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Arkansas Baptist Newsmagazine

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**September 22, 1983**

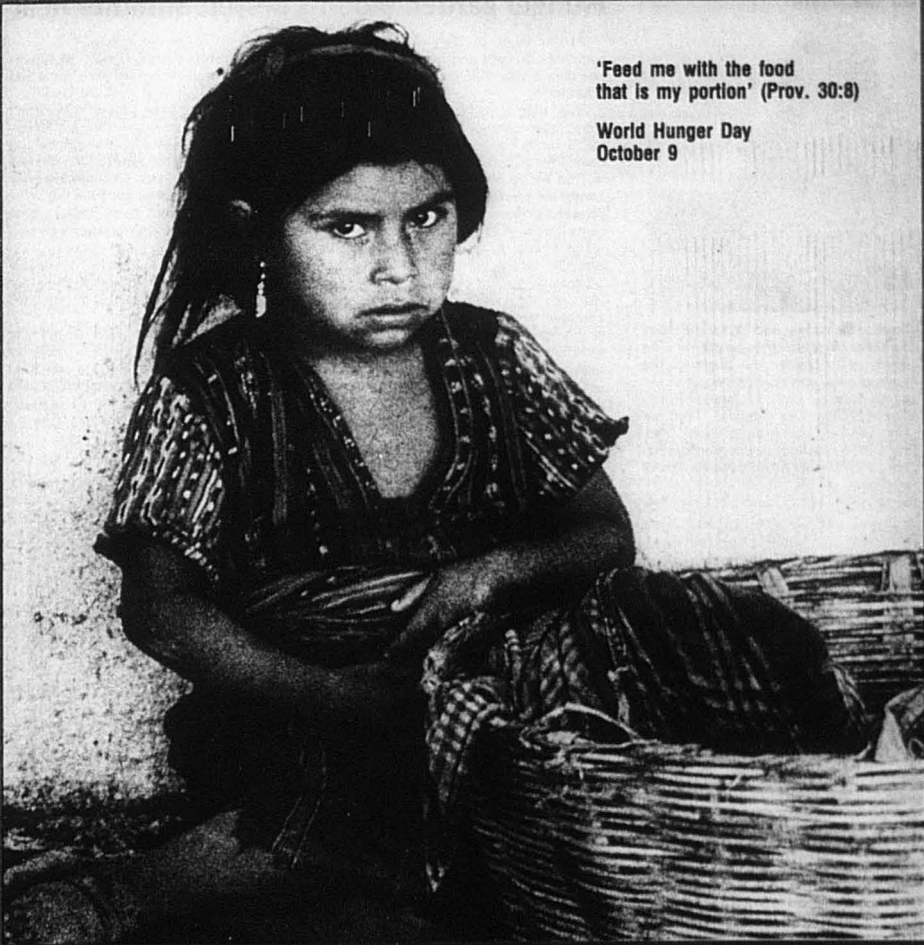
Arkansas Baptist State Convention

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'Feed me with the food  
that is my portion' (Prov. 30:8)

World Hunger Day  
October 9

September 22, 1983

Arkansas Baptist  
NEWSMAGAZINE



Feeding the hungry is scriptural and many Southern Baptists, the people of The Book, will consider the plight of the wasting away and starving people of the world Sunday, Oct. 10 (and beyond). World Hunger Day's theme, "Feed me with the food that is my portion" (Proverbs 30:8), reminds us that God's provisions are adequate for all to have a rightful portion.

## Hunger garden blooms despite summer heat

CHAMPAIGN, Ill. (BP)—In spite of this summer's drought and heat wave, at least one Illinois vegetable garden has produced bountifully.

"We raised so much food for the poor we didn't have enough help to distribute it," said Bette McKown, chairman of the hunger committee of Temple Church in Champaign, Ill. "So we've been taking it to the Open Tomb, an interfaith ministry that aids people with furniture, clothing and home repairs as well as food."

The University of Illinois made a plot available for the committee's use.

Temple's hunger committee started two years ago and is an ongoing ministry, not just a summer project. "We keep a food basket in the foyer where members may donate each Sunday," said McKown, "and we have a cash account to buy perishables."

A unique feature of Temple's ministry is that all foodstuffs are delivered personally,

by members of the committee.

"We do this in Christ's name," McKown explained, "and we go into each home and give a witness, as well as share food."

"Another thing," she added, "is we don't judge people as to whether they are 'deserving'. If there're two cars in the drive and a color TV in the house, we remind ourselves that we, too, were undeserving when Christ offered us salvation."

However, if a family continues to ask for help, the committee suggests they might get budget counseling.

Before delivering food, the committee contacts each family to see if there are special dietary needs or what staples they might already have.

"We've learned that some people are hungry," McKown said. "For example, we went into one home where the only food was a single bottle of ketchup in the refrigerator."

## Baptist youth gather information



ABN photos / GIB



A missions media center was the new feature for the third annual Arkansas Baptist Youth Day Sept. 10 at Magic Springs near Hot Springs. The more than 6,800 youth attending viewed state, home and foreign mission displays as they toured booths. Gilbert and Deannie Nichols, missionaries on furlough from Paraguay discuss their work with Waldo Church youth. DiscipleLife and its role in the local church was promoted through media presentation and materials by the Church Training Department of the Arkansas Baptist State Convention, sponsors of Youth Day. A Mill Town rally, featuring singer Cynthia Clawson of Nashville, Tenn., and speaker Bob Norman, pastor of the Northway Church in Dallas, Texas, climaxed activities.

## In this issue

### 8 bold hunger relief?

Arkansas Baptists are giving to fight hunger around the world in record amounts, but the SBC Foreign Mission Board already has faced more relief need than they had money. Articles this week explore the needs, and some actions taken.

### 13 mobilizing seniors

A minister with senior adults in a Hot Springs church has some advice for seniors adults (and their churches) to begin a program that not only ministers to seniors but makes use of their talents. It's first in a series in the monthly column.



Recently, the Arkansas Baptist State Convention and the Foreign Mission Board of the Southern Baptist Convention jointly sponsored an orientation for furloughing missionaries in Arkansas. The meeting proved helpful to everyone who attended. Our missionaries are eager to serve in the best way possible while they are in the United States. But there are ways that we can enable them to be more effective.

All of our missionaries would like to be involved in various ministries throughout the entire year. All of them have more requests than they can fill during November and December, but may not be adequately employed during the other months of the year. Obviously, missionaries are pleased to do everything possible to promote the Lottie Moon Christmas Offering. Any church desiring a missionary speaker to promote the foreign mission offering should schedule it immediately. But the abilities of these missionaries should be utilized all year.

Some small churches may feel that it is impossible to bring a missionary to speak to them. But all missionaries are anxious to go to churches of all sizes. While it is true they do not receive travel expenses while on furlough, missionaries do not want to restrict their activities. It is wise for churches to utilize missionaries in the area where they are living. This will save on travel expenses for everyone.

Many large churches may want to consider the possibility of furnishing a car for furloughing missionaries. In this time of inflation and changing values, a missionary could easily lose from \$1,500 to \$2,000 on the purchase and sale of a car during his furlough, just for the privilege of sharing mission work with his fellow Baptists.

Missionaries are deeply appreciative of the fact that many churches furnish homes in which they can live while on furlough. It would, however be most helpful if these churches could furnish a list of things that have been done in the home prior to the missionary's coming and a list of things the missionary needs to do. Such an arrangement would prove advantageous to everyone.

Churches need to recognize that missionaries have families also. This means that on some occasions a husband and wife who are missionaries may not both be able to attend a particular church meeting. In many instances, it

would be exceedingly helpful if a church could provide baby sitters to assist the missionaries.

