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Arkansas Baptist Newsmagazine, 1980-1984

Arkansas Baptist Newsmagazine

10-13-1983


October 13, 1983

Arkansas Baptist State Convention

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The associational meeting,
an annual event
see page 2

October 13, 1983

Arkansas Baptist
NEWSMAGAZINE

On the cover



District associations throughout Arkansas are in the midst of their annual meetings this week and next. Planning for the sessions in the state's geographically largest association, Mississippi County, are director of missions Henry West (seated) and Joe A. Thompson, pastor at Blytheville Calvary Church.

Sunday School Board seeks tax hearing

NASHVILLE, Tenn. (BP)—The Southern Baptist Sunday School Board, after consultation with legal counsel, has decided to petition the Missouri Supreme Court for rehearing of a property tax case related to the Kansas City Baptist Book Store.

The petition will challenge a Sept. 20 ruling in which the Missouri high court, in a 6-1 decision, said the downtown Baptist Book Store should not be exempt from paying property taxes because it was being operated in a manner similar to other retail book stores.

James W. Clark, executive vice-president of the board, said the ruling would be appealed because it appeared the court was considering the Baptist Book Store in Kansas City separately from the Sunday School Board, when in fact, the store is an outreach arm of the agency.

The board also has been advised, Clark

said, that the recent ruling, which instructs the board to pay property taxes to Jackson County (Kansas City) Missouri, appears to be in conflict with another Missouri court ruling which states a business is taxable only for the part of the business that is considered non-exempt.

The majority opinion ruling against the Sunday School Board also noted that two-thirds of the merchandise sold in the store is to churches and church organizations and 50 percent of the materials in the store is not carried in competing stores.

The primary purpose of the Baptist Book Store is the carrying out of the goal of the Sunday School Board, Clark said, which is to win men to God through Jesus Christ. In that sense, it is an important outreach arm of the board to distribute materials published by the board for religious purposes.

August Cooperative Program receipts up 8.18 percent

NASHVILLE, Tenn. (BP)—Contributions to the national Cooperative Program from the 34 Southern Baptist state conventions were \$8,368,901 in August.

The amount was 8.18 percent above the August 1982, figure and leaves the yearly total at \$93,305,266—9.07 percent ahead of the 1982-83 pace. With one month remaining in the SBC fiscal year, the \$100 million basic operating budget for the national mission and education programs seems assured of being reached. However, the \$6 million challenge budget will not be fully funded.

August marked the eighth time in the 11 months of the current fiscal year (and the eighth time in the last nine months) national contributions exceeded the \$8 million mark. By comparison, the \$8 million barrier was broken four times in the 1981-82 fiscal year and only once in 1980-81.

Florida, Georgia and Mississippi continued to be Southern Baptist Convention leaders in both dollar amount given and percentage increase over last year. Most other percentage increase leaders were in northern or western conventions while the dollar leaders were in the South, where the SBC is

numerically stronger.

After 11 months, Florida is third in both percentage increase (25.74) and total contributions (\$7,472,815). Georgia is 11th in increase (14.55) and second in total contributions (\$7,747,353) while Mississippi is 10th in increase (12.69) and ninth in contributions (\$4,647,672).

Northern Plains is the increase leader (66.2) and Texas is the total contributions leader (\$16,815,313).

Other percentage leaders are: (2)—New York, 53.3; (4)—Hawaii, 22.22; (5)—Nevada, 21.24; (6)—Maryland, 16.96; (7)—Arizona, 14.67, and (9)—Indiana, 14.4.

Other total contribution leaders are: (4)—North Carolina, \$6,423,777; (5)—Oklahoma, \$6,225,328; (6)—Alabama, \$6,188,939; (7)—Tennessee, \$5,506,086; (8)—South Carolina, \$5,095,813, and (10)—Louisiana, \$4,371,517.

The national agencies, primarily the Foreign Mission Board and the Home Mission Board, have also received \$84,228,872 in designated gifts since October 1982, including \$1,533,667 in August. Designated giving is 6.03 percent ahead of the 1981-82 pace.

In this issue

7 on the journey

On family's missions journey, the story of an Arkansas couple between their commissioning to service and language study is part of a series in *The Commission Magazine*.

13 support disavowed

Southern Baptist Convention president James T. Draper Jr. has denied that he supports the formation of parallel state conventions after a group of Baptists in Virginia propose a conservative association.

Boyce Bible School announces second term

Six courses will be offered at Boyce Bible School's second term when classes begin Friday, Oct. 21, in Little Rock. Registration and book selling begins at 4:30 p.m. and the two Friday evening courses will start at 6. The site is room 5B in the Arkansas Rehabilitation Institute, 11th and Marshall.

Offered on Friday evenings will be "Youth Education", taught by Bill Falkner, and "Old Testament Survey", taught by W. T. Holland.

Saturday courses are "Pastoral

Evangelism", taught by Jim Byrd; "How Southern Baptists Work Together", Ralph Davis; a second course of Old Testament survey by Holland; and a course in Greek, taught by J. Everett Sneed. The Greek course is open only to students who have taken course 0565 Greek during the first term.

The term is eight weeks.

More information may be obtained from the director, Ralph W. Davis, 2121 North Van Buren, Little Rock, 72207, phone 663-4098.

The devil made me do it

The editor's page

J. Everett Sneed



One of the popular sayings of our day is, "The devil made me do it." This false philosophy has its origin in the Garden of Eden, where Mother Eve attempted to justify her disobedience by placing the blame on the tempter. "The serpent beguiled me," she said, "and I did eat" (Gen. 3:13). Though it is true that Satan provides the encouragement to sin, each individual must ultimately take responsibility for his or her own actions.

Adam, in his defense, even dared to blame God as he cried, "The woman whom thou gavest me to be with me, she gave me of the tree, and I did eat" (Gen. 3:12). Thus, human nature remains childish and irresponsible. We are continually seeking someone else to blame for the error or our own ways. Another person, the devil, or even God, becomes our hiding place.

In modern terminology this kind of dodge is called a "cop-out." The Bible clearly teaches that, although temptation is ever present, we are free moral agents. Each of us has the freedom of choice, and we are individually responsible to God for the kind of choices we make.

Man is different from every other form of life that God created, with respect to the power of choice. Being created in the image of God, man has the capacity to obey or disobey. Man obeys only as he wills to do so. God not only commands, but also entreats, persuades gently and exhorts man to obey.

The idea that an individual is compelled to sin is rooted in the old doctrine of hyper-Calvinism. This concept, followed to its logical conclusion, maintains that God chooses arbitrarily who should be saved and who should be lost. Fortunately, the scriptures teach us that God is "not willing that any should perish, but that all should come to repentance" (II Peter 3:9).

Thus, a whole false belief has developed from a misunderstanding of salvation. For it is not man who discovers God, but God who is self-revealed to man. Man does not initiate his salvation. It is God who took the initiative in creation, revelation and redemption.

This is a tragic misconception for Christians, as well. It is Paul who gave us the glorious assurance that we will not be tempted above our ability to endure and that God will provide a way of escape for us (I Cor. 10:13).

Paul is sure that temptation will come to every Christian. It is a part of the essence of life. Even Christ was tempted "in all points...like as we are, yet without sin" (Heb. 4:15b). The word in I Corinthians 10:13, translated "temptation", carries the idea of a "test." The temptation which comes to a Christian is not designed to make us fall, but to test us so that we will emerge stronger than ever.

Any temptation that comes to us is not unique. Others, including Jesus, have endured it and have emerged victorious. The secret in overcoming temptation, of course, is to depend upon the power of the Holy Spirit to sustain us and to give us the victory.

Paul reminds us that there is always a way of escape from temptation. The word "escape" used in the Greek carries the idea of an army apparently surrounded and then, suddenly, seeing an escape route to safety. No person need be overcome by any temptation; for there is always a way out. The way is not to surrender, and it is not to retreat, but the Christian can conquer in the power and the grace of God.

The way of escape from temptation may be provided in many different ways. When Jesus was tempted (Matt. 4:1-11; Luke 4:1-13; Mark 1:12-13) he used scripture to overcome the temptations which were hurled at him. Jesus promised that the Holy Spirit would call to the Christian's memory the things he needs (John 14:26). A person can not remember those things which he never knew. Hence, an important defense against temptation is a thorough knowledge of the Bible.

Another way of escape from temptation is to rely upon the presence of Jesus Christ. Jesus is not just a figure in a book; he is a living presence. Sometimes the question is asked, "How would you live if Jesus walked beside you all the time?" In truth, Jesus is present with us all the time. We have a strong defense against temptation in the memory of the continual presence of our Lord.

It should be remembered that, while temptation is not sin, God himself does not lead people into temptation. God permits it and can strengthen us through it, but he does not impose it upon us. Sin only occurs when we yield to temptation.

