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Arkansas Baptist Newsmagazine

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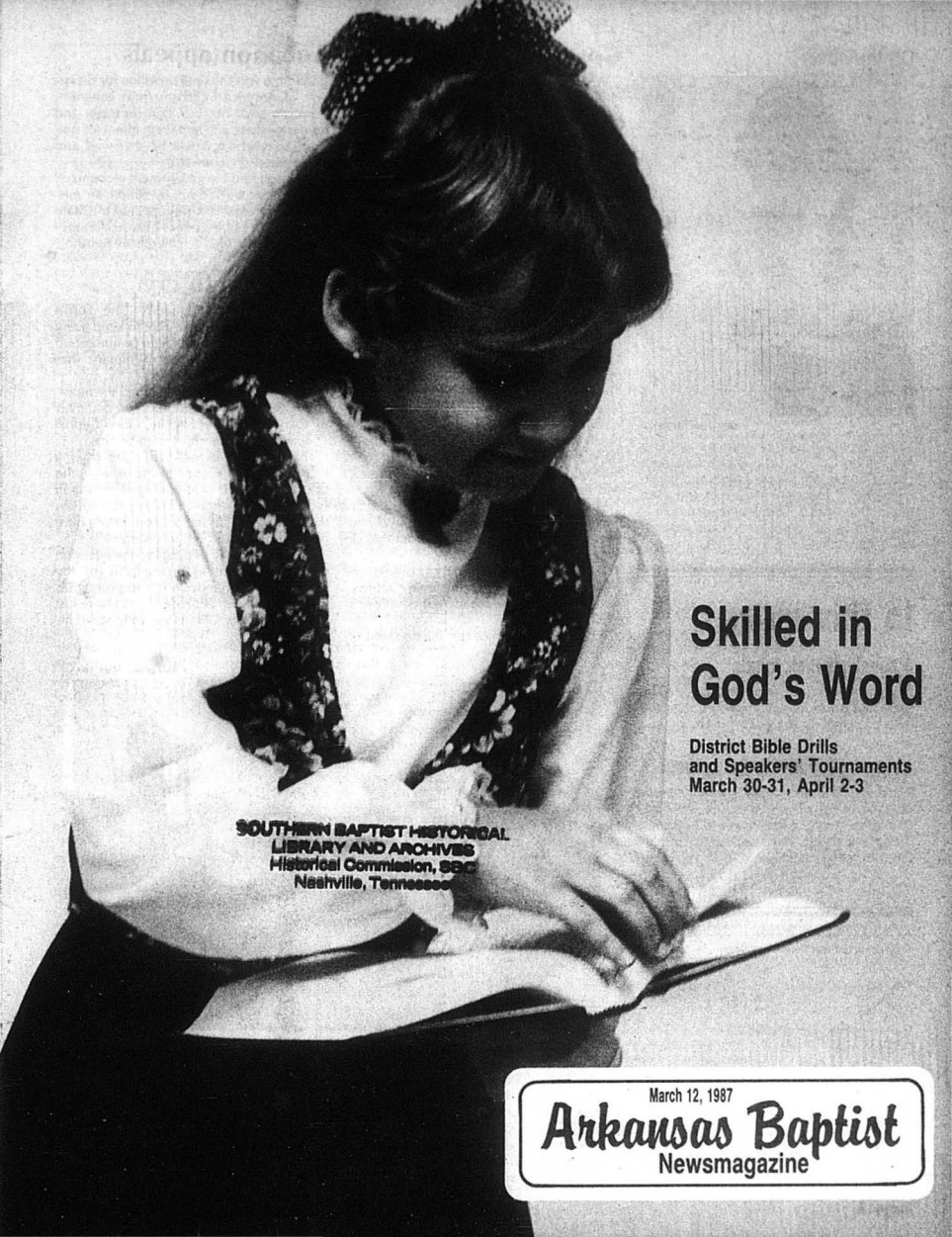
March 12, 1987

Arkansas Baptist State Convention

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March 12, 1987

Arkansas Baptist
Newsmagazine



ABN photo / Millie Gill

Young people in each of Arkansas' districts, like Allison Gray of Little Rock's Lakeshore Drive Church, will test their Bible and speaking skills in tournaments across the state March 30 - April 3. Developing such skills is crucial to being "firmly rooted and grounded in the faith."

In this issue

4 speaking their minds

In the finest Baptist tradition, our readers speak out on issues of concern through the ABN's "Letters to the editor" feature.

12 two vocations... on purpose

The future of Southern Baptist work depends on God-called people choosing the flexibility of ministering to others while earning their living doing something else, a Southern Baptist theologian insists.

Government denies new Lebanon appeals

WASHINGTON (BP)—The U.S. government again has turned down renewed appeals that Southern Baptist missionaries be allowed to keep working in Lebanon.

"To allow the people to stay over there on valid passports would not really be consistent with our responsibilities to safeguard the safety and lives of U.S. citizens," State Department official William Wharton said March 3. Wharton is the department's director of citizen appeals.

March 6 was the final deadline for departure of American citizens from Lebanon, Wharton said. The U.S. ban on travel and residence there will remain in effect for one year, after which it will be reviewed and either lifted or renewed.

Wharton said the government recognized the valuable work done by American missionaries in Lebanon but repeated the State Department's refusal to risk more kidnappings or deaths of U.S. citizens in Beirut.

Lebanon missionaries say no time to cry

by Art Toalston
SBC Foreign Mission Board

LARNACA, Cyprus (BP)—Bill Trimble and 14 other Southern Baptist missionaries who evacuated to Cyprus have been so busy they "haven't had time to think" about their feelings on Lebanon.

For three weeks before evacuation, they put in long hours turning over their responsibilities to Lebanese Baptists, packing their belongings and saying goodbye to friends and neighbors.

All the while, they had hoped the U.S. government would respond positively to their plea for exemptions to its order that all Americans leave the country.

The last four missionary couples in Lebanon, along with a missionary retiree, were scheduled to leave there the first week of March.

Trimble, chairman of the missionaries in

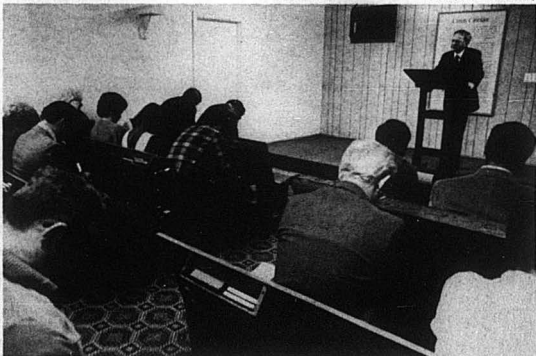
Lebanon, said it was with "the Lord's strength that we've been able to keep going day and night." Trimble, dean of students at Arab Baptist Theological Seminary, has worked in Lebanon 25 years.

At least one evacuee welcomed the move. Susan White, 3-year-old adopted daughter of Gary and Jerree White, likes Cyprus "because there are no boom-booms."

The missionaries note they are leaving Lebanon "in obedience to the order of the U.S. government." Although their tenure in Lebanon ranges from 30-plus years to less than two, "All of us feel that our hearts have been torn out and left in Lebanon.

"We do not fully understand the intention of our government in forcing us to go," the statement continued. "If it is to protect us, we are dismayed, because . . . we have lost our right to obey God as we understand his will for us."

ABN photo / Mark Kelly



Chaplain commissioned—Dick Cayce, pastor of Royal Church near Hot Springs, was commissioned to the chaplaincy by that congregation Feb. 22. Cayce will minister to the 187 students of the nearby Ouachita Job Corps Center. Three Job Corps chaplains serve in Arkansas, the only ones in 105 such centers nationwide, according to Leroy Sisk, director of chaplaincy ministries for the Arkansas Baptist State Convention. Above, Sisk offers a prayer of dedication for Cayce (seated on front row, left section). James Swedenburg, director of missions for Central Association, delivered the challenge to Cayce. The Ouachita Center, established in 1965, offers federally-funded training in educational, vocational, and social skills for disadvantaged youth.

'Alliances' and 'caucuses'

The editor's page

J. Everett Sneed



The controversy continues in the Southern Baptist Convention. The "moderate-conservatives" have formed a new organization called "The Southern Baptist Alliance." The "fundamental-conservative" movement is now conducting caucuses prior to the convening of many of the boards and agencies. Both of these actions are wrong and are harmful to the life of Southern Baptists.

The Southern Baptist Alliance erred in forming an organization prior to the report of the Peace Committee. The Peace Committee has repeatedly called for the depoliticizing of the Southern Baptist Convention. Certainly, at this late date, individuals should give the Peace Committee opportunity to see if common ground can be found which will unify Southern Baptists.

