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Arkansas Baptist Newsmagazine, 1980-1984

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**December 1, 1983**

Arkansas Baptist State Convention

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December 1, 1983

# Arkansas Baptist

NEWSMAGAZINE



International students  
share cultures  
page 7

## On the cover



ABN photo / Mark Kelly

Noriko Ueno of Japan, who attends Ouachita Baptist University, was one of three students at International Retreat who performed a traditional fan dance from their homeland. The students shared their talents in music, skits, dance and recitations.

## In this issue

### 7 common ground

Students attending the annual International Conference, sponsored by Arkansas Baptist Student Union, were reminded that, no matter how many things seem to separate them, they are still united by their humanity

### 10 belief guidelines

SBC President James T. Draper Jr. thinks Baptists should have some guidelines on beliefs and then accept them or leave the denomination. He has suggested a committee be appointed.

### Correction

A news article on page 7 of the Nov. 17 issue of ABN incorrectly reported the vote by which the Arkansas Baptist State Convention accepted a proposal on Southern Baptist College's four-year status. The article should have said that 617 messengers voted to allow Southern to proceed to four-year programs and 544 voted against the proposal.

## Non-profit postal rates to stay at current levels

WASHINGTON (BP)—Congress has agreed to funding that will preserve current non-profit postal rates through Sept. 1984.

In the continuing resolution passed Nov. 12 to keep most government agencies running at the start of fiscal 1984, both the House and Senate approved a conference report which maintains funding at \$879 million. That is the amount the Postal Ser-

vice estimates necessary to preserve the subsidy to non-profit mailers through the next fiscal year.

President Reagan signed the bill Nov. 14. The continuing resolution, a stop-gap measure which Congress has repeatedly used in recent years, keeps government programs operating when regular funding bills are not passed in time.

## Foreign mission offering goal challenge issued

GREENSBORO, N.C. (BP)—Southern Baptists have been challenged to redouble efforts to meet the original \$66 million goal of the Lottie Moon Offering for Foreign Missions.

During the annual meeting of the Baptist State Convention of North Carolina, Wendell G. Davis of Statesville introduced a motion calling on every state convention and every Southern Baptist church to join North Carolina Baptists in "prayer, fasting and sacrifice at such a time as this," to reach the original \$66 million goal. Failure to reach the 1982 giving goal caused the 1983 goal to be reduced to \$60 million.

Davis, in making the motion, challenged every church in the SBC to set a goal equal to \$5 per member. "With our young men giving their lives in Beirut and Grenada and

our missionaries putting their lives on the line in 101 countries in the world," he said, "we Southern Baptists must match our sacrifices with theirs."

He made note of the fact 50 cents from each Southern Baptist will make the difference between the reduced goal of \$60 million and \$66 million.

In commenting on the action, R. Gene Puckett, editor of the *Biblical Recorder*, newjournal of the convention, said: "North Carolina Baptists are challenging every state convention and every church in the SBC to join them in this special effort to reach the original Lottie Moon Offering goal of \$66 million set for this year and are anxious to get this message shared throughout the convention before Dec. 4, when the Week of Prayer for Foreign Missions begins.

## Bold Mission audio-visual available

Two Ouachita Baptist University students from Little Rock, Davey Hughes, a senior history major, and Andy Dougherty, a sophomore pre-med major, are providing their own special touch to the Southern Baptist Convention's "Bold Mission Thrust" campaign to evangelize the world for Christ by the year 2000.

Hughes and Dougherty have put-together a 25-minute audio-visual program entitled "Bold Reality", incorporating slides from the SBC Foreign Mission Board, SBC Home Mission Board, missionary kids at OBU, the Student Department of the Arkansas Baptist State Convention, and interested individuals.

The two students hope to be foreign missionaries one day. "We saw a need to help widen our personal visions and hopefully

those of the people with whom we come in contact," said Hughes.

"Our desire is to get before as many church and lay groups as possible to further help acquaint them with the need to support the SBC's 'Bold Mission' thrust," said Dougherty.

The audio-visual portion of the program is complemented by a dialogue presentation from the two students and is adaptable for a regular worship service, assembly, or retreat program.

Churches, student groups or others interested in scheduling the two students or desiring more information about the program should contact Mrs. Linda Gray, OBU, P.O. Box 3783, Arkadelphia, AR, 71923, or phone (501) 246-4531, ext. 539.

## New 'Lessons for living' writer begins

William Burnett, interim director of missions for Calvary Association, begins this week writing International series Sunday School lessons for 'Lessons for living'.

Burnett, a former pastor of the Valley Church in Searcy, previously served as director of missions for Calvary Association from 1963 to 1980. He is a graduate of Ouachita Baptist University and also attended East Texas Baptist College and Southwestern Baptist Theological Seminary.



Burnett



Arkansas Baptists have made several substantial financial commitments in the last few years. Others will need to be made in the near future. We can easily meet these challenges if individuals and churches will give as the Lord prospers.

The commitments we hold are significant. First, the Arkansas Baptist State Convention has pledged to increase gifts to the Southern Baptist Cooperative Program by three-fourths of a percent annually, until we reach the point in which one-half of our Cooperative Program money is going to mission causes outside Arkansas. This is something we should do, but it means that other causes will receive proportionately smaller percentages each year. In 1984, for example, we will give over \$401,000 more to world causes than we gave in 1983. The only way Arkansas causes can have as much money annually as they have had in the past is for the annual budget of our State Convention to increase.

The increase to the Cooperative Program of the SBC is of historical significance. The original Cooperative Program idea was an agreement between state conventions and the Southern Baptist Convention. Its purpose was to develop a fair, equitable and systematic plan of financing everything Southern Baptists sponsor in the state conventions and to the ends of the earth. The goal developed in 1925 was for the division to reach 50-50, as soon as possible. It is time for Arkansas to systematically move toward keeping this important commitment.

The growing needs around the world are even more important reasons for giving a larger percentage of our budget to world missions. In many areas more missionaries are needed, but we simply lack the money to provide them.

The Foreign Mission Board is to be commended for increasing our witness around the world. To a large extent this is possible because of the FMB's ability to stretch the dollars on the foreign fields. But world-wide inflation and an increasing mission force make it essential that we provide greater finances.

Needs within Arkansas make it essential that we enlarge our Cooperative Program budget. Everyone wants the work to grow in our own state. Growth costs money. We need, for example, to start new churches at home. In order to begin, land must be purchased, buildings must be erected, and pastors must be paid. The State Missions Department is involved in all of these areas.

Arkansas Baptists, like other state conventions, will be asked

to double the amount provided for participants in the annuity program. The new provisions, if approved, will go into effect in 1988. It will add \$200,000 to the retirement that our state convention provides. The additional money is desperately needed. Many of our preachers who have served the Lord sacrificially all their lives are receiving a most inadequate retirement. Over 80 percent receive less than \$200 a month. With growing inflation, it is essential that we do a better job of caring for those who have served the Lord faithfully.

A final area which will require additional money is our commitment to make Southern Baptist College a four-year institution. The sum of \$102,000 is to be given to Southern in two increments — \$50,000 in 1987 and an additional \$52,000 in 1989. Although the money was not absolutely guaranteed, we do feel that the Convention has made a commitment.

Arkansas Baptists can easily fund all of these needs if Baptist people and churches are good stewards of the possessions God has given them. The first step is for church members to return to God the rightful portion of money he has entrusted into our care.

We are but stewards of our possessions. A steward in the New Testament era was one who cared for the possessions of another. All of our possessions belong to God, and we can be called to account for this trust at any time he chooses. The tithe is a minimum standard for everyone. There are many who can and should give more.

Finally, churches need to increase their gifts annually to the Cooperative Program for the next several years. There are some churches which should increase as much as two percent annually for the next three or four years. All of our churches could increase their giving a minimum of one-fourth of one percent annually.