It often would be exceedingly helpful to missionaries to receive used equipment to take with them to the mission field. Used equipment does not normally require the payment of import tax. In many mission fields, import taxes may run 100 percent or more on new equipment. Missionaries need the same kind of equipment that churches use here at home. Such things as slide projectors, motion picture projectors and overhead projectors are exceedingly valuable to our missionaries.

Churches can enhance the furlough time of a missionary by making it possible for them to attend state conventions, evangelism conferences, and annual associational meetings. The Foreign Mission Board provides for the missionary to attend the Southern Baptist Convention, but limited funds make it impossible for the Board to care for the expenses of other meetings. Missionaries want to be involved in the total life of the denomination while they are at home.

In foreign countries, English books are limited in number and are very expensive. Many of our missionaries would appreciate the gift of good books. Direct correspondence with them would be the best way to determine the kind of books they would like to receive. In many instances the books should be read and given to the missionary.

In some instances, churches forget the skills of missionary wives. Missionary wives are highly trained, skilled individuals who are exceedingly capable in their own right. Churches should utilize the talents and abilities of missionary wives while they are on furlough.

It is truly exciting to be a part of the great missionary effort in the world today. Beyond question, Southern Baptists are doing more to carry the gospel around the world than any other denomination. But our efforts must be greatly intensified if every person is to hear the gospel by the year 2000. Furloughing missionaries can do much to challenge, excite and involve our people in this vital New Testament effort. Let's make maximum use of our missionaries while they are on furlough.

# Arkansas Baptist

NEWSMAGAZINE

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

VOLUME 82 NUMBER 37

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

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Both biblical

Does God know all things — past, present and future? Does he really know everything? The Bible says that he does. God knows all things, persons and events because all events (including the eternal destiny of all human beings) were made absolutely certain, in accordance with his sovereign purpose, before the foundation of the world.

The questions raised by many are: If all events (including the eternal destiny of all people) have been made absolutely certain by God, in accordance with his sovereign purpose, from before the foundation of the world, why should Christians be mission-minded? Why share the gospel? Why proclaim the saving power of Jesus Christ to the whole world?

Why? Because we have been commanded to do it. Our commander-in-chief told us to go and tell. The gospel is to be presented to every person. The "good news" is to be

preached in all the world for a witness to all nations.

God knows all things. He knows who will (and will not) respond in repentance and faith to the gospel of his Son and be saved. But we do not have this knowledge. God, in his infinite wisdom, has decided who will be saved and that they will be saved by trusting his son as their saviour. There is no other way for any person to be saved.

It is the privilege and responsibility of all Christians to witness to others with their lives, lips and appropriate literature. We are to let others know of their spiritual need. We are to tell others of Christ's saving power.

Our joyous confidence is that all persons, chosen in Christ before the foundation of the world, will be drawn to him, obey the truth, exercise God-given faith in the saviour, repent of their sins, grow in grace, live a holy life, persevere to the end

and then graduate to glory!

Is election scriptural? Yes. Is evangelism essential? Yes. Election is a biblical doctrine, and evangelism is absolutely necessary. To deny either of these teachings is a serious mistake. — Charles Rosson, Gravette

Women not called

I am writing in response to the article "South Carolina Church ordains, calls woman" which appeared in the Sept. 1, 1983 issue of the *Arkansas Baptist Newsmagazine*.

It is the opinion of this pastor that there should have been a footnote added to that article stating the teachings of the Lord in regard to the qualifications of a pastor. The Bible is clear on this subject. The Lord does not call a woman into the pastorate.

I feel that there will be some who, after reading that article, draw the conclusion that we as Baptists give our support to those churches which disregard what the Scripture teaches. I pray that we, as Bible-believing Baptists will start to take a strong stand on what the Lord has to say in His Word. — Rudy Ring, Floral



The Southern accent

D. Jack Nicholas

Avoiding the drift

Previous articles in this column have quoted from the lectures delivered by Calvin Miller to Southern Baptist educators gathered in Dallas in June. In the second of Dr. Miller's two H. I. Hester Lectures, he referred to the drift of Christian colleges from their charters — a drift that almost always veers toward elitism.

Even a cursory examination of the history of church-related institutions will confirm an apparently inexorable drift.

Harvard College, founded in 1636 by the Puritans, was established to train their ministry and to educate their laity in the liberal arts within the framework of a Christian orientation. The founders dreaded "to leave an illiterate ministry to the churches when our present ministry shall lie in the dust."

Yale, founded in 1701, required of its teachers that they be capable of teaching religious faith and leading the students in worship. The first president of Columbia University, Samuel Johnson, said: "The chief thing that is aimed at in this college is to teach the students to know God and Jesus Christ and to love and to serve Him."

Princeton had the goal of uniting education and piety as Woodrow Wilson later put it "for the public ministry of the bench and senate as well as the pulpit."

Wheelock established Dartmouth with

the aim of "speeding the Redeemer's Kingdom."

It is patently clear that those who founded these early Christian colleges envisioned that they should be genuinely Christian and that they should have among their primary purposes the training of the ministry and the education of the laity in a liberal learning permeated with the Christian faith.

The drift alluded to by Miller is readily seen as one compares the original charters of these institutions with their present character and emphases. That institutions should change over time is inevitable, but that they should change so radically that their present character and purpose bears virtually no resemblance whatever to the original charter is inexcusable.

We Southern Baptist educators who were privileged to hear Miller's incisive messages are still, for the most part, in a position to profit from his warnings. We have the opportunity of tailoring the growth and development of our institutions in a fashion that will keep faith with the purposes of their founding. We must ever strive to improve the quality of our institutions in every way possible without for one moment, at any point, sacrificing the Christian purposes for which they exist.

D. Jack Nicholas is president of Southern Baptist College, Walnut Ridge.

First system installed for Baptist TelNet

WHITE OAK, Texas (BP)—Emmanuel Church in White Oak, Texas, is the first church in the Southern Baptist Convention to have a telecommunications system installed to receive Baptist TelNet, the Sunday School Board's training network.

A 13-foot satellite receiving dish and related equipment were installed in late August at the church, which has an average weekly Sunday School attendance of 250.

Randall Babin, minister of education at Emmanuel, said the church has been involved in a videotape training program, but feels Baptist TelNet will offer immediate access to denominational programming.

"We like the idea of having the opportunity to preview the shows, and then use them when we want to," Babin said. "We can control the programming, and everything will relate to our church." Lindsey Burns, pastor, said money for the system was given by an anonymous donor who is a member of the church.

Baptist TelNet is expected to begin broadcasting late in the spring of 1984. Churches interested in additional information about a telecommunications system may contact Broadman Press at the Sunday School Board for guidance in selecting the proper equipment.

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

by Don Moore

... More than two dozen missionaries are available to you. Most of them are at home in Arkansas for one year while on furlough. Many of them only return once every four years, so they must, of necessity, spend time with their parents and children. However, they also want to be of encouragement to our churches. Revivals, January Bible Study, Christian Life Conferences, retreats, youth gatherings, associational Workers' Conferences and Executive Board meetings and pulpit supply are just a few of the places they could be used to minister to our churches.



Moore

Our churches need to meet the people they have been supporting. Our young people must be challenged by the example and commitment of people who pay the price and go as missionaries. Those dear people, who are largely unrecognized, who lead in missionary education in our churches, need the contact and encouragement of a missionary's presence.

In a recent meeting with some of these missionaries, I heard the most thrilling stories of God's love and power at work saving and changing lives. Even if I could record and publish the stories for you, it would not be nearly as good as seeing the joy in their faces and the satisfaction in their eyes as they tell it themselves. We cannot expect our people to improve their support of missions in personnel or money or prayers, if they are not often thrilled by what this all accomplishes. Our people deserve and need to hear from our missionaries.