On the other hand the "fundamental-conservatives" have added the caucus to Southern Baptist life. Prior to the convening of many of the meetings of trustees of boards and agencies in recent days the "fundamental-conservatives" have had a caucus to plan strategy. A caucus violates several principles of Baptist life.

The first question that arises is why are our "fundamental-conservative" friends holding caucuses prior to the meetings of the trustees of agencies and institutions? Undoubtedly there are three reasons. First, some who see themselves as leaders feel that it is imperative for them to instruct the less-informed board members. There could be some board member who would be swayed to vote contrary to the leaders if he was allowed to hear the debate and make his own decisions.

Second, it provides opportunity for everyone to clearly understand the strategy. For example, during the recent meeting of the Executive Committee, the strategy was to postpone the vote on the vice-president for public relations until after the election of new trustees in June. This strategy almost succeeded, ending in a 29-29 tie. It eventually reverted to the first motion that was made for the election of Al Shackleford, editor of the *Tennessee Baptist and Reflector*. The strategy failed when three individuals switched their votes in favor of Shackleford after his presentation.

Finally, such caucuses are intended to deliver a block vote. The Southern Baptist system, in times past, has been predicated on each individual being led by the Holy Spirit rather than being part of a block-vote operation. Such caucuses tend to deny the individual priesthood of the believer. In our conventions, for example, we have in recent years carefully used the term "messenger" rather than "delegate." The distinction that we have made between "messengers" and "delegates" is that a messenger is not to be instructed how he is to vote but is to vote under the leadership of the Holy Spirit. A "delegate," on the other hand,

does receive instructions on how he is to vote. This principle is supposed to apply in local church business meetings, associational annual meetings, state convention annual meetings, SBC annual conventions, and with trustees of boards and agencies.

Caucuses keep the Baptist system from working properly. For example, during the plenary meeting of the Executive Committee, the question was asked, "Why are some of the board members against the election of Al Shackleford?" The question was never answered. Apparently those opposing the election of Editor Shackleford had reached their conclusion in the caucus and felt no necessity of discussing it in the general plenary session.

Caucuses also intensify the politicizing of the Southern Baptist Convention. If Southern Baptists are to be what God desires us to be, we must find a way to deal with our problems and heal our wounds without polarizing the denomination.

Finally, such caucuses may violate the charter of certain agencies and institutions of Southern Baptist life. A typical reading of a charter would be as follows: "The Chief Executive shall be an ex-officio (non-voting) member of all committees of this corporation and shall receive notice of all meetings of said committees." Certainly, such caucuses violate the spirit of the charters of most agencies and institutions. The truth is, such caucuses are not in keeping with proper conduct in Baptist life.

Those who have engaged in caucus meetings have sought to justify themselves by comparing the caucus with a single phone call made by a chief executive to a key member. There is a vast difference between a dialogue of two individuals regarding an upcoming matter of business and a sizeable portion of a board of trustees coming together to plan strategy and determine activities designed to set aside the wishes of a chief executive.

We are not impugning the motives of those who have formed the Southern Baptist Alliance or the trustees who are holding caucuses prior to the convening of boards of trustees, but we do believe such actions are not in the best interests of Southern Baptists and that these activities further polarize and exacerbate the difficulties are currently confronting Southern Baptists.

A final key question confronts us: "How can the highly explosive atmosphere be calmed?" (1) Where there are doctrinal difficulties, these should be dealt with in a forthright manner by existing boards of trustees. (2) The organization of political action groups to take control of the Southern Baptist Convention should cease. (3) Individuals on boards of trustees, like messengers to the Southern Baptist Convention, must act only under the leadership of the Holy Spirit without any instruction from other people.

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Christian qualities

During these times of justifiable and unjustifiable criticisms being leveled at our institutions, please allow me to recognize the beautiful and meaningful Christian relationship that our Ouachita Baptist University administration, faculty, and staff displayed toward our family.

My father-in-law, Leland Holeman, was a landscape supervisor for OBU. Last March, he was diagnosed as having cancer and died this past Thursday, Feb. 19. During the time of his illness, OBU was most considerate toward him. After he was unable to work any longer, the university was most kind in assisting him and our family. Some might say that this is expected from any employer. However, I feel that my father-in-law was treated not only with common courtesy, but with Christian and Southern Baptist compassion. Many of the administrators and staff were present at the funeral. Dr. Daniel Grant, the president of Ouachita Baptist University, gave what I consider to be a fitting tribute to my father-in-law in a column that he wrote for the *Arkansas Baptist Newsmagazine* back in November of 1985; he quoted my father-in-law saying that the best part of his job in landscaping was "loving all of God's living things."

I am proud to be an Arkansas Southern Baptist and a graduate of Ouachita Baptist University. In these times of denominational scuffling, let's not forget what qualities demonstrate Christian and Baptist character.—**Rick Hyde, Murfreesboro**

Who wrote Hebrews?

I know there is a lot of controversy over who wrote the book of Hebrews. Of course, the King James Version attributes it to the Apostle Paul. However, if you read Galatians 1:11-12 and then read Hebrew 2:3 you will have to come to the conclusion that the same person could not have written both these passages.

Although it is almost certain that Paul did not write the letter to the Hebrews, it certainly shows a lot of Pauline influence. It is the only book in the New Testament that does not identify the writer. Why? Because she was a woman.

I think that woman was Priscilla. Who would have better qualifications than she? Other than the first introduction, she was always mentioned first, which shows her outstanding leadership. She and her husband worked with Paul as tent makers for over a year. She had plenty of opportunity to absorb Paul's influence and doctrine.

Another proof of her competence is how she and her husband both graciously and tactfully straightened out the great orator and preacher, Apollos. I think the facts definitely point to Priscilla. I think the reason she did not identify herself was because she was

a woman. A woman in that day and time would have carried very little influence.—**Aubrey Long, Gentry**

Make the facts clear

It is my hope that the current SBC study of the Baptist Joint Committee on Public Affairs will accurately reveal how the BJCPA has effectively represented historic Baptist beliefs.

According to constitutional guidelines, the BJCPA has supported a moment of silence in public schools, a time which could be used for private, voluntary prayer. They have been opposed to government-written prayers which our sons and daughters would be forced to recite.

The BJCPA also has testified before Congressional committees and otherwise fought for "equal access" of our children to public school facilities to be used for religious purposes.

Surely the SBC study will make these facts clear and protect the word and good name of the BJCPA.—**Robert Rainwater, Bristol, Tenn.**

'Inreach'

Blessings on you for the provocative article featuring the exciting growth of First Church, Perryville. Pastor Horace Gray and staff support one's contention every church is a vast mission field!

Too many of us are similar to the pastor in a certain farming community who was confronted by one of his "dairy-farmer" members asking why the pastor spent so many days away attending denominational conferences aimed at increasing growth opportunities. The farmer-member suggested to the pastor he should follow the example of dairy farmers when their milk production decreased, namely, improve the feed intake of the herd!

That pastor reportedly caught the import in his member's comment. Immediately he commenced ministry dedicated to "inreach." Soon it became evident the "improved feed" enhanced a concomitant response. Attendance increased substantially and former "attenders" casually classified "inactive" were restored to fellowship and involvement.

Pastor Gray and layman Ken Stewart are demonstrating effectively the urgent prerequisite for "inreach" as a biblical standard for ministry and growth.

One submits the topic of our concerns in our denominational energies might better be addressed to biblical illiteracy within our respective areas of ministry.

When we pursue this painful posture and commence to reclaim the 4,188,297 "inactive non-resident" membership counted within the framework of our boastful 14,298,106 statistically inaccurate count, we

may discover "inreach" as our primary initiative. Our non-resident report emphasizes the concern relative to biblical illiteracy!

What a delight it would be for Pastor Gray of Perryville to share with us in convention next fall his successful and admirable concepts concerning the illusive indices of church growth.

In essence it appears Pastor Gray has subscribed to biblical patterns and has reaped a harvest from fields already white!

Mr. Editor, there's nothing amiss with the harvest! We harvesters desperately need some tilling! And maybe even some toiling!—**John Douglas Dewey, Judsonia**

Commends Larry Baker

As a colleague of N. Larry Baker, I have mixed feelings over his recent election as executive director of the Christian Life Commission.

I regret that Midwestern Seminary is losing his service as dean and teacher. He has ably taught courses in Christian ethics and worship leadership. For several years he has been dean, in which position he has demonstrated superior qualities in planning, directing, and supervising in an academic community. He has always taken a team approach. He thoughtfully and courteously relates to those with whom he works. He has been a good colleague and friend.

I rejoice, however, that Southern Baptists will have the benefit of his professional knowledge, administrative and other skills, and personal commitment. He will serve Southern Baptists and the Kingdom of God well as he leads the Christian Life Commission in addressing social problems and help Southern Baptists to apply Christian principles to them.