"The devil made me do it." No! Let's not deceive ourselves, but let us depend upon the presence of the Holy Spirit for victory.

Arkansas Baptist

NEWSMAGAZINE

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

VOLUME 82

NUMBER 40

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

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

Copies by mail 50 cents each.

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

Advertising rates on request.

Opinions expressed in signed articles are those of the writer.

Member of the Southern Baptist Press Association.

The Arkansas Baptist Newsmagazine (USPS 031-290) is published weekly, except the third week in April, at July 4 and Dec. 25, by the Arkansas Baptist Newsmagazine, Inc., 525 West Capitol Ave., Little Rock, AR 72201. Subscription rates are \$6.36 per year (individual), \$5.40 per year (Every Resident Family Plan), \$6.00 per year (Group Plan) and \$1700 per year (for foreign address). Second class postage paid at Little Rock, AR. POSTMASTER: Send address changes to Arkansas Baptist Newsmagazine, P. O. Box 552, Little Rock, AR 72203.

Letters to the editor

Where are the women?

If recent publications were a gauge of public sentiment, one might conclude that Southern Baptists are suddenly becoming aware of the need to re-examine the role women have played in the churches and organization of the convention. Articles written by seminary professors, as well as the Christian Life Commission, have attempted to raise our consciences on this issue.

But the recently published list of trustees, board members, and committee members elected at the Pittsburgh convention, (*Baptist Program*, August, 1983) belies the otherwise encouraging signs which come our way through our literature. Over 350 persons were nominated by the Committee on Boards and approved by the convention. Of that number only six percent were women.

What are we to conclude from this strangely disproportionate figure? That the members of the committee searched high and low for more women but simply

couldn't find any who were both capable and willing to serve? That the committee did not believe women should serve in such positions? Or has it never occurred to them that the sex which constitutes fully half of the membership of the Southern Baptist Convention ought to have more than a six percent say in how denominational organizations are run?

What was particularly appalling about the report was that of the 99 persons appointed to positions on boards of trustees of our six seminaries, the American Seminary Commission, and the Education Commission, only one is a woman! Did the committee members think that women, even women who are graduates of our seminaries, have no theological concerns or are not sufficiently theologically sophisticated to make a contribution to the governance of our schools?

Leon McBeth concluded a recent article by saying that women have made significant contributions to Baptist life, "though their

contributions have been more hidden than revealed." It appears that the Committee on Boards which reported to the Pittsburgh convention intended to keep it that way. Let us hope the next committee will begin to right the wrong that has been done Southern Baptist women in the past. But then, of the 52 persons on the 1983-84 committee, only five are women. —Richard Groves, Cambridge, Mass.

Liquor fighters

Many thanks for the recent articles by Daniel R. Grant and John Finn on the destructiveness of alcohol. It is increasingly obvious to those who work with people that liquor is causing more tragedy and suffering than all other social ills combined. Those who are actively engaged in the fight against it are rendering a great service to the Christian people and to America, and I appreciate the work of each one. —Clay Hale, El Dorado.

ACTS wins in first lottery

WASHINGTON (BP)—The American Christian Television System (ACTS) came up a winner in the first government lottery to award low-power television channels and was given permission to build a low-power station on channel 60 in Brownwood, Texas.

ACTS was randomly chosen over five other applicants for the Brownwood station in a lottery held at the Federal Communications Commission (FCC) in Washington.

ACTS, a project of the Southern Baptist Radio and Television Commission, now has one year to build the Brownwood station. It has applied for 131 low-power TV stations in 35 states.



The Southern accent

D. Jack Nicholas

The poor we still have with us

The theme of my recent columns in this space has been elitism, a dangerous influence, whether espoused and practiced by Nazis who try to build a master race or by Christians who equate godliness with wealth, power, and distinction and disdain the poor and undistinguished.

It is frequently observed in these days that Southern Baptists have moved to a solid, middle-class orientation. If that be true, we had better not forget where we came from. More importantly, we had better remember that in the Holy Scriptures the sympathies of our Lord remain consistently with the poor. He is the champion of the downtrodden.

The poor cannot be dismissed with the flippant quip that they are poor because they deserve to be poor. While some who are able to work will not, there are many poor who, try as they may, are not able to raise themselves above the poverty line. Among the noblest people I have known on this earth are some for whom life is a constant struggle against privation and whose honest labors are out of proportion to their meager financial rewards.

I am not suggesting that Southern Baptists must make a choice between the rich and the privileged and the poor and underprivileged. But it appears to me at this particular juncture in our history that we are more likely to neglect ministry to the poor. Work in the rapidly growing affluent

churches in suburbia tends to be more appealing than the more demanding labors among "the least of these."

Kenneth Scott Latourette once said, "One thing distinctive about Baptists for which I am grateful is that from the beginning Baptists have preached the gospel to the poor." We must not forsake that traditional commitment.

The Christian elitist, if he is willing to minister to the poor and undistinguished at all, usually wishes to do so from the largest possible distance so that he will not be soiled and so his status will not be jeopardized by association. It is useful and instructive to remember that Jesus spent his entire ministry on this earth among the poor and the underprivileged.

The Christian church cannot ignore its mandate to minister to the poor, nor can it neglect that ministry without breaking faith with him who said, "The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor, he has sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised...."

I am troubled today by signs of elitism cropping up in our denomination.

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

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION	
FOR THE YEAR ENDING DECEMBER 31, 1983	
1. PUBLICATION TITLE: ARKANSAS BAPTIST NEWSMAGAZINE	
2. ISSUE DATE: APRIL 1984	
3. ANNUAL SUBSCRIPTION PRICE: \$5.00 PER ANNUM IN ADVANCE	
4. NUMBER OF COPIES OF THIS ISSUE: 10,000	
5. NUMBER OF COPIES OF THIS ISSUE: 10,000	
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You'll be glad to know...

by Don Moore

...Our task is becoming more challenging by the day. Demographic studies done by the National Planning Association and published in last October's *American Demographics* indicates that Arkansas will, by 1990, increase in population by 14.4 percent. New media releases indicate the growth will be 12.85 percent. Whichever is correct, the fact remains that God is allowing more people to come within our reach. Scripture indicates we will be held accountable for what we do with our opportunities. To some extent, every church will bear the responsibility for this enlarged task.



Moore

What will be necessary for us to seize the opportunity? Attitude is all-important. A spiritual interpretation will have to be made of the presence of others in our midst. They must not be viewed as outsiders threatening our culture, our freedom, our system or our jobs. They must be viewed as people for whom Christ died who deserve the same love, acceptance, forgiveness and fellowship which we have enjoyed through salvation and our church relationship. We must remember that salvation is just as glorious for a person brought into our culture as it is for those won by foreign missionaries sent into another culture.

A place of friendship, leadership and ministry for qualified church members should be provided. New ideas, experience, and excitement may come from those whom God may send our way. They will be vital in relating to some of the prospects we will need to reach.

Better leadership is going to be needed. If we had to choose between an educated ministry and an anointed ministry, we would doubtless choose the anointed ministry. However, that is not necessary. We can and should have both. Every church and church member deserves the best qualified leadership available. God has called and is equipping vast numbers of young leaders. He is surely preparing both field and harvest and harvesters for these exciting days.

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



Food and fellowship

Virginia Kirk and Jane Purtle

Small group meetings

"For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

Baptist often claim this promise. They gather in small prayer groups, for Sunday School class meetings, committee meetings and planning groups. Baptist are strong "committee people," believing that unity, harmony, and action can be achieved in working together in small and intimate settings. Fellowship is an important part of these small group meetings, as is food. Most often the host or the hostess wants to serve something simple to enhance the fellowship but not to overpower it.

Sometimes there are people present who are watching their weight. One of the easiest foods to serve in this case is a tray of fresh vegetables such as carrot and celery sticks, strips of bell pepper, and bits of cauliflower along with a dip. The dip can be made from a carton of low-fat cottage cheese (12 or 16 ounces) mixed with one-half package of dry onion soup mix. Blend these two ingredients in a blender or in a mixer until smooth. Chips can be served for those who are not counting calories. Diet drinks and/or a pot of coffee will complete the refreshments.

For a group of 10 or 12, a couple of shredded apple pies would be a good choice. They're quick to make because they are "topless" and the apples can be shredded without peeling. Serve with coffee or iced tea. A slice of cheese goes well with this.

Shredded apple pie

1 stick margarine, melted	½ teaspoon cinnamon
1¼ cups sugar	2½ cups shredded apples
1 egg	1 nine-inch pie shell, unbaked
¼ teaspoon salt	

Mix melted margarine with sugar, egg, salt and cinnamon. Blend well. Stir in the shredded apples and pour into unbaked pie shell. Bake at 350 degrees for 35-40 minutes or until nicely browned.