Obviously, two or three dozen people cannot get to 1,265 churches in November or December to emphasize the Lottie Moon Christmas offering. Why don't we call on these people the entire year? They will be good for us and our people anytime. It is a good pastor who often exposes his people to great servants of the Lord.

... Personal appreciation has been received from the Executive Director of the Texas Baptist Convention for the "prompt, efficient response" Arkansas Baptists gave to Hurricane Alicia's victims.

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

## Friendship workers to hear WMU staffer

A workshop Sept. 29 for the American women who are a part of the Friendship International program will feature Doris Diaz of Woman's Missionary Union, SBC, when they meet at Pulaski Heights Church in Little Rock. Miss Diaz, Language WMU Department director for the Southern Baptist Convention auxiliary, will speak to the women under the joint sponsorship of Friendship and Language Ministries of the Missions Department of the state convention.

Miss Diaz relates to both the WMU and the SBC Home Mission Board and supervises the magazine *Nuestra Tarea*, the Spanish monthly for Union Femenil Misionera.

She will speak to the international women

at 9:30 a.m. during their cultural exchange time. The workshop follows the regular Thursday morning program of sharing, English classes, Bible study, and cooking, sewing, and craft activities, beginning at 12:45.

Lil Robinson, this year's director of Friendship, says the workshop is open to women who currently work in this program with internationals or are interested in participating.

The program is now sponsored by 10 Baptist churches in the Little Rock area and meets weekly at Pulaski Heights Church, 2200 Kavanaugh. The fall program began Sept. 15.

## Missionaries on furlough in Arkansas

The following Southern Baptist missionaries, who attended a missionary orientation at the Baptist Building Sept. 9, are furloughing in Arkansas. Their assignments, interests and availabilities are listed below to assist congregations interested in using missionaries in their programs.

**Darrel and Judy Garner**, 717 N. Hughes, Little Rock 72205; 501/664-4916; furlough ends Aug., 1984; assignment: agricultural missionary, Malawi, Africa; likes Bible teaching and speaking in rural churches.

**Jason and Carolyn Lee**, OBU, Box 3636, Arkadelphia 71923; 501/246-4092; furlough ends Christmas, 1983; assignment: Bangalore, India; available within Arkadelphia area.

**John F. Anthony**, 2871 Stanton Ave., Fayetteville 72701; 501/5214431; furlough ends May, 1984; assignment: student and youth work, Jerusalem; available to speak on Baptist work in Israel, student work or international work.

**Gilbert and Deanie Nichols**, 23 Lamont Dr., Little Rock 72209; 501/562-2608; furlough ends Aug., 1984; available for pulpit supply, evangelism Bible study, mission studies, Cooperative Program promotion.

**Stewart and C. L. Pickle**, 1104 Hummingbird Ln., Siloam Springs 72761; 501/524-5597; available for preaching, church development consulting, evangelism, Bible studies (especially doctrinal studies), in Spanish or English.

**Mike and Bonnie Hull**, 319 W. Lafayette, Fayetteville 72701; 501/443-0866; Hull available for Bible teaching, preaching, Cooperative Program or foreign missions emphasis. Mrs. Hull available for WMU meetings, testimonies, teaching.

**Bill and LaVeta Sargeant**, 516 Lindell Ave., Fayetteville 72701; 501/443-1387; furlough ends Dec., 1983; Mrs. Sargeant available for retreats and WMU groups, qualified to teach 16-hour conversational English workshop for internationals (planning to conduct one in Fayetteville area).

**Ed and Greta Pinkston**, 601 S. Hughes, Little Rock 72205; 501/664-5137; assignment: Ivory Coast; Pinkston available to preach, speak to Brotherhood groups, or teach January Bible Study after Feb. 1, 1984. Mrs. Pinkston available for WMU circles, BYW, GA's, RA's, Mission Friends, mission studies.

### Stewardship Department

## Cooperative Program report: August

### Summary for August 1983

	Year	January-August gifts	
		Over (under)	% increase
Budget	\$833,333.36	1978 (\$ 11,077.80)	11.21%
Received	<u>769,659.35</u>	1979 (\$ 47,330.48)	10.53%
Over (under)	(\$ 63,674.01)	1980 \$157,060.08	13.07%
		1981 \$ 93,352.03	11.51%
		1982 (\$168,400.55)	8.46%
		1983 (\$119,354.01)	10.77%

A 10.77 percent increase over last year's receipts is good. It is one full percentage point ahead of this time last year. With a little added effort, there is little doubt that we will finish the year making our budget. This will require only .5 percent increase of the year-to-date gifts.

by Millie Gill/ABN staff writer

**Chester Miller**

is serving as pastor of the Northside Church at Horseshoe Bend. He has previously served churches in Texas, Arkansas and Missouri. Miller and his wife, Altha, have a son, Bryan, living in Edinburg, Texas, and a daughter, Delora, living at home.



Miller

tion at the Tylertown Church in Tylertown, Miss.

**Jay Wilkins**

is serving as director of youth activities at the Des Arc First Church. He is a graduate of Henderson State University and is also serving as director of the Des Arc High School band. His wife, Jeannie, is a graduate of Ouachita Baptist University.

**Harold Hook**

of Rogers is serving as pastor of the Sugar Creek Church.

**Steve Wilks**

is serving as assistant pastor and music director at the Central Avenue Church in Bentonville.

**Robert Cupp**

is serving as interim pastor of Bentonville First Church.

**Loy Culver**

is serving as pastor of the Biggers Church.

**Jim Acklin**

is serving as pastor of the Holland Church, coming there from the Reyno Church.

**Marvin Boggs**

was ordained to the ministry Sept. 11 at the Shiloh Church at Corning, where he is pastor.

**Robert Moore**

is serving as director of music at East End Church at Hensley.

**Margaret Wright**

has been named as chairman of the division of business and economics at Ouachita Baptist University. She was chairman of the department of the accounting there. Wright is a graduate of OBU and North Texas State University. She was honored as OBU faculty member of the year in the spring of 1983 by the Ouachita Student Senate.

**Betty McGee**

has been named as chairman of the department of accounting at Ouachita Baptist University by president Daniel R. Grant.

**Bob Kinnett**

has resigned as pastor of the Calvary Church at Corning.

**Jim Freeman**

will begin serving Sept. 25 as pastor of the Glenwood Church, coming there from Keo.

**Bryan Webb**

began serving Sept. 18 as pastor of the Oden Church, going there from Arkadelphia.

**Steve Muller**

is serving as pastor of the Batavia Church at Harrison.

## briefly

**New Hope Church**

at Greenwood ordained pastor Rick Bateman to the ministry Sept. 11.

**Pangburn First Church**

honored its pastor, Charles Christie, and his wife, Mary, Sept. 4 in recognition of their third anniversary of service to the church. It was also their 33rd wedding anniversary.

**Board Camp Church**

was in a revival Aug. 27 - Sept. 2. Jeff Moore Jr. of Flint, Texas, was both evangelist and music director. Vernual Ridgeway is pastor.

**Luxora First Church**

held its fall revival Aug. 28-Sept. 2. Walter K. Ayers was evangelist. Pastor Keith Mathis reported 23 professions of faith.

**Bald Knob Central Church**

observed Sunday School Appreciation Day Sept. 7 with a dinner. Freddie Pike, interim Sunday School director for the Arkansas Baptist State Convention, spoke to the group.

**Branch First Church**

recently voted to give financial support to a newly-formed church in Nipawin, Saskatchewan, Canada for six months.

**Harrison First Church**

held a deacon ordination service Sept. 21 for Dan Bowers and Ralph Gene Hudson.

## focus on youth

**Blytheville Calvary Church**

youth were in Altoon, Iowa, recently to assist the Cornerstone Fellowship Church with backyard Bible clubs and provide a choir for revival services conducted by their pastor, Joe E. Thompson. Calvin Hall is pastor of the Iowa Church.

