event. Acteens leaders have received in the mail a reservation form. The first 50 to apply will be accepted.

The program for NAC retains the initial excitement of the parade and builds with the rally following. Thursday and Friday morning there will be small group Bible and mission studies followed by another big rally. Afternoons are filled with interesting small group conferences. Thursday evening the rally will be built around drama and music, and Friday evening an outdoor worship service will be featured.

Many Arkansas girls are making plans to be there to participate in this life-changing occasion. It will be an opportunity to meet missionaries and other outstanding Christians. They will have an opportunity to improve their skills as Acteens officers. Worshipping together with an anticipated 14,000 Acteens from fifty states and some foreign countries will be an experience to cherish for a lifetime. — Betty Jo Lacy, Acteens director

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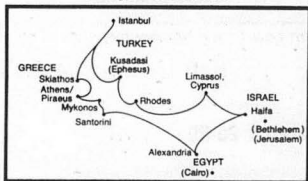


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Arkansas WMU sets goal of 40,376

WMU missions vision extends to 1988 and beyond

by Carol Sisson

BIRMINGHAM, Ala.—With the fanfare of a national political convention, Woman's Missionary Union-SBC unveiled its new enlistment plan at the 1984 Executive Board Meeting in Shocco Springs, Ala.

"Vision 88" will be the theme of WMU's effort to bring membership up to a total of two million women, girls, and preschoolers for quality missions education. The plan will be in effect through September, 1988.

Flashing placards and beaming state pride, WMU representatives announced their individual state goals.

"Vision 88" comes on the heels of WMU's National Enlargement Plan (NEP), a just-ended three year program to start WMU in every church in the Southern Baptist Convention. WMUs were begun in 3,173 churches.

The need and enthusiasm for missions education discovered through NEP convinced WMU leaders that "Vision 88" was a viable and necessary follow-up.

"Vision 88" is without apology an emphasis on numbers. We dare to dream of what could happen in missions if twice as many women, girls, and preschoolers were enrolled in quality missions education," said Carolyn Weatherford, WMU-SBC executive director.

They will press for involvement. "We want to establish an enlistment mind-set among WMU members," said Weatherford.

"Vision 88" also calls for improved quality in existing WMU work. "As we look at enlistment potential we also are examining the product, to be sure that WMU is wor-

thwhile and attractive for today's busy person," said Weatherford.

The new enlistment plan will seek to accommodate schedules of people from all lifestyles, ages, and interests.

Tentative training plans include a national Enlistment Training Team of at least 100 special workers. They would provide enlistment training and consultation for state,

associational and church audiences.

Other tentative plans include 10 to 15 regional enlistment training clinics. Conference leaders and trainers for state and associational enlistment events would be oriented in Birmingham.

Carol Sisson is a writer with Woman's Missionary Union-SBC.



WMU-SBC photo

Arkansas springs boldly into the new WMU enlistment plan, "Visions 88," with a goal of 40,376 members by 1988. Pictured is the state WMU staff (left to right): Betty Jo Lacy, Acteens director; Carolyn Porterfield, Baptist Women/Baptist Young Women director; Mrs. Boyd Margason, state WMU president; Julia Ketner, WMU director; and Pat Glascock, Girls in Action/Missions Friends director.

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1:30-3:00 p.m.

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Buenos Aires hosts BWA

Buenos Aires, Argentina, will host 6,000 young adults, ages 18-35, from all over the world when the 10th Baptist World Alliance Youth Conference convenes July 11-15.

Persons interested in attending or helping a Third World young person to attend may contact the BWA Youth Department, 1628 16th St., NW, Washington, D.C. 20009.

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Court rules for government in private college dispute

by Stan Hasty

WASHINGTON (BP)—Private colleges and universities—including church-related schools—must indicate compliance with federal anti-sex discrimination laws or see their students lose federal financial aid, the U.S. Supreme Court ruled Feb. 28.

In a unanimous decision that surprised some observers, the high court ruled the U.S. Department of Education acted within the law by stripping students at Grove City (Pa.) College of Basic Educational Opportunity Grants (also called Pell Grants) after the school refused to submit forms indicating it does not discriminate against women.

Attorneys for the college had argued that because the small, once-Presbyterian school does not discriminate against women and receives no direct financial assistance, it should be exempt from the Department of Education's compliance rule.

But the government persuaded all nine justices that financial grants to students amount to subsidies to the college, leaving the college under the coverage of anti-sex discrimination laws and regulations.

The bitterly contested case pitted women's organizations against college administrators and advocates of church-state separation, the latter concerned that a decision favorable to the government might have far-reaching applications to church-related institutions in future disputes with the government.

Of particular concern to church-state attorneys such as John W. Baker, general counsel of the Baptist Joint Committee on

public Affairs, is whether the decision will encourage the Equal Employment Opportunity Commission (EEOC) to seek to enforce federal hiring practices on administrative and support-level employees at the six Southern Baptist seminaries.

Those schools have already been through one lengthy legal battle over EEOC's demand they file documents regarding their employment policies.

In its Grove City College decision, the Supreme Court did stop short of demanding the school show anti-sex discrimination compliance in all its programs, as opposed to compliance in the administration of financial assistance programs only.