Finally, for the easiest choice of all, serve one of these simple fruit drinks with a basket of cheese crackers. The drinks are also good to keep in the refrigerator for a between meal snack for children (or grown-ups).

Grape punch

1 small can frozen orange juice
1 small can frozen grape juice
1 small can frozen lemonade

Mix all together using the amount of water called for on the cans. Chill and serve. For a variation, use a mixture of frozen orange juice, frozen apple juice, and frozen limeade.

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

Church history, archives workshop planned

An all-day workshop on church history writing and religious archives for church historians and church history committees will be held at First United Methodist Church in Little Rock Oct. 29.

The program, which is co-sponsored by the Arkansas Historical Association and the Religious Bodies Task Force of the Arkansas Sesquicentennial Commission, will begin at 9 a.m. and end at 3:30 p.m.

The program will include sessions to help church historians write a church history, publish that history, gather oral history, and create space for church archives.

Fees can be paid at the door, but preregistration is necessary to assure a lunch for the participant. To preregister, contact Mrs. Lester Lowrey, #1 Drew Lane, Little Rock 72207.

by Millie Gill/ABN staff writer

James Delano Threet

died Sept. 29 at age 50. An ordained Southern Baptist minister and an employee of the Arkansas Baptist State Convention, he served as resident manager of Camp Paron. He was a member of Perryville First Church and a chaplain in the U. S. Army Reserve. Survivors are his wife, Zelpha Brown Threet of Paron; two sons, James Michael Threet of Conway and John Carl Threet of Arkadelphia; a daughter, Marjorie Whitmore of Springdale; his mother, Pearl Threet of Perryville; two brothers and two sisters. Funeral services were held Oct. 1.

Wayne B. Davis

recently resigned as pastor of the Oak Grove Church in Van Buren, following more than 12 years of service. Under his leadership the Van Buren church experienced membership growth as a result of 839 additions by baptism and 340 by letter. Davis is retiring from full-time service and will reside at 5 Hilltop Place in Van Buren.

Nancy McClure

has resigned as coordinator of ministries of the Oak Grove Church at Van Buren, following more than eight years of service.

Fred Findley

has resigned as pastor of the South Highland Church in Little Rock, effective Oct. 16. The Findley family will continue to reside in Little Rock.

J. C. Nanney

of Dyess is serving as pastor of the Marion Immanuel Church.

Tommy Hendrix

is serving as pastor of the Union Valley Church in Beebe.

Jerry Taylor

is serving as pastor of the Rocky Point Church at Judsonia, coming there from the Denmark Church.

James Brown

began serving Sept. 11 as pastor of the Cotton Plant First Church, coming there from the Dallas/Fort Worth area. He and his wife, Minnie, have two children.

Charles Kitts

has joined the staff of Searcy Trinity Church as music/youth director. He attended Ouachita Baptist University and has served on the staff of other churches. He and his wife, Pearlene, have two sons, Robert and William.

Greg Blackman

has joined the staff of Ozark First Church as minister of youth. He and his wife, Debbie,

have a daughter, Whitney.

Roger Copeland

has resigned as minister of music at Little Rock Second Church, effective Oct. 16. He and his family will be honored with a church reception on that date.

Marion Micke

is serving as pastor of the Blue Eye Church.

Mr. and Mrs. Sherman Parker

were recently honored by the Gaither Church at Harrison in recognition of their 34 years of service as church clerk and treasurer.

Manuel Mack

has been called as pastor of the Newark Church, coming there from the Rocky Bayou Association where he was serving as director of missions.

Clyde Hart

recently observed his 59th anniversary in the ministry by preaching at the El Dorado Immanuel Church. Hart, who was also observing his 80th birthday, served as the first pastor of the Immanuel Church.

Osceola First Church

ordained its minister of music, John Dresbach, to the ministry Oct. 2.

Hardy New Hope Church

honored pastor Lendol Jackson Sept. 25 in recognition of his completing 30 years in the ministry. He was presented with a plaque and honored with an evening reception.

Ozark First Church

recently ordained Ken Wheelless and Harold McGehee as deacons. Those on program were pastor John Matthews, Randy Vest, Jack Lovell, George Domerese, director of missions for Clear Creek Association, Mack Bornmann and Jimmy Anderson.

Mulberry First Church

held deacon ordination services Sept. 18 for Mark Newman, Charles Riddle and Harold King. Those on program were Jim Edwards, Ray Jackson, David Moody, pastor Danny Veteto, David Marvin, Fred Moon, Jimmy Moore and George Domerese, director of missions for Clear Creek Association.

Russellville First Church

held deacon ordination services Oct. 2 for Steve Masters.

Augusta First Church

ordained Dan Burrow as a deacon Sept. 25.

Roy Buckelew

is serving as interim pastor of the Russellville First Church. He is chairman of the speech, drama and speech pathology department at Ouachita Baptist University.

George Antolik

will begin serving Nov. 1 as associate pastor and minister of music at Markham Street Church in Little Rock, going there from the Pulaski Heights Church.

David Branton

has resigned as minister of youth and music at Russellville First Church to join the staff of the First Church of Winfield, La.

Randall O'Brien

is serving as interim pastor at the Benton First Church. He is a faculty member at Ouachita Baptist University.

John Finn

is serving as interim pastor of the Salem Church at Benton. He is executive director of the Christian Civic Foundation of Arkansas.

Carl Rider

is pastor of the Nimmons Church at Rector.

briefly

Pastor Martin Thielen led the service.

Grandview Church

at Berryville has increased Cooperative Program gifts three percent and gifts to North Arkansas Association by one percent, according to pastor Reece Morrow.

Desha Church

recently ordained David Baxter and Dan Moody as deacons. Pastor Paul Huskey served as moderator and led in the questioning. Jerry Cothren preached the ordination message.

White River Church

at Oil Trough recently ordained David Pankey and Willie Dean Pratt as deacons. Pastor Roy Crossland led in the questioning and moderated the service. Billy Goynne was speaker.

Bethany Church

at Gosnell held its fall revival Sept. 25-30. J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*, was evangelist. Jolley Leggett directed music. Hazel Presnell was pianist. Pastor Gary Hyde reported nine professions of faith and five additions by letter.

Hensley East End Church

will host Kim Wickes in concert Oct. 16 at 6:30 p. m.

One family's mission journey *Learning la linqua*

article by Martha Skelton
photos by Don Rutledge



Two Arkansas natives now serving as foreign missionaries are being featured in a continuing series in *THE COMMISSION*, magazine of the Foreign Mission Board of the Southern Baptist Convention. Stan and Charlotte Parris, graduates of Henderson State University at Arkadelphia, last July were appointed missionaries to Venezuela. Currently they are attending language school in Costa Rica where they live in a three-bedroom bungalow with their children, Kyle 13; Kelly, 10; and Kenneth, 4. Articles in December, 1982, and April, 1983, told the story of the Parris' appointment and their leaving Southwood Church, and followed them through missionary orientation. A writer and photographer with the FMB plan to visit them in Venezuela next spring.

There's not a hint of a halo over her head. Wings have yet to sprout on his shoulders.

Stan and Charlotte Parris were beginning to wonder when they would be transformed into missionaries—that noble, super-spiritual breed mentioned only in organized awe.

It seemed unlikely in language school.

Nothing could be more everyday and earthbound than coordinating school schedules (for Mom and Dad as well as the children), struggling with Spanish verbs, slipping in study times around family needs and doing all the familiar things in unfamiliar ways and in an unfamiliar place.

But along with the planned curriculum, the Parris are finding out a lot about themselves. They are missionaries, just not the cliché kind.

Like the other 100-or-so students at the language institute, Stan and Charlotte live near campus in a small, three-bedroom bungalow. They either walk or take a bus to their destinations; school is about a block from their house.

Giving up their stateside support systems of church and family was not easy, but was made more endurable because of provisions for them from the minute their plane touched down in Costa Rica.

A big brother system, where advanced

language school students help newcomers, got the Parris family and others through customs. "When we got here, there was already food in our house, sheets on the bed," Charlotte remembers. Their Foreign Mission Board support provides a salary, housing, schooling for both Stan and Charlotte as language students and for the two older children. The Parris pay for Kenneth, now 4, to attend a nearby Christian day school.

After talking with fellow students from other agencies, Stan has been convinced, "There's nothing to compare with the way

Editor's note: These pictures and information concerning one couple's call, commitment and service in foreign missions are taken from a 15-page feature in the October/November issue of "The Commission," magazine of the Foreign Mission Board of the Southern Baptist Convention. The article is the third in a continuing series called *One Family's Mission Journey*. One free copy of the October/November issue will be sent to an individual address while supplies last. Multiple copies may be obtained at minimal cost. Write FMB Product Distribution, Box 6767, Richmond, VA 23230.

we [Southern Baptist] do things. I don't know how we would have managed if we had come on our own."

