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Arkansas Baptist State Convention

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November 10, 1983

Arkansas Baptist

NEWSMAGAZINE





ABN photo / Berry J. Kennedy

Liberty Association in Southwest Arkansas has become the first association to buy and furnish a place for Arkansas Baptists to minister to children in emergency situations. Baptists who had a part in the project were unloading donated items for the home last week. They were (left to right) Earlene Clearman, Greg Kirksey, Charlotte Hollingsworth, (background) Gerald Perry, Ruby Snider, and Tommy Robertson.

2,750 Women attend Dayspring Conference

RIDGECREST, N.C. (BP)—A record crowd of 2,750 women overflowed Ridgecrest Baptist Conference Center to attend Dayspring, the first national women's conference on evangelism, jointly sponsored by the Southern Baptist Home and Foreign Mission Boards and Woman's Missionary Union, SBC.

More than 3,000 additional women had sought reservations but were unable to attend because of limited facilities.

"The enormous response (from women) shows there is a deep hunger within American Christian women today," said Evelyn Christenson, director of United Prayer Ministries, Minneapolis, Minn., and one of the conference leaders at Dayspring.

Women desperately want more opportunities for growth than they are now getting, she added.

Laura Allen, national evangelism consultant with women at the Home Mission Board and coordinator of Dayspring, said the meeting was the first national conference for women in the Southern Baptist Convention focused completely on evangelism.

Allen reported about 85 percent of the participants were women who work. "Most are not able to attend week-long meetings, but were able to attend this one," she said.

There was a heavy emphasis in the conference on lifestyle evangelism, with special-interest conferences focused on spiritual growth, how to witness, witnessing through ministry and spiritual awakening.

Allen told participants, "lifestyle evangelism is sharing your faith in your everyday living with non-Christians God brings into your life. It is something you do as you go; not something you go to do."

Dorothy Sample, president of Woman's Missionary Union, told the women how to be a witness through relationships.

"The springboard of commitment was when Jesus said, 'If you are going to follow me, take the focus off yourself, take up the

cross and follow me,'" Sample said. "We cannot take that focus off ourselves unless we are able to truly relax in the grace and love of Christ."

In another major address, Jeannette Cliff George, star of the movie "The Hiding Place" on the life of the late Corrie Ten Boom, warned the women, "Don't stiff-arm the non-believer by refusing to accept anything from them."

"One of the ways to establish relationships is to say, 'Friend, you need me and I need you,'" explained George, producing manager of the After Dinner Players in Houston.

William O'Brien, vice-president of the Foreign Mission Board, stressed the need for worldwide spiritual awakening.

"The world is not sick; quit trying to heal it," O'Brien declared. "The world is dead. It desperately needs resurrection," he said. "For those who think it only sick, the activities to which they give themselves, the priorities to which they sublimate themselves—good as they may seem in and of themselves—are no better than band-aids on cancer."

Following O'Brien's message, participants made a covenant to pray each day at 11:55 a.m. for world-wide spiritual awakening. The covenant cited the need for daily prayer because of increasing worldwide tensions and unrest, and recognized that, historically, spiritual awakening has come as the result of "unified, explicit, extraordinary prayer."

Also participating in the conference were musicians Ragan Courtney and Raymond Brown, who premiered their new musical, "Rubies"; Ellen Roweton, music evangelist, Bolivar, Mo.; Marge Caldwell, writer, marriage counselor, professional charm and model teacher, Houston; Martha Franks, retired missionary to China, Laurens, S.C.; Barbara Joiner, writer, Columbiana, Ala., and Helen Jean Parks, author, Richmond, Va.

In this issue

7 adopt an annuitant

The financial plight of those who have given many years of their lives serving Southern Baptist churches is being called a tragedy. But the Annuity Board has a plan for churches to help.

9 'priests' needed

If Southern Baptists took seriously the doctrine of the priesthood of the believer they would be serious about discipleship training, says a speaker at the annual Church Training Convention.

Second Dayspring conference scheduled

A second Dayspring conference will be held April 12-14, 1984, at Travis Avenue Church in Fort Worth, according to Laura Allen of the Home Mission Board.

This meeting also is open to a limited number of registrants, and only registrants will be admitted to the sessions, said Allen. Women may send the \$15 registration fee

to Dayspring; Home Mission Board, SBC; 1350 Spring St., NW; Atlanta, GA 30367. Name, address and phone number should be included with the fee. Registration deadline is Jan. 15.

The Fort Worth conference will begin Thursday, April 12, at 7 p.m. and end Saturday afternoon.

Correction

A news item on page 6 of the Nov. 3 issue of the ABN incorrectly identified W.O. Vaught as interim pastor for Central Church, Jonesboro. Dr. Vaught says he is supplying the pulpit only occasionally.

New 'Lessons for living' writer begins

Bob Metcalf, associate pastor of youth education at Calvary Church, Little Rock, begins this week writing Life and Work series Sunday School lessons in "Lessons for Living".

Metcalf, a Texas native, is a graduate of East Texas Baptist College and Southwestern Baptist Theological Seminary. He served churches in Texas and Louisiana before coming to Calvary.

He and his wife, Barbara, have one son, Matthew.



Metcalf



Historically, Baptists have emphasized the importance of public proclamation of the Word by God-called preachers. We have been right in this approach, since the New Testament clearly gives priority to preaching. Yet sometimes we have miserably failed in following the standards which the Bible provides regarding proclamation.

Paul instructed Timothy to "preach the word . . ." (II Tim. 4:2). The idea is that a preacher is to "herald forth the Word" with a great sense of urgency. Again, Jesus said that he had been anointed to "preach the gospel to the poor . . . preach deliverance to the captive. . . to preach the acceptable year of the Lord" (Luke 4:18-19). During the Dark Ages little importance was given to preaching. This was the most tragic time for Christianity since its inception. The Reformation, which brought validity to the Christian message, produced a renewal of preaching. Historians observe that the great achievements of this period were, for the most part, a direct result of preaching.

Public proclamation is clearly concerned with God's redemptive purpose for mankind. During the interim between Christ's resurrection and the consummation of the age, the redemption available through Christ is to be preached to the world. But not all that purports to be preaching is true proclamation of Christ and Biblical truths.

Paul instructed Timothy to ". . . rightly divide the word of truth" (II Tim. 2:15). The Greek verb means to "cut right."

When one isolates a passage from its context or removes it from its historical setting, he has dealt falsely with God's Word. Many false teachings are based on such improper use of the scripture.

The apostle further warns against becoming involved in "profane and vain babblings" (II Tim. 2:16). Christians must never allow their energy to be dissipated in unimportant activities. The minister, in particular, is admonished to demonstrate before God that he is a competent workman who has proper priorities. It is only when we are involved in proper pursuits that we "need not be ashamed."

A good minister of the gospel will hold strictly to the

faith, avoiding a nonsensical pursuit which Paul describes as empty noises. Hence, the minister is to guard the Word, preach the Word, follow the Word, and suffer for the Word.

The apostle gives a broad outline which biblical preaching is to follow as he says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

First, preaching is to be centered in the Word of God. Correctly translated Paul says, "All God-inspired scripture is given by inspiration." Not every book which claims to be from God is inspired. When a preacher fails to proclaim a message which is anchored in the Bible, he has failed to preach.

It is important for a Bible message to be clearly outlined. A preacher might deliver a message true to the scripture, yet fail to properly help and inspire his audience because of a lack of clarity of presentation.

