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Arkansas Baptist Newsmagazine

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12-8-1983

**December 8, 1983**

Arkansas Baptist State Convention

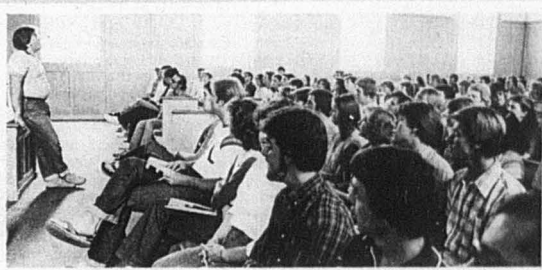
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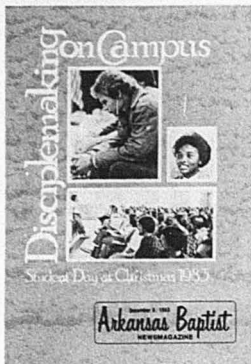
# Disciplenmaking on Campus



Student Day at Christmas 1983

December 8, 1983

Arkansas Baptist  
NEWSMAGAZINE



Arkansas Baptist students make tremendous contributions in local churches, as well as on their campuses. Student Day at Christmas is one way home churches can honor these valuable witnesses for Christ. Suggestions for a Student Day at Christmas program are on pages eight and nine.

## BWA president reacts to "The Day After"

In a meeting of the Baptist World Alliance Executive Committee at the Washington Office on Nov. 21, 1983, Dr. Duke K. McCall, president of the BWA, was asked to comment on the ABC television special entitled "The Day After."

McCall pointed to the fact that the Baptist World Alliance has a long history of concern for world peace. This concern has been expressed in various resolutions over the years.

"We live in a world where we are surrounded by human needs such as hunger, poverty, lack of education and health care. In the midst of this situation the people of the world are desperately searching for a word of hope. It is our task to reaffirm our unshakable commitment to the cause of world peace in the name of the Prince of Peace, Jesus Christ, 'who is our peace, who has made us both one, and has broken down the dividing wall of hostility.' (Eph. 2:14).

"In June of this year, European Baptists issued a message challenging governments

"to dare to trust each other."

"We need to pray and work for peace. We need to do more to promote international friendship in order to break down the barriers of mistrust and fear. We believe the miracle of salvation produces 'new creations' in Christ Jesus: These new people will be 'the salt of the earth' saving cities and civilizations through the providence and mercy of God.

"The TV move, 'The Day After,' culminated in a scene of violent disaster and death and led many people to think there is no hope for the future of mankind. However the Christian knows differently. After the crucifixion, the followers of Jesus were devastated and all hope was gone. But for them 'the day after' led to the resurrection and hope of eternal life, and 'a peace that passes understanding.'

"As those who have been reconciled to God through Jesus Christ, we must work to bring about a 'new day' where nation will not take up sword against nation and war will be no more."

## Single adult cruise features mission project

The fourth annual single adult seminar/vacation cruise, sponsored by the single adult section of the Sunday School Board's family ministry department, is set for June 18-22, 1984.

A special feature of this year's cruise is a Grand Cayman Island mission project, an optional activity to be held June 22-24, after the cruise.

Ann Smith, single adult consultant who is coordinating the cruise and mission project, said participants will work with churches on the island helping to strengthen single adult ministries established two years ago during a similar project.

Smith said single adults are needed to help with music, drama, speaking, conference leading, publicity, fellowships and hospitality.

The cruise features daily Bible studies,

seminars and fellowships for single adults, in addition to scheduled cruise activities.

Program personalities for the trip are Faye Burgess, music evangelist, and Richard Brown, organist, First Church, both from Nashville, Tenn.

Information about the cruise is available from Bryan Tours, Inc., Box 5221, Jackson, Miss. 39216. Persons should indicate to Bryan Tours their interest in the optional mission project.

Persons interested in the mission project should send a resume or biographical sketch to Smith at 127 Ninth Avenue, North, Nashville, Tenn. 37234.

Cost for the mission project is in addition to the cruise.

Deadline to register for the cruise and/or mission project is Jan. 15, 1984.

## In this issue

### 4 a big boost for missions

Messengers to 22 of the 37 Southern Baptist state conventions increased their commitments to the Cooperative Program in recent state meetings. For a brief review of those convention actions, turn to page four.

### 7 another first?

Life Line Church, Little Rock, and the Pulaski County Association are preparing to launch a black mission in southwest Little Rock. Such a congregation would be the first in Arkansas.

## Orthodox Jewish group wins zoning dispute

WASHINGTON (BP)—The U.S. Supreme Court has let stand lower court rulings permitting a group of Orthodox Jews in Evanston, Ill., to keep a house used for worship in a residential neighborhood.

At issue in the dispute between the Lubavitch Chabad House of Illinois and the city of Evanston was use of a two-story house in a section of the city zoned for residences. The religious group sought an exemption from the zoning law in order to use the residence for Sabbath and Jewish high holiday services, rabbinical counseling and offices and a library.

Because some Jewish observances practiced by the group require overnight stays, the request also sought permission for sleeping and kitchen facilities.

When the city council denied the necessary permit, the Jewish group went to court. It won twice, in a trial court and in

a state appeals panel.

Attorneys for the group argued in a written legal brief to the Supreme Court the Illinois appellate court was right in concluding that while local zoning powers are broad, they are "not infinite." What should restrict absolute zoning authority, they maintained, are factors such as "reasonableness and scope," particularly when applied to religious groups.

The right of free exercise of religion, they concluded, "occupies the highest among First Amendment values."

In its unsuccessful effort to have the high court review the lower rulings, the city argued a long string of legal decisions gives municipalities the authority to restrict the location of houses of worship and religious organizations are not entitled to special consideration under zoning ordinances.

## No creed for Southern Baptists

## The editor's page

J. Everett Sneed



James Draper, a hard working, effective and fair-minded president, has made considerable progress toward his goal of ending the fruitless debate among Southern Baptists over the inspiration of the scripture. However, his most recent proposal to develop a creed to which all Southern Baptists must subscribe or leave the denomination is contrary to the historical Baptist position. Traditionally, we have held the Bible to be "our only source for doctrine and practice." The Bible alone is our creed, not the private interpretation of groups or individuals.

Most, if not all, Southern Baptists accept the four "bedrock" doctrines which Dr. Draper proposes for a creed. These are: (1) the full humanity and deity of Christ; (2) the substitutionary atonement of Christ for the sins of mankind; (3) justification by God's grace through faith; and (4) the bodily resurrection of Christ.

Though it could be difficult to impossible to name a single Southern Baptist who doesn't adhere to all of these basic beliefs set forth by Dr. Draper, the establishment of a creed invites a multitude of abuses. The most immediately apparent is that the creed, rather than the Bible, becomes the ultimate standard for faith and practice. This is precisely what has occurred in denominations that have had creeds all along. Debate, thus, centers around the interpretation of the creed, rather than the meaning of the scripture. We would do well to remember that private interpretation is involved in the understanding of every document.

Second, the creed proposed by Dr. Draper has far too little to offer. It does not encompass enough of the basic premises of the Baptist faith to even barely distinguish Baptists from other denominations. Why Dr. Draper regards these four doctrines as "bedrock" is perfectly evident, since all relate to salvation. If however, we were to adopt these simple statements of faith as a creed, other entire denominations could, conceivably, become Southern Baptist without compromising the distinctions of doctrines that lie between us.

Third, any creed, however general, contradicts one of the most historically important of all Baptist doctrines, that of the individual priesthood of the believer. Dr. Draper makes the point that everyone has a creed. This is true in the sense of a creed, as understood by most Baptists, being "a rigid standard of faith and practice imposed upon an individual, church or denomination from which there can be no deviation."

There have been sharp distinctions between creeds and confessions of faith by Baptists in times past. As stated in the *Encyclopedia of Southern Baptists*, "Few Christian groups have confessed their faith

so freely as the Baptists, but no group has been more reluctant than they to elevate these confessions into authoritative symbols or creeds. Baptists have thought of their confessions of faith as manifestos of prevailing doctrine, with each manifesto proposing to stand only for the particular group in whose name it was put forth" (Vol. 1: p.205; Broadman Press, Nashville, Tenn.: 1958).