They started out thinking a full year of language study was kind of an interruption for their main purpose of getting to their field assignments in Venezuela.

"I felt we could be used other than to stick us in a house and say, 'Learn Spanish,'" says Stan. "But I see it as essential now. That's what the board is expecting us to do this year, and better than that I think that's what the Lord expects us to do this year. Our ministry is going to be affected by our ability to communicate."

Language study is a struggle—a step here, a stumble there, Charlotte cracked up one family meal by asking them to pass the bee, instead of honey. A fellow student named Theodore startled a Costa Rican woman by trying to introduce himself in Spanish. His name came out to *te adoro*, "I love you."

"You don't have to go very long before you are humbled," Stan points out.

Living in a Spanish-speaking neighborhood and being in a school where Spanish is spoken from day one, the Parris felt the pressure of trying to communicate but not knowing how. Frustration became a familiar response.

Stan recalls an incident shortly after they arrived in Costa Rica. Their children's language tutor, a Christian, closed a visit by asking Stan to pray. "I can't tell you," he says, "the feeling I had inside because I absolutely could not pray in Spanish."

But the school's curriculum is geared to mission work. In one of Charlotte's classes, for instance, memorization and vocabulary exercises include committing Scripture to

memory.

But the school's curriculum is geared to mission work. In one of Charlotte's classes for instance, memorization and vocabulary exercises include committing Scripture to memory.

Language school is not their only learning experience.

Living in Costa Rica, a more stable and prosperous area than other parts of Central America, has confronted the Parrises with their definitions of necessity and luxury.

Stan explains their typical attitude: "We arrive thinking, *Here we are; we've resigned this church in Oklahoma that paid a good salary. Boy, we've really sacrificed.* Then we realize that in the eyes of our neighbors, we're wealthy.

"It was hard for us to get used to being the rich people on the block."

Language school students, living in temporary, furnished homes, get a good dose of living "without American necessities like telephones and automobiles.

"Not everyone has a telephone," Charlotte explains, since the telephones go with the houses. "But you don't even think of it as your telephone," she adds. "You just happen to be in a house that has one!" Those who have them make them available to neighbors who need them.

"The only time we have missed the car is on Sundays," Stan explains. "Our church is a two-bus-ride trip. Or when we have time off and everybody says, 'Let's go to the beach.' To do that, you have to get on a bus and ride four hours."

The money situation affects even their church relationship. The Parrises have gotten involved in Belen Church, a congregation meeting in a house. About 85 people attend Sunday School.

"If, we tithe directly to our church, our offering alone would be three-fourths of the budget, at least half [because] we have two other missionary families," Stan says. "It's just been overwhelming to me to realize that we're the wealthiest people in the church. That's a role we are not used to."

To avoid creating artificially supported church budgets the rely on missionary giving, missionary families contribute a set amount directly to the church and apply the rest of their tithe to special projects, like Belen's refurbishing of their meeting place.

Belen has given the Parrises a warm first experience with Latin church life. "The church has more of a ministry to us than we will ever have to them," Charlotte says.

Even with her full-time student status, Charlotte worried about having an *empleada*, household helper.

It used to drive me nuts; I felt like she was waiting on me," she explains. "Now I know it's an opportunity to work, and she enjoys her work. I just prayed, 'Lord, this person has abilities and I am going to let her do what she knows is best.' I am completely satisfied. This is a big answer to prayer for me because I never had this situation [before]."

Still there are cultural glitches. One day Charlotte divided some vegetables with her *empleada*, saying, "This is for your refrigerator." The women looked a little surprised and answered, "I don't have one."

In each new situation or in remembrances of the old, familiar life, the Parrises are finding God is not only the Lord who sends, but also the comforter who is there beside aging parents and adults and children wrestling with difficult school work. He understands when the unfamiliar overwhelms.

"The only times I have just horrible waves of homesickness are times when I never expect it and something real small comes to mind," Charlotte says.

One such time was watching an Andy Griffith rerun on television. "Aunt bee, Barney, Andy and Opie were on the porch

making homemade ice cream. We looked at each other and I thought, *I'm going to be sick.*"

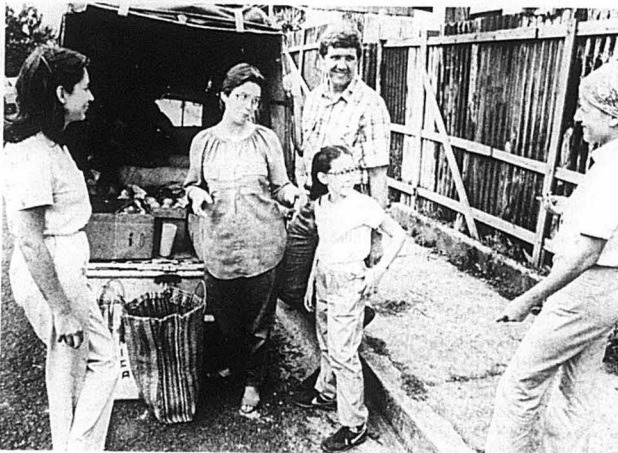
The busyness of their lives is a good antidote to those moments. "Everyday there is something new and different," Charlotte notes. "Yeah, another humiliating experience," Stan laughs.

Stan is still struggling with his shifting ministry. But he is more sure his direction is right.

"I really don't want to be a pastor," he states. "I have no desire to pastor a Southern Baptist church. The thought of going back to pastor a church in the States sounds 'blah' to me.

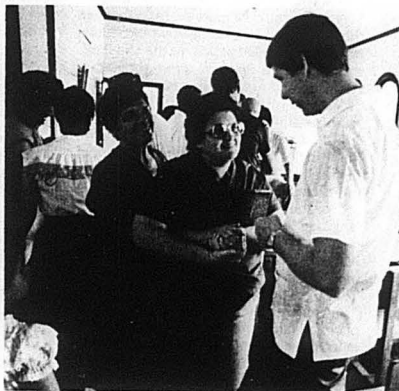
"I guess that has been the greatest working of grace in my own life."

He does admit to a twinge when they learned that Southwood called a new pastor



A man selling vegetables (above) comes down the Parrises' street frequently. Learning how to deal in a different currency is essential. "We called it 'Monopoly' money at first," Charlotte says of Costa Rican colones "Now it has a lot of significance." Talking with them are Belinda Cantu (l), a Southern Baptist missionary appointed to Colombia and a Costa Rican neighbor.

Stan enjoys a moment with members of Belen Baptist Church after a service (right). The friendships made during the year of language study come to a quick separation as students go on to their assignments. But Charlotte says, "I'd rather have the pain of saying goodbye to people I love than not to have friends."



Foreign missionaries' most frequently named need is for prayer and their birthdays are a focal time for Baptists to pray for them by name. Stan's birth date is May 30 and Charlotte's is Dec. 30.

Readers may write them at Instituto de Lengua Espanola, Apartado 100, 2350 San Francisco de los Rios, San Jose COSTA RICA.

in January 1983.

"I've always believed when you leave a church you leave the church," he says. "You can't continue to pastor those people, but it's hard to turn off your feelings."

And leaving Southwood was a more complex change.

"It was easier before, because we immediately went to another church and God gave us a new love for a new group of people. Southwood may be the last church I ever pastor. There's kind of been a tendency, even against my will, to hang on to that," Stan admits.

"I tried to sit down and write him [David Hatfield, Southwood's current pastor] a letter expressing these things but it sounded so unreal I couldn't mail the thing."

The Parrises moved their church membership to First Church, Hope, Ark., and plan to furlough there in 1986. "I think in four years Southwood will be a completely different church," Stan says.

Kyle, 13, and Kelly, 10, found themselves instantly behind in their school work when they arrived in Costa Rica. The English language school they attend is two academic years ahead of schools in the United States. It's meant some tears, depression and restlessness. But both are good students and are working hard to excel. Kyle has gotten into a Bible study group at an English-language interdenominational church in San José, giving him a peer group.

But Stan admits, as do a lot of parents of early teens, "For the first time I don't know what's going on inside."

Charlotte, who did not feel the call to missions when Stan did, has a growing assurance that their choices are being honored by God. She has had the farthest

to come in that understanding.

During the period when he felt called and she didn't, pastor's wife or not, she even gave up going to Baptist Women meetings.

"They were all praying for a missionary to be called from the church and I just wanted to stand up and say, 'Shut up! It's my life you're talking about,' I loved those women dearly, but I couldn't handle it," she recalls.

Through her quiet times, God dealt with her. "The Lord took my fear away. I was just literally afraid to go. For me now," she adds, "because of waiting on the Lord and letting him give me strength and patience, I know without a shadow of a doubt that I'm where I'm supposed to be."