The apostle further instructs that the preached word is to present truths about salvation, as he says "make thee wise unto salvation" (II Tim. 3:15). The herald is not only to instruct the lost on how to be saved but, also, to teach his congregation how to lead others to Christ.

The preacher's message is to always be doctrinally sound and may contain "reproof" or "correction." The word "doctrine" means "teaching," hence, all proclamation must contain spiritual teaching. "Reproof" does not mean that the messenger is to practice fall finding, but it does mean that preaching is to convince people of the relevance of sin.

The goal of biblical preaching is for people to know "the mind of Christ" (I Cor. 2:16). If we are to know what Christ thinks, then we must know the scriptures. Biblical preaching is always anchored in the Word of God.

It is important for every congregation to assist its pastor in proclaiming God's message. This can be done primarily through prayer for God's special messenger and by being considerate of his time. If the minister is to effectively preach, he must have time to prepare.

Arkansas Baptist

NEWSMAGAZINE

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meeting the information needs of Arkansas Baptists

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Our fate determined?

I was disturbed after reading Mr. Rosson's letter about election in the Sept. 22 *Arkansas Baptist Newsmagazine*. I find it difficult to accept his understanding of election and the portrayal of God that it carries.

I understand no scripture to say that God "knows all things, persons and events because all events (including the eternal destiny of all human being) were made absolutely certain in accordance with his sovereign purpose, before the foundation of the world."

If God knew these things prior to creation, why would he repent for having made the creation in Gen. 6:5-7? And if God knew that

some persons would inevitably not be saved, why did he create them? And if all events were "made absolutely certain... before the foundation of the world," did these unsaved persons ever have the chance to choose otherwise? Not in the understanding of election presented in the Sept. 22 letter.

The free will of man, the most basic ingredient for the worship of God, and the most basic assumption for the dignity of man, has there been done away with. A God is portrayed who "in his infinite wisdom, has decided who will be saved..." If we accept that God has decided this fate, then men are predestined to their eternal fate already.

The statement was that God had decided who would be saved. Does this mean God "picked" some and left others, who are now destined to an eternal separation from their maker? Certainly we cannot accept an understanding of our God of love, mercy and justice as having sent some, any, to hell. Salvation is the choice of the individual.

Is election biblical? You can find an answer for yourself. Search the scriptures and read what scholars have said about them. Never let anyone tell you what to believe. God gave each of us the ability to make decisions, so use that ability to grow and learn.—Joe Dan Reed, Waco, Texas.



The Southern accent

D. Jack Nicholas

Kennedy counsels conservative Christians

In early October, the press gave considerable attention to an address by Senator Edward Kennedy of Massachusetts before 5,000 students and guests at Liberty Baptist College, Lynchburg, Va. Kennedy took that opportunity to "lecture" men and women of deep religious faith concerning the temptations which they need to avoid, such as censorship and imposing their values on others.

Specifically, Kennedy stated: "They (women and men of deep religious faith) may be tempted to misuse government in order to impose a value which they cannot persuade others to accept... But once we succumb to that temptation, we step onto the slippery slope where everyone's freedom is at risk."

It is precisely at this very point that he and others of similar persuasion have most seriously violated the conscience of this nation. I like what Harvey Cox, a Baptist on the faculty of the Harvard Divinity School, said in his book, *The Secular City*, "secular

humanism is a dangerous ideological system because it seeks to impose its ideology through the organs of the state. Because secular humanism has no tolerance and is opposed to other religions, it actively rejects, excludes, and attempts to eliminate traditional theism from meaningful participation in the American culture."

Most of us would agree that Kennedy's warning is valid, but the problem is that the irreligious, have used the powers of the state to impose their will and values upon the public.

They have employed the schools, legislatures, and the courts to provide abortion on demand, to eradicate the Judeo-Christian values which sustained the rise of this nation, to destroy the traditional family and popularize alternative family configurations, to press for acceptance of homosexuality and lesbianism, to diminish the parent's rights and authority over their children, and they still hope to pass the Equal

Rights Amendment, to de-criminalize prostitution, to legitimize pornography, to legalize marijuana, and to weaken our nation through unilateral disarmament.

In no sense have the irreligious of the land resisted the temptation to misuse government in order to impose values which they cannot persuade others to accept, and they have been incredibly successful in their use of the "organs of the state" to impose their values.

And, as Senator Kennedy speculated, "we are... on a slippery slope where everyone's freedom is at risk." As a matter of fact, as a result of the efforts aforementioned, the nation itself is at risk. We stand in danger of moral disintegration, economic disaster, and national decline, all of which makes me a bit more tolerant of the efforts of the Moral Majority and a bit less appreciative of Kennedy's advice.

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

Arkansas Brotherhood recruiting for three positions

Three short-term volunteer mission opportunities with the Southern Baptist Foreign Mission Board are available and need to be filled by Arkansas Baptist Men, according to Neal Guthrie, state Brotherhood director.

The first need, to be filled "as soon as possible", is for an engineer who will serve three to four weeks building an earthen dam for the Baptist Conference Center in Iringa, Tanzania. The dam will catch natural water seepage and eventually give the center a self-

sufficient water supply.

An individual or couple is also needed in Sao Luis, Maranhao, Brazil, for music and youth education, serving a period of one to four months. The volunteer, needed in March, 1984, would work with First Church, Sao Luis, teaching piano, organ, possibly guitar, and any other instruments.

The third Foreign Mission Board request is for a cardiologist who will serve two to four weeks with the Baptist hospital in

Bangalore, India, an 80-bed facility located in that city of 3 million people. No arrival date has been specified for the volunteer, who will be involved in patient care and teaching. The hospital serves 4,000 outpatients per month and has a 95 percent inpatient occupancy.

More complete information on each assignment is available from the state Brotherhood office, Box 552, Little Rock, AR 72203; (501)376-4791.

You'll be glad to know...

by Don Moore

... Our color is showing! What a joy it has been to spend a lot of time driving over the state in recent days. The annual associational meetings and revival engagements have all fallen in that time of the year when Arkansas dons her most dazzling robes of color. I've crossed all the mountain areas and many flat lands, too. Enjoying the immediate scene has but whetted my appetite for what will be around the next bend. It has been a pretty, but perhaps not gorgeous fall. It seems the summer drought has robbed the trees of some of their resourcefulness, and yet, they are beautiful.

The hickory has displayed its dazzling yellow and the maple its reds, but in some areas the common and lowly sassafras has outstripped them all. From bright reds to deep purple and from brilliant yellows to rich burnt orange, the sassafras has been center stage in some areas.

My mouth opens widest and my breath is held longest, not over a single specimen, but by the overall picture with the contribution that each makes to the larger landscape.

Arkansas Baptists are like their trees. Individually striking and different, they are collectively a work of art that reflects the grace of the master artist. Some may be more obvious in their gifts, abilities, or opportunity, but they are all essential to the overall picture.

It behooves us to consciously work at appreciation of God's workmanship as it is reflected in others. Shallow and narrow is the person who cannot appreciate the depth and commitment of a person different from them.

God must have expected variety, or he would have cloned us. With same parents, same background, same spiritual gifts, the same training, the same convictions and same opportunity, we would make up one large spiritual landscape, probably of dull grey. As with spiritual gifts, God has ordained our variety. We need to appreciate the fact and enjoy one another.

I've met people from many states who have come to share in our fall foliage display. I would hope that the true colors of Arkansas Baptists would cause folk to want to come and share our spiritual scene, as well.