Finally, a creed may be subject to additions or alterations at any time. Conceivably, the four "bedrock" doctrines proposed by Dr. Draper, if passed in the 1984 convention, could become the basis of new sets of creedal statements every year thereafter. We might never see an end to the restrictions imposed upon messengers following heated debate designed to separate, from the diverse opinions, a "true" Southern Baptist. Views as controversial as those on eschatology could split the convention like an atom.

We do agree with Dr. Draper that a Southern Baptist ought to believe something. We do not believe that the solution lies in the adoption of a creed. How, then, can we maintain adherence to New Testament truths? The same principles should function in the future as have protected our doctrinal integrity in the past. First, strong emphasis should be placed on the Bible and the Bible alone being our source for doctrine and practice. This emphasis should be proclaimed at every level in Southern Baptist life. It should be strongly emphasized in our colleges and seminaries. It should be set forth in denominational publications. It should be preached in conventions and associations. Above all, it should be taught in local churches.

Second, proper principles of interpretation of the scripture should be taught. Many of the differences of opinion which have developed in Baptist life have been a direct result of improper interpretation of the Word of God. When the Bible is accepted as the standard and "rightly divided," there will be surprising uniformity of doctrine.

Finally, Southern Baptists must be willing to accept and live with some difference of opinion. In moving the "bedrock" to only four, Dr. Draper has already acknowledged this fact.

Since we know of no Southern Baptist preacher or denominational leader who would care to challenge these four doctrines set forth by Dr. Draper, it is difficult to believe these teachings are in jeopardy in the SBC. What may be in jeopardy is our ability to disagree on doctrinal issues and our ability to allow others to express old thoughts in new ways. To do this may require more maturity and Christian love.

We say, "No," to a creed. We say, "Yes," to a renewed emphasis on the Bible as our only source of faith and practice. This should keep Southern Baptists healthy and sound for a long time to come.

# Arkansas Baptist

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

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## Baptist state conventions boost Cooperative Program

NASHVILLE, Tenn. (BP)— Three Southern Baptist state conventions were organized this fall, joining 34 other conventions voluntarily affiliated with the Southern Baptist Convention.

Wyoming spun off from the Northern Plains Convention and Minnesota-Wisconsin and New England moved from fellowship status to full convention standing.

State convention meetings found Baptists addressing a wide variety of topics via resolutions and adopting budgets which reflected projected growth.

The 37 conventions adopted operating budgets for the coming year which totaled approximately \$305.5 million with several million dollars more approved in "challenge" sections above operating expenses.

The SBC's unified giving program, the Cooperative Program, got a big boost at the national level. Messengers in 22 states increased the percentage of state income to be sent to the national program, which underwrites worldwide mission and education efforts. Eleven states left their percentage contributions the same.

The only convention to cut its percentage was Northern Plains, which "reluctantly" stepped down from 17 percent to 10 percent when more than half of its income (but only a third of its overhead) was lost when Wyoming formed a separate convention. Even that cut will be made up since Wyoming will send 20 percent to the national level.

The ordination of women was the most widespread controversy in the 1983 state meetings.

Resolutions concerning the ordination of women as ministers were introduced in seven states but debated only in five. In Georgia the resolution was withdrawn and in Missouri the resolutions committee declined to report it out. In both cases "a desire for unity" was given as a reason.

North Carolina and South Carolina passed resolutions saying the issue was one for each local church to decide while Tennessee okayed a resolution supporting the role of women in Baptist life which did not take a stand of any kind on the issue of ordination. A majority of West Virginia messengers opposed the ordination of women but recognized the right of each local church to decide the matter for itself.

But in Illinois and Oklahoma debate was more strident.

In Oklahoma, an unsuccessful attempt was made to amend the convention's constitution to exclude messengers from churches which ordain women (or have charismatic practices).

Still messengers overwhelmingly backed a resolution which said the ordination of

women as deacons and ministers "deviates from the accepted faith and practice (of Southern Baptists) and creates discord among our fellow churches." The resolution stopped short of demanding churches not engage in the practice but encouraged churches to refrain from the practice.

Later, messengers voted down resolutions "to recognize and honor the autonomy of the local church" and to "reaffirm support" for an article of the Oklahoma Convention constitution which forbids the convention to write creeds or exercise ecclesiastical control over the churches.

The Illinois Baptist State Association, for the first time in its history, seated messengers from a church (Cornell Avenue Baptist Church in Chicago) with a woman pastor.

A move to bar Cornell's messengers because the church had "committed scriptural heresy" was ruled out of order by the convention president. Messengers then sustained his ruling, 509-189. With little opposition the convention approved a resolution which explained the action "does not reflect a statement of biblical interpretation, but (is) only a statement of the constitutionality of the seating of messengers."

Another adopted resolution said the messengers recognized the disagreement (over the ordination of women) "reflects honest differences of interpretations of the scripture" and encouraged Baptists to "demonstrate a spirit of conciliation as we all continue to seek a better understanding of God's Word."

Numerous conventions went on record urging the legal drinking age be raised to 21; opposing the Reagan administration's plan to send an official U.S. ambassador to the Vatican; commenting on international situations in Lebanon and Grenada, and opposing the spread of gambling and pornography.

South Carolina Baptists significantly altered the abortion policy of Baptist hospitals in that state by limiting abortions to situations of "documented" rape or incest or for preservation of the physical life of the mother. The earlier policy had allowed abortions to protect the mental health of the mother.

In Virginia, a resolution to request Virginia Baptist Hospital in Lynchburg remove the word "Baptist" from its name because of its abortion policy was turned back. Instead messengers adopted a strongly worded commendation of the institution.

The Baptist Joint Committee on Public Affairs, the focus of controversy for several years, came under attack in Alabama. After an hour long debate (which saw two Alabama members of the SBC Executive Committee on opposite sides of the issue), messengers asked that funding for the BJCPA be totally withdrawn.

The SBC provides 80 percent of the BJCPA budget. That funding is voted on, along with all other budget items, by messengers to the annual SBC meetings each June.

James Dunn, executive director of the agency, was the focus of much of the debate. The resolution noted Dunn's membership in People For the American Way, which it describes as an organization "some of whose founders and supporters espouse philosophies which are contrary to biblical principles and decency and morality."

Only two conventions, Northwest and Minnesota-Wisconsin, took positions on the issue of admitting Canadian churches into the SBC. Both are in favor.

Kansas-Nebraska and Nevada elected their first layman presidents while Louisiana elected only its second lay president in 23 years. Women vice presidents were elected in Arizona, Florida and Northwest.

Two other issues with long histories in Southern Baptist life surfaced. California messengers affirmed the "infallibility and authority of the Bible" but they declined, in a close vote, to add the word "inerrant" to the statement. Also, a Colorado church which accepts "alien immersion" (people baptized by churches other than Southern Baptist) was refused seating for its messengers.

However, most news reports from the conventions emphasized the tranquility of the meetings and the stress on growth through evangelism.



### Park Hill Baptist Church invites you to the seventh annual Festival of Carols

A service of traditional  
Christmas carols  
presented by  
130-voice choir with  
orchestra and handbells

David S. Doty, Director  
Monday, Dec. 19, 7 p.m.

Dr. S. Cary Heard, pastor  
Park Hill Baptist Church  
201 East "C" Street  
North Little Rock, Ark.

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

by Don Moore

...Lottie, Annie, Dixie bless the Kingdom! Our three mission offerings are a life support system to our foreign, home and state missions. Work in many areas would be cut 50 percent without the Lottie Moon Christmas Offering. The home mission offering becomes increasingly significant as we become aware of the desperate spiritual needs of our land. In Arkansas the Dixie Jackson Offering provides 41 percent of the Missions Department budget.



Moore

Shocking questions slap us in the face when we think of mission needs. Some of them are, "How shall they believe in Him, of whom they have not heard?" Does God really will that 95 percent of all Baptist preachers center all their ministries upon 6 percent of the population of the world who live in the United States? Does God feel the same way about a selfish church as he does about a selfish individual? Is it possible that a lot of church strife over little things could be avoided if the church were caught up in the big kingdom challenge? Is it true that Luke 6:38 could apply, as a principle, to a church and that if they give "it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give unto your bosom"? Will withheld information and reduced mission giving dwarf church members? Will Southern Baptists rise up to meet the needs of the world with the limited information they have about those needs and our mission strategies?