I respect his competence, admire his personal qualities, and value his friendship—and commend him to all Southern Baptists as one worthy of confidence.—**Hugh Wamble, Kansas City, Mo.**

a smile or two

A woman rushed to the scene of a traffic accident and tried to make her way through the crowd gathering around the victim. Suddenly she was shoved roughly aside by a man who declared: "Step back; I've had a course in first aid."

The woman watched the man, then tapped him on the shoulder and said, "When you get to the part about calling a doctor, I'm already here."

Why does a woman work 10 years to change a man's habits and then complain that he's not the man she married?

If it's true that girls are inclined to marry men like their fathers, no wonder mothers cry at weddings!

Don Moore

You'll be glad to know...

The direction missions at home must take is clear. There are more people in the three metropolitan areas of New York City, Chicago and Los Angeles than in the nine southern states of Arkansas, Alabama, Mississippi, Georgia, South Carolina, North Carolina, Tennessee, Kentucky, and Louisiana. Can we be serious about winning the lost without majoring on these high concentrations of people? There are 20,560 churches to reach the people in those nine states. There are only 655 churches to reach the same number of people in those metropolitan areas.

While the direction missions at home must take is clear, the means for doing it is not clear. Many have turned their backs on the cities. Cities make us uncomfortable, even afraid. The difficulty of building "successful" churches in the cities makes us look for greener pastures. The only hope is that by supernatural call many of us will rise above the cultural call to a conventional ministry in the "old south" and answer the call of the Lord to the masses in the cities. The other prong of the two-fold hope is that those who are not called will be as generous in support of home missions as God makes possible.

The Annie Armstrong offering taken this Easter, or earlier, will allow all of us to do our part in helping with their massive responsibility. If the need were shared and an offering taken in every church, everyone of us could do something.

Task Force training reveals outstanding church and community leaders care! They came, leaving jobs, clients, patients, and family. They came to learn how they could be used of God to stimulate our churches' missions awareness and commitment. These volunteers are ready, willing, and able to come to all 1,274 of our churches at their own expense. They can share the clear biblical example of the Cooperative Program, and how God has used that to build the most effective mission force in history. Some are pastors and directors of missions. Many are lay people. Many pastors, who do not feel comfortable or competent to help their church at this point, should "jump" at the opportunity to have a Missions Advance Task Force person to speak to their congregation. You'll do your people and the kingdom a lot of good by having such an experience.

Don Moore is executive director of the Arkansas Baptist State Convention.

March 12, 1987



The Southern accent

Ben Early

The value of 'one'

The wind seemed to be playing happy little games as I walked across the Southern Baptist College campus.

The scene was very familiar for me as public relations director for the college. I stopped for a moment to observe students hurrying about their everyday tasks, realizing so vividly that one student or faculty member has the capabilities to be anything God qualifies them for.

My mind seemed to envision move with the wind as I began to envy young adults who could be congressmen, governors, professors, teachers, engineers, ministers, or mission volunteers and realized here is the potential to reach Arkansas, our nation, and our world.

My thoughts turned to Luke 15 where Jesus talks about one sheep, one coin, and one lost son. One individual is worth a caring shepherd's concern.

In John 21:15-17, Jesus says to Peter, "If you love me, feed my sheep." This can be accomplished by training the youth on our Baptist college campuses. When you break it down to one person at a time, the opportunity is amazing and the results attainable.

As I gazed across the campus, I saw a field white and ready for harvest, everything seemed to say, here is missions in its purest form—our young people.

Begin where you are with one and keep multiplying.

Alcohol to 'basuco'

A friend recently related how his son, with whom he had developed good communication, told him that he would quit using an illegal drug if he (his father) would quit drinking alcohol beverages. He quit his drinking and his son stopped using drugs.

When will adults wake up to the fact that alcoholic beverage consumption is the doorway to other drugs? Considering the fact that ethynol is the number one problem drug in America you would think that professed Christians would especially consider teachings of Jesus. One such is the truth that it would be better that a millstone be hung around one's neck and that they be drop-



Parker

The wind almost seemed to be laughing and teasing as I continued to move across campus. Then I heard a voice saying: "Come blessed of my Father in the Kingdom prepared for you from the founding of the world."

"For I was in my dorm room lonely and searching, you visited and taught me of God's message and will for my life."

"As my professor, you showed me how to place knowledge with love in my heart."

"I was a Christian—yet was being led into the world, and you spent time investing in my life, and I drew near to God."

"I had no purpose in living and you showed me the way."

Then I heard the voice clearer than ever before, "For when you did these things to one of these my children, you are doing it to me."

As I stopped to turn and look back across the campus, my heart beat with joy to think of this great opportunity God has given each one of us on our college campuses.

The one God calls, God qualifies, and the one God qualifies, God sends—into Arkansas, the United States, and the entire world. Indeed, the value of one cannot be measured.

Ben Early is director of public relations/alumni affairs at Southern Baptist College.

ped in the deepest part of the sea rather than offend little ones (Mat. 18:6).

Millions of dollars are spent in America each year resulting from alcohol related accidents and deaths.

John Finn, director of the Christian Civic Foundation, recently called attention to the fact that a new, more deadly form of cocaine, called "basuco," has recently hit the streets of our land. It is as cheap as one dollar a fix and in some areas has been a nightmare for law enforcement officers to deal with. Don't forget alcohol usually is the gateway to this!

Support with your daily prayers and financially support the Christian Civic Foundation. Each church is urged to contribute a minimum of \$100 a year to his worthy organization. Lay person, ask your pastor to lead in this! Many pastors and churches already have done so. Let's have 100 percent participation in this.—Robert A. Parker, Christian Life Council

Arkansas all over

by Millie Gill / ABN staff writer

people

Robert B. Shaw has joined the staff of Wynne Church as minister of music and youth. He is a graduate Northwestern Louisiana State University and New Orleans Baptist Theological Seminary and has attended Southwestern Baptist Theological Seminary in Fort Worth, Texas. Shaw came to Wynne from Houston, Texas, where he served as associate minister of music at Second Church. He also has served other churches in both Texas and Louisiana. He and his wife, Georgilyn, have four sons, Joshua, Matthew, Jared, and Micah.

Dillard Miller of Mena was elected director of missions for Ouachita Association Feb. 23. Miller, who is serving as interim pastor of Ashdown First Church, retired as pastor of Mena First Church following more than 29 years of service there. A former president of the Arkansas Baptist State Convention, he has served other Arkansas churches, including those at Texarkana, Wilmot, Eudora, and Bauxite. Miller is married to the former Iva Nell Hector. They have two children, Karla Dickens of the Philippines, and Rob Miller of Dallas.

Denny Wright is serving as pastor of Bradley Church, coming there from First Church of Watauga, Texas, where he served as associate pastor. Wright is a graduate of Ouachita Baptist University and Southwestern Baptist Theological Seminary. He and his wife, Billie Sue, have two children, Josh, and Leah.



Shaw



Miller



Wright



Caldwell

Rick Caldwell resigned March 11 as minister of youth at Geyer Springs First Church in Little Rock to serve as a traveling youth communicator.

Doug Turner has joined the staff of Elmdale Church, Springdale as minister of youth and activities, coming there from First Southern Church in Bryant. A native of Forrest City, he is a graduate of Ouachita Baptist University. Turner and his wife, Margo, moved on their new church field March 11.

Jim Izat has accepted the call to serve as associate pastor of Caudle Avenue Church in Springs. He and his wife, Amy, reside in Springdale.

Joella Huddleston has joined the staff of Ruddell Hill Church in Batesville as part-time youth director.

Arthur Barber has accepted the call to serve as pastor of Salado Church in Independence Association.

Jay Rowton of Fouke is serving as youth director and director of children's church at Mount Zion Church, Doddridge. He is a student at Ouachita Baptist University.

briefly

Rolling Hills Church in Fayetteville held its winter Bible study March 7-9, according to Pastor Layne E. Smith. Frank Stagg, emeritus professor of New Testament interpretation at Southern Baptist Theological Seminary, was lecturer.

Hot Springs Second Church recently licensed Jeff Lake, minister of youth, to the ministry.

Gravel Ridge First Church conducted a Mid-Winter Harvest Crusade Feb. 20-22. Clarence Shell, director of the Evangelism Department of the Arkansas Baptist State Convention, was evangelist and Clarence Hill of Hot Springs directed music. Pastor Danny Veteto report 12 professions of faith and three additions by letter.