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



Moore



Food and fellowship

Virginia Kirk and Jane Purtle

Wedding receptions

"On the third day there was a wedding at Cana-in-Galilee. The mother of Jesus was there, and Jesus and his disciples were guests also." (NEB)

That long ago wedding reception in Cana-in-Galilee where Jesus, his mother, and disciples were guests, was the scene of one of Jesus' miracles. More refreshments were needed and he solved the problem. Any modern day person who has been in charge of a reception will tell you that there is a great deal of careful preparation and organization necessary to prevent such an occurrence.

A wedding reception is a special time to minister to a church family by our attendance and love. The families of the bride and groom are often just getting acquainted and need our presence to promote fellowship among them and their guests. Special hosts and hostesses need to be appointed to make certain that strangers and out-of-town guests are made welcome.

A reception in the church fellowship hall is often the choice of the couple rather than going elsewhere. Ferns and greenery spaced around the room with chairs arranged in conversational groups rather than rows will turn the room into a hospitable area.

For years traditional food has been a bride's cake, groom's cake, punch, coffee, nuts, and mints. We are seeing a change in this because of the long time between the ceremony and reception while the necessary pictures are being made. The cakes cannot be cut until the bride and groom are there and the guests get weary as they wait in line. The solution is an attractive table of pick-up food. Guests can mix and mingle as they munch on fresh vegetables with a dip, home-made mints, tiny finger sandwiches, cheese and crackers, pickle slices, and perhaps small cookies.

Cakes are becoming less traditional. Spice cakes, yellow cakes, banana-nut cakes, and even chocolate cakes are being used rather than the usual white for the bride's cake. As one bride said, "Why do I have to have a white cake? I like chocolate!"

This simple mint recipe will make many mints. They are economical and require no special equipment. They also make a good Christmas candy when colored dark green and decorated with a pecan half.

Simple mints

- | | |
|--------------------------------|---|
| 1-lb box sifted powdered sugar | 1 heaping tsp. white shortening |
| 1 egg white (beaten) | 3 drops oil flavoring
(peppermint, cinnamon, etc.) |
| 1 teaspoon vanilla | food coloring |

Combine egg white, milk, vanilla, oil flavoring. Add sugar and shortening and mix thoroughly. Add coloring and extra powdered sugar or milk to make the right consistency to roll into a small firm ball. Arrange the balls on waxed paper and press each ball with tines of a fork. Practice will determine the size of the mints you want. Let stand until firm. Pack in tins between waxed paper. May be frozen for months.

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

Internship program taps ministerial experience

Experienced ministers, who are "potential-ly some of our greatest teachers," will be brought together with selected seminary graduates in a new Mentor Internship program developed by The Southern Baptist Theological Seminary.

Walter C. Jackson, director of supervised ministry studies at Southern Seminary, believes the mentor internship arrangement will strengthen the bond between church and seminary while enhancing the practical preparation of Southern Baptist ministers.

Under the program, graduate interns, pre-screened by seminary personnel, will function for two years as full-time staff members in qualified places of ministry.

In turn, churches or denominational agencies agree to provide the minister with professional supervision, learning and ministry resources and an atmosphere of challenge and support.

Additional information about the program may be obtained from Jackson at Southern Seminary.

by Millie Gill/ABN staff writer

Gearl Dean Spicer

is joining the staff of Geyer Springs First Church in Little Rock Nov. 20 as minister of education and administration. He is coming to the Little Rock area from Del City, Okla., where he has completed six years of service on the staff of First Southern Church. A native Arkansan, he attended Westark Community College and is a graduate of both Oklahoma Baptist Univer-



Spicer

sity and Central State University in Edmond, Okla. He and his wife, Cynthia Kay, have a daughter, Ashley Dawn. Mrs. Spicer is a graduate of Oklahoma Baptist University.

Ken Martin

began serving Nov. 6 as pastor of Vista Heights Church in Hot Springs. He was associate pastor of the Rector Heights Church in Hot Springs.

Keith Mathis

resigned as pastor of Luxora First Church Nov. 6 to become pastor of Potosi Southern Church in Potosi, Mo.

Boxley Church

has completed a building improvement program that included the installation of sanctuary carpeting, extension of the choir loft, installation of literature storage cabinets and the building of two class rooms and a pastor's study.

Strong First Church

observed Great Day in the Morning Oct. 30 with a building program emphasis. Members gave, in cash, \$128,000 to be applied on construction costs of a \$200,000 sanctuary, the third phase of the church's building program. An adult education building, fellowship hall, office complex and children's building have recently been completed and paid for at a cost of approximately \$350,000.

briefly

Hughes First Church

will recognize its deacons in the 11 o'clock worship hour Nov. 27. The deacons, their wives and widows of deceased deacons will be honored at a 7 p. m. dinner Nov. 29.

Conway Emmanuel Church

ordained Jim T. Douglas and David Randall Kelley as deacons Oct. 23.

South Side Church

in Pine Bluff ordained Johnny Palmer to the ministry Oct. 27.

Piggott First Church

ordained Loy Culver to the ministry Oct. 30.

Brinkley First Church

men's fellowship committee, in observance of Royal Ambassador Week, hosted a

breakfast Nov. 5 for RA members and their fathers.

Southwest Association

highlighted the history, achieved goals and future plans of churches in its annual meeting Oct. 13 at the Waldo Church. Carroll Caldwell, director of missions, presented slides of each church, in addition to their individual reports.

Arkansas Baptist Women challenged at Camp Paron retreats

by Millie Gill

A growing eagerness among Baptist young women was quickly sensed by one attending Baptist Women retreats Oct. 27-29 at Camp Paron.

The 260 participants listened intently as Mary Frances Baily of Birmingham, Ala., led them in group studies that challenged them to grow daily through disciplined Bible study.

A new dimension in missions came through sessions led by Connie Anthony, missionary to Jerusalem, and Judy Garner, serving in Malawi. Questions popped up from every area of the conference room as women sought to learn about vast cultural, political and religious differences.

Women asked about ways of ministering to foreign missionaries and were challenged to minister to MK's attending schools in Arkansas. Visits in homes, birthday cards, letters and telephone calls were given as ways of teaching out.

Margaret Perkins of Birmingham shared ways that National Baptist and Southern Baptist women could join in their work. "Your state is among those that is growing in this work, and I challenge you to continue in this, so that great things will continue to happen in this cooperative effort," she said.

Dorothy Hickey of Little Rock, a former missionary to Brazil, and Tommie Selph of Benton added musically to sessions.

Ina Miller of Mountain Home, state BW/BYW committee chairman, expressed



Concerns for missionaries and armed forces in Grenada and Lebanon, the missionary birthday prayer calendar and devotionals were cabin prayer session emphases when Baptist Women of Arkansas met in retreats at Camp Paron Oct. 27-29.

her appreciation for commitments to in-depth Bible study and missions education leadership made during the three days.

Nell O'Bryan, WMU director for Otter Creek Church in Little Rock, shared her excitement in seeing more Baptist women seeking missions education involvement.

"How exciting it is," she said, "to be a WMU director who only has to correlate the work and see women eagerly waiting to serve."

Millie Gill is a staff reporter and photographer for the Arkansas Baptist News-magazine.

A Southern Baptist tragedy

In the recent meeting of the Southern Baptist Convention at Pittsburgh, a scarcely noticed motion was passed. It was so obscure that only one man has mentioned it to me.