If every church increases its gifts to the Cooperative Program, every area of our work will have adequate funding. For the past several years we have had an annual growth in the Cooperative Program of nine to 12 percent. If we meet the 1983 budget we will have more than an 11 percent increase. We are budgeted for an eight percent increase in 1984. If we grow by 15 percent annually there will be little or no difficulty in providing for all of our commitments. As we work together in a spirit of unity and harmony under the leadership of the Holy Spirit, our future success will be assured.

# Arkansas Baptist

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

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## One layman's opinion

Daniel R. Grant

### Darkness for Mao at China's Gate of Heavenly Peace

The news from China these days continues to have bits and pieces of encouragement to those of us who hope and pray for greater freedom for that nation's one billion people. The latest amazing bit of news is that the Communist Party has apparently decided to downgrade still further the status of their Marxist Founding Father, Mao Tse-tung. We are told that he must now share his huge memorial mausoleum in famous Tiananmen Square in Peking with a sculpture gallery of other revolutionary heroes.

Mao Tse-tung died in 1976 at the age of 83, following a ten-year "Cultural Revolution" — a time of chaos, political violence, and Maoist extremism almost unanimously denounced by Chinese leaders today. The remarkable overthrow of the Gang of Four in 1976 has led to the gradual reopening of Christian churches on a limited basis and the downgrading of Chairman Mao Tse-tung.

The top Chinese political figure today is 79-year-old Deng Xiaoping, who was purged twice during Mao's Cultural Revolution. He is now busily purging some 3 million of China's 40 million Communist Party mem-

bers. The state-run press calls it a "rectification campaign" rather than a purge, but the target is the foot-draggers who oppose Deng's policies. The new policies include allowing peasants to engage in a little bit of private enterprise, inviting foreign investment in China, restoring aptitude testing in colleges, and shifting national economic goals toward more consumer goods.

The declining visibility of Mao has been accompanied by the almost total disappearance of the "Little Red Book" containing "Mao's Sayings." Similarly, in July, 1980, China pulled down all but one public portrait of Mao. As an eager photographer in five Chinese cities last year, I can recall finding only the one prominently displayed portrait of Mao, still brightly floodlighted at Peking's "Gate of Heavenly Peace." Recently the lights were turned out at the one remaining portrait of Mao, and the guards had no explanation to inquiring journalists. Could it be that, as China turns off the light that has illumined Mao, it will uncover the Light of the World for its one billion people? — Daniel R. Grant is president of Ouachita Baptist University



ABN photo / Melle Gill

### TelNet dishes installed

Glenn Hickey, director of missions for the Pulaski County Association, and Bill Lewis, associational moderator, check out the satellite earth station recently installed at associational offices in Little Rock. This dish and a similar one in Harrison will pick up Baptist Sunday School Board transmissions aired through the Baptist TelNet system, which begins operation next May. The 13-foot dishes are the first in Arkansas for the BTN system. Broadcasts will be recorded by the association and made available on a loan basis to member churches.



## Woman's viewpoint

Eugenia Hale

### Life by the inch

Abraham Lincoln with his wit, wisdom and humility is a favorite of mine. Like Christ, he often used stories to get his truths across. One of his oft-quoted tales is about when he was a young lawyer and Illinois was more wilderness than settled. He and other lawyers would ride the circuit, traveling with the judge from county seat to county seat.

On this particular trip, long periods of pouring rain had flooded the whole county, transforming small creeks into rivers almost impossible to cross. After many rain-soaked miles, the little band still had ahead the Fox River, larger and more dangerous than all the rest. The lawyers said to each other "If these streams give us so much trouble, how shall we get across Fox River?"

It grew dark, so they stopped at a log tavern. A welcome sight was a Methodist circuit rider who rode this route in all weather. They crowded around and asked if he knew about the crossing of the Fox River. "Oh yes," he replied. "I know all about Fox River. I have crossed it often and understand it well. But I have one fixed rule with regard to Fox River: I never cross it till I reach it."

The greatest teacher of all advised us about the Fox Rivers in our lives. Matthew records these words of Jesus: "Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough troubles of its own" (NIV). This advice is preceded by the beautiful promise that all our needs will be met if we but seek him

first.

Our Fox Rivers differ. It might be the fear or old age, of bad health, of loneliness, concern about our children . . . the list goes on. One antidote to our Fox River fears could be found in a delightful little book *The Precious Present* by Spencer Johnson. To read these lines is to be reminded anew of the Psalmist's words "This is the day the Lord has made. I will rejoice and be glad in it!" As a very wise person said, "Life by the yard is hard, life by the inch is a cinch!"

Eugenia Crawford Hale is chairman of the Division of Community Services at Mississippi County Community College. She teaches an adult Sunday School class at First Church, Blytheville.

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

by Don Moore

... Romans 8:28 still in effect! A good illustration is the burning of our church in Jerusalem last year. While having to meet in a makeshift sanctuary of irrigation pipes and plastic tenting, their attendance has increased by 25 percent to more than 350.

The Jewish sector of Jerusalem has become very aware of our presence there. Civic organizations, synagogues, Mayor Kollek and other individuals have made contributions toward rebuilding the church. The new building will cost \$700,000. The church has collected \$200,000. The Foreign Mission Board will provide another \$100,000. With all the hassle and inconvenience this, too, as in New Testament times, should "fall out into the furtherance of the gospel" (Philippians 1:12).

... Our neighbors are being blessed. Our neighbors to the north, Missouri Baptists, have recently completed a three year evangelism partnership with Taiwan. The climax to the effort came with crusades in September that saw 2,300 make professions of faith. This fires me up in anticipation of our Brazilian partnership. Our initial joint planning meeting will be held in February of 1984 with our Brazilian counterparts. This will prepare us for a specific assignments that will be carried out in 1985.

Our Oklahoma neighbors are drawing near to an enviable goal. They recently voted to contribute 48 percent of all of their Cooperative Program money to convention-wide and world-wide causes beyond their borders. Only Florida Baptists have done that well. Both are moving quickly toward a 50-50 division of funds. Each year Arkansas Baptists are moving in that direction. We have not quite made 40 percent, but will increase 3/4 percent per year toward our goal.

Don Moore is Executive Director of the Arkansas Baptist State Convention.

## Filipino ministry prospers

An outreach to thousands of Filipino domestic servants and construction workers living in Singapore has resulted in 24 decisions, most first-time professions of faith, after only three services. Attendance shot from 40 to 85, making it the country's fastest-growing worship unit.

## Letters to the editor

### Genuine peace prevented

My first year out of seminary has not been an easy one. Although I have adjusted, there is still something keeping me from experiencing genuine peace and fulfillment.

Throughout seminary (Southwestern, where I received an M. Div.) and in the course of four church staff positions, I have felt comfortable with my ministerial role. Everywhere I served, I found the people to be accepting, loving, nurturing and supportive. No one ever questioned my "call" on the basis of gender.

However, in the course of my first 15 months here, I have encountered persons who very subtly (and sometimes very pointedly) make me aware that women ministers are very often misinterpreted and misunderstood. Whenever I refuse to laugh at sexist jokes or become defensive when I am told that Baptist women ministers do not have a future in Arkansas, I am labeled. Frankly, I am having trouble knowing the proper response to such insensitive and unjust comments from fellow believers.

I am not presently interested in being ordained. Nor am I aspiring to be a pastor. I am just a person who happened to be born female — for a specific, God-given purpose. As Letha Scanzoni and Nancy Hardesty state in *All We're Meant to Be*:

"None of these (spiritual) gifts is labeled "for men only." Scripture nowhere indicates that men alone are given the gifts of leadership and women those of following and helping. Quite the contrary. I Corinthians 12:11 emphatically states that all gifts "are inspired by one and the same Spirit, who apportions to each one individually as He wills." Although Ephesians 4:8 is sometimes

cited to prove God intends only men to be apostles, prophets, evangelists, and pastors (v. 11), the word in Greek is *anthropos*, the generic term for all people, not just males.