Elliott Church, Camden, celebrated the completion of a parsonage Feb. 15 with a dedication day and open house. The new home provides 2,200 square feet of living space. It was built at a cost of \$68,522 with volunteer labor from church members and is valued at \$90,000. Randy Russell, Ruby Eppinette, and Wilburn Powell served as chairpersons of various committees for the building program. Jimmy R. Pritchard is pastor.



East Side Church in Mountain Home recently dedicated a multi-purpose building to replace a building destroyed Nov. 10, 1985 by a tornado. This new building was dedicated as a memorial to Nellie Cooper, who donated the land where the church stands. Dedication program personalities included Pastor Byron Allen Jr.; Jesse Reed of Little Rock; Roy Ragsdale, superintendent of Mountain Home Schools; and O.B. Ford, the church's first pastor.

Searcy, Temple Church ordained Monty Thompson to the deacon ministry Feb. 22.

North Central Association is sponsoring a spring Bible conference March 23-27 at Clinton First Church. Speakers will include Kirk Hardy, Gary Kirkendoll, L.H. Henry, James Evans, John Evans Jr., Allen Rolan, Lester Nixon, Noah Moody, and Frank Shell.

Clarksville Second Church recently completed the conversion of its old sanctuary into an educational building that houses eight classrooms; a nursery, a restroom and changing area; and a kitchen. Marvin E. James is pastor.

Benton Temple Church honored Dennis and Margaret McCall with a bon voyage reception Feb. 22. The McCalls, who have been appointed by the Foreign Mission Board for work in Zaire, were presented with \$435 by the congregation.

Bentonville First Church hosted a father/daughter banquet March 13 at which Bill Burnett was guest speaker.

Fort Smith Trinity Church held a fellowship March 1 to honor Pastor and Mrs. Bruce Morris for nine years of service. They were presented with a love offering by the congregation.

Magnolia Central Church senior adults have returned from a 10-day mission trip to Apache Junction, Ariz., where they assisted with door-to-door canvassing, personal witnessing, and other assignments that helped a local Southern Baptist church prepare for a revival.

Eureka Springs First Church has been joined by **Park Hill Church, North Little Rock, Blytheville First Church and Golden Church of Golden, Mo.**, in sponsoring mission work in Holiday Island.

Northvale Church in Harrison recently sent clothing to Tuskegee Church in Eufaula, Okla., to be distributed to an Indian group. They also delivered a load to the Salvation Army Center in Little Rock. Assisting with the project were Ron and Faye Pugh, Walton and Hope Risley, Herman and Marie Scroggins, Fred and Helen Brown, and Pastor S.D. Hacker and his wife, Lois.

Corinth Church at Clinton has established a memorial fund for A.L. Emberton. This fund will be used to build a new sanctuary as a memorial to him.



Food and fellowship

Virginia Kirk and Jane Purtle

Spring cleaning time again

"For lo, the winter is past, the rain is over and gone; the flowers appear on the earth, the time of singing of birds is come. . ." (SS 2:11-12).

The old adage, "March winds and April showers make way for sweet May flowers," rings in our minds when the sun starts making its journey across the Arkansas skies to reach its northward zenith of the summer solstice in June. The days grow longer, and we open our doors and minds to bring in the sweet smells of spring.

In this time that brings green leaves and growth to the plant world, we are reminded that our own minds need to be revitalized. We are reminded to prune out dead wood and thus produce new and more luxurious fruit. It is time to clean out closets, throw away clutter, and discard the accumulation of winter. It is time for finding a new hobby: bird-watching, painting, or gardening. It is time for reading a new book or finding a new friend.

For Arkansas cooks, spring revitalizes our menus. Spring means fresh asparagus, strawberries, new potatoes, green peas, radishes, green onions, and leaf lettuce. Good cooks garner these first gifts of spring, treating them with tender hands. Spring salads appear on our tables; the two that follow are favorites of ours.

Snow pea and egg salad

2 cups snow peas or sugar snaps	2 teaspoons grated onion
3 hard-cooked eggs, sliced	2 tablespoons lemon juice
1 small head lettuce	1 teaspoon salt
½ cup sour cream	¼ teaspoon curry powder

Cook snow peas until barely tender. Chill. Break lettuce into bite-size pieces and place in bowl. Add peas and eggs. Make a dressing by mixing sour cream, onion, lemon juice, salt, and curry powder. Pour over salad and gently toss.

Variations: Use frozen green peas, slightly cooked, or asparagus instead of snow peas.

Spinach salad

1 pound fresh spinach	½ cup sliced green onion
5 slices bacon, fried crisp and diced	2 hard-boiled eggs, coarsely chopped

Toss lightly with an oil/vinegar dressing or 2 tablespoons wine vinegar, 1 tablespoon lemon juice, 1 teaspoon sugar, and ½ teaspoon salt.

Yogurt honey dressing

This dressing is delicious served with the fresh fruits of spring. Pour into blender 1 cup yogurt, ¼ cup honey (more or less to taste), and ¼ teaspoon nutmeg. Blend for a few seconds. Serve over fresh diced fruit.

Virginia Kirk, professor emeritus at Arkansas College, is a member of Batesville First Church. Jane Purtle teaches at Lon Morris College in Jacksonville, Texas. They have enjoyed cooking together for several years.

missionary notes

Linda Dillworth, missionary to the Philippines, has completed furlough and returned to the field (address: P.O. Box 94, Davao City, Philippines 9501). She lived in Fort Smith while growing up. She was appointed by the Foreign Mission Board in 1977.

Charles and LaVern Tope, missionaries to Kenya, have completed furlough and returned to the field (address: P.O. Box 14446, Nairobi, Kenya). He grew up in Parkin. She is the former LaVern Warnecke of Missouri. They were reappointed in 1981.

Is the Cooperative Program scriptural?

by Don Moore

For 80 years Southern Baptists struggled over how the work of the Kingdom should be supported. Some areas of the work would be well supported at times, while others would suffer. Support would vary from year to year depending upon which agent from which institution got to the churches first. Great competition developed between the agencies and institutions. Some causes did not have the same emotional appeal as others. Those suffered. Church members tired of the parade of speakers and appeals. There had to be a better way.

The more excellent way was implemented in 1925. Southern Baptists adopted a scriptural plan for the support of Kingdom causes. It should be no surprise that missionary, educational and benevolent enterprises have flourished since that time. This is God's normal pattern when he finds his people willing to do his work in his way.

The scriptural plan was not outlined by Jesus in his earthly ministry. What he did do was give the church a commission to get the gospel to all of the world where those who received it were to be baptized and disciplined. He didn't even tell us how.

In the absence of a clear command from Jesus as to how the work of the Kingdom should be supported, we then turn to the New Testament examples to discover how they did it.

The pattern is clear. It is that pattern that was adopted by the Southern Baptist Convention in 1925. It is that pattern that has been followed for the past 60 years. The superiority of God's way over man's way in Kingdom support is apparent. Every generation of Southern Baptists should be shown the Bible plan for Kingdom support. It isn't difficult to follow the pattern of New Testament churches.

Jerusalem (Acts 2:44,45; 45:32-37)—The natural reaction of God's goodness and other needs prompted unusual giving. It was spiritual, spontaneous, voluntary, public, and extensive. They even sold their houses and lands and turned the funds over to the elders so Kingdom needs could be met. But there is no pattern for how churches are to work together in this. There was only one church.

Antioch (Acts 11:19-30)—What an amazing church was this second church. A man from the first church, Jerusalem, told of world needs (v.28). Every member of this second church, Antioch, wanted to respond. They gave according to their ability (v.29). The offering was turned over to Paul and Barnabas, who carried it to the elders or church leaders in Jerusalem (v.30). The elders were responsible for seeing that the funds were distributed to where the needs were.

The Jerusalem church was already working to meet these needs. The second church

sent their funds to be united with the first church, making it possible to do far more than they could have done separately. This was the beginning of a cooperative program between churches.

Churches of Galatia (I Cor. 16:1-3)—The first missionaries sent out by a church were Paul and Barnabas by the church of Antioch (Acts 13:1-3). Paul apparently picked up on what his sponsoring church had done in cooperative support and began to teach it to all the churches he started. According to I Corinthians 16: 1-3, he had already instructed the churches of Galatia in this matter. He even tells them that some of what they give is to be taken to Jerusalem for distribution to wider needs than they can touch in their local church.

These are the first churches Paul started on his first missionary journey. Among these are Lystra, Derbe and Iconium. We then have at least five churches sharing in a cooperative effort to carry on their Lord's commands.

Churches of Macedonia (II Cor. 8:1-5, Acts 16, 17)—On Paul's second missionary journey, three churches were established as a result of his special call to come to Macedonia (Acts 16:9). The church at Philippi was the first. The next church was started at Thessalonica with the Berean church starting shortly thereafter. Based on Paul's use of the Macedonia churches as an example for the church at Corinth to follow, these three churches were led to do as Antioch and the churches of Galatia. We, then, must add three more churches to the five.