The motion was that we would set aside one day on our denominational calendar for the emphasis of the Endowment Council of the Annuity Board. Ironically, the existence of this committee is almost as obscure as the passing of the motion mentioned above.

As little-known and understood as both the council and the motion are, they bid fair to alleviate a long-existing and tragic condition among Southern Baptists — that of the actual physical needs of the retirees of the convention.

As a member of the Annuity Board, I heard many stories about the needs of these faithful servants of Christ. I inquired about them several times but no one seemed to really be aware of the tragic conditions existing.

A little more than two years ago, under the compassionate leadership of Darold Morgan, president of the Board, the Endowment was established and an executive director was selected. William C. Dodson now serves in this capacity.

A thorough search of the records showed that out of 12,000 annuitants, 5,000 are living at or below the poverty level. These dear souls, many of whom sacrificially led their church to give to missions rather than to establish annuities for them, are proud to have served through the Great Depression and to have held things together through the

hardest financial period our denomination has known.

When we had our kick-off breakfast a little over a year ago here in Kansas City, we were greeted with incredulity. Very few people would believe that we would ever have let our former leaders get in this deep a hole. Secondly, we were treated to some bad theology. "Let them alone," one man said, "God will provide for them."

Let me say here that the Annuity Board has kept every promise made to me. I took early disability retirement and was paid in full for two years before I reached the age of retirement. A daughter returning late to school was assisted for a year and a half. My hospitalization has been worth many, many times its cost.

My annuity is only \$238 monthly, but at the time I enrolled in the plan that was a respectable amount. And this is one of our tragedies — we have been victimized by inflation.

A very consecrated layman at the first meeting came up with a program which he called "Adopt an Annuitant." He suggested that as many people as possible give \$50 per month which would be sent in toto to the annuitant. While Dodson is working on the larger gifts, bequests, insurance, etc., we have kept plugging away here asking for those \$50 gifts.

With the money that is coming from the several sources, the Annuity Board is able to supplement some 25 annuitants. This will double within a few months. A brief article

in the Baptist Bulletin Service brought in more than 100 gifts and many inquiries.

It has occurred to me that there are probably many of our 30,000 churches which could adopt at least one annuitant. One pastor is attempting to lead his church to adopt several. It is our hope that each of our pastors will write the Annuity Board of the Southern Baptist Convention asking for brochures to use in the bulletins of his church and will make a simple announcement about our needs and our progress.

That you might have an idea of the needs of our people, the following figures are presented. Convention-wide 81.8 percent of our annuitants receive less than \$200 monthly. The average monthly annuity if \$137.64. In Arkansas we have 389 annuitants with 212 receiving \$100 or less and 120 receiving \$101 to \$200. This leaves 57 who are receiving over \$200 monthly.

These figures are not given to shame anyone. We have all done what we could. There are few wealthy preachers among us.

The whole purpose of this article is to inform our people, believing that when we know of this need we will give sacrificially to overcome it. Questions may be addressed to Dr. William C. Dodson, Annuity Board of the Southern Baptist Convention, 511 North Akard, Dallas, Texas 75201. — Frank Norfleet, Kansas City, Mo.

Frank Norfleet is a field consultant for the Endowment Council of the Annuity Board, working in Kansas City, Mo.

'Pre-retirement education' goal of new Annuity Board project

Officials at the Southern Baptist Annuity Board have launched a pilot project on pre-retirement education.

PEP, an acronym for Pre-retirement Education Program, provides Southern Baptist pastors, church personnel and their spouses information on making long range plans for retirement.

Pauline Yancey, developer and coordinator of PEP said, "We enlist experts to address such issues as wills and estate planning, retirement programs, social security, insurance, housing and health care."

Pre-retirement education is not a new concept. Yancey said that the top 10 corporations in the nation and several religious denominations provide their employees with information on retirement planning.

The fall pilot project is being held in Texas churches and hosted by the associational missions offices. "If these programs are successful and the response is positive, we can make them available to Southern Baptists agencies and local associations throughout the nation," Yancey said.

Annuity Board President Darold H. Morgan said he first became aware of the need for such a program when reviewing a recent annuitant survey.

Southern Baptist have more than 10,000 retired ministers and missionaries, their wives and widows who are receiving less than \$150 per month," Morgan said.

From this information Morgan said that the board organized programs through the Endowment Department to supplement the income of the needy, adopted a new marketing program and annuity plan to encourage churches to provide adequate retirement contributions for church personnel and is piloting the PEP project to educate Southern Baptist church personnel on their retirement needs.

Yancey, a gerontologist, noted that between 1981 and 2030, the total population under 60 is projected to grow by about one-fourth, while the older population is expected to more than double in size from 36 to 82 million persons. "This means that approximately 27 percent of the total population will be living in their retirement years,"

she continued, "so if we do not educate people on how to plan for the future, the poverty level of the United States could drastically increase."

However, pre-retirement planning is not an easy program to promote. "People do not want to face the idea of growing old," she said.

"What we tend to overlook is that our retirement years can be most rewarding if we plan for them in the early years of our working life."

Yancey said she felt that as Christians we never really retire. "Jesus commands us to preach the gospel all over the world," she said. "Many of those Southern Baptists who do have adequate pensions are working in home and foreign mission fields, while others are becoming more active in the ministries of their churches," she said.

Yancey noted that the costs of the one-day seminars are minimal and that persons interested in hosting a seminar may contact her at the Annuity Board office in Dallas for details.

God provides timing and cooperation and Association provides place for emergency child

by Betty J. Kennedy

When a group of Baptists in Liberty Association began looking for a house for their emergency receiving home for children, they looked at some pretty rough places. Now that the home at Camden is open—and paid for—the immediate past associational moderator, Greg Kirksey, has some perspective on the early stages of their work.

"I guess we had to crawl through some dusty houses to appreciate what the Lord has for us here," he says.

What they have is a five-bedroom house on four lots built specifically for sheltering children. There Arkansas Baptist Family and Child Care personnel will care for children birth through 12 years who need a temporary refuge in an emergency. Purchase of the property, worth approximately \$100,000, was authorized by the association's executive board in March of this year.

When the home's 90-day provisional license by the state became effective Nov. 1 Liberty Association's 51 churches, and individuals, had paid for the property and had the house furnished and the pantry stocked. All they lack, according to Director of Missions Tommy Robertson, is paying for some of the furniture and buying a van.

Robertson and Gerald Perry, chairman of the association's committee for the project, have watched the project come together in a way that convinces them it is definitely the Lord's doing.

The idea has been in the works since January of 1981 when a group concerned about teenagers in Liberty Association's area, which includes Camden and El Dorado, met at the associational office. They talked with Johnny Biggs, executive Director of Arkansas Baptists' agency for aiding children and families, about a youth home to serve Southwest Arkansas.

The concerned Baptists knew their area lacked services for youth, but a needs assessment survey by the agency showed more need for emergency help for younger children.

That's where the crawling around in dusty houses came in. Some searching for a suitable house went on over the months, and results were not encouraging.

When Kirksey, pastor at Hillside Church at Camden, was elected associational moderator he appointed a five-member committee to work on the project. They were Worth Camp, an El Dorado attorney; R. M. Smith, pastor of Fairview Road Church, Camden; Nan Owens, minister of education at El Dorado Second Church; Charlotte Hollingsworth of Camden; and Perry, pastor at Norphlet.

The committee found out about a house that had been built as a group home for

children by a Church of Christ congregation. Providential was the fact that the people wanted the house used to care for children and were willing to sell the property at less than prevailing market value to insure that use.