Women's organizations, whose leaders

expressed outrage at the more narrow compliance requirement approved by the court, had sought the broader application of the law, reasoning that the federal assistance to students indirectly caused dollars to flow throughout all other college programs.

But the high court resisted that argument, ruling instead that Title IX of the Education Amendments of 1972 contains "program-specific limitations" that exempt the college from "institution-wide coverage."

Despite that concession, the court's decision marks a major defeat for church-related and other private schools which had hoped for a ruling harnessing federal regulatory agencies from what they consider intrusion into their internal affairs.

missionary notes

Mr. and Mrs. Sidney Carswell, missionaries to Brazil since 1963, have resigned. They served in the state of Amazonas, Brazil, where he was a general evangelist and she was a church and home worker. He is pastor of Crystal Hill Church in Little Rock. The former Ruth Holland, she was born in Fox and grew up in Heber Springs.

Mr. and Mrs. Stephen Smith, missionaries to Portugal, have arrived on the field to begin their first term of service. Their address is Rua Gongalves Crespa, 33-3-F, 1100 Lisbon Alges, Portugal. He is a native of Camden, and she considers North Little Rock her hometown. They were appointed by the Foreign Mission Board in 1983.

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Authority: The Critical Issue for Southern Baptists
DR. JAMES T. DRAPER, JR.
Foreword by Herschel H. Hobbs



International

Jesus uses his power

by Dennis M. Dodson, pastor, Monticello First Church

Basic passages: Mark 4:35 to 5:43

Focal passages: Mark 4:37-41; 5:35-43

Central truth: Faith, not fear, is the choice for us, if we are to cope with crisis.

Most of us have to cope with crisis at some time. Life has its sudden storms that can sink our ship, and we sense that our very survival is at stake. Even seasoned sailors get scared in some storms.

Life, also, has its confrontations with death that cause even the devout to know despair. The problems that press upon us can, and often do, cause fear. Christ, who has control over all circumstances, calls us to have faith in him rather than to be fearful (4:40; 5:36).

Having faith in Jesus is often prevented by doubt as to whether he cares or is able to help. Have you ever complained to Jesus as did the disciples (4:38). "Do you not care?" John 3:16, Romans 5:8, and I Peter 5:7 definitely answer this question.

The power that ceased the storm, calmed the sea, and caused the sailors to be awed to ask, "Who is this?" concerns Jesus' authority. The answer for his authority is indicated in Matthew 28:18. His power of command can even raise the dead (Mk. 5:41-42; Luke 8:55; Jn. 11:11-14; I Thess. 4:13-18).

Mary A. Baker wrote, "No waters can swallow the ship where lies, the Master of ocean and earth and skies." It is reported that actress Patricia Neal when asked the secret of the strength of her suffering and successful return to the stage and screen pointed to a copper plaque which bore the words, "Fear knocked at the door. Faith answered. No one was there."

Unbelief is a hindrance to Jesus' work. Because he preferred to work in the presence of faith, Jesus excluded the scorners from the room as he raised Jairus' daughter to life (Luke 8:55). We can express faith not only for ourselves but for others (Mk. 2:5).

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Life and Work

Living in readiness

by Gene Crawley, Newport First Church

Basic passage: Mark 13:1-37

Focal passage: Mark 13:5-10, 32-37

Central truth: Christians are to live in readiness.

It is clear in this passage that Jesus is talking to his disciples about the destruction of Jerusalem which took place in 70 A. D. Many theologians believe this is all he had in mind. Others disagree saying he was also talking about the second coming.

The pros and cons of this argument are far too lengthy to try to develop in the space allotted, so let it suffice that this writer believes that Jesus is prophesying about both events.

The problem then arises, which signs go with which event? It could well be that many of the signs pertain to both events.

Before the destruction of Jerusalem there were wars and rumors of wars, famine and earthquakes. There was, most certainly, persecution. These signs are not uncommon. Even today there are more wars going on than ever before in recorded history. More earthquakes are being recorded, famine is wide-spread (certainly there is famine of the Word of God), and persecution is felt in many sectors of our world.

Jesus is coming again just as surely as Jerusalem was destroyed. Many in that day were caught unaware, just as many would be caught unaware today if he were to come. Although the day and hour of his appearing is uncertain, the signs are not. No Christian should be caught unaware.

We are his servants and are to be doing his work. That work includes declaring of the gospel to every nation on earth, and keeping the church in order for his return.

Are you ready, or are you asleep? If he were to come tomorrow, would you be ready?

The key words in this passage are "watch" and "pray". If we watch for the signs, pray for his return and work for his kingdom, we will not be ashamed.

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Josiah's reformation

by Glenn E. Hickey, director of missions, Pulaski County Association

Basic passage: II Kings 22:1-23:30

Central truth: The way God sent revival to Judah may point the way to revival today.

No one living during the time of Manasseh's reign of apostasy and terror could have imagined that the stage was being set for a time of great spiritual renewal.