As 1983 draws to a close, the Parrises look forward to leaving language school and getting to their assignment and getting to their assignment in Maracaibo, Venezuela. Stan is to be a teacher of theological extension courses and discipleship; Charlotte's "church and home" designation leaves open to her opportunities to pursue her interests in local

church work and puppetry.

After over a year of living in temporary housing, they are looking forward to having some big boxes to open around Christmas time—their household crates. Stan wants to see his reclining chair, Kelly her bed, and Charlotte—"real glasses; I'm tired of plastic!" They're getting anxious.

"There is a great need there for what I think God has given me gifts to do—teach, train, disciple," Stan says. "Plus, I believe there really is a harvest in Venezuela. People are responsive to the gospel." He's already thinking about curriculum, books available in Spanish for his courses. "I guess I am nervous; we feel like real rookies," he says.

So halos or not, they are new, growing missionaries. They've even started thinking in "terms"—the traditional four-year work periods, Charlotte points out. "When we go home on furlough first, we leave Kyle; next we leave Kelly," she points out.

Stan responds, "We've only got six good terms left!"

Missions myopia

The closer you get to the fields, the more blinding the brightness of the harvest. And the more obvious the small number of harvesters.

Recalling his own list of excuses, Stan Parris understands why some ministers avoid the decision to seek mission service. But now he also understands more personally why it is so crucial a confrontation.

"I don't see how anyone can preach the gospel week after week and never consider that God may be calling him to missions," he muses.

"God is calling a lot more people than are responding or I have misunderstood God."

"Stan relates to the missions myopia that can characterize a local pastorate.

"It's unfortunate how little I knew of the world," he says of his years in the pulpit. "When you're pastoring a church, your people are expecting you to be leading them to grow, mainly numerically. It's hard to see beyond your own church."

"Your world becomes your church, your community."

But he and Charlotte began to struggle with their calls.

"The first thing that got hold of me is God," Stan says. "The call of God has to be evident; an emotional call is not enough."

"We think every Christian should come to the point where they ask the Lord, 'Is this [mission service] something you want me to pursue personally?'" Charlotte says. "You have to be willing to stop and examine your life," she adds. "A lot of people don't even take that first step."

"Instead of asking God, 'Why me?' I started asking 'Why shouldn't I do this?'" Stan points out.

They're still exploring the full extent of God's answer.

"Every step in the process was just like another step in faith for us," Stan explains. "We had met the requirements and seen the need. We had the burden for it. I couldn't think of any more excuses."

An openness to the possibility is something everyone can have. God is faithful in revealing his will, the Parrises learned.

"We found out the things we thought would keep us from going to the mission field don't amount to a hill of beans if God's calling you," Stan says.

Minister of Music & Youth

First Church, Bettendorf, Iowa is seeking a full-time minister of music and youth. Please send resume to Rev. Ty Berry, FBC, 17th & Brown St. Bettendorf, Iowa 52722.

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Your state convention at work

Church Media Library Statewide training opportunities

James Rose, Media Library Consultant for the Sunday School Board, will lead a workshop for church media library staff at the State Church Training Convention Tuesday, Oct. 25, 1983.



Jackson

The conference title is "Basic Administration." It will present conferees with an overview of media library work in the church. Concepts about ministry, finances, personnel, relationships to other programs, space and furnishings, plus several other items will be introduced. A *Church Media Library at Work* and *How to Plan Media Library Space and Furnishings* will be the basic resources used in the conference.

The conference will include three sessions beginning at 10 a.m., 1:45 p.m. and 7 p.m. Basic resources used by church media library staffs will be available in a special Baptist Book Store exhibit.

Additional training will be available for media library workers Jan. 9-10, 1984, at the State Church Media Library Conference. The two-day conference will provide in-depth training for new and experienced staff members. Three workshops will be offered at the January conference: "Basic Administration," "Developing Media Library Promotion" and "Using Media Library Aids in Technical Processes."

The Oct. 25 conference will be at Immanuel Church in Little Rock. Contact the Church Training Department for additional information about the conferences. — Gerald Jackson, associate

Family and Child Care Memorial gifts also aid the living

More and more people are using memorial gifts as a practical means of honoring the memory of a friend or loved one. A living memorial given to the Baptist Home for Children lives on in the lives of countless numbers of children. These memorials have come from Baptists all over our state and are deeply appreciated.

In this way, individuals and church groups honor the memory of someone by helping us provide a fuller program for the children in our care. These gifts express a continuation of concern for young people

and interest in them. Memorial giving is another way of spreading flowers along the drab and sometimes dreadful way that others must travel.

Each time a contribution is received by us in honor or in memory of someone, we send the family of the one so honored an acknowledgement card and a receipt to the donor.

In our newsletter, recognition of individual memorial gifts are listed. A complete list of the names of the ones honored and the names of the donors are included as a regular feature of our newsletter. This is another way that Christians may express their thoughtfulness and concern for the children who are entrusted to our care. Many prefer to perpetuate the memory of a loved one by improving the way of living for others. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services

Church Training There's still time...

...to make plans to attend the Church Training Convention at Immanuel Church in Little Rock on Tuesday, Oct. 25. And there's still time for pastors to pre-register for the



Campbell

Equipping Center modules to be offered. The nine modules suggested for use in the pastor's seminars will be offered and pastors can pre-register for three of these. They may also reserve a copy of the modules if they choose.

W. Campbell, consultant in the Church Training Department in Nashville, will lead conferences for Church Training directors and other general officers, including associational leaders. Gordon Vestal from the Church Training Department in Texas will lead adult leaders. Other conference leaders from the Sunday School Board include Jerry Pounds, Robert Brown and Margaret McArthur.

Conferences for Media Library workers will be led by James Rose, consultant in the Media Library Department in Nashville. Lucy Hoskins from the Church Administration Department at the Sunday School Board will lead conferences for church secretaries.

These conferences are scheduled at each of the three sessions. Sessions begin at 10 a.m. and 1:45 and 7 p.m. Lunch will be served at the host church by reservation.

To pre-register for the module overviews,

to reserve a module, or to make a luncheon reservation, write: Church Training Department, P.O. Box 552, Little Rock, Arkansas, 72203. — Robert Holley, director

Evangelism Sunday School leaders trained to witness

Charles H. Spurgeon has been reported to have said, "He that converts a soul draws water from a fountain, but he that trains a soul winner digs a well deep from which thousands may drink through eternal life". This great pulpiteer realized that each individual Christian should be trained to share their faith.



Shell

According to the scriptures, it was Christ who gave gifts to men. "He appointed some apostles, others to be prophets, others to be evangelists, others to be pastors and teachers. He did this to prepare all of God's people to do the work of Christian service to build up the body of Christ" (Eph. 4:11 TEV). The ordained minister is responsible for developing church members in the art of effective Christian witnessing. The Continuing Witness Training (CWT) is a God-given process that pastors can use to train their lay people in effective witnessing. The pastor is required to come to a national CWT seminar. He can bring a staff member or a layman with him. They receive specialized training in the seminar that lasts from Monday noon to Thursday noon.

These who are trained become equippees. They in turn choose two from the local church to be apprentices. These apprentices are trained for 13 weeks. During this 13 weeks, they have in-depth Bible studies, memorization and on-the-job training in witnessing. — Clarence Shell, director

Stewardship Department Prove the Tithe Day events

A date on the calendar or one announcement doesn't always stimulate action. People need more than one or two printed lines to respond positively to Prove the Tithe Day. The Stewardship Commission suggests several actions to make Prove the Tithe Day, Nov. 6, more meaningful.

A letter from the pastor or chairman of the stewardship committee will challenge members. A titing tract and special

Your state convention at work

envelopes should accompany the letter. Ask members to cooperate by bringing one week's tithe on the special day.

New colorful posters create awareness of the church's special emphasis.

Tithing testimonies in Sunday School departments and classes will focus on biblical giving. Department directors can share a giving emphasis.

When the offering is received in the morning worship service, call attention to ministries made possible by the tithes and offerings of the people. A tither's testimony will help. A message on the blessings of tithing will encourage some to make lifetime commitments.

Count the offering and share the results with the people. Success encourages success. Once churches discover their possibilities, they see faith overcome fears. Prove the Tithing Day can become an exciting and challenging annual event.

— James A. Walker, director

Christian Life Council Paw Print Gardens

Most of the 4,000 animals buried in the Paw Print Gardens, a pet cemetery in west Chicago, Ill., are dogs and cats. The graveyard also contains 12 horses, a Shetland pony, a spider monkey, a duck, a guinea pig, two lovebirds, and a parakeet.



Parker

Sadly, to some people at least, the Bible has no account of pets in heaven; that despite the fact there are more than 450 pet cemeteries in the United States.