I entreat you to study God's Word on this subject for yourself. Examine your heart to see if your beliefs are biblical or cultural. Each year, God is calling more and more women into his service. You might ask yourself, "Will there be a future for Baptist women ministers in Arkansas?" It's up to you. — Pam Taylor, Little Rock

### Free Will Baptists

In last week's issue of *Arkansas Baptist Newsmagazine*, I read, with interest the article entitled "Women deacons, controversy not new in Baptist churches". There was one statement that I would like to clarify.

It is true that Free Will Baptists were the first to ordain women as ministers. However, it is no longer true that we do. The group that the article refers to was the Randall movement of Northern Free Will Baptists. This group of Free Will Baptists united with the Northern Baptists in 1911. The National Association of Free Will Baptists was organized in 1935 and to my knowledge, neither women ministers or deaconesses have been ordained since that time.

In fact, while we do not have a doctrinal statement that states we do not ordain women, it is the accepted custom and Biblical practice that women should not be ordained either for the ministry or deaconship.

Thank you for allowing me the privilege to clarify the issue. — David A. Joslin, Little Rock

## BTN seeks to enhance local church programs

NASHVILLE, Tenn. (BP)—Programs for Baptist TelNet, the Baptist Sunday School Board's training network, are in planning and production for the initial broadcast in June 1984.

For Sunday school leaders, there will be weekly programs to aid in preparation for each Sunday's lesson. Weekly programs will be broadcast beginning in June 1984 for youth workers and adult workers in the Life and Work Series, with weekly programs for Bible Book Series beginning in October 1984 and Convention Uniform Series in April 1985.

Other weekly programs scheduled to begin with the initial broadcast of BTN are Ministering to Families Today and Video Training Magazine. Monthly MasterLife programs are scheduled along with a program entitled Profile, which is sponsored by National Student Ministries to show models of student work.

Morton Rose, vice president for church programs and services, stressed in a recent meeting that BTN is not another denomina-

tional program from the Sunday School Board, but a methodology for communicating directly with local churches.

"BTN is not a substitute for anything the local church is presently doing," Rose said. "The programs are not designed to replace any teachers or other church leaders, but to help them do the work they already are doing."

"Church leaders need to understand BTN is not a church theater, a television network, home entertainment, ACTS or even a replacement for existing media," Rose explained. "BTN will be a tool to help church leaders as they teach, preach, witness and worship."

The ministry of the Sunday School Board in providing literature to churches will be "enhanced" by BTN, according to Rose. The established ministry efforts of the Sunday School Board via the print medium will continue, with additional support provided through BTN to further the understanding of church leaders.



by Millie Gill / ABN staff writer

**Mr. and Mrs. Ray W. McClung**

of Hot Springs were honored at a family gathering Thanksgiving Day in celebration of their 50th wedding anniversary. The celebration was at the home of their daughter, Mrs. Wayne Williams, in Texarkana, Texas. The McClungs were married Nov. 30, 1933 in Manitou, Okla. He retired as director of missions for Pulaski County Association in 1977 and is now serving as minister to senior adults in Hot Springs Second Church. Mrs. McClung retired as a secretary in the State Missions Department of the Arkansas Baptist State Convention. In addition to their daughter, the McClungs are parents of two sons, Lynn, of Tulsa, Okla., and Bob of Kennett Square, Pa. They have five grandchildren and two great grandchildren.

*Mr. and Mrs. Ray W. McClung**Rev. and Mrs. Dale Taylor***Rev. and Mrs. Dale Taylor**

of Harrison celebrated their 50th wedding anniversary Nov. 27 as they reaffirmed their marriage vows at the morning worship service of Union Church, where he is pastor. The message for the service was preached by Lehman Webb, director of Church Extension for the Arkansas Baptist State Convention. An afternoon reception at Harrison First Church, where Taylor was ordained to the ministry in 1935, concluded the anniversary celebration. He has served as bi-vocational pastor of churches in Arkansas, Kentucky, New Mexico and Missouri while employed as business manager for four different colleges and one university. Mrs. Taylor is retired from a 25-year career as a public school teacher in Arkansas, Texas and Missouri. She has also been a writer for the Sunday School Board and has led Sunday School workers seminars at both Ridgecrest and Glorieta Baptist Conference Centers. They have one son, Frank, and three grandchildren.

**Chris Watkins**

was ordained to the ministry Nov. 20 at Highland Heights Church in Benton. He has been called as pastor of the Whelen Springs Church.

**Archie McMillan**

will retire Jan. 8, 1984 as minister of music at Sherwood First Church following more than two years of service there.

**Donnie O'Fallon**

joined the staff of Warren First Church Dec. 1. He is serving as minister of education and youth.

**Billy Burford**

will join the staff of South Side Church in Pine Bluff in January as minister of education and outreach. He will come there from Hurst, Texas. Burford and his wife, Beverly, are parents of a son, Wayne.

**Mike Butler**

has resigned as minister of education and youth at Central Church in Hot Springs.

**Charles Holcomb**

is serving as interim pastor of the North Main Church in Sheridan.

**Earl Ashley**

resigned Nov. 16 as pastor of the Wheatley Church to become pastor of the First Church of Valliant, Okla.

**Matthew Watson**

has resigned as pastor of the Amity Church.

**Charles White**

has accepted a call to serve as pastor of the Hillside Church at Big Fork, going there from the Oak Grove Church at Caddo Gap.

**Don Jones**

has accepted a call to become pastor of the Mount Ida Church, coming there from the New Hope Church in Bloomburg, Texas. He has also pastored at Hatfield.

## buildings



Joe Gomez, pastor, Valley Springs Church, greets members re-committing themselves to the ministry of the church at the Nov. 13 dedication of their debt-free new sanctuary and remodeled building. Director of missions Jack Ramsey preached the message.

ABN photo / Mark Kraly

**Sheridan First Church**

has organized a study and growth group for single adults. Pastor Sam Adkins will lead the studies on "the wants versus the shoulds of singles."

**Watson Chapel Church**

at Pine Bluff held deacon ordination services Nov. 13 for Steve Monk, J. D. Dial and D. A. McCoy.

**Sylvan Hills First Church**

in North Little Rock has launched a yokel-fellow program to assist deacons in family ministry and outreach programs.

**Bartholomew Association**

reported to messengers attending its recent 131st annual meeting that in 1983 the association had contributed 16 percent of its budget to migrant ministries, the Indiana-Arkansas Linkup and area Baptist Student Union work. Elected as officers were Richard Wade of Monticello, moderator; Brandon Wiley, associate moderator; Gene Thomas, clerk, and Raymond H. Reed, director of missions, treasurer.

**Lone Church**

at Booneville held ordination services Oct. 16 for pastor Billy Harwell. Those assisting were Harold McConnell, Skip Kelley, Danny Moran, Dale Boss, Johnnie Darr, director of missions for Buckner Association, Glen Wagner and Price Neal.

**Emmanuel Church**

at Forrest City celebrated its 25th anniversary Sept. 25 with a day of special activities that included a noon meal and afternoon music program.

**Mary's Chapel Church**

near Blytheville ordained Johnnie Long to the ministry Oct. 16. He is pastor of Neals Chapel at Lepanto.

**Gregory Church**

in Calvary Association has doubled its Sunday morning attendance as the result of a new bus ministry. Pastor Billy Duncan and Sunday School Director Donnie Brown are coordinators for the ministry that is reaching children and young people in Gregory and the surrounding community.

**Grand Avenue Church**

in Fort Smith held deacon ordination services Nov. 20 for Woody May, Charles Beavers and Frank Ward.

**Murphy Church**

at Big Fork ordained its pastor, James Fryar, to the ministry Nov. 20.

**Biggers Church**

ordained Loy Culver to the ministry Oct. 30. His father, Henry Culver, preached the ordination message. Others on program were Bill Hayes, Bill Hutchings, Jake Rapert, Shirley Culver, Mary Jean Lamb, Jackie Culver and Ray Ingram.

**Mount Olive Church**

at Crossett honored Tony Hendrix Nov. 13 in recognition of his several months of service as interim music director.