## State convention: what's ahead

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

# God's plan for churches hasn't changed, congregation told

by Mark Kelly

Though the past century has witnessed a dizzying rate of change, the message and calling of the church remain the same, a former pastor told members of First Church, Blue Eye, Mo., on their centennial anniversary Sept. 11.

"God is the same as the day this church was organized," said Quentin Middleton, pastor of the congregation from 1960 to 1974, "but we are still 'laborers together with God.'"

"God has a plan for this church," Middleton continued. "He had it a hundred years ago today, and it hasn't changed a bit."

God's plan is for the church to lead people out of slavery as Moses was called to do for the Israelites in Egypt, Middleton explained. It is a plan that won't be stopped, regardless of who opposes it, he added.

"If you don't like God's plan, you can pick up your marbles and go home, you can stay in the church and try to throw a monkey wrench into the works, or you can talk about your fellow church members behind their backs," Middleton declared, "but God's plan will go on."

"And that plan involves you," he added. "If it is going to happen best, it will take all of you working together."

Recalling a theme of "Uncle" Purl Stockton, who was active in Little Rock rescue missions for years, Middleton said, "It's bad enough when we are 'Baptists busy doing nothing,' but when we fuss and fight,

that's worse. We need to remember we're family. If we don't love one another, there's something wrong. The answer to our problem is when we get down and confess our sins to God and each other.

"We're here just for a spell," Middleton reminded the people. "A hundred years is a long time, but it's behind us now."

"There are people out there wandering, lost without Jesus, he concluded. "They are waiting for someone to come along, speak

a kind word, plead with them, love them and win them to Christ, one at a time."

The congregation's two-day centennial celebration featured special music by church members and sister churches, messages brought by former pastors and ministers ordained at Blue Eye First Church, and two church dinners.

On Sept. 25, the congregation will welcome a new pastor, Martin Micke, formerly of Kingsville, Mo., to the field.



Ann Gibson / Kelly

Ann Gibson, a member of First Church, Blue Eye, Mo., was one of many who shared musically in that church's centennial celebration Sept. 11. The two-day celebration featured two church dinners, special music and messages from former pastors and ministers ordained in the church. The congregation will welcome a new pastor Sept. 25.

## On the moral scene

### ABC Board application procedure

by John Finn

The Alcoholic Beverage Control Board normally processes in excess of 100 applications each month. Citizens groups frequently oppose the approval of permits. It is helpful for citizens to know the application procedure. This writer has received the following information.

The process is initiated when the application is made in accordance with the law, and is accepted and dated by the board.

Forms are sent to the mayor, chief of police, sheriff, and prosecuting attorney when application is made for a permit in a city. Forms are sent to the sheriff, prosecuting attorney, and circuit judges when application is made for a permit in the county.

These public officials are requested to evaluate the application, and give approval, disapproval, or write "no comment" on the form. It is the opinion of this writer that the board carefully weighs the expressed wishes of these officials and that their opinions carry weight with the board. Citizens ought

to seize every opportunity to express their concerns to these officials.

The applicant must deposit the proper fee as prescribed by law, and assignment is made to ABC Enforcement for investigation. The Enforcement Division has positions for 19 agents. It is difficult for the agents to do a thorough investigation of all the applications because of numerous responsibilities and the number of applications.

An applicant for a new permit is required to place a notice in a newspaper widely circulated in the locality where premises are located. It is our understanding that the site's notice is to be visible from a sidewalk, road, highway or street.

Some applicants go to the extreme to keep the letter of the law while keeping the information from the public. An agent tells of signs hidden in tall weeds at the proposed site.

One applicant used ingenuity and placed a sign in the top of a tree. This would be visible to a person looking toward the sky, but most citizens keep their eyes on the

horizontal level. This permit, upon the recommendation of the agent, was denied.

The investigation report, public official comment forms, and letters or petitions in opposition or support are filed.

The director issues a preliminary decision on the application, not less than 30 days after application filing date, to be official on the date of the next scheduled board meeting.

There is a process of appeal. The director's decision can be appealed to the full board by applicant or anyone who has made written objection prior to the decision. The board's decision can be appealed to Circuit Court. The Circuit Court's decision can be appealed to Court of Appeals or Supreme Court.

Appeals are time consuming and can be very expensive. Citizens opposing permits should express opposition to the proper local officials, to the board, and keep in mind that we win some and lose some.

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



# Southern Baptists face apathy, futility in hunger fight

by Tim Fields

GLORIETA, N.M. (BP) — Southern Baptists are gaining momentum in their efforts to deal with world hunger but must continue to fight persistent feelings of futility and apathy, participants at a Christian Life conference were told.

"Whenever you begin thinking about the hunger problem around the world, you can be overwhelmed with the statistics, if that's all you look at," said John Cheyne, senior consultant for human need ministries for the Foreign Mission Board.

"When you think about the 500 million to one billion people who are constantly hungry in the world, you ask, 'Is this problem not so much bigger than we are that it might be futile to even try to touch the hem of the garment?'"

But Cheyne said instead of giving up we must begin to solve the hunger problem by putting our weight down in those areas where we feel we have the gifts of God.

"We have the resources from the Lord," Cheyne said, "not just money but the kind of commitment and dedication reflected by 3,200 missionaries around the world in 100 different countries. Southern Baptists have in place more administrative personnel to carry out a job than any relief organization in the entire world," he said.

"I'm not saying every one of those 3,200 missionaries is involved in this type of ministry but I do say we have in place the resources as well as thousands upon thousands of lay volunteers who are willing to address their lives in going overseas to get involved.

"We can truthfully say, as a denomination, we have always been concerned about hunger," Cheyne said. "However, it was not until 1978, marking the first time Southern Baptists put World Hunger Day on our church calendars, we began to respond significantly."

Southern Baptist annual giving, only \$81,000 in 1971, has grown to \$5.5 million in 1982.

"The 1978 World Hunger Day stirred things up and that amount just about doubled each of the first three years," he said. In spite of more than \$2 million designated for hunger relief so far in 1983, Cheyne told participants, because of increased requests from missionaries involved in hunger relief projects, funds are dangerously low.

"Funds on hand have become so small we can no longer take a chance on funding the longer-range hunger development projects until the balance on hand is built up again. We can now respond only to life-threatening situations," he said.

David Lockard, coordinator of the conference and director of the Christian Life Commission's program of hunger education and action, said although Southern Baptists are to be commended for this in-

crease in giving, "This is an appropriate time, shortly before the Oct. 9 World Hunger Day observance, for us to prepare to move up to a new level of concern, compassion, and commitment in responding to the challenge of world hunger."

In another conference session, Nathan Porter, hunger consultant for the Home Mission Board, said Southern Baptists have been slow to respond to the hunger problem in the United States often because of misunderstanding, prejudice and lack of information.

"The main cause of hunger in America is poverty," Porter said. "It is a problem of nutrition. Many people do not have the money to buy the food their families and their children need," he said.

"The economic depression and budget cuts in social services to the poor have helped the poverty level to reach alarming proportions in the United States. Thirty-five million people in America live below the poverty level and another 35 million are considered near poor or just above the poverty line," he said.

"In churches and food centers where Southern Baptists give emergency food relief, we now see the new poor, those formerly middle-class Americans who stand silent and ashamed, not knowing where else to go and waiting to receive a gift of food because they don't want their kids to go hungry."

Porter said Southern Baptists must break down prejudice and seek up-to-date information on the poor and hungry in America. "Poor people are not lazy men living off welfare," he stressed. "They are hopeless and worried people who are unable to help themselves."