Churches of Achaia—Paul's second letter to the Corinthians was really addressed to the saints of Achaia (II Cor. 1:1). There were two churches in Achaia. They were the church at Corinth and the church at Cenchrea. So, we have two more churches to add to the list of cooperating churches. The entirety of II Corinthians 8 and 9 deals with Paul's instruction, as well as I Corinthians 16:1-3. The counsel had to do with their participation in the work being jointly supported by the other New Testament churches which was being administered from Jerusalem. These original 10 churches followed a plan we have since named the Cooperative Program.

The Lord not only gave a command for evangelizing the world, he also gave the strategy to be followed. We have not been in doubt about the message that is to be related to the world. There has been some reluctance about the method for supporting the work. No other method has emerged that has proven to be more effective or efficient than this one.

Don Moore is executive director of the Arkansas Baptist State Convention.

The crisis and the challenge

by Jere Mitchell

Over the years, Arkansas Baptists have built a strong ministry in Arkansas. Our Executive Board program provides assistance to the churches and associations in Arkansas through trained personnel and helpful materials. They also provide ministries in state institutions and on college and university campuses.

Arkansas Baptist agencies and institutions also are committed to providing Christian education, ministering to children and families, informing Arkansas Baptists, and giving assistance in the area of estate planning and gifts.

The ministries of Arkansas Baptists are facing a crisis financially. We have accepted the challenge of a 50/50 split of Cooperative Program monies between work in Arkansas and Southern Baptist Convention ministries. Since 1972, the split has moved from 24.8 percent for the Southern Baptist Convention to 41.421 percent. That means that since then, the Arkansas Baptist Convention share has gone from 75.13 percent to 58.59 percent.

Some have said that percentages make no difference, we still have more dollars. But, it does make a big difference. If it is just more dollars we're interested in, then we could still have the 24.87 percent/75.13 percent split and be giving more dollars to Southern Baptist Convention ministries.

Since the Arkansas Baptist State Convention is increasing not only dollars but a percentage increase to Southern Baptist Convention ministries, we need not only a dollar increase from the churches but a percentage of undesignated gifts increase. In the past five years, that percentage has increased less than one-third of one percent.

The challenge before Arkansas Baptists is two-fold: (1) keep Arkansas Baptist ministries strong and growing and (2) continue toward a 50/50 split with the Southern Baptist Convention.

If we are to meet this challenge, our churches just begin now increasing the percentage of the undesignated gifts they receive. This can be done several ways. It could be done with a large increase that is maintained from now on. It could be done with a large increase at first and a smaller increase each year for several years, or it could be done with small increases each year for several years. However you do it, please consider helping to head off the crisis and keep Arkansas Baptist work strong and growing and at the same time strengthen our work world-wide.

Jere Mitchell is pastor of First Church, Fayetteville.

Heading overseas

Eleven Arkansans appointed to foreign mission fields

Eleven persons with Arkansas connections were among 30 people named missionaries by the Southern Baptist Foreign Mission Board Feb. 10 at Hatcher Memorial Church in Richmond, Va.

C. Kenneth and Lou Ann Locke were named Cooperative Services International representatives. They will live in Asia, where their skills in education and social work will be made available to requesting institutions.

Since 1975 he has been a professor and counselor at Ouachita Baptist University. She is an assistant professor of sociology at the same institution and recently was director of social work services for the Arkadelphia Human Development Center. They are members of First Church, Arkadelphia.

They were Southern Baptist missionary associates in Hong Kong for six years before resigning in 1976.

A native of Texas, Locke is a graduate of Texas A&M University, College Station, and North Texas State University, Denton.

Mrs. Locke is the former Lou Ann Lewis of North Carolina. She is a graduate of the University of North Carolina at Greensboro; Texas Christian University, Fort Worth; and the University of Arkansas at Little Rock.

The Lockes have two grown children. They will leave for Asia in July.

Dennis and Margaret McCall will live in Zaire, where he will be working in agriculture development and starting and developing churches.

He is currently an agricultural extension agent for Saline County. A native of Mississippi, McCall is a graduate of Mississippi State University and Southwestern Baptist Theological Seminary, Fort Worth, Texas. He previously was an agricultural county extension agent in Little Rock. He was also a Foreign Mission Board volunteer in Transkei.

Mrs. McCall is the former Margaret Hill of Kentucky. She is a graduate of Oklahoma Baptist University, Shawnee, and University of Kentucky, Lexington. She is a registered nurse.

The McCalls have one child, Lauren Elizabeth. They are members of Temple Church, Benton.

As missionary associates, **J. Kyle and Margaret Perrin** will live in Japan, where he will be teaching in a college.

A native of Oklahoma, Perrin has been dean for academic affairs at East Texas State University in Texarkana and she has been an instructor there. He is a graduate of East Central University, Ada, Okla.; the University of Arkansas, Fayetteville; and the University of Oklahoma, Norman.

Mrs. Perrin is the former Margaret Joplin of Oklahoma. She is graduate of Murray State College, Tishomingo, Okla.; East Cen-

tral State University, Ada, Okla.; Texas A&I University, Kingsville; and East Texas State University, Commerce.

They have one grown son. They are members of First Church, Texarkana, Texas.

A missionary associate is a person between 35 and 60 employed for a renewable four-year term to do a particular job for which he is equipped by his education and experience.

Steve and Carol Thompson will live in Ecuador, where he will be promoting religious education.

He is a minister of music and education at First Church, Kountze, Texas. A native of Texas, Thompson is a graduate of East Texas Baptist University, Marshall, and Southwestern Baptist Theological Seminary. He was previously minister of music, youth, and education at First Church, DeWitt.

The former Carol David, she is also a native of Texas. She is a graduate of East Texas Baptist University. She is a teacher with the Kountze (Texas) Independent School District.

The Thompsons have two children, Karen Sue and John Allen.

Kathie A. White will live in Scotland, where she will be promoting church music. Until recently, she had been minister of music at First Church of Highland Village, Lewisville, Texas.

Born in El Dorado, Ms. White lived in Smackover while growing up. She is a graduate of Ouachita Baptist University and Southwestern Baptist Theological Seminary.

She has been a teacher in Hot Springs, youth director at Park Place Church, Hot Springs, and as music director at Fairdale Church, Hot Springs. She also has been a Foreign Mission Board volunteer in Scotland.

Rick P. and Elizabeth Wolfe will live in New Zealand, where he will be starting and developing churches.

He is pastor of Highland Church in Cantonment, Fla. A native of Alabama, Wolfe is a graduate of the University of South Alabama, Mobile, and Southwestern Baptist Theological Seminary.

Born in Rogers, Mrs. Wolfe, the former Elizabeth Brooks, is the daughter of Mr. and Mrs. Ralph Brooks of that city. She is a graduate of Arkansas Tech University, Russellville. She has been a music teacher in Mena.

The Wolfes have two children, Jonathan Paul and Erin Leigh.

All the missionaries, with the exception of the Lockes, will go to Rockville, Va., in March for a seven-day orientation.

Individual photos of C. Kenneth and Lou Ann Locke were not available from the Foreign Mission Board.



Dennis McCall



Margaret McCall



J. Kyle Perrin



Margaret Perrin



Steve Thompson



Carol Thompson



Elizabeth Wolfe



Rick Wolfe



Kathie White

Christian Civic Foundation honors public servants, elects officers

ABN photo / J. Everett Sneed

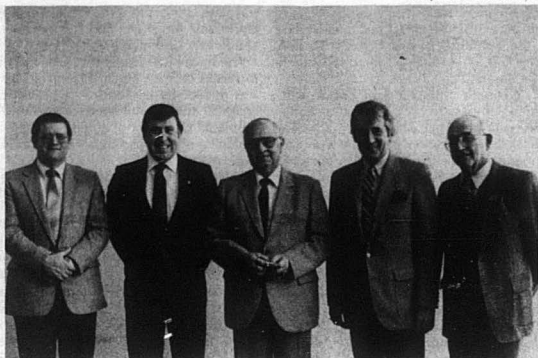
LITTLE ROCK, Ark. — The board of directors of the Christian Civic Foundation of Arkansas honored three state legislators and a police chief when they held their annual meeting March 2 in Little Rock.

State Representatives Jerry D. King of Greenwood, Albert "Tom" Collier of Newport, and Bobby L. Glover of Carlisle, and Little Rock Police Chief Jess "Doc" Hale received plaques or Bibles recognizing their outstanding public service in promoting civic righteousness.