**New Providence Church**

at Hackett has increased gifts to both the Cooperative Program and associational missions to 10 percent.

**'Meet each other with understanding,' students told at conference**

Regardless of the many things that separate them, students are united by their feelings: joy, loneliness, love, fear or anger. 130 students were told at the annual Baptist Student Union International Conference Nov. 18-20 at Camp Paron.

"We are all brothers and sisters, perhaps not at the level of our religious beliefs but certainly when we are insecure," said Len Sehested, a teacher from Fort Worth, Texas. "Our feelings unite us; we all share that," she told the students, who represented 16 campuses and 19 nations. "We should meet each

other with understanding.

"We all want to be understood and loved," Sehested said. "But do you want to give understanding and love?"

The point was demonstrated by Jim Greene, North Carolina director of campus ministries, when he bound two volunteers—one arm in a splint, the other taped to their side.

Each was given a piece of bread and told to eat it, which they tried unsuccessfully. "How can they do it?" Greene asked. "Feed each other!" the audience chorused.



ABN photo / Mark Kealy



ABN photo / Mark Kealy

(Left) Ooi Chee-soon and Vincent Ono, Malaysian students from the University of Central Arkansas, and Janneke Nollen, a University of Arkansas student from Holland, traded stories about their homelands, as did many students at the conference. (Above) Luxson Mateva, a Zimbabwean student at John Brown University, shares his feelings with conference speaker Len Sehested.

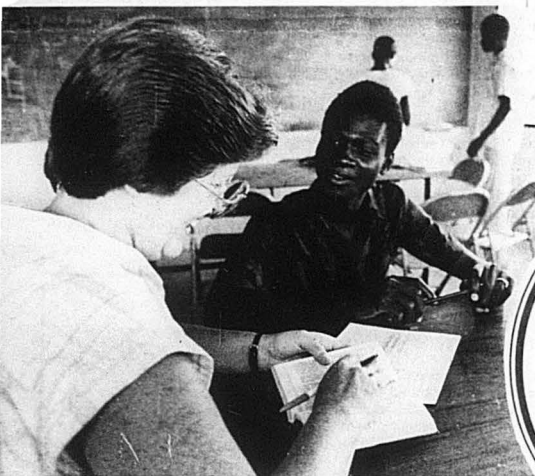


# Week of Prayer for Foreign Missions

December 4-11, 1983

## Lottie Moon Christmas Offering

### Goal: \$60,000,000



FMB photo by Mark Stoneman



FMB photo by Don Runledge

Because He  
First  
LOVED  
Us

*THE ARKANSAS CONNECTION—Monica Keathley (above) is one of Arkansas' daughters who is a Southern Baptist missionary in Upper Volta. Her parents, Mr. and Mrs. Ervin Keathley, live in Little Rock where she will be furloughing next year. She directs Baptist student work, as does Glenda Travis (kneeling in photo upper right) in Bangalore, India.*

*"Who doesn't have animals? We all have animals. Even the poorest of us have animals. We can all participate."*

Juan Timoteo's excitement grew as he spoke to the nearly 50 pastors. They were discussing starting an annual Christmas offering to finance the Kekchi Baptist Association's missionary program. Money is scarce in many Kekchi homes at Christmas time, but all have animals.

Also, each congregation has a special Christmas program on the night of the 24th. This year the first Christmas mission offering will be taken. There will be chickens, turkeys, cows, pigs, ducks, or whatever the Lord places on their hearts to give. The deacons will sell the animals and transfer the money to the associational treasurer.

The idea of a Christmas offering has a familiar ring, doesn't it. It is exciting to translate the value of the animals into days' wages. It is an indication of their spiritual temperature about missions.

- |                                      |                              |
|--------------------------------------|------------------------------|
| 1 good-sized chicken - 2 days' wages | 1 cow - 140 days' wages      |
| 1 tom turkey - 9 days' wages         | 1 hen turkey - 4 days' wages |
| 1 medium-sized hog - 34 days' wages  | 1 horse - 100 days' wages    |

Each Kekchi Baptist will be challenged to ask God which of his animals He wants. We can hardly wait until Victory night (Dec. 24) for the celebration worship and praise. The pastors are rejoicing in anticipation. The Kekchi brothers continue to show us what excitement in stewardship is.

Does God want you to give the value of 2, or 34, or 9, or 4, or 140 days' wages to your Lottie Moon foreign mission offering? Ask him. Don't be surprised when He answers. Be faithful. — **Lahoma Greenwood, missionary to Guatemala**

*When we have received God's love, not only do we love him in return, but also we love others in ways not possible before. Such love is indeed proof that we have passed from death into life; without love, all our deeds for others lack meaning.*

—Bonnie Ball O'Brien

# Chicago's Uptown Church nourishes bodies and souls

by Susan K. Taylor

CHICAGO (BP)—Uptown Church is a reflection of its gritty, eastern Chicago community: short on resources, long on needs.

The church, pastored by native Chicagoan Jim Queen, includes six ethnic congregations with services in English, Vietnamese, Cambodian, Spanish, Hmong and Laotian. A shoe-string staff and volunteers keep afloat a host of programs for the community's mentally and emotionally disabled, food distribution, children's clubs, tutoring, senior citizens' ministry, counseling, and more.

Uptown's 150 members do more than slap band-aids on the community's ills, however. "What makes our programs evangelism is we proclaim the gospel, we verbalize it," Queen explained. "Any kind of work or ministry we do, if we are not proclaiming the gospel, the work is not 'Christian.' But if we don't do the work, then we are not credible."

Uptown's ethnic congregations work beside the 50 English-speaking members under a unified budget, and observe celebrations and ordinances together, Queen said. Bivocational pastors help with the Cambodian and Hmong congregations, while students of Chicago's Trinity Seminary work with other ethnic congregations and Uptown's music program.

Of the 128,000 persons in the Greater Uptown area, more than 10,000 are mentally or emotionally disabled persons living in halfway houses or on the streets. Associate Pastor Tim Larkin helps integrate such persons into the life of the church.

"Some people think ministry is 'doing,' so they separate these people from other

members of the church and do everything for them," Larkin said. "I don't do that." At Uptown, they participate, adding a song or testimony of their own to the worship.

Uptown's pantry provided food for more than 1,000 people in August and could distribute more if more food and volunteers were available, Queen noted. Salary funds for Ken Oliver, who works full-time distributing food, are almost exhausted.

Though the Home Mission Board, which pays Queen's salary, provides some money for buying food, "if you don't have someone to administer the program, you can't use the money," Queen lamented.

The church's food kitchen averages 200 persons at its weekly meal, and the senior adults' club shares two meals a week at the church.

Lidia Mika coordinates the boys' and girls' clubs, and the tutoring and senior citizens' programs. Until eight months ago, she also led an after-school program. But the program closed "simply because it did not have enough money for staff to run it effectively," Queen explained.

Still, "it's beautiful to see the results of that program going on in our church. All but the children of one family who came to our program have been saved and gotten their act back together," Queen said, adding with a laugh edged by irony, "so we closed up the only successful program we may have ever had."

"God still wants us to do it, of course, but the indictment against us is we can't come up with the resources."

Church-sponsored graduate equivalency diploma and English as a second language classes also folded "because there were no Christian people to lead them," Queen said. "To run a program without the witness in it was not what we wanted to do."

Despite disappointments, Queen, 46, is difficult to discourage. Reared in Chicago's inner city himself, he "had a pretty good idea" what he was tackling when he returned in 1976 to plant a church in Uptown.

Just graduated from Southern Baptist Theological Seminary in Louisville, Ky., Queen began his Uptown ministry with Bible studies and worship services. The small band moved among an ice skating rink, office building, homes and a storefront until 1981 when newly-constituted Uptown Baptist Church bought a building.

Although its ministry has expanded, membership remains small. "Some people are afraid to become involved because we're such a committed church and some of our requirements are tougher than most," Queen observed. Each new member must attend a membership course for "personal evangelism training as well as to discover their gift," he noted.