Today's passage reveals the following sequence of events in a time of great national revival:

1. One person seeking after God. While Josiah was still a young person, in the eighth year of his reign, "he began to seek after the God of David his father" (II Chr. 34:3). In the midst of a vast sea of idolatry and evil, one young person's heart sensed a hunger for God. In this way revival began.

2. A battle against evil. According to Chronicles, the movement toward reform in the nation's religious life began with a national campaign to stamp out idolatrous practices and places of worship. This Josiah began in the twelfth year of his reign (II Chr. 34:3). Both accounts give in detail the various types of cultic impurities that were stamped out.

3. The rediscovery of the Word of God. Central in the spiritual revival that swept the nation was the discovery of a portion of the sacred law of God. How swiftly and powerfully did God's Word stir and move a nation to national repentance and renewal! His Word still has power to move nations.

4. A new respect for the prophetic word. The passage in 22:14-20 indicates that the people sought confirmation and further understanding of what they had heard through the prophetic office. A new respect for the Word generated a new appreciation for the messenger of God's Word.

5. Commitment and celebration. The king entered into a solemn covenant of obedience to God and called upon all the people to join him in this commitment (23:3-4). The event was celebrated in a great Passover commemoration (23:21-23). Spiritual victories need constantly to be celebrated and reaffirmed in joyful, celebrative worship if revival is to be meaningful and enduring.

God still wants to give revival to his people. The way it came to Judah may point the way to true revival in our time.

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CSM represents SBC challenge, opportunity

SAN JUAN, P.R. (BP)—Social changes during the next 16 years will pose challenges and opportunities for Southern Baptists, says Paul Adkins, director of the Southern Baptist Home Mission Board's Christian Social Ministries Department.

Addressing more than 50 state and national CSM leaders during an annual conference, Adkins warned against allowing the rapidity of changes in a high tech society to immobilize Christians.

Christians can respond to change by playing the "ain't it awful game," he said, adding that a nostalgic approach limits ministry possibilities.

He also cautioned against the trend to embrace every new idea or program while abandoning "tried and true" methods. A more appropriate response is for CSM

one million children run away home each year.

Changes also will affect the elderly, said Adkins. "With the graying of America," he charged, "the elderly must not be so much entertained as challenged to exercise their gifts in ministry."

Persons 75 years or older will make up eight percent of the population by the year 2000, with another 33 million people age 65 or older, reported Adkins. He encouraged churches to provide housing for senior adults, saying it presents "an unlimited opportunity for ministry."

The future of public education seems clouded, said Adkins. Public schools face an annual dropout rate of 25 percent among the 45 million American school-age children, he reported. In 1979, he added,

"The model of the white, middle class family of four cannot remain the model of the church for the future."

"Evangelistic inbreeding can result in all the right answers for the wrong questions."

workers to "view change realistically and become flexible and adjust accordingly," said Adkins.

Adkins, citing findings from a Princeton Theological Center study, predicted the economy will remain healthy despite high unemployment. Though the unemployment rate dropped to 8.2 percent at the end of 1983, Adkins said a truer figure would include another half percent, representing unemployed workers who've given up or are ineligible to collect benefits.

Prosperity is on the rise for some, said Adkins, noting 640,000 people, or one of every 363 Americans, are millionaires. But wealth represents a challenge for Baptists as well.

"Christian social ministers will be forced to remind affluent Americans not to forsake the blue collar workers," asserted Adkins. "Church budgets will not be forced by affluent Americans to forego priorities."

Blue collar workers face further unemployment threats as machines replace human labor and high tech jobs require advanced job skills. Without job training, blue collar workers will continue to see the highest unemployment.

Unemployment gives rise to crime and child abuse, added Adkins. "Child care will be mandatory for churches in urban settings as the number of working mothers increases," he said.

Adkins cited reports that 25 percent of all persons in the United States are guilty of or have been victims of child abuse. He further said counseling for hostile adults "must be in the churches," along with places for runaways. Each year, more than 50,000 children disappear in the U.S.; more than

47 percent of blacks and 39 percent of whites were functionally illiterate.

"Churches with tutorial and literacy programs will be performing community service while attracting prospects," Adkins said.

The face of the American family is changing, added Adkins. In 1983, 35 million Americans lived in homes headed by a single parent; 10 percent of young adults say they will never marry, said Adkins.

"The model of the white, middle class family of four cannot remain the model for the church for the future," he said. Women and singles must be given more visible leadership roles in the church, he added.

To respond to changes, Adkins advocated churches hire more ministers of counseling and social work.

Southern Baptists' Christian social ministries must become more ecumenical if they are to be redemptive in the eighties and nineties, said Adkins. "Evangelistic inbreeding can result in all the right answers for the wrong questions," he asserted. Cooperation with other religious groups is needed to adequately meet the needs of people, he charged.

He called for workers to use an approach "that would be warm but not a cheap pro-student version. You must be open with your clients, yourselves and your colleagues," he said. Ministries "must be loving and caring for all persons," he added.

Reconciliation "in terms of relationship with others and a relationship with God" must remain the goal of Christian social ministries, said Adkins. "God has committed to us the servanthood of reconciliation. We in Christian social ministries are at our best when we are serving."

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