John Finn, executive director of the foundation, told board members he saw four areas of concern for the 1987 General Session of the state legislature. Finn predicted legislative pushes for legalized bingo and state lottery gambling and said he foresaw several bills designed to promote alcohol sales. Finn's fourth prediction, Sunday alcohol sales, had come true before he had a chance to make his report to the board.

The directors heard Dr. Bibba Holland, a Memphis, Tenn., pediatrician, deliver a presentation illustrating the negative social effects of pornography, drugs, and homosexuality. Among the resulting evils she described were unplanned pregnancies, abortion, and child abuse.

Board members also re-elected their Executive Committee to second terms. The 1987 officers will be: Johnny Jackson, Little



Three state legislators and the Little Rock police chief were recognized by the Christian Civic Foundation of Arkansas during its annual meeting March 2. Pictured with Foundation Executive Director John Finn (far right) are (left to right) Chief Jess Hale of Little Rock and Representatives Jerry King of Greenwood, Albert Collier of Newport, and Bobby Glover of Carlisle.

Rock, president; W.A. Blount, North Little Rock, first vice-president; Harold Walls, Little Rock, second vice-president; Robert

Parker, Little Rock, third vice-president; Linda Harris, Little Rock, secretary; and Don Hook, Little Rock, treasurer.

foreign mission briefs

Thai Baptist women meet for first time

CHIANG MAI, Thailand—Thai Baptist women from six language groups met for their first national Baptist Women's Union camp. The women adopted a constitution for their group and planned how to increase their witness throughout Thailand.

Baptists nearly double

LAMENTIN, Martinique—Baptists on this island in the French West Indies almost doubled their ranks on a single day, when they baptized 22 new believers, bringing their total number to 48.

Building dedication

Cabot First Baptist Church
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its new educational facility
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Dedication service 3:00 p.m.
Open House 4:00 - 6:00 p.m.

Join us on this special day!
Dr. Del L. Medlin, pastor

Photos by Pete Petty



DOMS elect officers—Arkansas Baptist directors of missions held a retreat Feb. 25-27 at DeGray Lake Lodge near Arkadelphia. Elected to serve as 1987-88 officers were (left to right) Harold Ray, Mount Zion Association, president; Tommy Robertson, Liberty Association, vice-president; and Robert Tucker, Tri-County Association, secretary-treasurer.



Hickey honored—Glenn Hickey, director of missions for Pulaski Association, Little Rock, was recognized as the "Director of Missions of the Year" during the annual retreat for Arkansas directors of missions. Dan Grant, president of Ouachita Baptist University, presented a plaque to Hickey during a banquet on the Arkadelphia campus Feb. 26.

New church extension leader calls for cooperation

by Joe Westbury
SBC Home Mission Board

NEW YORK (BP)—The newly-elected director of the Southern Baptist Home Mission Board's church extension division has called for greater cooperation among churches as the denomination seeks to win America's cities for Christ.

"America's cities may confuse us, but they will not conquer us," said David Bunch of Atlanta in his first major presentation since election as director of the division charged with starting new Southern Baptist churches in the United States.

"Rather than looking at the cities as surging seas of humanity, Baptists need to perceive them as penetrable ponds of people," Bunch told participants in a national Southern Baptist church extension leadership conference.

Bunch added if Baptists are to reach their national goal of 50,000 congregations by the year 2000, they must grow, not by swapping members, but by reaching the unreached with the gospel. The goal of 50,000 churches is a part of Bold Mission Thrust.

SBC church starts in the denomination have averaged 200 annually for the past decade—far behind the 1,500 needed to boost Southern Baptist congregations from 37,117 to 50,000 by the turn of the century, said Bunch. But the goal can be reached with a new spirit of cooperation and flexibility among congregations and denominational agencies, he added.

"Church extension is applied evangelism," said Bunch, former director of the Home Mission Board's Mission Service Corps

volunteer program. "We must help small mission churches with a plan of reaching the lost in their community."

Bunch said the board's church extension division will work more closely with evangelism, language missions, and church loans divisions of the board to achieve this cooperation. He added a greater emphasis will be given to reaching more blacks.

Gerald Palmer, vice president of the Home Mission Board missions section, echoed Bunch's comments as he called for a greater flexibility in tailoring new churches to community needs.

"Rural people move to the city, and city dwellers move to the country and neither remain the same or become like the other," said Palmer. "Secular society does not need a new message, but it does call for new approaches in communicating the gospel message."

Palmer urged Baptists to provide ministries within the cultural context of the people and to preach in the "language of the heart" to persons whose primary language is not English.

"Some persons prefer a black worship style," Palmer explained. "Some prefer a formal worship style. A person in an economically depressed area may not feel at home in the splendor of some worship sanctuaries. A more modest building or less formal style may best reach some persons."

"The task of missions and evangelism is bigger than any and all of us," he added. "If Bold Mission Thrust goals are to be met, cooperation with all entities of Baptist life is essential," he added.

'Baptistic' Bible to aid SBC work among Koreans

by Joe Westbury
SBC Home Mission Board

NEW YORK (BP)—Southern Baptist work among Koreans will be enhanced with a new version of the Bible that translates the Greek word for immersion as "baptize" rather than "sprinkle"; participants in a national language missions conference were told.

The translations problem has existed for more than a century since Christianity was introduced to Korea by non-Baptists whose translation substituted "sprinkling" for baptism, explained Oscar Romo, director of the language missions division of the Southern Baptist Home Mission Board.

Publication of the corrected version, regarded as the first Korean Scripture true to biblical language, was recognized by the American Bible Society's presentation of a Good News Bible to the Southern Baptist consultant among Koreans.

Daniel Moon of Memphis, Tenn., was presented the Korean language Bible during the board's 30th annual language missions leadership conference in New York City.

Moon, Korean ministries consultant for the Home Mission Board and director of language ministries for the Southern Baptist Brotherhood Commission, accepted the Bible from Maria Martinez, vice-president of the New York-based society.

The new Bible will simplify work among the denomination's fastest growing ethnic group since there will not be a contradiction between baptism by immersion and the "sprinkle" translation, Moon explained.

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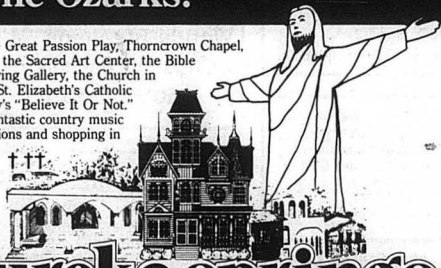
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ARKANSAS

Bivocational ministry termed important to SBC future

by Carol Garrett

Woman's Missionary Union, SBC

BIRMINGHAM, Ala. (BP)—"Intentional bivocationality" must grow in importance among people who feel called into Christian ministry, Morris Ashcraft told members of the Southern Baptist State Student Directors Association recently.

Ashcraft, professor of theology at Southeastern Baptist Theological Seminary in Wake Forest, N.C., spoke at the annual meeting of student directors, held at the Southern Baptist Woman's Missionary Union offices in Birmingham, Ala.

Christian college students in the midst of choosing careers are ideal candidates for planned bivocational ministry, Ashcraft said.

"There's a place for men and women who in the beginning get an education and experience in the direction of Christian ministry, and then plan to spend their lives making a contribution to Christian ministry while they earn their living doing something else," he explained.

Southern Baptist ministers in the early days were almost always "unintentionally bivocational," he added. "They were already carpenters and farmers and tradesmen when they entered the ministry."

The bivocational minister of today and of the future will become increasingly important in Southern Baptist life, he said, pointing out several advantages over the tradi-

tional "professional" minister.

The ability to respond much more quickly to the need for ministry and also the flexibility to work where others would not be assigned are major strengths of a bivocational ministry, he noted.

"Somebody needs to work in the dying part of a city or in a missions area that will never thrive," he stressed.

Bivocational ministers who provide their own salary and are free to move around because of marketable skills, "can go to a losing situation and perform a winning ministry," he added.

In some ways the bivocational minister has more security than the traditional minister, he said. When they provide their own salary, "it's not devastating if something goes wrong."

Not accepting money for the ministry sometimes gives the bivocational minister a clearer witness, Ashcraft continued.

But for intentional bivocationality to become an effective trend among Southern Baptists, some clarifications and changes in attitude are necessary, he said.

First, the concept most Southern Baptists have of bivocational ministers must be broadened. "Most people automatically think in terms of pastors or church planters or the kind of people who would be listed as home missionaries," he said.

Such stereotypical views of the bivoca-

tional minister are entirely too narrow. For instance, over 75 percent of the ministers of music in Baptist churches are bivocational."

Intentional bivocationalism must come to include "all of those ministries which are done in the name of the church and which people do because of a sense of calling," he added.

The broader definition of a bivocational minister that includes "the vast throngs of people with additional gifts for ministry" also calls for clarification at the point of ordination, Ashcraft said.