Porter said poverty is not a racial problem but an economic problem which touches people of all races. "Two-thirds of the poor people in the United States are white," he said. "Of course, while only 11 percent of whites are poor, 31 percent of blacks and 26 percent of Hispanics live in poverty."

"The South where Southern Baptists are the strongest has the poverty level of the North," he pointed out.

"Our home missionaries report the poor and hungry are young mothers rearing children alone, families of workers who have lost their jobs, young people who lack training and job skills, migrants, seasonal farm workers, documented refugees, the elderly, handicapped and native Americans," he said. "Two of three adults in the United States who are poor are women."

"We've been so busy on our expressways of life we've never taken an exit to become involved and to relate to the poor and hungry people," Porter said. "The only contact most people have with the poor is at the grocery store, and they exaggerate the bad

stories about the poor and food stamps."

Porter said Southern Baptists designated only about \$7,000 for domestic hunger in 1979 but gifts have grown to \$250,000 in 1982. "These funds are distributed by missionaries almost exclusively for emergency food relief," he said.

Patsy Ayers, a member of First Baptist Church in San Antonio, Texas, a Christian Life Commission member and a hunger activist, told participants Southern Baptists need to make hunger awareness come alive in the churches.

"We can do this through sermons on world hunger, special music and testimonies, and through the use of curriculum and study materials," she said. "If we get involved in hunger education, we will have a changed attitude."

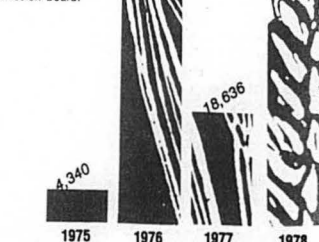
Ayers said we often have an animosity toward the poor. "A sign of moral depravity used to be slothfulness, but we have shifted this to say that poverty is a sign of moral depravity."

Ayers said Southern Baptists need to watch their motivation in helping the poor and hungry and not help just to alleviate their own guilt. "We need to think of our hungry brothers and sisters as creations of Christ," she said.

"If we are going to do something to feed the hungry in the name of Jesus Christ, it had better be good — not sliphod," she said. "What we do need is to be realistic but we can also stir the imaginations of our people to do things (to feed the hungry) we have never dreamed of," she said. "Greater than any gift we give to the hungry is the gift of hope as we give them the whole gospel," she said.

## Arkansas gifts to fight world hunger grow

Gifts to fight hunger from the state have included money from churches, associations, student groups and individuals. These figures include only gifts disbursed through the Arkansas Baptist State Convention to the SBC Foreign Mission Board.



# Arkansas missionary feeds hungry multitude

In the spring of 1983, when Nigeria forced over a million natives of Ghana to return to their homeland, Rex Holt, native Arkansas and Southern Baptist missionary to Togo, found himself faced with a dilemma comparable to that faced by Jesus' disciples when he asked them to feed the multitude gathered on the hillside overlooking the sea of Galilee.

Missionary Holt said an estimated 100,000 Ghanans found themselves blocked at the Togo border by the military, as they attempted to make their way back to their homeland on foot. They were hemmed in by the ocean on one side and a lagoon on the other. Starving and thirsty, the suffering multitude faced a slow and miserable death.

Holt and his associates secured funds from the Foreign Mission Board for hunger relief ministries and immediately attempted to provide at least bread for the starving

people. Upon reaching the border, the multitude had turned into a mob, crying and shouting for relief from their miserable plight. The missionaries asked the military for permission to cross the border and give boxes of bread to the hungry people.

At first, the military refused because of the danger to the mission personnel. After Holt begged to just place the boxes a few feet over the border, permission was granted. As soon as the missionaries had returned to Togo, the mob of starving people pounced on the bread. Soon, some had more than their share while others had none.

Upon returning home that evening, Holt said, "I felt heartsick that what I had done seemed so useless and futile, as I remembered how the mob had torn into the boxes of bread and wasted so much of it in the fray. So, I asked the Lord to help us figure out a plan for distribution the next day.

"That night as my family and I read the sixth chapter of John, I found the answer. Jesus asked the people to sit down in groups of fifty and the disciples went

among that hungry, but orderly crowd, and fed them all, with a surplus of food left over. So, the next day we went back and asked the military to use the loud speakers to make the people to sit down in small groups, which they did. We then fed them all, eventually distributing 185,000 loaves of bread without disorder."

Thank the Lord that Southern Baptists had a fund from which to draw in order to feed the 20th century multitude, also by the sea. Thank the Lord that an Arkansas missionary and his peers were able to do this in the name of the Lord and Southern Baptists. Thank the Lord that Arkansas Baptists gave \$129,848.50 in 1982 to help with this ministry.

Oh, no, Arkansas Baptists did not give that much. Only one out of every four churches gave that amount. The other three out of four gave nothing. Did your church help our Baptist missionary feed the multitude? If not, will you not see that they help this time? You could personally give something. Please do. — H.E. Williams, chairman, ASBC World Hunger Committee



## "Feed me with the food that is my portion"

by W. David Lockard

"Feed me with the food that is my portion." This earnest prayer from Proverbs 30:8 represents the general Bible teaching that food is one of God's good gifts. God created this earth with enough resources to provide for everyone's "portion." His calculations are accurate, and his provisions are adequate. The inequities which lead to hunger and starvation are caused by selfishness, ignorance, and indifference.

What is "my fair portion"? As Americans we consume between 30 and 35 percent of all the world's resources, although we total only six percent of the world's population. Surely this is more than our portion. We are taught to pray for "our daily bread." Most Americans do not know what it is to pray for daily bread. More tragically, we often are not even grateful for the plenty with which we have been so richly endowed.

A Peace Corps worker writes about a village gripped by extreme poverty and chronic hunger. Autopsies on very young children revealed roots and dirt in their stomachs. Surely roots and dirt are not their portion.

A picture of world hunger in 1983 can be illustrated by imagining ten children at a table laden with food. The three healthiest load their plates with large portions, including most of the meat, fish, milk, and eggs. These three eat all they want and

throw away the leftovers. Two other children get just barely enough to meet their basic requirements. Of the remaining five, three — sickly, nervous, apathetic — manage to stave off hunger temporarily by filling up on bread or rice. The other two cannot do even that. One dies from dysentery and the second from pneumonia, which they are too weak to ward off.

In 1976 Congress adopted a "Right-to-Food" resolution, declaring the right of every human being to a nutritionally adequate diet. In 1978 the Southern Baptist Convention approved a Declaration of Human Rights which challenged Baptists to honor the God-given and Bible-based right of each individual to have food.

How can we feed the desperately hungry people who also have their rights to God's world and resources? A good first step is to observe World Hunger Day on Sunday, October 9, 1983. Through this Southern Baptist Convention emphasis, Southern Baptists can become more sensitized to the needs of the world's hungry, and begin to answer difficult questions with compassionate action.

"But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech but in deed and in truth" (I John 3:17-18).

# Your state convention at work

## Christian Life Council October the ninth

Southern Baptists are urged to observe Sunday, October 9, 1983, as World Hunger Day. More than 40,000 deaths occur each



Parker

day throughout the world due to hunger. In preparation for this special day, helpful materials have been mailed to each Arkansas Baptist church. Dr. H. E. Williams, chairman of the Arkansas Baptist world hunger committee, has sent some. The Christian Life Commission in connection with the SBC Foreign and Home Mission Board has also sent a packet of materials.

It's sobering to consider that the rich 30 percent of the world's population consumes 50 percent of the world's food; that your garbage disposal eats better than does 30 percent of the people in this world and that the U. S. uses enough grain—5.2 million tons—in the production of beer and liquor to feed 26 million people in a country like India.