The committee brought to the associational executive board their recommenda-



tion: buy the property and set up the home for the ministry of Arkansas Baptist Family and Child Care Services.

"From the first, there has not been one sour note sounded on this project," Perry recalls. He explains that, with no pressure at all, the money was raised very quickly. With the help of a 25-member steering committee the need was presented at dinner meetings in area towns. Perry says that one individual promised \$10,000 and others quickly followed. Pledges of up to \$1,000 were not unusual.

Other kinds of donations added up to a furnished, ready home:

□A contractor promised a required fence for cost, less \$50, and a church group quickly offered the money to pay for that.

□Individuals and churches have paid for furniture for the four children's bedrooms, sometimes as a memorial.

□Furniture for the children's play/study

room, plus dining room pieces have been given in memory of Russell Clearman, Mineral Springs pastor.

□The associational Woman's Missionary Union held an open house and got the pantry stocked with staples, canned goods and paper products.

□The Chocopee Company of Camden has



ABN photos / Betty J. Kennedy

promised to provide disposable diapers free indefinitely.

□And a local restaurant invited Charlotte Hollingsworth, temporary houseparent, to bring the children by a couple of times a month for a free meal.

Earlene Clearman, Child Care's southwest area director, sees the Lord's hand very definitely in how everything fell into place. She enumerates the ready-built house, the plus of a racially transitional neighborhood and, especially, the cooperative spirit of the entire association.

Now, all that is lacking is a couple to be houseparents five days a week, and weekend relief personnel. Mrs. Clearman is looking for a mature couple, whose children are grown,

'Open your hand wide

The new emergency receiving home at Camden is only one of the ministries of Arkansas Baptist Family and Child Care Services. The agency helps children and families through the Home for Children at Monticello, a group home for boys in Jonesboro, other emergency receiving homes in Little Rock and Sherwood, and five area offices around the state. These ministries are depen-

shelter

to provide the Christian atmosphere of caring for the children who will be placed there.

She explains that these youngsters will be sheltered after referral from state social services, allowing agency personnel time to find the best solution to their family problems. And the home will aid children referred by pastors and church staff, giving priority to the



(Far left) Loving Christian care for children birth to 12 years will be the object of the home provided through the generosity of Liberty Association churches. (Left) Associational WMU, headed by Ruby Snider (right), was responsible for getting the pantry and cabinets stocked. Earlene Clearman surveys the provisions with her.

counties of Columbia, Howard, Hempstead, Lafayette, Little River, Miller, Nevada, Ouachita and Union.

Liberty Association is the first in the state to provide the place for Arkansas Baptists' child care personnel to offer emergency shelter for children. Though it took a while to realize the dream after Baptist people were aware of the critical need, there's a lot of gratitude to God for the positive spirit.

As they sat in the living area that's ready for the first children, committee and staff agreed on the reason for the smooth course of the project: it's all been done in the Lord's own good time.

Betty J. Kennedy is managing editor of the Arkansas Baptist Newsmagazine.

to the children'

dent on what Arkansas churches give through the Cooperative Program and through direct gifts, which include the Thanksgiving Offering. In fact, 53 percent of the budget for these ministries come from these sources. The agency is asking Arkansas Baptists to open wide their hand to the children this season to help meet a direct gifts goal of \$384,000.



Dr. Howington greets a group of pastors who were early arrivers for his conference to acquaint them with materials for the Pastors' Seminars they will teach in 1984. It was the first year for separate conferences for pastors at the Church Training Convention. Total conference registrants for the meeting were 237.

Training for disciples/priests needed

by Betty J. Kennedy

Southern Baptists cannot afford to be about business as usual when it comes to discipleship training for believers.

Nolan P. Howington makes that statement because he fears Southern Baptist churches will not have the training program necessary to disciple the influx of new believers that Baptists expect from the Bold Mission Thrust.

Clyde Glazener calls for action because he thinks Baptists' best solution to the problem of losing members to cults is to adequately teach and train believers in the first place.

Baptist leaders, like Dr. Howington, and pastors, like Dr. Glazener, are calling attention to the lack of commitment to discipling at the time that the Church Training Department of the Baptist Sunday School Board is introducing a remedy. The plan is called "Developing Believers."

Both men addressed the issue as the State Church Training Convention was held at Immanuel Church in Little Rock Oct. 25.

Dr. Howington is recently retired as curriculum coordinator for the SBC Church Training Department, and has been a force in the development of the discipling plan. He spoke twice to the meeting on the need and the solution.

Howington's concern for the state of discipling in the SBC is influenced by his conclusion that Baptists would be more committed to training if they understood better what "priesthood of the believer" really implies.

He sees scriptures teaching that every believer is commanded to be a minister, or priest, to other believers, and he is concerned that Southern Baptists are not being adequately trained for the role. Reports from local churches back him up. The Church

Training Department's records show that over the past decade, SBC churches have failed to provide discipleship training to 87 percent of new converts.

This could explain Baptists' vulnerability to being sucked in to cults and Dr. Glazener thinks the best protection is training. His church, Calvary in Little Rock, has committed to the Developing Believers plan and he coordinates his Sunday evening preaching with the curriculum studies of "Dynamic Doctrines" this quarter.

Besides curriculum materials, the plan to disciple includes studies coordinating Christian belief with Christian behavior, a look at the doctrine of the Holy Spirit, and sessions where the pastor will teach discipleship.

"Church Training always has been in the developing believers business," Dr. Howington says, "but now the tools are all in the same package." "Discipleship training is very basic to Bold Mission Thrust," he notes, "and it is eminently biblical." "So many times we build a program and then run the Bible in under it to support it," Dr. Howington contends.

He thinks it is ironic that Baptists call themselves a people of the Book and not attend to discipling. "There's so much evidence that the early church took great care to train members and new converts," he maintains. And, he deplores the dichotomy between conversion and discipling, saying, "We have separated Christian conversion from church membership so radically that we diminish the importance of being in the body of Christ."

Noting that Jesus Christ himself is the originator of discipling, Dr. Howington recommends discipleship training as the way to respond to the Great Commission.

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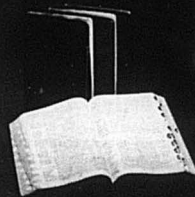


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ZONDERVAN BIBLE PUBLISHERS

Chicago Association seats church with woman pastor

by Walker Knight

CHICAGO (BP)—The Chicago Metropolitan Baptist Association, in a tense annual meeting, defeated a move to exclude a church with a woman pastor.

The association balloted 61-38 to defeat a motion offered by Robert Oldham, a member of the Park Forrest South Baptist Church, to exclude all messengers from Cornell Baptist Church.

Cornell, an inner-city congregation, recently called Susan Wright of Louisville, Ky., as its pastor.

The Chicago association covers more than 2,100 square miles, with some 60 miles from border to border. In that area the 131 churches minister in 16 languages to more than 20 ethnic groups.

Associational moderator Eugene Gibson said he feels there are tensions between urban and suburban congregations. "What's happening is most of the funding comes from the suburbs while the program is concentrated where the greatest need exists, in the inner city," he said.

Oldham, a professor at Moody Bible Institute, said he opposed seating the Cornell messengers because he believes women

should not serve as pastors, citing both scriptural and traditional grounds.

"I see no place in the Bible where it speaks of ordaining women," Oldham told SBC Today, and he referred to Paul's writing to Timothy that men should desire the office of pastor and that a deacon will be the husband of one wife.