People engaged in ministries other than the pastorate are "just as much ministers" as pastors he insisted. "It doesn't matter if they are ordained or not. If a church selects a person to lead the music part of the worship, that selection/affirmation process is just as meaningful as ordination."

As Southern Baptists encourage people to pursue an active Christian ministry in addition to a career, and as they solve some of the associated problems, bivocational ministry will become an important trend in tomorrow's world, Ashcraft noted.

Southern Baptist churches are in an ideal position to expand the role of bivocational ministers, he said, "because of our size, because of our thousands and thousands of small churches and because of our tendency to do mission work and to reach out."

Development Officer

Southern Baptist College in Walnut Ridge, Ark., is looking for a development officer. Please send a resume to Dr. Bill Oakley, Box 454, Walnut Ridge, AR 72476.

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First Baptist Church, Bettendorf, Iowa, is praying and searching for a full-time Minister of Music and Youth. Please send resume to: Staff Search Committee, FBC, 17th and Brown St., Bettendorf, IA 52722.

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BJCPA executive committee approves changes

by Stan Hasty

Baptist Joint Committee on Public Affairs

WASHINGTON (BP)—Alterations in the size and composition of the Baptist Joint Committee on Public Affairs moved a step closer to completion March 2 as the Washington-based denominational agency's executive committee approved a necessary bylaw change. Final approval of the proposal is expected in October when the full Baptist Joint Committee is to meet.

A key component of the new representation formula is an increased Southern Baptist presence on the committee charged by eight cooperating U.S. Baptist bodies with monitoring religious liberty and separation of church and state. The Southern Baptist Convention, along with two other Baptist conventions, founded the Baptist Joint Committee in 1936.

The number of Southern Baptists on the BJCPA will rise from 15 to 18 under the new plan. According to a formula approved by the SBC Executive Committee last month, the SBC representatives will be the SBC president, the president of the Executive Committee, the presidents of the Foreign Mission Board, Home Mission Board, Annuity Board and Sunday School Board, and 12 at large members elected by messengers to the annual convention. In addition, the executive

director of the SBC Christian Life Commission will be a non-voting member. The new formula must be approved by messengers to this year's SBC in St. Louis.

Other features of the new representation plan include a provision that no proxy voting is to be permitted in the future and that no participating body may have more than one-third of the total membership. Overall, the new plan provides for up to 54 members.

Other member bodies given additional seats on the committee are the Baptist General Conference, from its present three to eight, and the North American Baptist Conference, from three to six.

Those losing seats will be the American Baptist Churches, from 15 to nine, and all three participating black bodies. Both the National Baptist Convention of America and the National Baptist Convention U.S.A. Inc. will lose members, from the present allotment of 15 seats each to three and one, respectively. The Progressive National Baptist Convention will drop from five to three. The Seventh Day Baptist General Conference also will drop, from three to one.

The new formula is based on both membership and financial contributions, with the incentive that smaller groups may increase their representation by contributing larger amounts.

High court to rule on limits to sex magazines' display

by Stan Hasty

Baptist Joint Committee on Public Affairs

WASHINGTON (BP)—A Virginia law forbidding merchants from displaying sexually explicit magazines and books where juveniles may examine them will come under Supreme Court scrutiny next term, the high court announced Jan. 23.

At issue is a 1985 amendment to Virginia's anti-obscenity statute that effectively removed such publications from magazine racks in the state. The state asked the high court to review two lower federal panels' rulings striking down the amendment for violating the free speech provision of the First Amendment.

Both a U.S. district court and the 4th Circuit Court of Appeals in Richmond, Va., agreed the amendment was "overly broad" and other methods of shielding the young from explicit materials could have been found by Virginia lawmakers.

But Richard B. Smith, an assistant attorney general for the state, asked the nation's high court to review the lower rulings, contending the challenged amendment was enacted, not to regulate the contents of sexually explicit materials, but to control their display "so as to avoid harming children."

Because the high court's calendar for the current term is full, the case will be held over for argument and decision in the term beginning in October.

Get the Facts on Inerrancy

Attend the Conference on Biblical Inerrancy

May 4-7, 1987

Ridgecrest Baptist Conference Center

Southern Baptists will sit down together to discuss the scholarly issues of biblical inerrancy at the first national Conference on Biblical Inerrancy May 4-7.

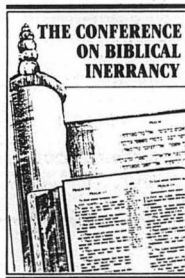
Serious answers will be given to serious questions—What is inerrancy? What do Southern Baptists believe about the Bible? Do biblical scholars support inerrancy?

Speakers include J. I. Packer, Kenneth Kantzer, Clark Pinnock, Millard Erickson, Mark Noll and Robert Preus— all experts on biblical inerrancy. Noted Southern Baptists will respond to each speaker's address. Also, professors from the six SBC seminaries will lead small-group discussions.

Get the facts on biblical inerrancy. Reserve your space today by writing the Conference on Biblical Inerrancy, Ridgecrest Baptist Conference Center, Box 128, Ridgecrest, NC 28770.

Sponsored by the six Southern Baptist seminaries.

Conference rates per person are \$148.75/single, \$110.50/double, \$101.80/triple and \$97.45/four, including meals, lodging and registration. A deposit of \$12.75 per person must accompany reservations.



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(BP) photos



Editors' leaders—Presnall Wood (center), editor of the Texas Baptist Standard, was elected president of the Southern Baptist Press Association during the group's annual meeting in February. Wood is flanked by the other officers: Herb Hollinger (left), editor of the California Southern Baptist, president-elect; and Jack Brymer Sr., editor of the Florida Baptist Witness, secretary.

State executives' leaders—Tom Madden (center), executive secretary-treasurer of the Tennessee Baptist Convention, was elected president of the Southern Baptist Association of State Executive Directors during the group's annual meeting in February. Madden is flanked by the other officers: Jack Johnson (left) of Arizona, secretary; and Ernest Myers of Nevada, president-elect.

Executive Committee expresses 'concerns' over RTVC finances

by Dan Martin
Baptist Press

NASHVILLE, Tenn. (BP)—Members of the Southern Baptist Convention's Executive Committee have expressed "concerns" over the financial future of the SBC Radio and Television Commission after being told efforts at fund raising and syndication are below expectations.

During the February meeting of the Executive Committee, Frank Ingraham, a Nashville, Tenn., attorney and chairman of the Executive Committee's business and finance subcommittee, said three primary concerns surfaced during a review of financial materials provided by the RTVC.

"First, the revenues from program syndication are not generating the amount of funds

projected;

"Second, the development funds are not yet reaching expectations;

"Third, because of the lack of funds, the production of new programs is not keeping up with the anticipated schedule."

According to RTVC officials, syndication — sale of programs produced for use on the RTVC's national television network, American Christian Television System (ACTS) to other stations—has not been successful. Syndication of several ACTS shows such as "Country Crossroads," "Cope" and a package of old movies was expected to produce \$475,000 this year but in the first three months produced only \$24,000.

Fund-raising efforts also have not produced anticipated revenues. A report on finan-

cial campaigns since July of 1985 indicates the efforts have resulted in a loss. The report shows \$2,364,000 has been pledged from development efforts, including capital campaigns and telemissions dinners.

The report indicates \$1,179,000 has been received in cash from the efforts, against a cost of \$1,645,000.

Ingraham said RTVC officials said they have revamped their approach to fund raising and will try out the new method in a springtime campaign in Atlanta.

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Convention Uniform

Love faces the cross

by Erwin L. McDonald, Arkansas Baptist Newsmagazine editor emeritus

Basic passage: Luke 22:1-23

Focal passage: Luke 22:1-2,7-23

Central truth: In the sharing of the Lord's Supper, we Christians call to remembrance Jesus' suffering for each and all of us.

(1) Approaching Passover (Lu. 22:1-2)

The Old Testament account of the first observance of the Passover is carried in Exodus 12:1-17. Luke draws a sharp distinction, in today's study, between the Jewish religious leadership, who sought a safe way to kill Jesus, and the common people who, as Mark puts it, "heard him gladly." Since the Lord's death was in the purpose of God for the redemption of all people, the thing that sent him to the cross was the sins of a lost world.

(2) Preparing for the Last Supper (Lu. 22:7-13)

The detailed plans for the Passover observance given to Peter and John by the Lord seems to indicate that arrangements had previously been made with the householder where the event was to take place. The sign that was to bring the apostles into contact with the circumstances—a man carrying a pitcher of water (usually a task performed by women)—is reminiscent of something that happened in an earlier lesson (Lu. 19:30). Jesus and the apostles would be commemorating an event of the distant past, but after the Passover observance, the Lord would establish a new memorial meal, the Lord's Supper.