Still another available help in promoting this day is a film purchased recently by the Christian Life Council. Its title is "Give Us This Day". A 16mm, 33 minute long film, it examines the scope and severity of hunger in the U. S. as well as other parts of the world in light of what the Bible says. The dramatic documentary depicts this tremendous problem in detail. Hosted by Frank Pollard, pastor of First Baptist Church in San Antonio, "Give Us This Day..." shows how Baptists relate with hunger through various convention agencies. It was produced by the Texas Baptist Christian Life Commission in cooperation with the Southern Baptist Christian Life Commission.

If you would like to show this film call or write this office, 376-4791, Christian Life Council, P. O. Box 552, Little Rock, AR 72203. — Bob Parker, director

## Missions Native Americans

You don't need to have had ancestors on the Mayflower to be a Native American.

Long before the Europeans reached the Eastern shores, or the Hispanics swept up from the Southwest, or the Asians broached the Western coast, the American Indian lived in special unity with the land of the new world. The "invaders"—the newcomers to this continent—fought to settle a wilderness with which the early Americans existed in harmony, and, in the process, the second Americans shoved, pushed and corralled the first Americans into reserva-

tions that became breeding grounds for poverty, alcoholism, isolation, defeat.

For two hundred years, Native Americans accepted their fate. But in the middle 1900's, centuries of injustice erupted in angry dissatisfaction, painful rebellion, proud recovery of a traditional pattern of viewing the world: a reverence for all creation and an individual's right to determine his or her own future.

For more than a million Native Americans, it was the beginning. The white man's ways—accumulating material possessions within a hurrying, clock-controlled lifestyle—were acceptable only when they did not violate values of "indianness": friendship rather than financial stability; generosity more than getting rich; daily joy instead of plans for retirement; a sense of identity built on tradition, not on TV.

With rejection of Anglo-oriented culture could also come rejection of the 'Anglo church.' Christians face a challenge in their efforts to witness and minister to today's American Indians. To make Christianity part of the American Indian's new outlook challenges Southern Baptists 'not to offer white man's religion,' says one Indian, 'but to give Jesus.' — Randy Cash, Language Missions Director

## Evangelism Sunday School evangelism

Recently I was privileged to preach in the State Sunday School Convention. It is a delightful joy to work with Brother Fred die Pike and the Sunday School leaders in Arkansas.

I want to continue to think with you about the factors that are involved in Sunday School evangelism. Sunday School is the major force in our church organization to do evangelism. Because of the size of the Sunday School, it has a tremendous responsibility in reaching the lost.

The art of personal evangelism must be acquired through practice. This is caught more than it's taught, yet we must not forget that Jesus said to his early disciples, "Follow me and I will teach you how to catch men". No one becomes an effective witness aside from a personal encounter with a lost person.

The authority of the Bible and the power of the Holy Spirit must be recognized in all witnessing. God cares more than we can ever care. Jesus said, "All power is given unto me in heaven and earth". God shares this power with us through his Spirit as we share Christ. God's Word is sharper than

any two edged sword. We do not have to defend the Word, just teach it and reach it.

All lay evangelism must be properly related to the local church. Christians cannot be sent out unless they have been drawn in. Each new Christian needs a warm loving fellowship of a local church.

We gladly make a commitment that Arkansas Evangelism will link hands and hearts with the Sunday School to share Christ with every lost person. — Clarence Shell, director

## Family and Child Care Dealing with faults

If we could nail to the cross the things we want to be rid of most in our life, I wonder if most of us would be as honest as youth at Arkansas Baptist Home for Children; or how similar are the things we, too, need to work on in our own lives. Some of the things "nailed to the cross" in a recent vespers service were:

- "Not being honest with my friends and family."
- "Feeling guilty about things in the past."
- "Get rid of old memories."
- "My smart-aleck attitude toward things that annoy me—no matter how big or small"
- "Worry."
- "The fear of being alone the rest of my life."
- "My anger and temper."
- "My past."
- "My bad mouth."
- "Impatience."
- "My state of depression and my apathy toward grades."
- "My sin of selfishness."
- "The hate in me."
- And many other things were mentioned, as well as the one who said, "I'm on the wrong road, please show me the way".

What a privilege—to have a part in showing young people the Christian way of life. A small seed planted in fertile soil may yield a mighty oak. — Eula Armstrong, director of special activities, Arkansas Baptist Home for Children



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# Oklahoma City First names women deacons

by Dan Martin

OKLAHOMA CITY (BP)—Three women have been elected deacons by members of First Church of Oklahoma City, setting up what is sure to be a confrontation between the 3,000-member congregation and the Capital Baptist Association.

The election results were announced this week in the church's edition of the Baptist Messenger, newjournal of the Baptist General Convention of Oklahoma.

Members of the church balloted Aug. 21, choosing 18 deacons from among 48 persons—including seven women—nominated.

Pastor Gene Garrison, immediate past second vice president of the Southern Baptist Convention, said the church normally elects 15 deacons each year, but this year three vacancies had to be filled, necessitating the election of 18 deacons.

Of those elected, the three women and three men will be ordained by the church Sept. 25. Twelve of those elected have been ordained previously.

The women elected are Edna Dunn, Kathleen Nash and Sherry Lawson. A fourth woman—unnamed in the news article—also was elected but declined to serve, saying her husband and two sons already are ordained deacons at the church, and adding she believed her election would be "a little too much."

The article explained the three week delay in announcing the results of the election by noting Garrison "personally interviewed those who had never been ordained, informing them of their election and asking them to consider serving as an active deacon."

Garrison told Baptist Press he asked each of the women to prayerfully consider serving, saying he did not tell them whether they were the only woman elected to the board until after each had consented to serve. "Each of the women prayerfully considered it for several days before agreeing to serve," he said.

Dunn and Lawson will serve on the deacon body with their husbands, each of whom has been a chairman of deacons at the church. Nash is a widow; her late husband also was chairman of the deacon body.

In his column in the newsletter, Garrison noted: "I am well aware of the fact that not everyone will agree with this action. It thus becomes very important to understand the basis of this disagreement. No church should ever attempt to compel uniformity of faith at every single point. But the church must seek a unity within diversity, harmonizing technical differences of interpretation within a spirit of mutual love and respect..."

"We do not all agree at every single point of biblical understanding, yet we have found a remarkable fellowship that allows and encourages individual freedom and responsibility to think, to study, to decide and to

act within a larger spirit of oneness."

He wrote that some in the church are concerned "with the attitudes and opinions of those outside our church, particularly other Southern Baptists. Well, I share the same concern. I am committed to the New Testament principle of trying 'not to offend' my brethren. I prefer not to provoke criticism, and especially to avoid argument whenever possible."

"But what I have said about my local church must, I feel, also be true about Southern Baptists as a whole. We must focus on points of agreement and not on items of disagreement."

Garrison told Baptist Press that in taking the action he does not "feel we have denied the faith...or denied the Bible. I feel we have tried to be open and loving to all people. I am both pleased and proud of the way our church has participated in this entire process."

The process leading to the election of the women as deacons began in March of 1981, when a nine-person committee was named to study the role of women in the church. After its two year study, the committee reported it found nothing in the New Testament to prevent women from becoming deacons. It recommended bylaws be changed to allow women to serve as deacons. The action was taken following a two-hour discussion Jan. 16 by a 232-167 affirmative vote.

The action set off an immediate reaction by some pastors and churches in the Capital Association. The executive board in February voted 36-8 to adopt a resolution opposing ordination of women and calling for a study by the association constitutional committee.

The constitutional committee reported back April 18—two months ahead of

schedule—that the association has no authority over any church and that a church which ordains women is not in violation of the body's constitution.

However, the committee concluded the present constitution gives the association authority to determine its relationship with any church believed to be in error in faith or practice, and noted: "The association reserves the right to determine its own membership, to refuse to seat messengers from churches that may become corrupt in faith or practices."