It is time for pastors, deacons and staff to become alarmed about the lack of mission concern that results from a lack of mission information and begin to do something about it.

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

### BUS TOUR

WASHINGTON D. C. Cherry Blossom  
April 6-16, 1984

Attend: Grand Ole Opry,  
Baptist Fundamentalism, Mt. Vernon, etc  
for free brochure contact:  
Ralphs Travel Club, P.O. Box 914, North  
Little Rock 72115, Phone (501)753-8280

## Letter to the editor

### Stolen time

The 1983 annual convention had much to bless and inform. However, one aspect of the convention reflected lack of courtesy and consideration. Several of the speakers on the program took more than their allotted time. Invariably these were the driest speakers. Their insistence to speak robbed others of valuable time. It is one's moral responsibility to discipline himself to stay within a scheduled time slot.

I would like to recommend that Dr. Stubblefield and future presidents of the conven-

tion keep careful watch over time. If a person goes over, the president could rise and stand beside the speaker as an indication that he has run over long. This would expedite the convention, and may create an atmosphere for greater participation and involvement by the hall way messengers.

When I give someone my time, I am giving a part of my life. When someone robs my time, he has taken a part of my life that is irreplaceable. — Roger Singleton Oldham, Brinkley



## The Southern accent

D. Jack Nicholas

### The integration to which we are called

Several of my previous articles in this column have quoted extensively from a lecture by Calvin Miller, pastor of the Westside (Baptist) Church, Omaha, Neb., and author of 15 books of popular theology, who delivered the 1983 Hester Lectures before the meeting of the Association of Southern Baptist Colleges and schools.

The lecture previously quoted was entitled, "The Demon of Elitism." An equally stimulating and challenging lecture delivered by Miller was entitled, "Real Education—The Great Integration," and had to do with the integration of academic excellence and Christian meaning and values.

Miller characterized the task of Christian schools as trying to "answer ignorance with education and emptiness with meaning... and to do both at the same time."

Miller very effectively exposed the serious shortcomings of education which is devoid of meaning and values. He "cringes" before the humanistic salvation offered by secular education as advocated by John Dunphy in the January/February, 1983, issue of the *Humanist* in which Dunphy declared, "I am convinced that the battle for humankind's future must be waged and won in the public school classroom by teachers who correctly perceive their role as the proselytizers of the new faith: a religion of humanity that recognizes and respects the spark of what theologians call divinity in every human being... The classroom must and will become an arena of conflict between the old and new—the rotting corpse of Christianity, together with all of its adjacent evils and misery, and the new faith of humanism, resplendent in its promise of a world in

which the never-realized Christian idea of "love thy neighbor" will finally be achieved."

Miller concludes that not only is secular education devoid of values and unable to save the structures of our world, but it is also unable to cultivate moral conscience or human sensitivity. He quotes a high school principal who handed the following words to Haim Ginott, "I am a survivor of a concentration camp. My eyes saw what no person should witness. Gas chambers built by learned engineers. Children poisoned by educated physicians. Infants killed by trained nurses. Women and babies killed by high school and college graduates. So, I am suspicious of education. My request is: Help your students to be human. Your efforts must never produce learned monsters, skilled psychopaths, or educated Eichmanns."

Miller contends that the word Jesus must be a welcome word in academia; that we need a whole view of man which sees no contradiction in pulling students from computer labs to sing "Jesus Saves" in chapel (yes, even compulsory chapel); that we must teach the student in such a way that he knows that we have seen him as a child of God; and that, if Christian educators neglect either the proper respect for academics or the inner presence of Christ, we sin against the integration to which we are called.

Miller, in his Hester Lectures, delivered a splendid conception of Christian education and presented a compelling challenge for Baptist educators in our time.

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



by Millie Gill / ABN staff writer

**Wynne Church**

ordained David Loewer as a deacon Nov. 27. The service was led by John R. Maddox, pastor.

**Monticello First Church**

held deacon ordination services Nov. 20 for Kelton Busby Jr., Ron Greenwich, Mike Akin and Keith Norris. Houston Austin, pastor of the South McGehee Church and father-in-law of Norris, was ordination speaker.

**Van Buren First Church**

held deacon ordination services Nov. 20 for Kenneth W. Owen and Leonard R. Jones.

**people****Tom Smith**

will begin serving Dec. 11 as pastor of Bentonville First Church. He will come there from Shepherdsville, Ky., where he has been serving as pastor of the Cedar Grove Church since 1975. A native of Little Rock, he is a graduate of Lonoke High School, Ouachita Baptist University, Southern Baptist Theological Seminary, and the U.S. Air Force Officer Orientation Course and Chaplains School at Maxwell Air Force Base. He will serve as chaplain of the Arkansas Air National Guard in Fort Smith. Smith is married to the former Margaret Elaine Bruce of Hickory Plains. They have three sons, John, James and Joshua.



Smith

Angus Emerson has joined the staff of Jacksonville Second Church as director of family ministries. He was serving on the staff of Cabot First Church.

**Arnold Staggs**

is serving as pastor of the Calvary Church at Mena.

**Eugene Reynolds**

of Bastrop, La., is serving as interim pastor of the Corinth Church at Hamburg.

**focus on youth****Calvary Association**

youth recently held two rallies and a skating party. Bethany Church of Georgetown and Higginson First Church received attendance awards. Danny Jackson, pastor of McRae First Church, was devotional speaker for the party.

Participating in the program were pastor Stanley Daniel, Wayne Brown, Murl Walker, associate pastor, George W. Domeser, director of missions for Clear Creek Association, Paul Hurst and O. B. Wade.

**Geyer Springs First Church**

in Little Rock honored pastor Paul Sanders Nov. 27, recognizing his 30th year as an ordained Southern Baptist minister. Recognition was given to him in both the morning and evening services. Don Moore, executive director of the Arkansas Baptist State Convention, was moderator. Anson Justice, pastor emeritus of the Crestwood Church in Oklahoma City, was evening speaker. Justice ordained Sanders to the ministry at the Kelham Avenue Church in Oklahoma City on Nov. 25, 1953. Dwight Linkous, staff members, Mrs. Sanders and youth of the church also assisted with services.

**East Side Church**

in Paragould is sponsoring a mission in Claire, Mich., by assisting in payment of building rental and the sponsoring of a weekly student worker from Southern Baptist Theological Seminary. Randal Harvey of

Paragould is the student assisting with Saturday visitation and Sunday worship services. He assists Carroll Fowler, a native Arkansan, now serving as a church planter for northern Michigan. Jim Fowler is pastor of the Paragould church.

**Archview Church**

in Little Rock recently assisted in the establishment of Southern Baptist work in Kalkaska, Mich., through survey work, day camps and personal witnessing. As a result of this effort, monthly services are being held in Kalkaska with a full scale program to begin there in May of 1984, according to church planter Carroll Fowler. Archview is also assisting financially toward building rent and has planned to return there in the summer of 1984 as a mission project. Pastor James C. Walker and associate pastor Ben Jones are coordinators of the work.

**Trinity Church**

at Texarkana dedicated its new sanctuary Nov. 20. Clarence Shell, director of evangelism for the Arkansas Baptist State Convention, was speaker.

**buildings**

First Church Trumann celebrated 75 years of service recently. More than 400 persons registered for the special "Diamond Jubilee" Sunday. Leaders of the celebration, from left to right, former ministers of music at the church, Jack Ballard and Bill Burnette; Anniversary Chairman Charles Stephan, Interim Pastor Jim Tillman, and the present Minister of Music Doug Moore.

# Black mission in Little Rock may be state's first

by Mark Kelly

When Paul Williams and his family moved into southwest Little Rock, they were shocked to discover only a couple of black churches serving the area. Although they still attended their home church in Sherwood, the needs Williams saw around his new home gnawed at him.

Those same needs disturbed Gerald Taylor, pastor of southwest Little Rock's Life Line Church. Although a few blacks attend the church, the congregation "just never had been able to break the barrier" and minister to area blacks, said Taylor.