(3) A new memorial inaugurated (Lu. 22:16-20)

The Last Supper marked the last time Jesus would be together with his disciples for a meal before his crucifixion and resurrection, and also the last observance by Christians of the Jewish Passover. The first observance of the Lord's Supper came after the Passover meal. Using the unleavened bread and "fruit of the vine" from the Passover, Jesus gave the elements new meaning. From now on, they would symbolize his body broken and blood shed for the atonement of a lost world. (For parallel references, see Mt. 26:26-28; Mk. 14:22-25; and 1 Co. 11:23-25).

(4) The betrayer from within (Lu. 22:21-23)

Judas had already plotted with Jesus' enemies for his betrayal into their hands (see verses 3-6). While the Gospel of John does not carry the account of the creation of the Lord's Supper, it gives reason to believe Judas had already departed (Jo. 13:21-30).

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Life and Work

Consider the consequences

by Harry T. Kennedy, Calvary Church, Hope

Basic passage: Luke 14:25-35

Focal passage: Luke 14:25-27

Central truth: If we are going to experience success as Christians, we must be willing to pay the price. Anything short of total commitment leads to worthless testimony.

The last thing a follower of Christ wants to do is come to the end of life empty handed. At least this is the way we start out when we experience salvation. Neither does our Lord expect us to go to the end of life "fruitless." Does not Jesus tell us that "Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples" (Jo. 15:8)? Then how can this be? This is answered in our passage as follows:

(1) You must "hate" (v. 26). This startling statement is simply reminding us that Jesus must come first before everyone if we are going to be an effective disciple. He tells us that following him costs, at times, in close relationships as parents, family, relatives, and one's personal life.

It is not easy to deal with the demands and pressures of such close relationships, but it is essential in following Jesus. There were those among the listeners of Jesus who had to come to terms with a decision to be a "disciple" instead of being just a follower. Otherwise they not anyone else would ever learn the discipline of bearing a personal cross.

(2) Be aware of the consequences of being an uncommitted follower. What greater tragedy could there be in life than to be the example of mockery? Whether you be a king, soldier, pastor, or layman, you cannot escape the watchful eyes of others.

To refuse commitment and carrying our cross will keep you from being the preserver that upholds the right and puts "flavor" in life. When this happens nobody will show interest in your beliefs or your kind of god because there is no evident change or power present.

To do so is to live the worthless life and invites the judgment of God to cast that life aside. He who has ears to hear, let him hear!

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Bible Book

Jesus unjustly condemned

by Berdell Ward, Park Hill Church, North Little Rock

Basic passage: John 18:28-40; 19:1-12

Focal passage: John 18:33-36; 19:5-12,15-16

Central truth: The factors that tempt us to compromise with sin are powerful and persistent and must be resisted aggressively.

Poor Pilate! The guilt for Christ's unjust crucifixion has often been laid at his door, but we see him here as a man caught in the jaws of a theological clamp that he didn't understand. Nevertheless, this pagan man tried five times to release Christ.

(1) 18:31. Pilate's first reaction to the Jews who brought Christ to him was to try to bounce the case back to them. After all, they could not name a specific crime he had committed (vv. 29-30). Why should he become involved in one of their petty religious squabbles? But neither history nor the Jews would let Pilate off the hook.

(2) 18:33-40. Now Pilate conducted his own interrogation of Jesus. During this discussion the Roman governor recognized in Jesus an intellectual capable of higher understanding than he had expected to find before him (vv. 33-38).

(3) 19:1-7. When the Jews chose Barabbas' release instead of Jesus's as a Passover favor (vv. 39-40), Pilate sought to satisfy their blood-thirstiness in another way. He has Jesus scourged and humiliated (vv. 1-4), perhaps hoping that would be enough for them. But the Jews remained adamant and, instead of being satisfied, added to their objections by throwing in the weight of theology. So, reluctant to deny their request, Pilate talked to Jesus again.

(4) 19:9-12. Jesus answered theology with theology, compounding Pilate's predicament by pointing out that only God could give the ruler power over him. Pilate, while apparently not a religious man, was at least a humane one and an intelligent one; and he did not want to offend a god, certainly not the one who caused the Romans so much trouble in that part of the world. So he tried again with the Jews. This time they threatened him with Caesar (v. 12).

(5) 19:13-16. That did it. Pilate capitulated. But we see him trying one last time to get them to reconsider (v. 15). Unfortunately, his resolve to do right was not great enough to withstand the pressures put on him.

We have an advantage over Pilate; we can face the temptations and pressures of life with the courage of our Lord.

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Seventh-Day Adventist wins dispute

by Stan Hastley

Baptist Joint Committee on Public Affairs

WASHINGTON (BP)—The Supreme Court ruled Feb. 25 that states may not deny unemployment compensation benefits to employees fired from their jobs for refusing to work on the Sabbath.

In one of the current term's key church-state cases, the high court ruled 8-1 that Paula Hobbie—a Seventh-day Adventist fired by a Florida jeweler after she converted and refused to work Friday evenings and Saturdays—is entitled to the benefits under the free exercise clause of the First Amendment.

Hobbie's case rallied a wide range of religious groups in the country, including the Baptist Joint Committee on Public Affairs, to support her contention that the free exercise clause extends protection to workers whose conversion from one faith to another may require adjustments in work schedules.

Hobbie worked as a trainee and later as an assistant manager for Lawton and Co., a Florida-based jewelry store chain, from October 1981 to June 1984. Three months before she was dismissed, Hobbie converted to the Seventh-day Adventist faith and informed her immediate supervisor she would need to observe the Sabbath from sundown Fridays to sundown Saturdays. The supervisor worked out an arrangement with Hobbie giving her the needed time off in

exchange for her commitment to work evenings and Sundays.

But the store's general manager voided the private agreement and informed Hobbie she could either work her scheduled shifts or submit her resignation. When Hobbie refused either option, she was fired.

Although Florida law provides for unemployment compensation benefits to persons who lose their jobs "through no fault of their own," a claims examiner rejected Hobbie's request for the benefits after Lawton and Co. contested her eligibility on grounds the dismissal resulted from "misconduct connected with her work." That finding was upheld by the state Unemployment Appeals Commission.

Hobbie then took the state to court but, in a September 1985 ruling, a Florida appeals court issued a summary ruling upholding the commission's position. Because Florida law prohibits review of such rulings by the state supreme court, Hobbie appealed to the U.S. Supreme Court.

Writing for the 8-1 majority, Justice J. Brennan Jr. insisted Florida had failed to demonstrate "a compelling interest" in denying the benefits. The lesser standard of "a legitimate public interest" invoked by the state in the Hobbie case, Brennan held further, was not strict enough to deny the claimed free exercise right.

Florida churches asked to collect sales tax

by Greg Warner

Florida Baptist Witness

TALLAHASSEE, Fla. (BP)—Unless the Florida legislature changes its mind, churches in the state will have to begin collecting sales tax on many of the services they provide.

Weddings, funerals, retreats, even Valentine's banquets may be subject to sales tax when the law goes into effect July 1. Critics have charged the new tax policy will make churches the agents of government. "This would put the church in the role of the tax collector," said Dan Stringer, executive director of the Florida Baptist Convention.

The Sales Tax Exemption Repeal Bill, passed by the legislature last fall, is intended to increase state revenue by shortening the list of organizations and professions that are not required to charge their customers sales tax for their services.

Accountants, barbers, doctors and many others who for years have not collected sales tax soon will have to add the 5 percent levy to their bills. Churches and other non-profit organizations are also among those who have lost the exemptions.

Private schools will be hard-hit as well when the tuition they charge students becomes taxable. Students at Stetson University, which is owned by Florida Baptists, will have to pay about \$400 in sales tax on top

of their tuition, while state-owned schools will be exempt.

Church activities subject to taxation have not been determined. The new law does not require churches to pay taxes on goods and services they buy, however, since non-profit organizations are themselves tax-exempt. Neither would churches be required to charge sales tax on items they sell, such as books and tapes, because religious groups already enjoy a sales tax exemption on tangible goods.

Christian Weiss, legislative analyst for the Florida House Finance and Taxation Committee, which is handling the legislation, said if religious groups are not "re-exempted," many gray areas will exist in the new law, such as what religious services are offered "for a price."

If a church has a fixed price for use of its sanctuary for a wedding, he suggested, it could be subject to sales tax. Donations or honorariums received for such services, however, likely would not be taxable, "although it would be open to discussion."

Also unclear is the effect the legislation will have on activities of the Florida Baptist Convention. The money spent by Florida Baptists at the convention's camps and assemblies, this year estimated at \$1.7 million, apparently will be taxed, adding about \$85,000 a year to the state's coffers.

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