There are, however, many biblical accounts regarding human existence beyond the bounds of this life. The resurrection of all men from the dead is referred to by Daniel. "And many of those who sleep in the dust of the earth will awake, these to everlasting life, but the others to disgrace and everlasting contempt" (Dan. 12:2). Recorded in I Corinthians, chapter 15, the Apostle Paul writes comprehensively and with clarity about the bodily resurrection of church and believers in him.

Eternal hell is a reality to be both feared and missed. Does your life in Christ include a positive influence and spoken witness directing others to Jesus who is the Way, the Truth and the Life?

Regardless of our personal beliefs or theories regarding Fido's future estate, we must live and act responsibly by faith in

Jesus Christ, thereby assuring for ourselves and others a place for eternal rest and service. — Eob Parker, director

Woman's Missionary Union Baptist Women Retreats

Willingness is a vital ingredient in our Christian faith. God will not usurp our free will. We must freely surrender our will to his. R. Keith Parks recently spoke on willingness in relation to the world mission task. He said, "God has equipped us with the resources, the people, and the know-how and will use us in a way beyond that in which any people have ever been used if we are willing."

"Willing Women" is the theme for the Baptist Women Retreats to be held Oct. 27-28 and Oct. 28-29, 1983 at Camp Paron. The second retreat is a repeat of the first.

A fine group of women will lead us in developing the theme. Mary Frances Bailey, author and pastor's wife from Birmingham, Ala., will be leading Bible studies. Margaret Perkins, WMU, SBC, will help us explore a missions lifestyle. Dorothy Hickey, former missionary to Brazil, will lead our music accompanied by Tommie Selph of Benton. Challenges will come from missionaries Connie Anthony, Israel; Judy Garner, Malawi; and Greta Pinkston, Ivory Coast.

The battle for world missions is won or lost in the local church. May we be found willing to be used of God in our Jerusalem and even to the uttermost parts of the earth.

Registration deadline for the retreats is Oct. 19. For more information, please contact Arkansas WMU, P.O. Box 552, Little Rock, AR 72203. — Carolyn Porterfield, Baptist Women/BYW director

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What in the world is Baptist TelNet?(and how much will it cost?)

by Mike Butler

Have you ever wished you could invite outside experts to your church to help with your training program? Perhaps a Bible scholar to give your adult teachers background material for next Sunday's lesson? Or maybe you would like to have help in ministering to families, discipleship training, leadership training, making effective visits, developing new programs, or instruction in dramatic arts.

Each of these areas and more will soon be available for your church as part of the Baptist Sunday School Board's Baptist TelNet program.

Baptist TelNet will use a satellite to broadcast educational programs directly from Nashville to your local church. Beginning in April of 1984, your church will be able to use a satellite dish and special receiver to pick up the Baptist TelNet signal.

Nothing in our denominational efforts has ever affected Southern Baptists as much as the advent of these new technologies can. However, like many new innovations, they will do us no good if we either do not understand them or do not utilize them.

This is the way BTN will work. You will receive 16 hours of programming each day, at least six of which will be new programs. All of the helps indicated in the first paragraph will be broadcast, and they represent only eight titles out of a total of 93 proposed for 1984-85. Those titles include four different categories of programs: regular weekly series (at least once a week), regular monthly series (at least once a month), limited duration series, (programs which are part of a series, such as the four tape series entitled "Improving Church Buildings and Grounds"), and individual messages, (such as the one hour program entitled "Developing Skills for Biblical Interpretation").

How much does this cost? Once you have your equipment, the cost is a subscription. The fee will be \$396 for the first 149 members plus eight cents per resident member over 149. For example, if your church has a resident membership of 157, your church would pay an annual subscription of \$403.68, which can be paid monthly, quarterly, or annually if the church wishes. (The maximum annual rate will be \$2,096.)

To put the subscription cost in perspective, one need only check a current price list of any company providing video taped educational helps. Just one weekly tape would run well over \$1,000 annually.

Why use video to train?

"Why use video taped programs to train? Why can't we just use the study course books like we always have?" This may be a common response to pleas from staff persons saying "Let's get involved in Baptist TelNet!"

There are a number of good answers to those questions. First of all, how many study courses can a church have in one year? Prac-

tically speaking, a typical church cannot have more than two or three big training efforts in one year. Most will have less. That is because churches do more than train, and leaders cannot be constantly tied up with preparing and presenting training materials. However, through Baptist TelNet, churches will have year-round training courses at their fingertips, already planned and prepared.

It must be quickly pointed out, of course, the BTN programs are not expected to replace study courses, or any other type of training in the local church. They will be designed to supplement and enhance training efforts.

Second answer to those two "why" questions: staff leaders have found that persons generally respond better to "outside experts" who can come in and train their people. Yet, it certainly is not practical for most of our churches to have (and pay for) outside experts. Therefore, most educational training must be done by the same people who have always done it. But, through Baptist TelNet, it will be a simple matter to "bring in the experts."

Third, it has been proven in recent years that a person will retain 10 to 20 percent of the material they hear in a lecture. And, as more stimuli (such as audio/visuals), are introduced, more can be trained — even up to 90 percent. Through the marvelous abilities of special effects, persons' senses will be stimulated educationally in more ways than ever when using Baptist TelNet training tapes.

Imagine what would happen if all the workers in any given church were fully trained and prepared to do their tasks. Baptist TelNet, if properly used by the local church, may do more toward helping us reach 8.5 by '85 than any other tool we have.

Buying equipment for BTN

How much will the equipment cost for receiving the BTN signal? Equipment prices will differ according to the needs of the church.

Everything that is needed to get the BTN signal inside the church building is included in one of these two prices:

10 foot satellite dish: \$2,525.50

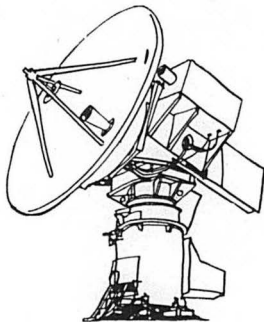
13 foot dish: \$3,595.50

(These prices include a 10 percent discount for purchases before Dec. 31, 1983). This even includes pouring the concrete slab on which the dish will be mounted and will include any trenching for the cable, unless the trench must be dug across concrete or asphalt.

Which dish should you buy? In some areas the 13 foot dish will be necessary because of a weaker signal. Your needs will have to be based on your church's location.

In any case, the 13 foot dish will receive the best signal.

So, for a church which already owns a



video cassette recorder, television (or monitor), and about 50 blank tapes, the cost could be no more than \$3,595.50. (If your church plans to budget for next year, plan on only a five percent discount before March 31, 1984, or the full price after that.)

For the church which has no equipment, it would be necessary to purchase a video cassette recorder and a monitor. The purpose of the recorder is to record the programs in order to be able to show them when you need them. The monitor is simply for viewing the program. The total cost for these two items would be \$1,000 or more, depending upon the brand and quality purchased.

In addition to the above, it is recommended that a church purchase around 50 video cassette tapes. These tapes will be enough for one year, since some of them would be used over again. Industrial grade tapes will be available through Broadman for \$10.50 each. Fifty tapes will cost \$525.

To purchase the equipment for BTN, a church will spend from a minimum of \$2,525.50 to a maximum around \$5,120.50, depending upon how much equipment they already own. Sound like a lot?

A new 15-passenger van would cost around \$14,000. How many days a week would you use a new van? One? Two? To put expenditure for BTN equipment in the proper perspective, a local church could be encouraged to be aware that this new "bus" will cost about one third the cost of a van, will need a whole lot less expenditure for maintenance, will last more "miles" than the van, and will bring them helps every day of the week!

Any church wishing further information may contact Freddie Pike, acting Sunday School director, Arkansas Baptist State Convention.

Mike Butler is minister of education and youth at Central Church in Hot Springs.

Creation of conservative church association discussed

LYNCHBURG, Va. (BP)—A small group of Virginia pastors is studying the possibility of forming a new non-geographical association of "conservative churches."

Their spokesman, Arthur B. Ballard Jr., of Old Forest Road Church in Lynchburg, Va., said they are "not leaving the Southern Baptist Convention; not going independent. We can be dually aligned with the associations we are now in."

A three-hour service of "freedom in autonomy" was held Sept. 26 at Old Forest Road Church. Robert Witty, founder and chancellor of Luther Rice Seminary in Jacksonville, Fla., and Paige Patterson, president of Criswell Center for Biblical Studies, Dallas, were principal speakers.

During the service, Ballard read a letter from Southern Baptist Convention President James T. Draper Jr., pastor of First Church of Euless, Texas, congratulating the group on their plan to form the new association.