Oldham, a Southern Baptist pastor for 20 years before teaching at Moody, said the denomination had not used women as pastors or deacons until recent years.

Lee Gallman, pastor of Crawford Avenue Baptist Church in Skokie, opposed Oldham's motion, and said to SBC Today that in Timothy, Paul was dealing with a local situation in which there were no females in the pastoral ministry.

However, in other places Paul uses generic terms that are more inclusive, and he does talk about women involved in ministry, such as prophecy.

"We do not make a distinction of levels of ministry," he said. "The pastor is not on top with other ministers under."

Wright said she anticipates the possibility of a move not to seat Cornell messengers at the state meeting at Mt. Vernon in early

November.

Wright said, "The church (Cornell) and I knew the association might withdraw fellowship, and we would have shaken the dust from our feet and moved on.

"I can't avoid this as a personal issue, since I am involved, but I realized it's not completely me they oppose. They feel they have biblical justification and feel very strongly."

She has received a number of disagreeable phone calls and she was told by one pastor at the association's executive board meeting that she was not welcome.

However, a number of black pastors have told her they experienced some of the same reaction when they entered the association 14 years ago.

Gibson decried the controversy, feeling the question of ordination is a local church matter. "Why should we spin so many wheels fighting each other when God loves us all?" he asked. "In 17 years our goal (Bold Mission Thrust) is to witness to the whole world. We don't have time for such fights."

Knight is editor of SBC Today, an independent Southern Baptist newspaper.

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'RM 2493' petitions actually circulated by atheist forces: Murray

OKLAHOMA CITY, Okla. (BP)—Atheists keep alive the RM 2493 petition rumor to make Christians look foolish, according to William J. Murray.

Murray, the son of America's best known atheist, Madelyn Murray O'Hair, is now a Christian and a Dallas minister.

He was in Oklahoma City recently and distributed a pamphlet, "Please Sign

Here...The Great 2493 Fraud." In it, he says the American Atheist Center in Austin, Texas, continues to circulate a petition addressed to the Federal Communications Commission.

Murray alleges that the fake petitions, which ask the FCC to deny an effort by O'Hair to ban all religious radio and television broadcasts, are actually printed by the atheists and circulated primarily in Baptist and Assembly of God churches and lately in Catholic churches as well.

Since 1975, more than 22 million of the fake petitions have been sent to the FCC even though the federal agency says O'Hair has never asked it to remove religious broadcasts from the air waves.

He says the tactic is designed to "make Christians look foolish before the FCC which must approve applications for Christian radio

and TV stations" and "issue to get even more free radio and TV time" for atheists.

Murray says, in reality, his mother does not want religious broadcasting off the air. "If it were removed, she could not demand free equal time," he said. The American Atheist Center has radio programs broadcast free throughout the nation, he noted.

"In addition, Mrs. O'Hair follows the religious leaders such as myself around the nation demanding free TV time from stations which broadcast our message of the saving grace of Jesus Christ," Murray noted.

SBC receives gift

An anonymous gift of \$82,500 has been made to Southern Baptist College's New Dimension Campaign.

The donation brought New Dimension contributions to a total of \$439,199, according to college president D. Jack Nicholas.

The six-month-old campaign is intended to raise \$1 million in endowment for the college over three years.

A must for all church staff members



STRESS

IN THE MINISTRY CONFERENCE

The ministry of of Crisis Support provides a program for all staff persons serving Arkansas Baptist churches. The Nov. 21 & 22 conference at First Church, Little Rock, will address one of the most prevalent contemporary problems facing the church and church staff members.



Internationally-known conference leaders Jack and Barbara Taylor (above) and Brooks Faulkner, Baptist Sunday School Board, (right) will share in the program.



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6:30-9:00 p.m.



Jimmy Draper



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Commissioned to Boldness

Rabbi urges Baptists to send Israel missionaries to Africa

LITTLE SWITZERLAND, N.C. (BP)—A top official of the Anti-Defamation League of B'nai B'rith urged Southern Baptists to "leave Jews alone" in Israel and send their missionaries instead to Africa or "anyplace in the world where people need the word of the Lord."

"I don't think we need you (missionaries) in Israel," said Rabbi Howard Singer, director of interreligious affairs for the ADL, during a Jewish-Baptist colloquium at Wildacres Retreat in the Blue Ridge mountains.

Singer said he resented Baptists' efforts to convert Jews to Christianity, stressing "I don't think Jews need Christianity—they need Judaism."

In the dialogue that followed, Baptist participants in the conference told Singer they thought he had overreacted and "come on

too strong."

One Baptist participant, Carson-Newman College professor Clarence Watson, told Singer he had the feeling the Rabbi was "a Jewish evangelist trying to win us Christians to Judaism, and I didn't like it, since my understanding of the purpose of this conference is for us to understand each other."

Singer apologized for possibly offending the Baptist participants but observed the exchange did help to generate understanding among Baptists as to how Jews feel.

Several participants in the dialogue, both Jewish and Baptists, pointed out that the Christians involved in evangelistic efforts aimed specifically at Jews were not at the colloquium.

Rea Mangum, pastor of First Baptist Church, Blountstown, Fla., quipped that

Jews in Israel really didn't have anything to worry about. Southern Baptists have been working in Israel for more than 40 years and only have about 400 church members—most of them Arab.

Singer's comments came in the evening session after a morning presentation by Norman Lytle, Southern Baptist representative in Israel for 20 years.

Lytel gave a personal perspective on what it means to live and work in Israel as a Southern Baptist and presented an overview of Baptist ministries in Israel.

Lytel said in a discussion period that Baptists do not seek to "proselytize" Jews in Israel, but they do feel a responsibility to make available the gospel of Jesus Christ, not only in Israel, but in 100 other countries of the world. In Israel, "we don't knock on doors or preach in the streets," but Baptists are faithful in proclaiming the gospel to all who are interested, he said.

Pollard inaugurated as Golden Gate president

MILL VALLEY, Calif. (BP)—Franklin D. Pollard has been inaugurated fifth president of Golden Gate Baptist Theological Seminary.

The 49-year-old Pollard was installed by Carlos McLeod, chairman of the seminary board of trustees, at the ceremony on the Strawberry Point campus.

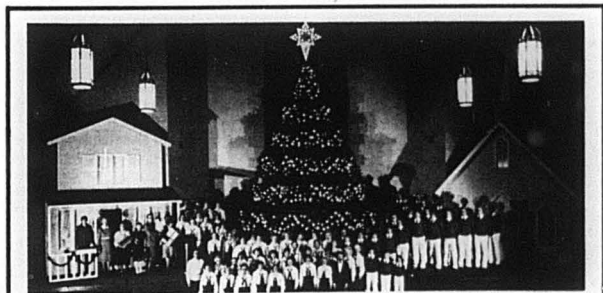
In his address to the more than 600 persons attending, Pollard expressed appreciation to the pioneers who built the heritage upon which the seminary rests and said he not only desires to continue their vision to reach the West for Christ, but to expand their commitment to make Golden Gate a base for world-wide evangelism.

The former pastor of churches in San Antonio, Texas, and Jackson, Miss., said

Golden Gate will remain obedient to the vision Paul had to evangelize, and he listed four foundations to insure it:

"We believe the people of the world must know Jesus Christ," he said. "We also believe the Bible to be the inspired word of God—all of it, not selected spots. We believe God intends to reach the world and disciple people in dynamic and growing churches. We believe God calls people to his ministry and that our ministry is one of training them for very specific and particular tasks in his kingdom."