The action of First Church in authorizing, electing and ordaining women as deacons and the reaction of the Capital Association in passing two resolutions and adopting one committee report opposing the ordination of women, probably will set up a confrontation when the association conducts its annual meeting Oct. 17-18 at Nichols Hills Church.

Ernie Perkins, director of missions, told Baptist Press he hopes "we don't make this a test of fellowship. I hope it won't even be brought up, but I am sure it will."

Perkins, who has headed the 137,000 member association for two years, said First Church did not send messengers to the 1982 annual meeting, and may not do so again in 1983. If the church sends no messengers, Perkins said, "the matter may be handled very quietly. If a motion is made not to seat their messengers and they don't have any messengers, then it will have to be ruled out of order."

Perkins said if Garrison wants to defend his position "there will be others who would take the scriptures and do exegesis in another way. It would open up a long, hard discussion and votes would be made and cast. I really don't know what would happen..."

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## International

### God in Christ

by D. C. McAtee

Basic Passages: John 1:14-18; John 14:8-11; Hebrews 1:1-4; 1 John 1:1-4

Focal Passages: John 14:8-11; Hebrews 1:1-4; John 1:1-4

Central truth: "God was in Christ reconciling the world unto himself" (II Cor. 5:19)

We have seen how God sought to reveal himself to man through creation, history, the prophets, and now through Christ. It is as though a great artist was making his last stroke on a masterpiece. The Bible teaches us that, "There is one God and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5).

1. Christ is in God. John 14:8-11

Perhaps none of us fully understands the doctrine of the Trinity, but isn't it wonderful that you do not have to understand it to believe it and reap the benefits? The same is true of electricity and other sources of power today. We do not understand how a black cow can eat green grass and give white milk and yellow butter, but that does not keep us from enjoying the benefits. Neither should we allow our lack of understanding of the Trinity keep us from abounding in grace and the word of God.

Philip reveals the heart-hunger of mankind when he asks Christ to, "Show us the Father and it sufficeth us" (v.8). In the following verses, Jesus seeks to point out that the Father is in Him and he is in the Father (vv.9-10). If they didn't believe Him for His word, they were to believe Him for the very works' sake.

2. Christ reflects God's glory. Hebrews 1:1-4

Christ is greater than all. In times past God had spoken by the prophets, but now he has spoken to us by his Son. His Son is heir of all things, by whom also he made the worlds (vv.1,2).

The following verses tell us of Christ being the brightness of His glory and the express image of his person. When he had by himself purged our sins, he sat down on the right hand of the Majesty on high (v. 3). He is so much better than the angels, as he has by inheritance obtained a more excellent name than they. (Suggested reading at this point is: Psalm 8:4,5; Hebrews 2:6; and Romans 8:17)

3. Christ's revelation of God is reflected in John's writings. 1 John 1:1-4.

John gives a strong testimony to the reality of Christ as the Son of God (vv.1,2). This assurance is given that they might enjoy the fellowship with Christ (vv.4,5).

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## Life and Work

### Risking all for others

by Mason W. Craig, First Baptist Church, McGehee

Basic Passage: Esther 1-10

Focal Passages: Esther 2:16-17; 3:5-6,11; 4:8,16; 9:3,2

Central truth: "Great love hath no man than this, that a man lay down his life for his friends" (John 15:13).

The story of Esther is one of love and courage. Her love for her people made her willing to risk her life for them. Her's is a story of conflict, wise counsel and courageous action.

1. Conflict is so often the soil from which greatness grows. Esther's conflict was that of expediency over against loyalty. It was the age-old conflict of selfishness versus selflessness, of courage versus cowardice. This conflict brought out the best in Esther.

2. Seldom do we face life's great choices alone. The wise counsel of others is often a determining factor in the choice we make. For Esther, there was the wise counsel of Mordecai, her uncle. This was her hour, and he knew it. It was his wise counsel that prompted her to act with courage rather than cowardice. Blessed indeed are they who have a Mordecai in their lives.

3. Great courage is necessary where great risk is involved. The greatest risk of life is the loss of life. This was the risk Esther took when she appeared before the king. The possible loss of position would have been enough for some to consider the loss too great. The risk of being ignored and losing face would have been too great a risk for some.

In risking her life, Esther has given us an example of courage and love at its best. "Great love hath no man than this, that a man lay down his life for his friends" (John 15:13).

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## Bible Book

### A Song of love

by Doug Dickens, First Church, Hot Springs

Basic Passage: Song of Solomon 1:1 to 8-14

Focal Passage: Song of Solomon 1:6; 4:9-12,16; 6:2-3; 8:6-7

Central Truth: Genuine love, rooted in commitment, is exciting, rewarding, and sometimes painful.

Among all of the books of the Old Testament, no single other book contains more graphic and moving drama or more problems of interpretation than the Song of Solomon. Biblical scholars are divided in their understanding of this book. Several approaches have emerged through the years (See *The Broadman Bible Commentary* remarks by John Gunn for details.)

(1) The literal approach sees the book as a collection of love songs and poems.

(2) Closely related, others suggest that these selected love poems were used in Syrian wedding ceremonies.

(3) Some believe the Song of Solomon is a pastoral drama. The two-character approach maximized the bliss of marital love between Solomon and his maiden. The three-character approach portrays the faithfulness of the maiden to her lover-shepherd, in spite of Solomon's inducements and enticements.

(4) A less-accepted way of viewing the book is to see it in light of its primitive background as cultic allegory.

(5) If you can't feel comfortable with any of the above, perhaps you can view the book as allegory, much like *Pilgrim's Progress*. Medieval rabbis saw the shepherd-lover and maiden as representative of God and his people, Israel. Christian allegorists view the lover and beloved as symbols for God and his chosen church.

Regardless of which approach you use, you will surely find this book challenging, even for one lesson. Consider the fact that Bernard of Clairveaux preached at least 86 sermons from only two chapters and three verses. In one of his last sermons, he says, "Love is alone sufficient by itself; it pleases by itself, and for its own sake. It is itself a merit, and its own recompense."

Your lesson will allow some critical issues to be discussed. Does sexual love have lasting fulfillment outside the boundaries of Christian morality? What kinds of love are necessary for happy marriage relationships? What is the lasting message of the Song?

Remember that the Song of Solomon is not God's final word concerning love. You can find that song worded in John 3:16 and sung in anguish from a Roman cross.

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# Starting a senior adult ministry in your church

by Ray W. McClung

Are you convinced that senior adults still have a lot of living to do? Do you believe they deserve the opportunity for quality living, that their talents and experiences should be recognized and used to the fullest? Do you agree that their church can have an important part in providing many of these quality living experiences, like places of leadership and ministry, like fellowship and enrichment? To some should be provided a ministry to their needs both physical and spiritual as they grow older. Are you willing to take a leading part in starting a program for senior adults in your church?



McClung

Your answer probably is yes, but you do not know where to begin. Why not start with your pastor? Maybe he has already been thinking about meeting this need. Maybe you are the pastor. Then begin by getting a solid concept of what a senior adult ministry should be. How about this one, or make your own:

"Our senior adult ministry will be everything we can do with and for those adults age 60 years and older in our church and community to preserve their dignity and self-worth, to honor them with places of responsibility and service commensurate with their abilities. We will use their talents in ministry to others, while not neglecting to meet the needs of some of them."

First, make a survey. Find out who the senior adults are in your membership. Determine what the church is doing with them now. How many are involved in your church program? What do they need? What are their interests? What are their talents? Who are those with special needs? Who are the leaders of senior adults?

Next, consider the Sunday school as the mainline church organization. You already have this organization. Work for the greatest efficiency in classes and departments for the age 60 and older group. Keep an up-to-date survey of unreached adults in your community. Use the class organization for ministry to senior adults. Add a sufficient number and type units along with trained leaders for them. Consider adding a Home-based department if you do not have one already.