The Missions Committee of Pulaski County Association had discovered a 475 percent increase since 1970 in the black population of the area. Should that trend continue, the committee projected 4,000 blacks in the area by the end of 1983, more than 38 percent of the total population. Two black churches in the area can claim only about 500 members between them.

When Williams and Taylor were introduced to each other by Bob Ferguson, Arkansas Baptist State Convention director of cooperative ministries with National Baptists, they discovered their common burden for the needs of area black families.

They began to pray together and look at possible sites for a congregation, envisioning the ministry that could be built. The

deacons at Life Line unanimously endorsed the idea of a black mission led by Williams, and the whole congregation agreed enthusiastically, Taylor said. The Pulaski Association voted \$22,000 in support for the project, and excitement began to build for what may be the first black Southern Baptist congregation in the state of Arkansas.

All they lack now is a place to meet, said Williams, who works for the Military Entrance Processing Station in Little Rock. Since July, he has been visiting five families each night in his neighborhood, witnessing and telling them about the church he wants to start. He shares his vision of "Grace Baptist Church" with them.

"It's been like being a door-to-door pastor," Williams remarked. "People are anxious for the church. They keep asking when it will begin. We have high expectations because God is in it."

Williams goals are high. The first worship service, tentatively set for the first of the year, should draw 250 people, he said. He believes he can identify 65 prospects for the

church, and he hasn't even begun visiting in area apartment complexes, which house an estimated 1,500 black families.

But if his sights are set high, Williams' sense of call is equal to the task. He remembered when he was praying about the need for a new church in the area. After agonizing for weeks, he decided to ask God for a sign.

"I asked God to let me find a penny while I was out jogging, if he wanted me to start a church," Williams recalled. But as carefully as he searched, he found no coins.

He arrived back at his house discouraged and stooped to pick up a rock to toss at a barking dog. On the ground at the end of his driveway, he found not one but three pennies.

"I'm going to do it," he asserted. "With help and prayer, I'm going to do it. There's a harvest here ready to be picked. We're just waiting on a place to meet."

Mark Kelly is an intern with the Arkansas Baptist Newsmagazine.

## Blanket funds needed; first rice shipment set

Due to an urgent need in Ghana, the Southern Baptist Foreign Mission Board has already purchased the 5,000 blankets Arkansas Baptists have pledged to send that famine-stricken country, says state Brotherhood director Neal Guthrie.

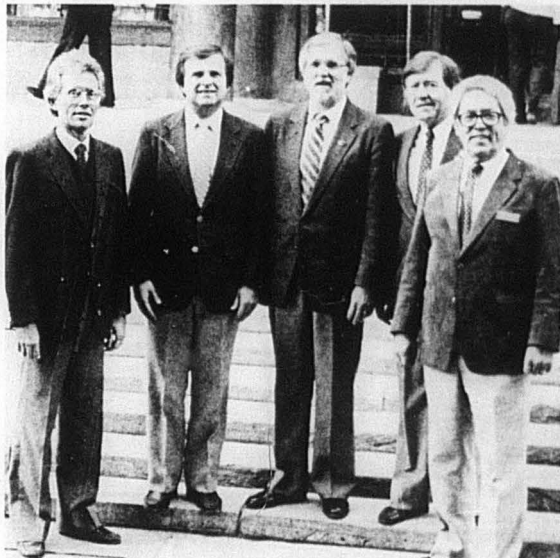
Although blankets still will be accepted, Arkansas Baptists are being asked to make donations of \$4.80 per blanket, rather than contribute the blankets themselves.

Arkansas Baptists responded to a request to collect 240,000 pounds of rice and 5,000 blankets to help meet emergency needs in Ghana, which is suffering the effects of a prolonged drought. The rice will be shipped in 40,000-pound installments over six months.

Persons or churches with rice to donate to the project may contact Lehman Fowler at Brinkley or John Ryleya at Stuttgart, and the rice will be picked up. Milled, unpolished rice will be accepted in 100-pound vinyl bags.

The first shipment of rice will be trucked to New Orleans on Dec. 10 and will leave the port two days later, Guthrie said. Half of that first load has already been purchased with more than \$3,000 contributed to the project.

Collection of the rice is being coordinated by Arkansas Baptists' Ag Missions Fellowship.

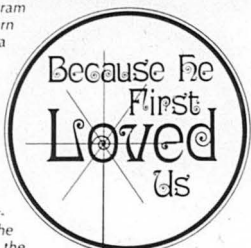


## Centurymen return

The Centurymen, a 100-voice Southern Baptist men's chorus sponsored by the Radio and Television Commission, recently returned from a 17-day cultural exchange tour of China. Pictured in front of the royal summer palace in Beijing are three Arkansans who made the trip. Those pictured are (left to right) Buryl Red, director of the Centurymen; John Dresbach, First Church, Osceola; Charles Butler, Southside Church, Lead Hill; James Burleson, Geyer Springs First Church, Little Rock; and Jimmy Allen, president of the RTVC.



A unique "literacy evangelism" program established in the Philippines by Southern Baptist missionary Paul Johnson involves a one-to-one method in which a friend can teach a friend how to read and write. Here Jimmy Betil (foreground) tries his hand at lettering, following the instruction of Dennis Epal. In a world in which nearly half the adult population cannot read or write, Johnson believes the simple act of reading opens the door to the gospel. The 47-year-old Mississippi native, director of a Mindanao Baptist conference center, calls the approach "not only the best educational technique, but... also the most effective evangelistic technique."



BP photo / Bill Robinson

## Student Day at Christmas s Emphasis

by Larry Pillow

**Theme: Disciple-making on campus**

**Rationale:** College students want to know their churches are prepared, even anxious, to care for their needs and to involve them in special aspects of growth and ministry. They also have news regarding their own faith and service experiences through Baptist Student Union on their campuses to share with their churches at home.

One appropriate, widely celebrated sharing time is Student Day at Christmas, coordinated by national student ministries.

Student Day at Christmas can make at least three positive contributions: (1) provide a continuing link between the student and his home church; (2) communicate to young people the church still cares about them after they move away or begin a new phase of their lives; (3) utilize the enthusiasm and talents of young people.

**Preparation:** Several things need to be done to prepare for Student Day at Christmas. First, someone could offer public prayer on a weekly or monthly basis for students away in college. If possible, a brief profile of the students could be presented in connection with the prayer. This will build excitement in anticipation of Student Day at Christmas.

Second, a few weeks before Christmas, enlist the appropriate persons to plan and coordinate Student Day at Christmas. Planners should do the following: (1) Compile a list of students who will be home during the holidays. Names can be secured through the church bulletin or newsletter or by public announcement. (2) Enlist a different group to write the students telling them the church is looking forward to having them home for Christmas and informing them of plans for Student Day at Christmas.

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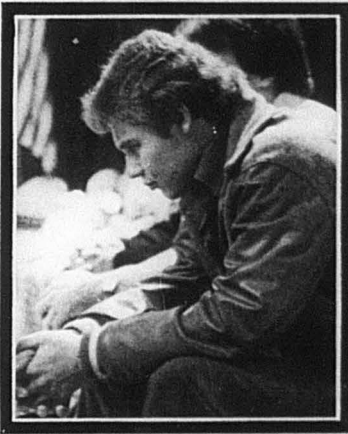


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# Focuses on student contributions

# Disciplemaking on Campus



**Program:** The program for Student Day at Christmas could include the following: (1) A special speaker such as a committed Christian college professor or a director of student ministries. (2) Recognition of all the students including their parents and family members. (3) Participation by as many students as possible in the service itself.

In keeping with the theme of "Disciple-Making on Campus" the following is a suggested worship format:

- Call to Worship (student, choir, solo or instrumental)
- Invocation (student)
- Responsive Reading #552
- Welcome, Recognitions and Introductions (pastor or member of Student Day at Christmas Committee)
- Student Speaker #1—"The Need for Disciple-Making on Campus"
- Music (student choir, solo or instrumental)
- Student Speaker #2—"The Baptist Student Union and Disciple-Making on Campus"
- Hymn #287, "Pass It On"
- Student Speaker #3—"The Local Church and Disciple-Making on Campus"
- Hymn #294 "Let Others See Jesus In You"
- Offering
- Music—Student choir or ensemble
- Sermon—"The All Encompassing Commission of Christ: Matthew 28:18-20"
- Invitation—#371, "Where He Leads Me"
- Benediction (Perhaps ask all the students to come forward for special prayer)

All hymns and readings are taken from the *Baptist Hymnal*, 1975 edition.