Pollard said the seminary will not compromise its quality, but will "remain true to the three tracks that have been started here." He listed them as a tough academic stance, spiritual formation and supervised ministries and internships.



Love sent a Child

a Christmas celebration featuring a 76-voice choir as a "living Christmas tree" at First Baptist Church in Fordyce, Lawson Hatfield, pastor Dec. 10, 11, 12, 14 and 16 at 7:00 p.m.

Admission is free, but passes must be ordered from the church before Nov. 30 to guarantee a seat.

Send a stamped, self-addressed envelope to Ben Pilgreen, minister of music, FBC, 5th and Main, Fordyce, AR. 71742

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God's indwelling spirit

by Ed Simpson, Lonoke Church, Lonoke

Basic passage: John 14:25-26

Focal passage: Romans 8:9-17, 26-28

Central truth: God relates to us through his indwelling Spirit, who teaches us and helps us perform God's will.

In the last two lessons, we have observed how God seeks to relate to us through the new covenant and his steadfast love. This week we continue our study by examining how God relates to us through the indwelling of the Holy Spirit. The unique role the Holy Spirit plays in our lives is described in these passages.

1. The promise of the Holy Spirit's indwelling (Jn. 14:16)

Before leaving the disciples, Jesus promised that the Holy Spirit or "Comforter" would be sent from God to take his place. The same Holy Spirit indwells and empowers each of Jesus' followers today. His presence in us makes Jesus real to others.

2. The provision of the Holy Spirit's indwelling (Jn. 14:25,26)

Jesus explained that the Holy Spirit would be sent from God to "teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (vv.25,26).

3. The primacy of the Holy Spirit's indwelling (Rom. 8:9-14)

Paul taught that the Holy Spirit is essential to being saved and provides spiritual life through Christ's righteousness (vv. 9,10). The same Spirit, who raised Jesus, is our hope for new life (v. 11). This calls for our total allegiance to his direction by mortifying the deeds of the body as we yield ourselves to the Spirit's control (vv. 13,14). This dependence on the Holy Spirit is critical.

4. The privileges of the Holy Spirit's indwelling (Rom. 8:15-17).

Paul reminds us that God's indwelling Spirit has provided us sonship, freedom from the bondage of fear, and assurance that we are "heirs of God and joint heirs with Christ" (vv. 15-17). These privileges bring responsibilities and possible suffering, however.

5. The power of the Holy Spirit's indwelling (Rom. 8:26-28).

There are many times when we need God's help. One way God comes to our aid is when we pray. The Holy Spirit intercedes and lifts our request to God when we don't know how to pray (v. 27). Also, the Holy Spirit provides power to work all things together for good for those who love God and are called according to his purpose (v. 28).

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Life and Work

Bereavement

by Bob Metcalfe, Calvary Church, Little Rock

Basic passage: II Samuel 1; 12:15-23

Focal passage: II Samuel 1:11-12; 17:18; 12:19-23

Central truth: Bereavement serves as a bridge from the pain of loss to the living out of our lives.

David struggled with bereavement because of the death of one close to him on many occasions. Our lesson this week describes two of his experiences with grief.

The deaths of Saul and David's son were different in the circumstances surrounding them. We can learn about grief from both events. Because we experience the death of a loved one, the loss of a job, the loss or move from a home, or even divorce, we too must cope with grief. Notice these lessons we learn from David.

1. Bereavement interrupts our business-as-usual lives. Regardless of the way we cope with grief, we must recognize that what comes next in our lives will be altered by the event we grieve.

There is no denying pain. Our lips may declare that we do not hurt; our lives will shout more loudly that we do hurt. A good question to ask at a time of bereavement is, "What now, Lord?"

2. Bereavement is a struggle for the faithful. Some may think that being a Christian lessens the pain of grief. In a sense this is true; however, in another sense David shows us how pain may be greater for the faithful than for the unfaithful.

David grieved because of Saul's death. At the same time, his followers thought it was an occasion to celebrate. As Christians we should be distressed by the death of those who are not right with God.

3. Bereavement is best dealt with when it is openly shared with others. This is a lesson for both the one hurting and the one listening. Funerals are not just traditions. They are for the sharing of the pain and memories. Unexpressed grief becomes prolonged misery.

4. Bereavement prepares us to move forward as a changed person. Bereavement that is allowed to turn our thoughts toward God and what he can teach us in our pain will better prepare us for the future.

David's grief for his dead child was intense because of the relationship the child had to the sin of David. He interceded in agony for the life of the child. When the vigil was over, the actions of David changed. His face was turned toward God and the future.

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Bible Book Study

True faith versus false religion

by Johnny Jackson, pastor, Forest

Highlands Church, Little Rock

Basic passage: Colossians 2:6-23

Focal passage: Colossians 2:8-23

Central truth: Doctrinal soundness stabilizes our lives against false teachings.

In the average Baptist congregation, if the pastor asked "How many are here today that formerly were Mormons? or Jehovah's Witnesses? or Seventh Day Adventists?", he wouldn't get very many hands of response. If the situation were reversed, and ministers in the congregation of Mormons, Jehovah's Witnesses, and Seventh Day Adventists asked "How many are here today that formerly were Baptists?", the response would probably be considerable. We are under constant attack by the cults and false doctrine teachers. It is vitally important for all of our people to be grounded in biblical truth.

Truth will not win over error unless it is well-stated and personally applied. Many years ago as a college student riding on a bus to my home, I heard two women in front of me discussing a Bible doctrine. The woman who had the truth was weak in presentation and easy prey for the other woman who was firmly indoctrinated with error and who aggressively pushed her false teaching on the uncertain victim. I resolved then as a young preacher that I would preach and teach sound Biblical doctrine to my congregation.

The teachers of heresy at Colossae were powerful in persuasion and unceasing in effort. Now, as then, we must know the truth and contend for the faith. We can be spoiled by the "tradition of men" (v. 8). Secular humanism, evolutionary philosophy, non-biblical theology and false moral values continue to plague our world today.

Doctrinal soundness is vitally important, but it is not the whole of Christian responsibility. Our conduct is essential also. We are to "believe and behave" as Foy Valentine has often said. Our actions are to be consistent with our convictions. Christians today need to both know and live the truth. In this way they will please the Lord and give an effective witness to those who do not know him.

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Evangelism Planning outreach evangelism

One of my seminary professors strongly emphasized, "Plan your work and work your plans." Both sides of this principle



Shell

have had a tremendous effect upon my life. J. N. Barnett, one of our great Sunday School leaders once said, "All good Sunday School work is evangelism." Good Sunday School work doesn't just happen. Good Sunday School work requires careful planning, active implementation, definite follow up procedures, and continuous supervision. There is a need for specific plans which are practical and workable if the maximum in outreach evangelism is to be achieved through the Sunday School.

A. B. Washburn stated, "Perhaps the most overused, outworn and yet inescapably true expression regarding a pastor and his church is, the pastor is the key." There are two extremes to avoid in the pastor's relationship to the Sunday School. In the first place, he would not be expected personally to do all the detail planning. In the second place, he must not be isolated from it. His leadership is urgently needed in this major church program and the effective accomplishments of many of the pastor's goals may be achieved through the Sunday School.

The Sunday School director ministers in the total program and the outreach director gives leadership through the departments and classes. — Clarence Shell, director

Cooperative Program Impact of three-fourths of one percent

The impact of the decision to increase our world-wide Cooperative Program investment by three-fourths of one percent each year is vividly demonstrated by comparing the current budget with that proposed for 1984. The 1984 budget is an increase of \$833,333. \$401,333 (49 percent) will go to world-wide causes. \$432,000 (51 percent) will be used for Arkansas Baptist Convention causes.