At Uptown, Queen's vision of evangelism requires both proclamation and presence. "The purpose for becoming involved is because God has loved us and then we demonstrate the love," he explained. "We're called to disciple, baptize and go tell them, so let's do it. Whatever it takes."

Taylor is associate editor of "SBC Today."



The "Praise Service" at Uptown Church includes members of six ethnic congregations and residents of halfway houses for the

mentally disabled. All find love and acceptance in this inner-city Chicago church, led by native Chicagoan Jim Queen.

HMS photo / Louise Perotti

## Draper suggests 'guidelines' of belief, advocates creed committee

SALEM, Va. (BP)—James T. Draper Jr., president of the Southern Baptist Convention, has suggested the denomination establish "guidelines" to detail what Baptists should believe.

Draper, serving his second term as president of the 14-million-member denomination, suggested a committee be appointed to draw up "some minimum things" Baptists believe. . . . about which Baptists would say, "Hey, we're not any of us going to give up these beliefs. We can't go beyond them."

Draper made the suggestion during an afternoon news conference before preaching to the annual meeting of the Baptist General Association of Virginia. He raised the possibility of creating a committee to establish the guidelines while answering questions about the bickering between "fundamentalists" and "moderates" that has rocked the nation's largest protestant denomination in recent years.

After the establishment of limits to what Southern Baptists could believe, "moderates" and "liberals" who could not accept them could leave, Draper said.

Many Baptists oppose "creedalism," considering creeds a violation of the concept of a "priesthood of the individual believer."

"No matter what they say, Baptists have got a creed—everyone's got a creed," Draper said, adding that it is based on the belief the Bible is the Word of God. Draper said he hopes such guidelines would be general enough to satisfy most Southern Baptists.

"We do believe in something," he said. "We have a statement of faith and a confession of faith. They are creedal in a sense. . . ."

Draper cited four things which should be in any guideline of belief. "They are bedrock," he said. "If there are leaders or teachers who find they cannot accept these four things, they ought to leave. Anyone who cannot accept them is not a true Southern Baptist and ought to have the integrity to leave. . . ."

The four include a belief in the full humanity and deity of Christ, substitutionary atonement by Christ for the sins of mankind, justification of God's grace through faith and belief in the bodily resurrection of Christ.

Draper said his list of four "bedrock" items does not include anything about the inerrancy of the Scriptures, a strongly-held belief that the Bible, in its original form, contained no errors of any sort. "Inerrancy" has been both a code word and a battle cry in the ongoing strife in the denomination.

Draper, who has been identified with the "inerrancy" wing of the denomination, said he would not "demand that they (a committee) use the word inerrancy or infallibility or inspiration. They could use the word authoritative of truthful, but I would not want to make that a teret. I would not try to make inerrancy an issue. I would not want people debating over terminology."

He said he wants to see any movement for a committee or for guidelines "come from a groundswell" of opinion. He stressed any committee formed to come up with such a set of guidelines should contain a "cross-section" of Baptists.

Draper, who previously has said Baptists should have some kind of limits "of how far you can go and still be a Southern Baptist", called in October for unity around certain guidelines. He added: "We have to set some kind of parameters for Baptist belief. If we don't, people will end up believing anything they want."

**Compiled by Baptist Press from reports by Ed Briggs, religion writer for the Richmond (Va.) Times-Dispatch, and Helen Parmlay, religion editor of the Dallas (Texas) Morning News.**

## Iowa minister finds race no barrier to ministry

by Gail Rothwell

WATERLOO, Iowa (BP)—To the outside world Verna Quirin's ministry may seem a bit out of the ordinary, but to her and the people with whom she ministers, she is merely fulfilling God's calling in her life.

For the past two years Quirin, who is white, has been associate minister with educational responsibilities at Faith Temple Church, a black, inner-city congregation.

Prior to moving to Waterloo, Iowa, she was the educational coordinator at University Baptist Church, Ames, Iowa. "When I accepted this position two years ago, being a minister at a black church was the furthest thing from my mind," she said. "But God puts you where you are needed."

Quirin's duties are varied and include consulting with the trustees on financial matters, leading a children's mission study, conducting weekly workers' meetings, teaching a young adult Sunday school class and leading midweek Bible study.

"I continually praise God for sending me where the pastor has enough confidence in himself he can turn over many responsibilities to other staff persons," she said.

Quirin credits the support she gets from Eugene Williams, pastor, as the reason she was readily accepted in the church and community.

Quirin also has become very active in the Northeast Association and is adult coordinator for the Associational Sunday School Improvement Support Team (ASSIST). She

and other members of the team work with churches to strengthen their Sunday schools and provide training sessions for workers.

Because most churches in Iowa struggle financially, they must rely heavily on volunteer staff. Quirin is no exception. Through a family business "God allows me to have the financial freedom I need to be able to serve this church full time," she explained. "I have discovered that no matter how much you try, you can't outgive God."

Throughout most of her 50 years, Quirin has been an active Southern Baptist with a deep commitment to the local church. However, it was through the pain of a divorce five years ago that she learned to rely totally on God's leading in her life.

"Throughout the divorce I can remember thinking I'd never be able to even work in a church again," she said. "But I needed something to make life worth living, so I turned to God when there was nowhere else to go."

Quirin emphasized, "Divorce is a tragedy and I will always feel the marks of being rejected, but God teaches you how to live through these things."

Because she has suffered the trauma of divorce, she feels she has been able to minister to many of the women in her congregation. "Our congregation is 50 percent women, many of whom are widowed, divorced or never-married. When they come to me with their hurt I know what they are go-

ing through."

Quirin feels, as a woman, she has brought new dimensions to ministry at Faith Temple. "In any situation that you have people with different needs, you need different kinds of leadership to meet those needs," she said. "The women feel free to come to me with what they call their women problems."

One of those things she enjoys most about Faith Temple is the people's willingness to learn and improve themselves. "Black worship services are moving beyond the traditional, emotionally charged services, and they are hungry for deep Bible study," she explained. "I have never been in a church where people are so willing to go to training meetings."

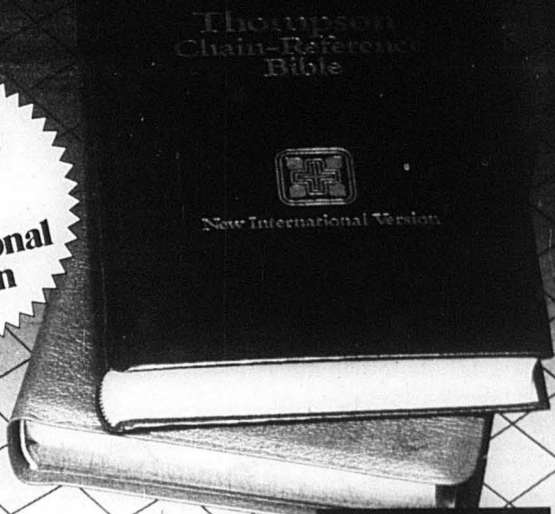
Quirin's four children, who all live away from home, were at first apprehensive about her move to Waterloo. "But since they have seen how happy I am here, they are proud of me and my ministry," she reported.

Quirin said she has been continually overwhelmed by the affirmation of church members. "Their expressions of love and appreciation are the richest part of my ministry," she said. Church members regularly give thanks for Quirin's abilities and talents. Their feelings were summed up during the closing prayer of a recent midweek Bible study: "And thank you for sending us Verna."

**Gail Rothwell is a writer for the Sunday School Board bureau of Baptist Press.**

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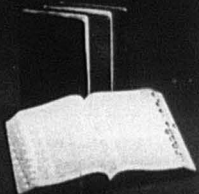


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# Tuition tax credits go down to lop-sided Senate defeat

WASHINGTON (BP)—President Reagan's tuition tax credit proposal went down to decisive defeat in the U.S. Senate Nov. 16 and the issue appears dead for this Congress.

After Senate opponents of the measure put on a show of strength in a two-day filibuster, they agreed to allow the tuition tax credit bill to come to a vote. They won, 59-38.