Larry Pillow is pastor of Second Church, Conway.

## Student Day at Christmas 1983

"Disciplemaking On Campus" is the theme for the 1983 national student ministries Student Day at Christmas. The purpose of the emphasis is to give churches an opportunity to recognize the contributions students make on campus and to the local church.

# Hunger specialist confronts presidential task force

by Michael Tutterow

ATLANTA (BP)—A Southern Baptist hunger specialist urged the President's Task Force on Food Assistance to tell President Reagan that cuts in federal food assistance programs have gone far past eliminating "fat" in the programs and have been a major reason for significant increases in hunger in the United States.

"What I read, what I hear, and what I experience tells me cuts in food assistance programs have gone far past cutting out inefficiency," asserted Andy Loving, administrative director for Seeds, a hunger ministry by Oakhurst Church in Decatur, Ga., and board member for Bread for the World, a Christian citizens' coalition directed at hunger issues.

"The cuts are hurting millions of people. I don't think that is soft-headed or soft-hearted, just honest and objective."

Loving, a Southern Baptist minister, told the task force that, during his travels throughout the United States and through participation in a Baptist Center soup kitchen, he has observed dramatic increases in requests for emergency food assistance.

"People who have never had to ask for assistance are coming, the so-called 'new poor,'" he explained. Loving noted that, in Atlanta, Techwood Baptist Center reported requests for emergency food assistance tripled during the past two years, from 40-60 a month to 180-200 a month. At least half the requests came from people whose food stamps ran out.

That same center, Loving added, sponsors a soup kitchen during the last full week of the month. Recently, he explained, soup kitchen workers had to turn people away

because they ran out of food. "On Thursday, the last day of the month, we fed about 125 people," he continued. "On Friday, the first of the month, people got paychecks and government checks, and we fed 45. Lesson: People don't come to our kitchen to get free food; they come because they are hungry and don't have any other choice."

He also noted that other Atlanta-area soup kitchens, which traditionally serve "street people," have begun to attract a different clientele: families and children. Loving added that people coming to soup kitchens report food stamp benefits do not last through the month.

Citing a recent study of people who are turning to food pantries conducted by the Washington-based Food Research and Action Center, Loving asserted that current levels of food stamp benefits are not enough to insure people do not go hungry.

The study questioned more than 1,000 people in 14 states who turned to food pantries. The majority, 62 percent of those responding to the survey, said they receive food stamps but benefits run out before the end of the month. More than three-fourths of those interviewed reported they run out of food stamps by the end of the second or third week of the month, Loving said. Only four percent find food stamps adequate for the entire month.

"When one considers these facts in light of other studies which show people on food stamps tend to use their food money as well or better than the population at large, the inadequacy of present benefits seems obvious," charged Loving.

Lack of benefits is not the only problem facing the poor, he added. "A worker in a local emergency assistance program told me of senior citizens who are eligible for food stamps, need them and are aware of the program but who refuse to apply because they refuse to be mistreated and dehumanized in the application process."

Loving, who called himself a member of one of "the most politically conservative Protestant denominations in the U.S.," said Southern Baptists have been willing to pick up the load in social services. But now, he stated, denominational leaders as well as the people in the pew "talk of how budget cuts have gone too far."

He called on the task force to urge the President to forego further budget cuts for food assistance programs.

Following his testimony before the task force, Loving told Baptist Press last year's "Preventing Hunger At Home Resolution," initiated by Bread for the World and overwhelmingly passed by Congress, showed the legislature's support to end social services budget cuts.

But the resolution was legislatively non-binding, he added. This year the Reagan administration is proposing more cuts in social services. Baptists should write their Representatives and Senators "and say, 'That's enough,'" Loving said. "People are suffering and cuts have gone too far. We need to find other places to cut the budget besides places which deal with food."

Michael Tutterow is a writer for the Home Mission Board bureau of Baptist Press.

## 'Don't give others God's power,' Hollis warns seminarians

LOUISVILLE, Ky. (BP)—Christians should be wary of the pervasive "sin of being used" which plagues the church as well as society.

Harry Hollis, associate executive director of the Southern Baptist Christian Life Commission, told a chapel audience at Southern Baptist Theological Seminary, in Louisville, Ky., "the sin of being used is one of the most destructive, yet overlooked sins in our midst."

Modern Christianity usually focuses on the harm of using others. That problem still exists, he said, but Christians also must give attention to the converse sin of allowing themselves to be manipulated by others.

"The genesis of the sin of being used is our refusal to acknowledge who we are as God's creation," he explained. "It is a sin that makes others into gods by giving them the power to control us. We allow ourselves to be less than God intended."

The problem, he said, pervades every category of human relationships, including

families, business, even churches and can become a "special malady of ministry."

Hollis warned that ministers who give in to the sin of being used may compromise the gospel by "nurturing a still-born evangelism that prematurely hurries people down the aisle so our church will be perceived as evangelistic; by catering to the powerful, the successful and the strong at the expense of the weak, so we can be seen in the denomination as 'winners'; by 'preaching only on safe' issues to keep the peace, to keep the money coming in;" and by "tolerating or even supporting doctrinal debates or divisions in our midst, instigated by people who have no sense of our Baptist history or heritage."

The Baptist ethicist added, "life is not a child's game where you can call time out for doctrinal debate when so many people today stand in need of the gospel of Jesus Christ." Hollis conceded his warnings "run the risk of being misunderstood." But he said, "The danger is a real one we cannot

afford to ignore."

Jesus Christ, he pointed out, "helps us overcome the sin of being used." Jesus loved others but never allowed people to use him and thereby to distort God's intentions for his life, he said.

"The way of Jesus," Hollis concluded, "is in giving ourselves to others in a life of service."



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# Flexibility, cooperation keys to training growth: Edgemon

NASHVILLE, Tenn. (BP)—Flexible training approaches, cooperation with denominational agencies and world-wide distribution of materials were cited by Roy Edgemon as key factors in a three-year resurgence in Southern Baptist church training enrollment.

After more than a decade of steady enrollment declines, participation in church training showed a dramatic turn-around in 1980 when an enrollment gain was posted for the first time since 1963.

Enrollment by 1982 had climbed to 1.9 million.

Edgemon, director of the Baptist Sunday School Board's church training department, attributed much of the growth to flexibility made possible by the introduction of the "Survival Kit for New Christians" and adult and youth discipleship training, MasterLife and DiscipleYouth.

He said that about 1979 the department began moving toward the concept of church training as "not just for Sunday night anymore."

For years the department offered one basic type of training material. Now four approaches are available—ongoing curriculum, Equipping Center Modules for short-term training, doctrine study materials and survival kits, and MasterLife and DiscipleYouth discipleship materials.

"Church leaders began to realize the importance of training and discipling people because most churches had an inadequate base of leaders to draw from," Edgemon

said. "We began introducing materials to meet the needs of Southern Baptists."

In addition, he said "leaders began to focus on a generation of Baptists that did not understand the basics of their faith and heritage."

According to Edgemon, the resurgence of training in general is a result of the cooperative spirit that exists between various departments of the Sunday School Board and the Southern Baptist Home and Foreign Mission Boards.

"We see ourselves as a broker for the training needs of all Southern Baptists," he said.

Edgemon believes the cooperation that exists between church training and other agencies should be a model for the type of denominational work that can be accomplished in the future. "The success of Bold Mission Thrust lies in our ability to work together to reach the world with the gospel by the year 2000," Edgemon stressed.

An example of inter-agency cooperation occurred in 1981 when the Foreign Mission Board incorporated MasterLife into its orientation process for new missionaries. Since that time, more than 1,500 missionaries in 100 countries have been trained to use the materials. MasterLife has been printed in more than 15 different languages.

Edgemon said supporting efforts of the Board's church administration, church music and Sunday school departments contributed greatly to the recent success of Dynamic Doctrines, a 13-week fall study.

For the quarter, more than one million pieces of ongoing curriculum containing the materials was sold. This was the first time in more than 10 years that sales of ongoing materials reached one million.