In preliminary remarks Ballard listed five things "we can expect to do" if a new association is formed: "One, we can speak with a united conservative voice; two, we can sponsor a conservative newspaper in Virginia; three, we can speak out on moral issues such as abortion, prayer in schools, pornography, the direction of the hierarchy in the SBC; four, we can use the association's money for evangelization and starting churches in areas where Baptists are weak rather than in associational administrative overhead; five, through revivals and crusades we can reach the lost in Virginia."

Ballard said a study committee, made up of eight pastors and 16 laymen will study why an association is needed, guidelines for a fresh new work, recommend a name for the association, poll local churches as to interest, plan the next meeting, enter into correspondence and report back at a Nov. 21 meeting tentatively set for Old Forest Road Church.

During the "freedom in autonomy" service, Patterson urged a "sweetness of spirit" among conservatives. "So often conservatives have been ugly," he said. "Let your voice be heard but speak in love. You can't do God's business in the devil's way."

He told the estimated 175 persons attending: "Orthodoxy for the sake of orthodoxy isn't worth very much, but on the other hand the failure to be doctrinally orthodox is interdiction to the cause of evangelism and worldwide missions. Where orthodoxy fails, missions and evangelism soon fail."

He also called for a "return of the denomination to the local churches" and warned against what he called a "trend toward centralization" of the Southern Baptist Convention.

In a question and answer session, Patterson declined the mantle of national conservative leadership and said the movement he represents has been "deliberately leaderless" from the beginning.

However, he made his remarks from the pulpit of the church where, in the fall of 1980, he and Houston appeals court judge Paul Pressler unveiled a campaign to take control of the denominational machinery through election of presidents sympathetic to their cause and appointments to boards and agencies of the convention.

Patterson told the participants at the meeting he sees no great possibility of a split in the denomination. "It's absolutely possible, but I would be the most surprised person in the SBC if it occurred. We are going to work this thing through."

"It will take more years of struggle. We've got to work out something that will be representative and fair so we are not forced to support something that is morally unconscionable to us. We will still have to support some things we don't like but not those things which are tragically and deeply wrong at the heart of our faith."

On Sept. 9 Pressler and Russell Kaemmerling, editor of the independent *Southern Baptist Advocate*, met in Lynchburg with some of the same people who are discussing the new association.

At that earlier meeting, both Pressler and Kaemmerling predicted the election of a president from their camp in Kansas City,

Mo., next June, an action they said would "reflect the demise of the stranglehold of liberalism on the convention."

Kaemmerling later told the *Religious Herald* a small group of persons present suggested Homer Lindsay Jr., Charles Stanley and Ed Young as acceptable candidates. He could not recall if the Virginians or the visiting Texans called the names.

Lindsay is pastor of First Church, Jacksonville, Fla.; Stanley, pastor of First Church, Atlanta; and Young, pastor of Second Church, Houston.

Pressler said he expected "God to place the mantle on one of these three just before the convention, as in years past."

In talking with the *Herald*, Kaemmerling said one of the main agenda items for the inerrancy faction is the removal of James M. Dunn as executive director of the Baptist Joint Committee on Public Affairs in Washington, D.C. He said the main reason is Dunn's opposition to the constitutional amendment on prayer in the public schools and Dunn's referral to President Reagan as a "demagogue."

"We cannot have an agency head who constantly humiliates the convention," said Kaemmerling.

Draper disavows parallel state conventions

NASHVILLE, Tenn. (BP)—An effort to form an "association of conservative churches" in Virginia has not received encouragement from James T. Draper Jr.

Draper, president of the Southern Baptist Convention and pastor of First Church in Euless, Texas, said a group which met in Lynchburg, Va., Sept. 26 had contacted him and requested he send a letter of congratulations or greetings when they met to discuss forming a new association.

At the meeting Arthur B. Ballard Jr., pastor of Old Forest Road Church in Lynchburg and host and spokesman for the group, read Draper's letter, which was described as "congratulating the group on their plan to form the new association."

"I was misinformed," Draper said. "They told me they had been in touch with Dr. (Robert) Baker (retired professor of church history at Southwestern Baptist Theological Seminary in Fort Worth, Texas) to be sure they were following proper procedures."

"My letter, which I tried to word very carefully, merely affirmed that they were following historic Baptist principles in the right of churches to form an association."

"I completely disavow any implication I was encouraging the establishment of parallel state conventions," he stressed.

Draper indicated some misunderstanding may have been over the word "association." He took the word to mean a local,

geographically compact, organization of churches. However the Virginia convention is known as the Baptist General Association of Virginia.

Ballard agreed Draper's letter had a narrow scope. "He merely endorsed our freedom to form an association," Ballard told Baptist Press in a phone interview. He added he did not see the new organization as a parallel state convention and while it had some statewide programs in mind, "I don't know of any association that does not address statewide issues."

"Anytime you make a move that is new some people see it as a split," Ballard explained. "But all we are doing is moving within the framework of Baptist history and giving conservative preachers a new awareness of expression within Virginia Baptist circles."

"The historical significance of this is that no one has ever gotten an organization together for this purpose (to group conservatives for fellowship) within the guidelines of Baptist policy."

As of Sept. 30, Ballard said 11 churches had indicated they would join and four more would be deciding in the next week. The churches are scattered all across Virginia but Ballard said the aim was not another state convention but a "means of allowing us to work within the system—as you know many of us started on the outside."

International

The means: God's Son

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

Basic passages: Romans 3:21-26; 5:6-11; Hebrews 9:11-15; Col. 1:13,14

Focal passages: Romans 3:21-26; 5:6-11; Col. 1:13,14

Central truth: Greater love hath no man than this. (John 15:13)

"God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). This is God's means of solving the sin problem between God and man. Jesus said, "No man taketh it from me, but I lay it down of myself..." (John 10:18a).

Jesus also tells us that he could pray the Father and he would send more than 12 legions of angels to defend him if he so desired, but that would prevent the scripture from being fulfilled (Matt. 26:53,54).

These scriptures, along with Jesus' prayer in the garden of Gethsemane, would give ample evidence that Jesus the Son shared in the decision of the Father that he be the means (Matt. 26:39). Someone has said that grace is God's riches at Christ's expense. With this in mind, let us look at:

1. The gift of grace (Rom. 3:21-26).

Here Paul is explaining that God's righteousness is imparted to all men who believe (v.22). Belief is more than a mental assent to a truth. It includes a commitment to a person, Jesus Christ, the righteous one. This gift is free to all, because all have need of this gift (v.23). When this gift is received, the sinner is justified (just as if I'd never sinned) freely (v.24a) through the redemption that is in Christ Jesus (v.24b). Redemption means payment of debt or obligation.

2. The need for grace. (Rom. 5:6-11).

We were ungodly and without strength to help ourselves (v.6). Since we were helpless and no one else could do it or would do it (v.7), Christ was and is our only hope. He did it while we were yet sinners (v.8). Being justified by his blood, we shall be saved from his wrath (v.9). We are reconciled by his death and shall be saved by his life (v.10). Because he lives we shall live also (John 14:19). Christ brings joy to our lives (v.11).

3. Reconciled through grace (Col. 1:13,14).

Through this experience of grace with Christ, we are delivered from the power of darkness, and translated into the kingdom of his dear Son (v.13). In him we have redemption through his blood and the forgiveness of sins (v.14). To God be the glory.

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Life and Work

Comforter for the troubled

by Oscar N. Golden, Calvary Church of Benton

Basic passage: I Samuel 16:14-23

Focal passage: I Samuel 16:14-23

Central truth: God's presence brings comfort.

A great tragedy is seen in the statement, "The Spirit of the Lord departed from Saul, and an evil spirit from the Lord terrorized him." Here was a man who had been given every chance to become a great leader of God's people, but had persisted in a spirit of self-will. As a consequence, he learned from first hand experience what a rebellious spirit produced.

Into this troubled life came the young man, David, who was devoted to the service of God. What a contrast we see here: one filled with melancholy, the other with praise and gladness. God used this shepherd from Bethlehem to calm the heart of Saul and to leave him refreshed and well.

Each of us have the choice as to which spirit we will know. We can have an evil spirit from God that terrorizes, or the Spirit of God within that calms and gladdens. Rebellion and self-will always end in emptiness, while obedience will end in gladness and joy. The person who rebels will bring hurt and sadness to others, while the obedient will help others to a place of refreshment and well being.

Our world is filled with people in trouble and sorrow. They need someone to bring a bit of comfort and cheer into their emptiness. Let us resolve that we will be one of those dear people that Paul wrote about in I Corinthians 16:18, and said of them "I have refreshed my spirit and yours."