The proposal, pushed by Reagan since the 1980 presidential election campaign, would have made partial reimbursement for tuition expenses to parents who send their children to private and parochial schools. Of these, approximately 85 percent are church-related. The benefit would have amounted to a \$100 credit for tax year 1983, \$200 for 1984 and \$300 when fully implemented in 1985.

The tax credit would have gone only to families with taxable income under \$50,000 and would have been denied to parents whose children attend racially discriminatory schools. But estimates of its potential three-year cost to the federal treasury ran as high as \$3 billion.

Debated on the politically volatile proposal focused on public policy questions as well as on church-state implications. Baptist

bodies, including the Southern Baptist Convention and several state conventions, have repeatedly opposed tuition tax credits for both church-state and public policy reasons.

Baptist Joint Committee on Public Affairs Executive Director James M. Dunn hailed the Senate vote as "a victory for the constitutional principle of church-state separation, for common sense in shaping public policy and for the consensus long held by Americans that public monies should not support private and parochial schools."

Dunn, whose agency has made defeat of tuition tax credits its primary legislative objective in recent years, added: "We are grateful to grassroots Baptists who communicated effectively with their senators." Dunn had special praise for Senators David L. Boren, D-Okla., Ernest F. Hollings, D-S.C., John H. Chafee, R-R.I., Lawton Chiles, D-Fla., and Lloyd M. Bentsen, D-Texas, who, Dunn said, "led in the defeat of this bad idea."

Boren, who formerly taught government at Oklahoma Baptist University, labeled the White House argument that tuition tax credits would provide simple "equity" to parents by giving them a choice between private and public schools "absolute and sheer nonsense." He also argued the credits

would be detrimental to private schools themselves, because "ultimately federal controls have always followed federal dollars."

Hollings blasted the administration for pushing the bill at a time when federal budget deficits approach \$200 billion annually. The proposal would "rip a revenue hemorrhage in the economic fabric," he declared, "leading the way to a higher deficit." Hollings concluded: "This is a rip-off for the rich and everyone knows it."

Chafee, one of 24 Republicans who abandoned Reagan on the vote, called the public school system "one of our nation's greatest strengths" and declared: "We must not undermine it by subsidizing a second school system."

Despite Reagan's long-standing and outspoken support for the tax credits, the unexpected size of the defeat of his bill left many on Capitol Hill questioning whether he went all out in pushing it. Among these was the bill's Republican floor manager, Kansas' Robert Dole, who told reporters after the vote the administration "has a lot of work to do" in both the Senate and the House of Representatives before tuition tax credits can be passed.

## HMB pays tribute to volunteers; reports 47,000 involved in 1982-83

ATLANTA (BP)—During a luncheon honoring Atlanta-area volunteers, the Southern Baptist Home Mission Board staff reported almost 47,000 volunteers were involved last year in missions work sponsored by the national missions agency.

Since 1977, when the Southern Baptist Convention launched its Bold Mission Thrust program, there has been a 100 percent increase in the number of volunteers involved in home missions, said Don Hammonds, director of the HMB special mission ministries department.

There is no way possible to calculate the number of hours these volunteers devote to missions or the millions of dollars they save the mission board, but it is "staggering," said Mike Robertson, associate director of the department.

Home Mission Board President William G. Tanner paid tribute to a group of about 50 Atlanta-area church members who work as volunteers at the board's Atlanta offices, saying they were symbolic of more than 268,000 persons who have served as home mission volunteers since 1976.

"There is no way in the world we could

pay these devoted people on a scale comparable to what they earn in business," Tanner said. "Yet there is also no way we could get the job of home missions done without their help."

Tanner predicted the role and importance of the volunteer will be increasingly significant to the Home Mission Board in the future.

Robertson added that about 5,000 SBC churches worked with the Home Mission Board last year, yet the number of churches involved ought to double to 10,000 or more.

About 750 churches sent 30,000 young people to work in mission youth group projects through the Home Mission Board, the largest single category of volunteers.

An additional 8,700 adults worked as short-term Christian Service Corps volunteers, more than three times the number

reported in 1980.

An additional 5,000 adults were involved in evangelism programs related to the board, said Reid Hardin, director of the agency's evangelism support department.

More than 2,600 students worked last year in such programs as student summer missions, semester missions, innovators, and special projects other than summer (SPOTS).

Hammonds pointed out several trends, including data that indicate about 70 percent of adult volunteers are repeaters, 50 percent of the youth groups serve again and 11 percent of the student summer missionaries are repeaters.

Hammonds said there has been good response to publication of specific needs for volunteers in mission magazines, but most Baptists are still unaware of the specific needs and ways they can respond.

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# SBC's women pastors affirm strong call of God to ministry

by Susan K. Taylor

ATLANTA (BP)—Five women Southern Baptist pastors know they are "bucking the system." But each claims a strong call from God into a pastoral ministry.

The women's congregations range from 10 to 400 members, from rural Alabama to Chicago. They serve for part-time, full-time or no salary in pastorates of two-month to 12-year tenures. They are 28 to 64 years old, of varying educational backgrounds, married and single.

Judith Powell was called as pastor of Antioch Church in Enfield, N.C., a little more than a year ago. During its search for a pastor, Antioch had dwindled to about 25 members, all more than 60 years old. Now with 68 members, Antioch has added many young people to its rolls and is attracting single-parent families.

"I had been called to missions at 18 at a Girls' Auxiliary camp," Powell recalled. "And I ran from God for 12 years." In 1975 at age 30, widowed with two small children, "the Lord revealed he still wanted me if I was willing."

She quit her telephone company job to attend college, then earned the master of divinity/religious education degree from Southeastern Baptist Theological Seminary in Wake Forest, N.C. She was ordained in August 1982, a month after her call to Antioch.

"The pastorate was not an option," she said. "I didn't know what God wanted. If he had told me from day one that I would be a pastor—uh-oh. No, I had to grow into that."

Ruby Welsh Wilkins has been pastor of another Antioch Church—in Wadley, Ala.—since 1971. In her 12 years, the congregation has fluctuated little from its 20-member size.

God called Wilkins to the ministry while she was hanging wash one morning in 1948.

She heard the simple call again and again: "Feed my sheep."

"It really knocked me for a loop," she said. "I told the Lord, 'I have a brother, a husband and two sons. They're menfolks, and they're qualified.' But he never took it back.

"I found the gifts and calling of God are without repentance. He's not sorry for what he says. He expects you to get up and do it."

The Holy Spirit was her theological educator, she said. "I would read and the Holy Spirit would teach me, preparing me for what the Lord had in mind."

About 1970, Antioch Church declined to add another to its series of "young men in their first pastorates who would stay with us for three or six months for a little experience so they could move to something bigger," she explained. They began meeting only for a weekly Bible class, which Wilkins led. When the congregation decided to "make it back into a church," they licensed her as pastor.

Since then, Wilkins has struggled to keep the tiny church afloat. Some Sundays, her family of four are the only members in attendance. "If I had been in this business for numbers or admiration or acclaim, I would have been gone long ago. But God has called me for a purpose and until something else is revealed to me, it's my job to keep Antioch's door open."

Ether Tye Perkins was minister of music and education during her husband's pastorate at Pine Bluff Church near Columbia, S.C. When he died in May 1983, she filled the pulpit that week "because there was nobody else," she said.

The 383-member church has since ordained Perkins and called her as interim pastor. "God called my husband into the ministry, and we had a shared ministry," she explained. "This is my opportunity to continue it."

In her first weeks as pastor, Perkins baptized seven converts. "I don't see this ordination as involving manhood or womanhood but brotherhood," she said.

Susan Lockwood Wright's call to the pastorate "was a process over several years," she noted. "Part of it was the realization God could call women to preach."

The daughter of Quinton Lockwood, associate director of the Home Mission Board's church extension division, Wright has had long exposure to various aspects of the ministry. "I've been making pastoral visits with my father since I was four," she said.