All state causes share this \$432,000 increase. Compared to the 1983 budget, this represents an increase of 7 percent for state causes. Agencies and institutions only realize an increase of 4.9 percent to 6.1 percent depending on formula allocation.

The increase going to world-wide causes is almost 10.5 percent. We can rejoice in the fact that we have taken seriously the challenge to reach out beyond our state borders and involve ourselves in world missions to a greater degree. What if each church increased its giving by three-fourths of a percentage point each year? What would this do?

In 1982 Arkansas Baptists gave 9.5 percent of undesignated receipts through the Cooperative Program. If receipts went up in 1984 at the same rate as 1983 and the percentage given through the Cooperative Program was 10.29 percent, the total 1984 receipts would be \$10,492,480. The budget is only \$10,000,000.

As budgets are being considered perhaps local churches can profit from the wisdom expressed by the 1981 Arkansas Convention when it declared that Arkansas Baptists were going to embark on a planned program to increase our involvement in the world-wide mission of Christ. — L. L. Collins, Jr., associate executive secretary

Family and Child Care Revival report

"...Lift up your eyes and look on the fields; for they are white already to harvest" (John 4:35b).

The fields at the Arkansas Baptist Home for Children are ready to harvest. Many of our children from each cottage on campus have been saved and others re-dedicated their life to the Lord in a revival led by Dr. Homer Martinez.

It has been a blessing to see the excitement of these new Christians! Some of the strongest leaders on campus have come to know the Lord and they have led others to their Lord.

One of our senior girls received Christ on Sunday night of the revival and then began praying for others and sharing Christ with others. As a result of this witness, three more were saved and four others made re-dedications in the cottage.

Since the revival, there have been many reports of these girls being a positive witness to families, friends at school and to others throughout the community.

With these decisions brings a great responsibility for the staff to nurture and encourage these young people to grow in becoming mature Christians. Our prayer is that this revival will continue and spread to other children on the campus.

It is wonderful to see the lives of these young people being completely turned around. — Cindy Bunger, caseworker, Arkansas Baptist Home for Children

Christian Life Council Godly militants

"All of them are wielders of the sword, experts in war. Each man has his sword at his side, guarding against the terrors of the night." (Song of Solomon 3:8).



Parker

Those accompanying King Solomon as he rides a sedan chair are here described as soldiers. There were 60 of them apparently chosen from among Israel's mightiest warriors. They were always ready to defend their king and, if necessary, to go on the offense against any enemy. The sword of the soldier of Jesus Christ is God's word, the Bible. Not only should it be constantly available, it must be used with skill in order to be effective. There are still many terrors of the night. In Solomon's day they probably were wild beasts and bands of robbers and brigands. Ours are mostly of a different type. Various practices such as using drugs, feeding on pornography and gambling often have terrorizing effects.

Regarding militarism, political liberals and conservatives believe differently. A Christian however must, in a spiritual sense, regard himself a militant, particularly if after thorough study of the scriptures, his beliefs are biblically based.

We are indeed soldiers of the Cross. Christ is our leader and Satan persistently leads evil forces. Spiritually, we are always in combat. Never forget it! — Bob Parker, director

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First Fruits

A thought-provoking book just released by Jesse Reed, retired director of evangelism for the Arkansas Baptist State Convention. Paperback, only \$3.35 plus tax.

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Missionary women come home; husbands remain in Grenada

SEVIERVILLE, Tenn. (BP)—While heavily armed Cuban troops roamed their Grenada neighborhood, Southern Baptist missionaries stayed on the floor with the lights out to make it look like no one was home during the recent invasion of the Caribbean island.

Charlotte Davis, one of two Southern Baptist missionaries who caught the last U.S. military airlift out of Grenada Oct. 28, told Baptist Press the Cubans were seeking refuge and supplies.

Davis, Robin Eberhardt and her son, David, left their husbands in Grenada when they returned to the United States. However, they immediately bought tickets to return to the island Nov. 7 if commercial flights are restored by then, Davis said.

The return could be further delayed if Cuban registers still hiding in the mountains mean a trip from the airport to their homes would be unsafe, she added.

Five minutes before the last helicopter was scheduled to take off from their

neighborhood, her husband packed her bag and urged her to leave, Davis said. Although both women were reluctant to go, they felt the decision was right as soon as they were airborne and had time to think about it.

Carter Davis and Michael Eberhardt stayed to continue contact with Grenadian Baptists and to evaluate the needs for disaster relief following the invasion.

The women said the missionaries had felt the prayers of Southern Baptists throughout the 10-day ordeal—even before the invasion by international troops brought the situation to the attention of most of the world.

Davis pointed out of the four Southern Baptist missionaries in Grenada, two had birthdays during the crisis. Since many Southern Baptists use a prayer calendar that lists all foreign and home SBC missionaries by birthday, Michael Eberhardt was on the list for Oct. 14 and Charlotte Davis was listed Oct. 18.

Louisiana high court upholds creation teaching

NEW ORLEANS (BP)—The Louisiana Supreme Court has upheld the legislature's right to order the teaching of creation-science when evolution-science is taught in the state's public elementary and secondary schools.

The 4-3 decision overturns a November 1982 ruling by U.S. District Judge Adrian Duplatier of New Orleans that the state's constitution provides for the state Board of Elementary and Secondary Education to ultimately decide what curricula will be taught in the schools.

Louisiana Baptists, at their 1982 state convention, passed a resolution to "reject attempts by any school to teach as fact any theory of creation and take action when the opportunity arises to oppose the teaching of any religious dogma, favored or opposed by Louisiana Baptists, in our classrooms."

The introduction of the resolution confirmed Louisiana Baptists' belief in the "Divine Creation of man, made in the image of a loving God", and found unacceptable any theory which "ascribes the creation of man to any other than our Creator God."

Louisiana's attorney general, William Guste, contended the legislature did not violate the Louisiana Constitution when it passed the law mandating equal treatment of the two theories of man's existence.

Guste said the legislature was not requiring either theory to be taught, but merely mandated that "balanced treatment" be given both theories when one was introduced into the classroom.

Even with the Supreme Court's ruling, the state's creationism law will be suspended by legislative act until the final legal arguments over its constitutionality are settled.

House panel considers equal access proposal

WASHINGTON (BP)—A House Education and Labor panel held three days of hearings on equal access legislation but did little to uncloud the proposal's future on that side of Capitol Hill.

At issue before the Subcommittee on Elementary, Secondary and Vocational Education was a proposal by Rep. Trent Lott, R-Miss., (H.R. 2732) to cut off federal education funds from schools which deny equal access to elementary, secondary and college students and faculty to meet for religious purposes.

While it did not offer testimony during the hearings, a spokesman for the Baptist Joint

Committee on Public Affairs said the agency would submit written comments to the House panel expressing opposition to provisions of the Lott bill, but supporting the concept of equal access and the specific provisions of a bill sponsored by Senator Mark O. Hatfield, R-Ore. (S. 815).

It is unclear what Perkins' subcommittee will do with the legislation in the wake of the hearings. Even if some form of equal access legislation gets through the subcommittee and the full Education and Labor Committee, also chaired by Perkins, its future could be further clouded by a referral to the Judiciary Committee, according to a subcommittee spokesman.

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