The biggest success in terms of sales has been the Survival Kits for adults, youth and children. Edgemon said that since 1979 nearly 1.5 million copies have been distributed world-wide. Kits are currently in more than 20 languages.

The future of church training holds excitement and promise, according to Edgemon. He said the department will continue to use the four general areas of materials, periodically adding, revising and deleting materials to meet the needs of Southern Baptists.

Scheduled for future release are Survival Kit II: The Journey Continues, a study on developing Christian values; MasterBuilder, a continuation of MasterLife, and DiscipleYouth II.

Both DiscipleYouth courses are joint ventures of the evangelism section of the Home Mission Board and the youth section of the church training department.

In addition to these products, plans are under way to introduce leadership courses on topics such as evangelism, stewardship and servanthood.

"All of our materials are Bible-based, person-centered, practical and sequential," Edgemon noted. "And from the response we are getting, this is what people want."

## Evangelism leader urges marriage of evangelism and ministry

ATLANTA (BP)—If the church expects to make a significant impact on this generation, its members must find the crucial connecting points between preaching the gospel and doing the gospel, according to Dale Cross, associate director of metropolitan evangelism at the Southern Baptist Home Mission Board.

The debate between proponents of evangelism and ministry—over which is the authentic task of the church—is akin to the biblical illustration of the blind leading the blind and falling into a ditch together, Cross said. "I wonder what the world is saying as it passes by and beholds the would-be leaders of the church wrestling in the ditches by the roadside?"

Christ must scorn both the churches which have "traded the jewel of service for the bauble of worldly success" and those "who have reached out to the poor and helpless but have refused to tell them of Jesus," Cross charged. "The good news is drowned out by the unending rhetoric" of each group sitting in judgment on the other and clamoring in its own defense, he said.

The first connection between the two camps involves the "primary call of gospel preaching" to repentance. The biblical view

of repentance is an inner turning to God manifested by outward compassion for those in need, Cross noted.

Among Southern Baptists, repentance too often is reduced to the realm of personal and private sins, "which allows us a sense of inner cleansing while our lifestyles, our values and our actions remain a mirror image of our culture," he warned.

"Genuine, powerful evangelism will spark repentance... for both the wayward path of our personal lives and also the wrong direction of our corporate lives," Cross said. "Cultural and community sins in which we participate, either by support or by silence, must also be placed on the altar of sacrifice to Christ."

"The callous unconcern for the poor of the world, the malignant racism which is ingrained in our culture, the self-serving policies of the wealthy and powerful who control business, politics and often even our religious institutions are all sins which cry out for repentance and change in our day."

Social outreach which demonstrates God's righteousness "is the ground on which we must stand, if we are to receive a hearing for the good news," Cross continued. While there is "no substitute for telling the story

of Jesus," words alone cannot replace the witness of deeds done in Jesus' name, he said.

Neither can ministry stand apart from proclamation, Cross pointed out. In social activists' rush to "disassociate themselves from the perceived insensitivities or manipulations of the verbalizers, they have almost lost their voice," he observed. "They no longer declare the clear and certain sound of hope and salvation through Jesus Christ alone."

"The awful danger of such a stance is that, if we lose the centrality of Jesus in the living out of our faith, we have lost it all," he maintained.

Loss of identity with Christ cripples his followers' ability to endure spiritual warfare, Cross warned. "Courage will come only when we are rooted in the deep knowledge that we belong to Christ and he belongs to us."

A holistic approach to evangelism strategy must "model Christ's mission, which was a balance of message and ministry, word and deed," Cross concluded.

Adapted from the November issue of *SBC Today*.

## Missions leader builds bridges during long-awaited Soviet visit

RICHMOND, Va. (BP)—A shiny red lapel pin bearing the likeness of Nikolai Lenin is one of Charles Bryan's most prized mementos from his recent trip to the Soviet Union.

Bryan, who heads overseas operations for the Southern Baptist Foreign Mission Board, had taken a picture of three uniformed school boys in Tbilisi, capital of the Soviet republic of Georgia. The youngsters had played cat-and-mouse with him before allowing themselves to be photographed.

Unable to speak their language, Bryan smiled his appreciation and started looking for other subjects to photograph when one of the boys, who was 12 or 13, approached him. The boy removed a lapel pin from his jacket and handed it to Bryan.

The former missionary didn't know why he was being given the pin but sensed the occasion was special. He removed his own lapel pin—depicting two hands lifting the world in prayer—and offered it to his new friend.

The Russian words on the Soviet pin translate "Be prepared." The youth gave it, Bryan was told later, because the boy "wanted to reach out to you, to share something with you."

"I thought that was a tender moment, showing with all they hear and all we hear about our enemy, deep down in the soul of people—whether young or old—there is a

desire to reach out," he reflected.

The entire trip was a 38-year dream come true for the missions administrator. "When I was at Baylor University in a prayer meeting, the Lord impressed me to be willing to serve as a missionary in the Soviet Union," he said. "I did not interpret that as a call (but as) a willingness to go."

Bryan made the trip with his wife, Martha; John David Hopper, fraternal representative to Baptists in Eastern Europe, and his wife, Jo Ann; and Keith Parker, associate to the board's director for Europe, and his wife, Jonlyn.

The Foreign Mission Board representatives were invited to make the trip by Russian Baptists three years ago but had been unable to schedule it until this fall.

In addition to their stop in Tbilisi, the three couples visited Moscow and Baku, capital of the republic of Azerbaijan.

At Moscow Baptist Church, the three men preached and the women brought greetings during morning and evening services. About a thousand people filled the sanctuary each time and seven made professions of faith during the two-hour morning service, Bryan said.

"It was a very moving experience," he said. "You've heard about it, and you've seen pictures of it. But it's not quite the same as being there and seeing the devotion of the people and how they're packed in those services."

At Baku, situated on the Caspian Sea just north of Iran, the group was met by the interim director of religious affairs for the republic of Azerbaijan, assigned by the government to be "with us constantly—every

meal, every service, everywhere we went."

He took the Americans to a monument to 27 early revolutionary martyrs from Azerbaijan. His eyes sparkled when Bryan said, "It's a shame we don't have flowers to present."

"We'll arrange that," the tall, stately Soviet official responded. On their last day in Baku, the visitors were presented bouquets of flowers at lunch.

Afterward, at the monument, each couple placed a bouquet at the memorial. "When we did that, he and the (local) pastor were visibly moved," Bryan noticed.

"I asked him if he minded if we all joined hands in a circle right there—there were a lot of people around—and just have prayer," he said. Bryan wanted to do it for people everywhere who give their lives for freedom as they understand it and because Christ gave his life, he explained.

"It was a moving thing as we all joined hands. He was in the circle, too, and he was teary," Bryan said. "That stately manner of his was mellowed."

Bryan had preached the evening message the day before at the Baptist church at Baku on "What is Christianity?" from the eighth chapter of Romans. Later the religious affairs representative commended through an interpreter, "I have never heard it like that."

At Sunday lunch, the Soviet official told the Americans, "Every time I went to that church I saw an elderly woman who told me she was praying for me. But she died and, you know, I kind of miss her."

"I want you to know there is not going to be just one praying for you but six, and we're going to carry on the tradition," Bryan said, evoking a smile from the Soviet.

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Kenneth Wayne "Yo Yo" Collins was involved in a diving accident during a camping trip on the Illinois River which left him paralyzed. God gave him a musical talent, however, that was not paralyzed. He has offered his voice to God to serve in a vocal ministry, which is blessed every time. He has come a long way from the bottom of the river to where he is today and gives God all the praise and glory. "Yo Yo" lives in Salina, Oklahoma. He will be giving his personal testimony and sing at Joy Explo '83. First session begins 1:00 p.m. Tuesday. Last session ends 3:30 p.m. Wednesday



Yo Yo Collins



## Volta literacy project colors agency employees' view of missions

MEMPHIS, Tenn. (BP)—If there were an award for missions involvement by employees of a Southern Baptist Convention agency, the Graphics Services Department of the Brotherhood Commission would win hands down.

Hershel Wells, who is an associational Royal Ambassador director and a short-term missions volunteer to Upper Volta, can be credited with sparking the department's mission interest.