Wright served as minister to single adults at Crescent Hill Church in Louisville, Ky., while she earned the master of divinity degree at Southern Baptist Theological Seminary.

In 1958, Wright, 36, began as pastor to 35-member Cornell Church in Chicago.

One of Cornell's former pastors was Bill Powell, editor of the independent, fundamentalist *Southern Baptist Journal*. Wright said that when Cornell called a woman pastor "they weren't trying to make a statement. They were looking for someone to lead them the way they want to go."

Mintz Church, Roseboro, N.C., was not aware of doing anything unique when it called Paula Clayton as pastor more than two years ago. "It's easy in this isolated area not to carry that kind of load," Clayton said. "They were just hiring a pastor."

Clayton has been in some type of ministry "since I wore bobby socks," she reported. In addition to leading the rural, 90-member congregation, Clayton is director of Christian social ministries for North Carolina's Eastern Association.

Twenty-eight and single, Clayton baptized 20 people last year in a church which had "few baptisms" in the past several years. Last month the church had its first revival in years.

Mintz's Woman's Missionary Union activities have also grown and last year received the governor's award for service in the state's "Meals on Wheels" delivery program.

All five pastors reported they had encountered opposition, as well as support.

"On the field there is no resistance," Judith Powell pointed out. "People don't care if you're male or female, if they're hurting and want to be loved. They want to know if you're competent, if you care."

Clayton agrees. "I am convinced the problems (against women pastors) are not on a local church level. Once people know it is possible, I think many more congregations will hire women. But men are in places of authority, of suggesting and decision-making, and they haven't thought of it before."

Wilkins has faced open opposition to her ministry but accepts it as part of doing God's will. "It took a special embassy from the Lord to show Peter the Gentiles were supposed to hear the gospel, even as dedicated as he was," she said. "And there are some Southern Baptists, even as dedicated as they are, who think they're doing the Lord a favor by telling the women not to speak."

But if you are called, Wilkins insisted, "you can't defy God. You may have to defy the whole convention, but you can't defy God."

Taylor is associate editor of SBC Today.

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## International

### *A new day for God's people*

by Wm. M. Burnett, Interim Director of Missions, Calvary Association

Basic passage: Isaiah 2:1-5; 62; 65:17-25

Focal passage: Isaiah 2:2-4; 62:1-3

Central truth: The triumph of God's people.

The difficulties and discouragements through which God's people must pass are devastating to the human spirit. The history of the children of Israel is a repetition of sin and failure.

Chapter one of this prophecy is replete with descriptions of the sin and rebellion of Israel. "Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward" (Isa. 1:4).

This is true of the human race in general. "All have sinned and come short of the glory of God" (Rom. 3:23). Paul's description of the wicked Gentile world in Romans 1, gives the true picture of human beings without God and without hope.

The children of God have to live in the midst of all this and not be overcome by its temptations or discouraged by the apparent failure of truth and righteousness to overcome it.

The coldness of men's hearts toward God and the fact that the message of Jesus Christ does not seem to have any attraction for them, makes the work of his servants almost impossible.

The message of hope in the passage before us, set in the midst of the judgements of God against Judah, was life and peace to those in Judah who could respond in faith to its blessed hope.

This Jerusalem, which God was about to make a scene of destruction, would one day be exalted above the hills and would be the gathering place for people of all nations who would come to learn from God.

Those who have true faith in God receive this message as hope that can be relied upon, for faith is the substance of hope. The coming of our Lord into the world fulfilled part of this prophecy. His coming the second time will fulfill the rest of it.

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## Life and Work

### *Sinfulness*

by Bob Metcalf, Calvary Church, Little Rock

Basic passage: II Samuel 11-12:14; Psalm 51

Focal passage: II Samuel 12:1-5, 7a, 9, 13-14

Central truth: Sin hurts, but God can make it better

Sin should be the best-understood subject in Christian teaching. Not only is the Bible clear about its nature and consequences, but we are bombarded with historical, social, and personal evidences of its work.

When we observe the lives of others, we are able to identify in detail the symptoms of sin at work. However, when sin is present in our own lives, we often develop the habit of calling it by another name and attempting to change its meaning. Again we find ourselves learning from David.

David's sin with Bathsheba was really a series of connected sins. Sin begets sin for as long as it goes unattended. It is hard to learn the lesson in spiritual mathematics that two wrongs do not make a right. As sinful acts increase, the consequences of those acts seem to multiply also.

Nathan's courageous confrontation of David at the point of his sin brought the truth about sin out into the open. Consider some of the following lessons included in this week's text:

1. Sin and true guilt are closely related. Guilt hurts. It is one of the consequences of sin. Not all guilt is the result of sin. Some people suffer from unhealthy guilt. They have guilt and should not have it. True guilt can be traced to sin.
2. Sin alienates us from God (II Sam. 12:13a). Alienation hurts. The ultimate hurt for man is to go into eternity alienated from God because of sin.
3. Sin perverts our ability to fulfill our purpose as God's creation. We cannot do what we are meant to do. This is why David prayed for cleansing (Psalm 51:7,10,12, and 14).
4. Sin causes lovelessness in our relationships with others. It causes destruction in relationships.
5. God forgives confessed sin (II Sam. 12:13b). Much of our hurt is healed when God forgives our sin. Our relationship with him will be mended, but the lingering consequences of our sin may continue to cause pain.

To the person of God who will confess his sin and receive God's forgiveness, the guilt and alienation can be removed.

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## Bible Book Series

### *Working together for the gospel*

by Johnny Jackson, pastor, Forest Highlands Church, Little Rock

Basic passage: Philippians 1:27-2:30

Focal passage: Philippians 1:27-2:9, 12-13

Central truth: Humility is an absolute essential in Christian work.

We are all familiar with the old cliché of claiming our latest book is entitled "Humility and How I Attained It". We grimace at that thought and realize how subtle the temptation is to be "proud" of our "humility".

True humility is the proper evaluation of yourself in relation to God and others. It is not false modesty. It is not an "aw shucks, I can't do anything" stance. It is a strong Christlike virtue. It is real submission to divine authority. It is absolutely essential in Christian growth and work.

Paul urges the Philippian Christians to live lives suitable to and consistent with their Christian experience (v.27). He pleads for them to be limed (v.2). He argues against strife and recommends meekness (v.3). This always benefits Christians as they work together. We don't have to be what Howard Butt calls "cookie cutter Christians", exactly alike in every detail. Southern Baptists do recognize that we have diversity in our unity. Paul's plea is for a unity of spirit with love and peace permeating their cooperative work.

In setting forth Jesus as the great example of humility in chapter two, Paul has written one of the truly classic Christological passages in the entire Bible. While the theology found in this section is profound, the example is clear and the application evident. If Christ voluntarily humbled himself in such a drastic manner, then surely we who are his followers can do likewise.

Being humble does not mean we are to be timid and shy, neither does it encourage idleness and inactivity. We are all to "work out our salvation with fear and trembling" (v.12). We are not saved by our works but are saved "unto good works" (for the purpose of good works) as Paul wrote in Ephesians.

What a privilege it is to work for him and to work together with other believers in his kingdom. God has promised to both motivate and empower us (v.13) as we choose to serve him. As the father exalted Christ (v.9), we can be sure he will be pleased to bless us as we humbly obey his will.

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# Your state convention at work

## Christian Life Council Great quarterback? Si! Religion? No!

Paraphrasing, one of the truly great privileges of living in America is religious liberty. In our country one has the freedom to believe or not to believe, as he chooses.



Parker

A direct descendant of Utah Mormonism's greatest pioneer leader is, unquestionably, one of the finest quarterbacks that football has ever known. A hearty si for that! Another even more hearty si for his team's wholesome and healthy stand regarding abstinence from drug usage.

On the other hand, regarding the religion espoused by the founders of Brigham Young University; absolutely no! Jesus and Satan spirit brothers? No! Celestial marriage? No! Secret Temple rituals? No! Baptism for the dead? No! Mary, Martha and other female friends and disciples of Jesus — his wives? No! Latter Day divine prophecies made to be consistent with current laws and social trends? No!