Lead senior adults to be a part of all pertinent church activities and ministries of the church, such as regular worship services, program organizations, special events, celebrations, revivals, and observances.

Enlist senior adults in doing the work of the church where their talents and abilities qualify them to, such as teaching and lead-

## For and about



## senior adults

ing, serving on committees, praying, witnessing, visitation, and ministering.

Providing them with teaching and training opportunities, special studies, seminars and retreats. Do not forget special events for recreation and personal enrichment. Consider starting a Senior Adult Weekday Club to provide fellowship, trips, outings and excursions. Schedule an annual Senior Adult Day to make your church aware of their senior adults. The first Sunday in May each year is observed by many churches throughout the Convention.

See, you are already on your way. As time goes on, and the church becomes more aware of the potential of their senior adults, you can add to your ministry.

Who is to be the leader of this ministry? Look around. Make it a matter of prayer. Maybe there is someone right in your church who loves senior adults, is enthusiastic, has good judgment, can work harmoniously

with people and cooperate with the pastor and other church leaders. Recommend him to the church as director or coordinator of the senior adult ministry. If an additional staff member is desired, larger churches may seek out a professional person for this leadership place.

What should be the approach of this leader? Surely the director of this work would try for a friendly relationship to every senior adult. This leader would listen for individual needs, desires and ideas. The leader would encourage, stimulate, and challenge. Emphasize "we, us, God's goodness, thank you, aren't we glad, how can we help." Be interested in the total person: physical, mental and spiritual. Stress loyalties to the Lord Jesus, the Bible, his church, our families, ourselves and our neighbors. Show concern for all senior adults and demonstrate a desire to share every good thing we enjoy with those not in our fellowship as yet.

I would recommend to the pastor and senior adult coordinator that they obtain a copy of Horace Kerr's book "How to Minister to Senior Adults in Your Church." Study it. Bring together the Sunday school teachers and other leaders of your 60-onward group. Help them get a proper concept of work with senior adults. Define your program and lead out.

The next article will consider factors in a successful senior adult ministry.

Ray W. McClung is minister to senior adults at Second Church, Hot Springs.

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The Annie Armstrong Offering for Home Missions, named for this person who gave "over and above," is a lifeline to the home mission effort in our land. Without it, the work of home missions in this



country would be greatly impaired.

In 1982, \$20,709,206 was collected in Southern Baptist Churches through the efforts of Woman's Missionary Union and the Brotherhood. We express our gratitude for their initiative and promotion.

Arkansas Baptists have demonstrated again their commitment to telling the good news and ministering in our land, giving \$505,353 to the Annie Armstrong Offering in 1982.

Thank you Arkansas Baptists for keeping the legacy alive.

These ten Arkansas churches gave the highest per capita gifts in their state to the Annie Armstrong Easter Offering:

1. First Baptist Church, Sparkman
2. West Hartford Baptist Church, Hartford
3. Natts Chapel Baptist Church, Marmaduke
4. Bingen Baptist Church, Nashville
5. Shiloh Baptist Church, Arkadelphia
6. Bella Vista Baptist Church, Bella Vista
7. Immanuel Baptist Church, El Dorado
8. Lake Hamilton Baptist Church, Lake Hamilton
9. Holland Baptist Church, Vilonia
10. Batavia Baptist Church, Harrison

These ten Arkansas churches gave the highest total amount in their state:

1. Grand Avenue Baptist Church, Fort Smith
2. Park Hill Baptist Church, North Little Rock
3. Immanuel Baptist Church, Little Rock
4. First Baptist Church, Fort Smith
5. Immanuel Baptist Church, El Dorado
6. First Baptist Church, Little Rock
7. Beech Street First Baptist Church, Texarkana
8. First Baptist Church, El Dorado
9. Baring Cross Baptist Church, North Little Rock
10. First Baptist Church, Springdale

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\*Based on figures from Uniform Church Letters and state convention offices.

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# Sensitivity to needs drives Rebekah Naylor

by Anita Bowden

BANGALORE, India (BP) — She's been accused of being a workaholic and having a martyr's complex, labels she denies vehemently.

Surgeon Rebekah Naylor does not work long, hard hours at Bangalore Baptist Hospital in India because she feels the need to work, but because she feels the need. She sees beyond the obvious and it's that vision that keeps her going longer, harder than her colleagues, often to the point of fatigue or irritability.

"I get very frustrated with the situation in which I find myself sometimes because it is so out of my control," she says. "I get frustrated and sometimes angry and bitter because I can't do the things (socially) that



BP photo / Rutledge

*Hospital rounds—The day begins early for missionary doctor Rebekah Naylor at Bangalore Baptist Hospital in India. Each day, Naylor puts in more than six hours at the hospital, making rounds, doing surgery and seeing private patients, before going to the clinic.*

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other people do. There come times when I get tired enough I can't handle that very well."

When Naylor arrived in Bangalore nine years ago, there was another missionary surgeon. The next year he left and she's been on her own ever since, though there have been volunteer surgeons at various times and she's now training an Indian doctor. During that time the hospital opened a second wing, added an ICU and increased the daily outpatient flow from "very few" to between 150 and 200.

At any one time Naylor has about 25 patients in the hospital, more than twice the

load of a surgeon in the States. And it's getting worse. Last year, 1,223 operations were performed, almost 48 percent more than two years ago. Since November 1982, she also has handled obstetrics, where the case load increased almost 87 percent in two years.

In one week this spring two qualified non-Christian OB-GYN doctors applied for the obstetrics opening. Though she needed the relief, Naylor didn't recommend hiring either. She wants a Christian doctor in that position.

"I think the only reason I stay is because I still am fully convinced this is where God wants me to serve," she says. "I have plenty of job offers and lots of pressure, but I feel this is where I belong."

She also finds fulfillment through the hospital's evangelistic outreach and results: the weekly patient chapel she leads, the churches that have started from hospital contacts, the patients who made professions of faith and her MasterLife group.

"It so happened the possibility of doing that (MasterLife) came up at probably one of my lowest times last year," she says. "I did more Caesarean sections and I was up night after night after night. It was horrible. And I was completely at my wit's end and in the middle of that, one afternoon one of these girls said, 'We've heard about this MasterLife course. Why don't you teach it to us?'"

"I had been praying all these years I would have that kind of opportunity and here it was. (But) how could I do one more thing? Finally I said, 'OK, I feel I should and I want to and I'm just going to have to trust God to make it possible.'"

The hospital's witness is very important to her and the quality of patient care is part of it, Naylor believes. She's willing, perhaps driven, to work extra hours to make sure the quality of that care doesn't drop and damage the hospital's witness in the process.

Clinic hours are in the afternoon when she's already put in more than six hours on rounds, in the operating room and seeing private patients. But she has a ready smile for each patient and a concern for their health which includes careful attention to each complaint and scoldings when they haven't followed her instructions.

Relaxation, in the form of playing the piano, light reading or needlepoint is rare. She does make time for entertaining at home, her one consistent outlet. Guests are treated to a leisurely meal served in surroundings which reflect Naylor's personality. There's a mixture of comfortable, upholstered furniture from the States, casual bamboo and glass furniture from India and "plenty of medical stuff," including an old doctor's bag and a copy of the Hippocratic oath.

Scattered around the house are other items which say something about their owner. Dozens of small brass pieces and several brass trays line the sideboard and over the piano hangs a wood inlay of the procession of the maharajah. All are gifts, from patients and Indian co-workers. Some are elaborate and expensive; others, though inexpensive, represent sacrifice on the giver's part. Each says something of the kind of person Naylor is and the sort of influence she's had as a missionary and surgeon in India.