Art Director Wells' contact with missions volunteers in Upper Volta led to a request for coloring books to help in the literacy program for Volic children.

Literacy volunteers had been using secular coloring books to help teach Volic children to read, but Mickey Mouse, Spiderman and Jumbo Jets aren't part of the Upper Volta culture. It is hard to teach a child to read when he has never seen what you want him to read about.

Getting an artist to draw some pictures a child can color is a simple enough, but producing a 26-page coloring book with two color cover isn't that easy. Wells is convinced God had a hand in it.

He asked members of his department to

volunteer time for the illustrations. All six were enthusiastic.

The next question was, where do you find money to print 1,000 coloring books? Wells had worked with Richard Anderson, a Baptist layman and part-owner of a printing company in Memphis and decided to ask if Richard's company could help with the project. But before Wells could call Anderson, Anderson called Wells. Anderson needed some art done for a book his company was printing. Wells agreed to do the art and Anderson agreed to print the coloring book and provide the paper free.

The last hurdle was the delivery of the books to Upper Volta. Wells had volunteered to spend a month in Upper

Volta during November and had planned to personally deliver the books. Three days before his departure, however, Wells' father was taken to the hospital. First reports suggested that Wells should stay in the States because his father might be seriously ill. The day before departure, though, doctors decided Wells' father wasn't seriously ill. Wells made the trip, books and all.

A little amazed at what had happened, Wells summed up the project before he left. "The book became reality on the 20th day of October after its conception in early September," he said.

"No funds changed hands, but God's spirit did move as it flowed from one Christian to another all the way to West Africa."



When Southern Baptist missionaries in Upper Volta requested coloring books to help with their children's literacy program, members of the Brotherhood Commission's art department pitched in. Shown with the books—ready for shipment—are (back row, left to right) Roy White, Jeanie Knecht, Baptist layman Richard Anderson, Sharon Goodwin, Mary Moore, Jim Hornsby, (kneeling) David Nester and Hershel Wells.

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## International

*Good news for the oppressed*

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

Basic passage: Isaiah 61

Focal passage: Isaiah 61:1-7

Central truth: Messiah introduces himself, his mission, his redeemed people

Jesus, preaching in the synagogue at Nazareth read verses 1 and 2a of our lesson passage before he began his address. His first words after the reading were, "Today is this scripture fulfilled in your ears" (Luke 4:21). That the Messiah introduces himself to the exiles in Babylon through the Prophet is beyond question. In Luke Jesus claims to be the Messiah.

More than this his marvelous life among men proves his claim. His claim to be the anointed Servant is confirmed by (1) his immaculate birth by the Holy Spirit, (2) his growth to manhood in favor with God and man, (3) his receiving of the Spirit without measure at his baptism.

In the power of the Spirit, following his wilderness temptations, he began to heal broken hearts, preach good tidings to the meek, proclaim liberty to captives, proclaim God's time for repentance. He comforted the mourners who wept over their transgressions. He gave them the promise of a crown of glory for the ashes of repentance, anointing of the Spirit to replace their tears and a glad heart in the place of their sadness. The final proof of the work of this God-man was that his followers became strong like trees planted in God's well-watered garden. God is glorified when his saints are proof of righteousness.

God's glorious purpose toward Israel is the subject of verses 4-7. For us to read this prophecy and seek its message to us there are two important points to be pondered.

1. The gracious purpose of God is toward all the spiritual sons of Abraham who have been reconciled through faith in Christ our Lord.

2. The experience of coming to know Jesus is the changing of the relationship of man to God and to the world and his fellow man. It is the restoring of the waste of many generations and it is the promise of all that full life in Christ can be.

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## Life and Work

*Betrayal*

by Bob Metcalf, Calvary Church, Little Rock

Basic passage: II Samuel 13:1-19:8

Focal passage: II Samuel 18:5-6,9,14,31-33

Central truth: The believer's response to betrayal should be actions aimed at reconciliation.

Before we look at how David responded to the crisis of betrayal, let's look at some of the circumstances that led up to the crisis.

1. The parent-child relationship between David and Absalom was always strained by poor communication. The background passage for our lesson contains some of the ugly events in their family relationships. These events directly affected the respect Absalom had for David and the communication David allowed between the two of them.

2. The relationships David planned for his young son proved to be ill-advised when he grew strong enough to exercise the skills he learned in those relationships. David's general, Joab, was Absalom's tutor.

3. David's job seems to always be the priority of his life when we look at the record of how he spent his time. There was some degree of neglect for his family.

These factors help to shed light on Absalom's family rebellion that exploded into a national civil war. While the betrayal we may suffer may not be of the same magnitude, the pain can be as great.

How should the believer respond?

1. Seek early reconciliation.

The best lesson from David is at the point of his failure this week. We must attempt to head off a final eruption by beginning to seek reconciliation as soon as we are aware of the problems that may cause betrayal.

2. Respond with love and concern.

David's final response (18:33) was of the right stuff but at the wrong time. Jesus' example and instruction to his disciples was aimed at motivating them to allow love and outward displays of compassion to work at bringing about change and healing.

3. Be willing to pay the price.

The cost of reconciliation is great. Jesus showed us that it means humility, suffering, and dying. We, too, may experience some pain. Jesus also showed us that this type of pain is worth it for the healing it brings.

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## Bible Book

*Threats to Christian Faith*

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

Basic passage: Philippians 3:1-4:1

Focal passage: Philippians 3:2-4, 7-14, 18-20

Central truth: Paul's own experience shows the reality of and victory over threats to faith.

The Bible teaches that our great enemy, Satan, is out to devour and destroy. His strategy is clever and his power is strong. All persons need to be alert to his tactics. Paul mentions several threats that Satan brings into focus in the lives of all people.

Until a person is saved, Satan wants to keep him ignorant of the plan of salvation. Many people are even today like Paul was — religious, but lost. He had a life of morality and self-righteousness that gave him a false security (v.4).

Many false teachers today like those of verse two encourage people to "have confidence in the flesh" (v.3). Some people trust their church membership, good life of works, etc., for their possession of eternal life.

Paul overcame this threat when he met the Lord on the Damascus road. All he once prized was surrendered to Jesus (vv. 7-8). He came to see that the righteousness that saves is that of Christ which is given to the believer (v.9) when he accepts Christ as Savior and Lord.

When Satan can no longer keep a person lost he has to change his tactics. He now tempts Christians in different ways to cause them to be ineffective in their service.

One perversion of truth is to make people think they are more than they are. Some today claim to "live above sin". Paul made no such claim. He felt he had not "arrived" (v. 13) but continually pressed on to a "higher ground" (v. 14) to reach the final prize.

Another threat is just the opposite of perfection. Satan tempts some to become lax and carnal and a disgrace to the cross of Christ (v. 18). They have set their mind on earthly things (v. 19). Paul urgently reminds the Philippian saints that they are to live a heavenly lifestyle (v. 20) as they await the return of the Lord.

What is the way to victory? What are the means for victory? How can we resist the threats? It is possible only as we grow in the faith as Paul did and let the personal knowledge of Christ (v.10) be the dominating factor in our lives. It is following after the purpose of God has for us (v. 12).

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# Your state convention at work

## Cooperative Program

### We can go home again!

Brother Gilbert Nichols voiced this fact at the Cooperative Program breakfast during the recent state convention at Pine Bluff.



Collins

He was comparing the way that Southern Baptists provide for their missionaries as opposed to the way that so called "faith missionaries" are cared for. Many of these, after raising money to get on the field, discover that the churches at home soon forget them. Crises arise and often support is diminished or even curtailed. When this happens it is difficult, if not impossible, for them to return home.

Southern Baptists, through the Cooperative Program, have made provision for those who serve them. We not only see that they get to the field, but care for their needs while they serve and arrange for their return home periodically.

This principle applies to all of the work through the Cooperative Program. It is a plan whereby we meet the total needs of those who serve in every capacity. We do not send people out charged with a job and forget them. Some needed involvements lack the emotional appeal of others. However, when Southern Baptists recognize a need, they work together to accomplish the desired goal through the Cooperative Program. — L. L. Collins, Jr., associate executive director

## Evangelism

### Planning the associational evangelism conference

The planning of the associational conference is very important. This conference should be born through the prayers of the



Shell

An evangelistic program should be planned and leaders enlisted. Use evangelistic leaders in the association. One or two outstanding speakers should be brought to the association. The Evangelism Committee

should be committed to involving all the pastors and many lay leaders in the conference. A day session should be planned around the needs of the pastors and staff. There should be an inspirational evening session that will involve the lay people of the churches. Pray and expect a miracle.