The story is told of a young man who determined to fool the wise old man. He took a bird with him and holding the bird in cupped hands said, "Tell me, is the bird dead or alive?" If the old man said, "Dead," he intended to let the bird go free. If he said, "Alive," he intended to crush the bird to death. So the young man thought to fool the wise old man. But to his surprise he was told, "The bird is in your hand. Crush him and he dies. Release him, and he lives." So the choice of being an empty, miserable person or a glad, refreshing spirit is in your hand.

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Bible Book

Paul: minister to the Gentiles

by Bert Thomas, Toltec Church, Scott

Basic passage: Ephesians 3:1-21

Focal passage: Ephesians 3:1-10, 14-19

Central truth: Each believer has a special calling from God.

Paul had an unequalled zeal for the lost to know Christ and for Christians to grow in their faith. The example of his call from God and his prayer for the Ephesian Christians is timely for us today.

God had revealed his will for Paul's ministry to the Gentiles shortly after Paul's conversion (Acts 9:15). Very early in his ministry he is referred to as Saul but later he became known by his Roman name, Paul. This name (Eph. 3:1) identifies him closely with those to whom he had been called to serve. Identification with people to whom we have been called to serve is necessary for effective service.

The Gentile Christians were reminded that Paul had suffered for them. Although Paul referred to himself as a prisoner of the Lord, this is also a reference to his status as a prisoner of Rome. Paul's ministry involved numerous imprisonments, beatings, a stoning, three shipwrecks, hunger, poverty, numerous other dangers, plus the mental and spiritual anguish of his work (II Cor. 11:23-28). His calling cost him dearly. What has your calling cost you?

Paul looked upon his calling as a trust from God. He was a self-made man until his conversion experience. After that experience his life took on a different meaning when he realized there were no self-made men in the Lord's work. Paul saw himself as unworthy of God's trust.

Paul reminded his readers that he was praying for their Christian growth. His prayer begins in verse one, is interrupted with a description of his ministry in verses 2-13, and continues with verse 14. It is one of the finest prayers in the entire Bible. In this prayer Paul asks that his readers might be strengthened spiritually by the Holy Spirit so they might become more Christ-like, grow in their understanding of the vastness of Christ's love, and be found completely possessed by God's will.

Strength for the Christian call and the reason for the call is contained in the doxology found in Ephesians 3:20-21. "Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

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YOUTHLINE
Luke Fleisher

Youth ministry in perspective

Some years ago I had an interview with W. F. Howard of the Baptist General Convention of Texas. I was being interviewed as a prospective student minister. I learned a great lesson from a question posed on that warm May afternoon. Dr. Howard asked, "Luke, what do you think about organization?" I thought for several moments and gave my answer. "Dr. Howard, I look upon organization as necessary to get the work done; what I really love to do is work with people." Needless to say, I didn't get the job! While my answer may have been typical, it was also incorrect and based upon a lack of experience.

Organization is working with people! The more we organize people, train and encourage them the more, we will expand our ministry.

As a youth minister it is my job to expand Christ's ministry through others just as Jesus did. The Lord was very organized. Being organized calls for me to decide how my time should be spent to best expand my circle of ministry.

In the early days of youth ministry, the youth minister's primary task was planning, calendaring and co-ordinating youth activities. (The youth minister as a cheer-leader concept.) Today's youth minister must be counselor, educator, administrator, recreator and enabler. Because of the growing demands for skill and responsibility, it is wise to delegate blocks of time for major areas of responsibility. The following simple formula has worked well for me. This is a guideline and not a hard and fast rule to follow.

I attempt to give 40 percent of my time to youth workers. By organizing, training and working with this team of dedicated folks I have expanded myself to be 60 youth ministers instead of one. In our church we have one worker for every seven in our membership. This allows for ministry to each youth and room to reach others. Youth workers need help with enlarging their vision, skills and fulfilling their calling.

I commit 40 percent of my time to working with teen agers. They need role models in adults to love and care for them. This time

is spent in planning, promoting, leading retreats and Bible studies, counseling and encouraging. I attend school and athletic events, lead worship experiences and co-ordinate their youth council.

I commit 20 percent of my time to working with parents. Here are a few ideas for working with parents.

1. Get to know parents personally. What are their goals, dreams, and desires for their youth?
2. Keep parents informed about what is

happening in the youth program.

3. Providing programs to help parents understand youth and their needs should be a part of every sound youth program.

4. The youth minister's door should always be open to parents. The minister who knows and relates to parents will have tremendous support for the youth program.

Luke Fleisher has been minister to youth for Park Hill Church in North Little Rock since 1973.

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Public Affairs Committee meets, discusses role

NASHVILLE, Tenn. (BP)—The role, responsibilities and function of the Southern Baptist Public Affairs Committee were discussed by the 15-member committee during a September meeting.

The meeting is only the second time in recorded SBC history the PAC has met. Traditionally, its role has been interpreted as being the means through which the Southern Baptist Convention names representatives to the Baptist Joint Committee on Public Affairs and funds the work of the BJCPA.

The BJCPA, a coalition of nine Baptist bodies focusing on separation of church and state and religious liberty, has been involved in increasing controversy, most of which centers on BJCPA opposition to the proposed constitutional amendment on prayer in the public schools.

The meeting was called by Sam Currin of Raleigh, N.C., who was elected a member and chairman of the PAC during the 1983 annual meeting of the SBC. Currin, a former aide to U.S. Sen. Jesse Helms, R-N.C., said he believes the PAC should have frequent meetings "to talk about the Southern Baptist perspective on issues. I think the people are demanding it. Rank and file Southern Baptists want us to meet and at least give the perception we care about them and are representing them..."

Currin, SBC President James T. Draper Jr. and Albert Lee Smith of Birmingham, Ala., were critical of the BJCPA. Draper noted: "I think we need a Baptist Joint Committee but the feeling is that the committee is insensitive...that only one viewpoint is represented..."

Smith, who served one term in the U.S. Congress, said "Southern Baptists in Birmingham know Southern Baptists are putting 75 to 80 percent of the money into the Baptist Joint Committee and have a third of the membership. And then the Baptist Joint Committee goes on record against voluntary prayer..."

BJCPA Executive Director James Dunn interrupted Smith to say the BJCPA has never opposed voluntary prayer, but is opposed to state mandated prayer, which it sees the prayer amendment as being. He added the perception that the BJCPA is opposed to voluntary prayer is "fostered by politicians out for a vote, preachers out for an amen and journalists out for a headline."

"It has never been made clear that voluntary prayer has never been ruled out of the classrooms, and in fact cannot be ruled out," he added.

James Smith, executive director of the Southern Baptist Brotherhood Commission in Memphis, Tenn., asked what other issues "rank and file Southern Baptists are dissatisfied with the Baptist Joint Committee about. I haven't heard any criticism of their handling of ERISA (retirement) or the IRS or about taxes on the salaries of foreign

missionaries."

Currin admitted the "prayer thing is the main issue..."

Much of the discussion concerned the function of the PAC. Russell Dilday Jr., president of Southwest Baptist Theological Seminary in Fort Worth, Texas, and immediate past PAC chairman, said research on the history of the PAC found "no reason for existence outside of being the mechanism by which Southern Baptists choose their representatives to serve with other Baptist bodies on the BJCPA."

Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee, said rules of the SBC "prohibit the allocation of Cooperative Program funds to an entity where trustees are not elected by the convention. So, therefore, the committee functions as a channel through which Cooperative Program funds can be sent to the Baptist Joint Committee."

Bennett added that, according to SBC policies, the PAC is a standing committee, and thus is entitled to only one meeting per year. "If a second meeting is wanted, the standing committee must receive special approval from the Executive Committee."

Several committee members indicated a request for additional meetings would be opposed.

The controversy concerning sending of two letters to the U.S. Senate Judiciary Committee also was discussed.

Shortly after his election, Currin sent a letter to Sen. Strom Thurmond II, R-S.C., in support of the school prayer amendment. He identified himself as chairman of the PAC, said he supported the prayer amendment and included a copy of a resolution passed at the 1982 annual meeting in support of the amendment.

Almost immediately, another letter, to which 12 of the 14 remaining members names were affixed, was sent. The second letter said Currin spoke only for himself and the signers supported the testimony of John Baker, BJCPA general counsel, opposing the amendment.

Draper declined to sign and Albert Lee Smith was unavailable.

The PAC has 15 members, 10 of whom are specified in SBC bylaws: the president of the convention, the executive secretary-treasurer of the Executive Committee, and the executive officer or staff representative of the Foreign Mission Board, Home Mission Board, Christian Life Commission, Brotherhood Commission and Woman's Missionary Union. In addition, at least two other agency executives may serve.

Current members are Draper, Bennett, Parks, Tanner, James Smith, Foy Valentine (CLC), Carolyn Weatherford (WMLU), Allen and Dilday. At-large members are Currin, Albert Lee Smith, Donald Brewer of Chicago, Donald Aiesi of Greenville, S.C., and Puckett.