To Steve Young we extend sincere congratulations and best wishes for a tremendous injury-free football career — collegiate and professional. Be aware, however, that many are sincerely praying that one day soon you will come to know, not a latter day revelation Jesus, but the King of Kings and Lord of Lords, the same Jesus Christ of yesterday, today and forever. — Bob Parker, director

## Stewardship Supporting a missionary

How much does it cost for Southern Baptists to support a missionary on the field? The costs vary from country to country. Inflation is a big factor. When a country has an inflation rate of over 100 percent the costs of keeping a missionary on the field soar.

The Foreign Mission Board recently released information on the average cost of supporting a missionary. We can keep a missionary on the field for \$.38 a minute, \$1,676.32 per month or \$20,115.88 per year.

At this rate, it costs millions to undergird the ministries of the more than 3400 missionaries in 101 countries. Personnel costs consume an increasing percentage of the foreign mission dollar. Baptist dollars are being invested in people. Nationals share

a larger share of capital needs.

Can one church support one missionary for one year? Some can, but most can't. All of our churches, working together, can provide for our missionaries. Faithful support frees them to fulfill their mission.

The Lottie Moon Christmas Offering supports missionaries. The 1983 convention-wide goal is \$60,000,000. Many Baptists can provide one day's support at \$55.11. Some can give enough for one year's support. Every Baptist can give something.

— James A. Walker, director

## Evangelism Annual evangelism workshop

The theme of the annual Evangelism Workshop is "Growing an Evangelistic Church". This workshop will be at Camp



Shell

Pardon Dec. 8-9. The purpose of the workshop is to share information, interpretation and inspiration with our evangelism leaders in Arkansas. We will be expecting the directors of missions, chairmen of evangelism, PREP men and many state leaders to attend.

The workshop will begin with a fellowship luncheon at noon on Dec. 8 and will conclude with a luncheon on Dec. 9. The theme of the workshop will be developed under the following emphasis: Make Disciples, Mark Disciples and Mature Disciples.

Our featured speaker will be Frank Crumpler from the Home Mission Board. He will give an overview of the Growing an Evangelistic Church Seminar. He will also be speaking on a new program, Pastoral Evangelism.

Ed North, pastor of First Church, Blytheville, will be preaching a very relevant message on "Redeeming Christianity from Today's Culture." Glendon Grober, foreign missionary to Brazil, will speak on "Missions Where We Are." Jesse Reed, retired director of evangelism, will be sharing with the group on "Evangelism Reflections."

This workshop is consistently one of the finest evangelism meetings of the year. — Clarence Shell, director

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## Family and Child Care Services Strengthen the front lines

Sometimes it's good to be on the front lines. Especially, this is true if that is where God has called you to serve. Our staff is privileged to be on the front lines daily, representing Arkansas Baptists, ministering to family and children.

Arkansas Baptist Family and Child Care Services is people caring and ministering to people. It's the Baptist Home for Children in Monticello who cared for 92 children this past year. It's our emergency receiving home ministry in Little Rock and Sherwood that provided care and protection for 205 children, ages birth to 12. It's foster care in which 34 children received love and care by living in a foster home approved and supervised by our staff. Our group home for boys in Jonesboro provided care for nine boys during this year. Eight hundred seventy-five families and / or individuals received Christian counseling and direction for their lives through our area offices located in Little Rock, Jonesboro, Fayetteville, Harrison, Hope and our satellite offices (one day a week) located in Pine Bluff, Blytheville, Fort Smith, Dermott and Bentonville.

We are glad to be out there ministering to children and families. However, we could not be there were it not for the prayers and financial support by Arkansas Baptists. Your support enables us to be there with a message of hope and healing. We believe that the front lines will be strengthened this year by your generous Thanksgiving offering.

Thank you. — Johnny G. Biggs, Executive Director

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## Senate turns back move to reverse abortion rulings

WASHINGTON (BP)—Anti-abortion forces suffered a rare defeat in the U.S. Senate Nov. 14 when a leading abortion opponent failed in an effort to attach sweeping anti-abortion language to a bill extending the life of the U.S. Civil Rights Commission.

The Civil Rights panel, thrown into turmoil because of President Reagan's recent firing of three of its members, faced extinction by Nov. 29 unless Congress extended its life. After defeating the anti-abortion move, the Senate voted the extension, 78-3.

A final obstacle to passage came in the form of an amendment proposed by Sen. Roger W. Jepsen, R-Iowa, one of numerous anti-abortion legislators who in recent years has succeeded in having Congress ban nearly all federal spending for abortions.

This time he sought an outright reversal of the Supreme Court's historic 1973 decision upholding the right of women, in most circumstances, to obtain an abortion.

In its 1973 ruling in Roe v. Wade, the high court held a woman possesses a constitutional right to privacy in making the decision to have an abortion. That privacy right extends to consultation with her physician, the court held.

In addition, the 7-2 majority ruled that during the first three months of her pregnancy, the woman's right to an abortion may not be interfered with by the state. During the

second three months the state's interest in the life of the unborn child increases and the state may accordingly restrict abortions in some cases. In the third three-month period, the court concluded, the state's interest in the life of the unborn child is so compelling it may forbid abortion outright.

Jepsen and other anti-abortion legislators have insisted, nevertheless, that the high court ruling amounted to an endorsement of "abortion on demand." In an impassioned speech on the floor of the Senate defending his amendment to the Civil Rights Commission bill, he labeled the decision a "death sentence" and a "repudiation of the essential civil right that distinguishes our society from utter barbarism."

He added that with the decision, "the Court put our country onto a slippery slope toward the annihilation of all rights."

After a threat from Sen. Bob Packwood, R-Ore., to mount a filibuster against the Jepsen proposal, Sen. Strom Thurmond, R-S.C., moved to table the Jepsen proposal, a move which prevailed 42-34.

In his likewise impassioned remarks, Packwood said he was unwilling to "trade off one of the major advances in civil liberties and civil rights... the right of a woman to choose", for passage of the bill reauthorizing the Civil Rights Commission.

## High Court will not disturb ruling against 'silence' law

WASHINGTON (BP)—New Mexico's 1981 law calling for a moment of silence at the beginning of the public school day will not be reviewed by the U.S. Supreme Court and thus remains under a lower federal court injunction forbidding its implementation.

U.S. District Judge Juan G. Burciaga ruled last February that the law, which easily passed the state legislature, violated the First Amendment's ban on an establishment of religion. At the same time he issued a permanent injunction forbidding the practice of opening each school day with a moment of silence "for contemplation, meditation or prayer."

Although the Las Cruces, N.M., school board unanimously refused to appeal Burciaga's decision, a group of local citizens headed by Jean Walsh did appeal to the 10th Circuit Court of Appeals in Denver. But in

June that panel ruled Walsh had no legal standing to appeal, leaving Burciaga's order in place.

Walsh and the others persisted, appealing to the nation's high court on grounds that "irreparable harm goes on every minute (the) injunction is in effect." The appeal was filed on behalf of the people of New Mexico.

Attorneys for the other side argued Walsh and the others "intentionally deceived" the courts by filing in the name of the state when no state official was a party to the case.

The Las Cruces school board sought to apply the 1981 law last school year but were challenged in Judge Burciaga's court by Jerry Duffy, a local man whose son, John, was enrolled in a Las Cruces school. Duffy's attorneys were two members of the New Mexico chapter of the American Civil Liberties Union (83-9, New Mexico v. Burciaga).

## MK Prayer Calendar

Home and foreign missionary kids  
who attend college on the Margaret Fund

### December

- 5 Daniel R. Mefford (HMB) OBU, Box 3364, Arkadelphia, AR 71923  
29 Sonia J. Lindstrom Burnett (Venezuela) OBU, Box 3601, Arkadelphia, AR 71923  
30 John Littleford, OBU, Box 3355, Arkadelphia, AR 71923