The conference should be promoted as a very important event. The director of missions should promote it through the associational newsletter. All meetings preceding the conference should be used in giving the highlights. Involve all the churches in praying, expecting a great conference. — Clarence Shell, director

## Christian Life Council Dancing while the devil fiddles

Fascinating folk experiences were learned during early days of ministry in the Kentucky knob hills. For instance, "big eye" is a condition when one tosses and turns all night, unable to sleep. "White eye" describes one on the brink of serious illness. "Thrash" is a condition of the throat sometimes cured by breathing steam from a horse's coat after it had galloped on a cold day or having



Parker

the seventh son of a seventh son blow into the affected area.

"You don't have to dance while the devil fiddles" was still another. People in Arkansas are being asked to sign a petition calling for a vote to abolish the constitutional prohibition of lotteries. "This simply gives the people an opportunity to vote on the issue." That is the reason given as signatures are sought.

A successful petition effort would also simply give gambling pushers opportunity to mount an expensive propaganda campaign. It would not tell of such gambling encouraging people to use food stamps to obtain groceries and cash to buy lottery tickets.

Signing such a petition also simply brings closer home the tragic reality of putting our state directly into the gambling business. "Abstain from all appearance of evil." I Thessalonians 5:22 — Bob Parker, director

## Family and Child Care Services Family reunited

Arkansas Baptist Family and Child Care believes in the family as God's plan and design. Reality forces us to realize that sometimes homes become broken.

For two little boys, ages 2 and 4, a broken home became reality. They were placed in a family foster home. Their foster parents have spent many hours running to doctors' offices, playing all sorts of games, reading children's books, changing wet beds, cleaning up messes and providing a safe and secure environment.

For a couple of months the boys have been able to go home for weekend visits. When the mother has come to get them the foster parents have reached out to meet her needs. They have avoided condemning her for her lack of parenting ability. Instead they have shared Christ through word and deed.

Very recently the boys were returned to their mother's care. No more foster care or weekend visits. But now a young mother and her two children, now 3 and 4 years old, have received Christian love which, we feel, will have an everlasting impact on their lives. — David W. Perry, director, Harrison Area Office

## Church Media Library Media library conference

Central Church, North Little Rock, will host a Church Media Library Conference Jan. 9, 1984. The conference, sponsored



Jackson

by the Sunday School Board's Church Media Library Department and the Arkansas Baptist Convention will feature three workshops for media library staff members. "Operating a Media Library" will be led by Bill Shields. This workshop will present an overview of media library work in the church and consider concepts about ministry, finances, personnel, space and furnishings, plus several others. A *Church Media Library at Work* will be the basic resource. "Developing Media Library Promotion" to be led by Glynn Hill, is designed for library staff members responsible for promotion and will provide a forum for ideas and samples exchange and an opportunity to plan annual and monthly themes. "Using Library Aids in Technical Processes" will be led by Keith Mee and will introduce the use of media library aids related to classification and cataloging. It is designed to be especially helpful for persons in a small church. *How to Process Media* and the current *Classification and Cataloging Guide* will be the basic resources.

Contact the Church Training Department, P.O. Box 552, Little Rock, Arkansas, 72203. — Gerald Jackson, associate

## Subscriber services

The Arkansas Baptist Newsmagazine offers subscription plans at three different rates:

**Every resident family plan** gives churches a premium rate when they send the Newsmagazine to all their resident households. Resident families are calculated to be at least one fourth of the church's Sunday School enrollment. Churches who send only to members who request a subscription do not qualify for this lower rate of \$5.40 per year for each subscription.

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## Beirut school opens, closes; other Baptist work continues

RICHMOND, Va. (BP)—Beirut Baptist School in west Beirut opened as planned Nov. 2 with about 700 students, the usual student load. But shelling in the area Nov. 15 prompted the government: to call off classes the next two days, apparently so the children would not be endangered while traveling to and from school.

Arab Baptist Seminary in Mousouriye, on the east side of Beirut, opened Oct. 18 with nine students, despite heavy shelling.

Baptist Publications, also based in Mousouriye, completed the first Arabic translation of MasterLife discipleship materials in time to field-test them in a workshop in

Nicosia, Cyprus.

Isam Ballenger, Foreign Mission Board director for Europe and the Middle East, said the workshop drew Arab Baptists from across the Middle East, including some from Israel.

Ballenger reported first-term missionaries James and Stephanie Bethea have moved from west Beirut to Sidon, a coastal city to the south about midway between Beirut and the Israeli border.

The couple feels they have more freedom of movement in Sidon and the opportunities for student work are greater there, Ballenger said.

## Missionary hit and killed by Argentine express train

BUENOS AIRES, Argentina (BP)—Southern Baptist missionary Kent W. Balyeat was killed in Buenos Aires, when he walked in front of an express train Nov. 21.

Balyeat, 58, was returning home from International Baptist Theological Seminary when he stepped off his bus and walked

across the railroad tracks nearby, apparently not seeing an oncoming train.

He and his wife, the former Loydene Umstot of Kansas, were appointed missionaries in 1961. He had been director of the church music school at the seminary since 1977.

## 'It's been kind of hectic,' reports Grenada missionary

ST. GEORGE'S, Grenada (BP)—Carter Davis had quite a month.

The Southern Baptist missionary dentist in Grenada witnessed an invasion of the island, said goodbye to his wife as she was evacuated by airlift, laid low for days to avoid being shot at, saw his dental clinic become a temporary camp for U.S. troops, and worked feverishly to set up a relief ministry.

"It's been kind of hectic," Davis reported with a rueful laugh Nov. 18. It was his first direct telephone contact with the Foreign Mission Board since the Oct. 25 invasion of Grenada by U.S. and Caribbean forces. He spoke from a public telephone in St. George's. Phone service to the area around his home is not expected to be restored for several months.

His wife, Charlotte, missionary Robin Eberhardt and her son, David, returned from the United States Nov. 9. Two Southern Baptist dentists, Jack Fuson and William Davis, both of Knoxville, Tenn., followed a few days later. Davis and missionary Michael Eberhardt never left the island.

The two volunteer dentists worked with Davis in government clinics around the island, treating hundreds of patients. Public service radio announcements publicized their work.

The extra help has allowed Davis, one of only two dentists living in Grenada since the exodus of Cuban health workers, to reopen his Baptist clinic. Davis practiced with the Ministry of Health the week before the volunteers arrived. During the post-invasion food shortage Davis and Eberhardt provided about 40 families with flour, rice, sugar and powdered milk. Now they're coordinating Grenadian Baptist construction teams who will use \$5,000 in Southern Baptist relief funds to repair war-damaged

homes.

"These families we are going to assist initially are in houses which are damaged but repairable," Davis said. "Some other homes in the same area have been destroyed, so we are looking for ways we might utilize volunteer construction teams from the States. Right now men in our churches are going to be helping these families repair their homes."

Davis is also asking the Foreign Mission Board to find a volunteer surgeon, pediatrician, ear-nose-throat specialist and more dentists to come to Grenada beginning in January. The original request came from the Grenadian Ministry of Health, since a serious health care shortage has developed with the Cuban departure.

Life is beginning to return to some semblance of order for the Davises and Eberhardts. But the two men laid low during the fighting.

"I went across the road to a neighbor's house once or a couple of times," Davis said. "But we didn't try to move around. Near where we live there was a lot of uninhabited ground along one stretch of road, and there was a lot of shooting on that ridge between American forces and the People's Revolutionary Army and Cuban troops. It just wasn't safe to move along that road."

Eberhardt later discovered that a Grenadian militiaman, the son of a member of a Bible study he teaches, was killed during the fighting. His father and other members of the Bible study expressed bitterness and hostility toward Americans, including Eberhardt, after the fighting.

The general feeling among Grenadians on the street and in the churches, however, is relief and gratitude toward the U.S. and Caribbean forces, Davis reported.

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