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Arkansas Baptist Newsmagazine, 1980-1984

Arkansas Baptist Newsmagazine

9-13-1984

September 13, 1984

Arkansas Baptist State Convention

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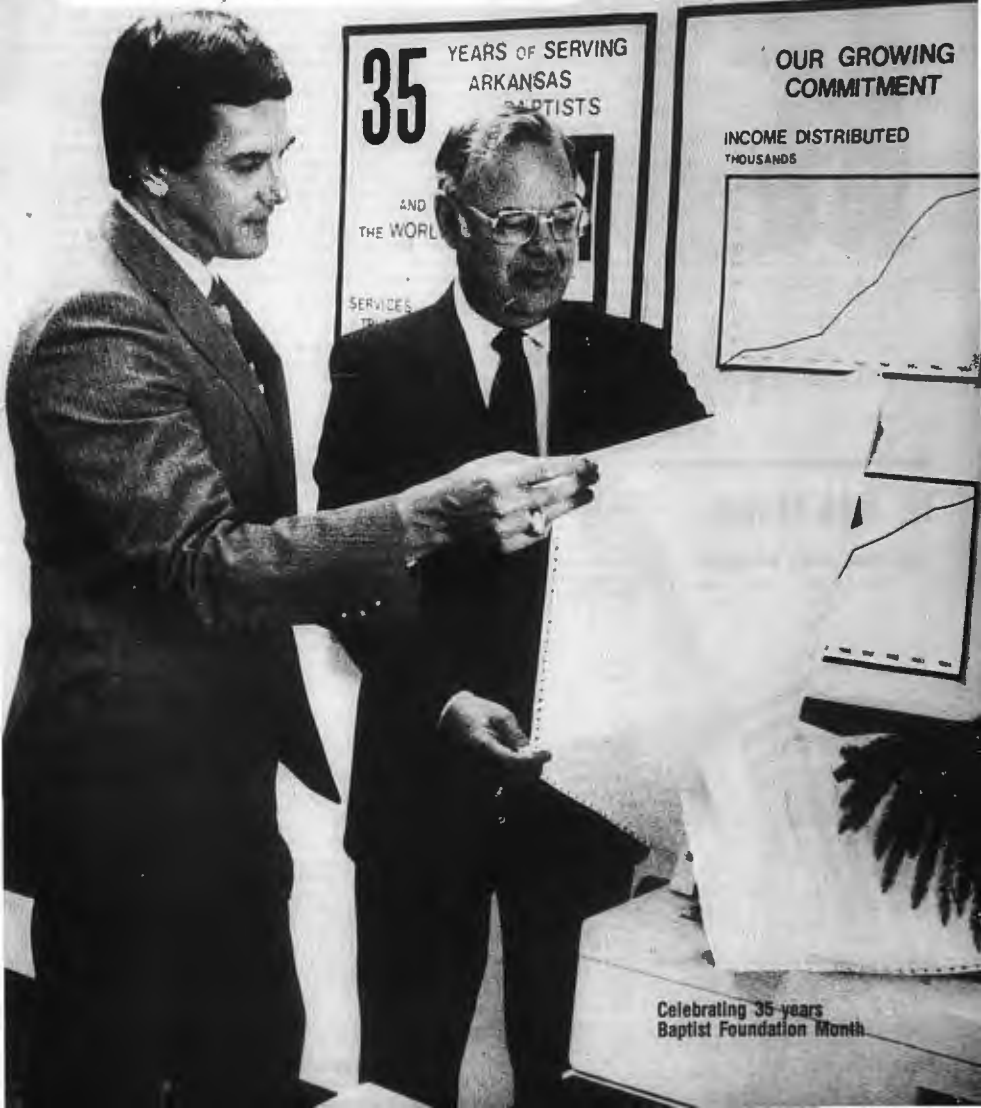


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September 13, 1984

Arkansas Baptist

NEWSMAGAZINE



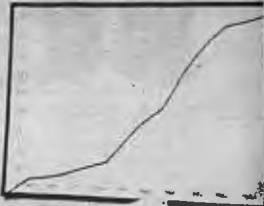
35 YEARS OF SERVING
ARKANSAS
BAPTISTS

AND
THE WORLD

SERVICES TO

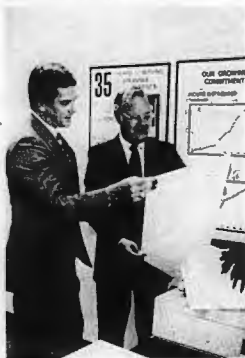
**OUR GROWING
COMMITMENT**

INCOME DISTRIBUTED
THOUSANDS



Celebrating 35 years
Baptist Foundation Month

On the cover



ABN photo / Millie Gill

David Ray, chairman of the Institutional Liaison Committee of the Arkansas Baptist Foundation, and Harry D. Trulove, president, review a computer printout of the portfolio managed by the agency, which is celebrating its 35th anniversary. All of the income generated is distributed to the Baptist causes selected by the donor.

In this issue

8-10 missionary struggles

Two of Arkansas' newest foreign missionaries, Stan and Charlotte Parris, and their three children are learning to cope with their new lives in Venezuela. A new Foreign Mission Board article follows up on a previous one—in the Oct. 13, 1983, ABN—covering the Parris progress from appointment through language school.

11 voters' choice

Illegal gambling in Hot Springs before 1964 brought with it a host of social problems, which are documented in an article by Chere Sneed, a Little Rock attorney and campaign manager for Citizens United Against Gambling. Voters will have an opportunity Nov. 6 to decide whether they want all those problems—and more—to return to the state of Arkansas, she says.

President of seminary challenged to debate

DALLAS (BP)—Roy L. Honeycutt, president of Southern Baptist Theological Seminary, has been challenged to a "public debate" to substantiate charges he made against "Texas leaders of the independent fundamentalist political party" in the Southern Baptist Convention.

In a convocation at the Louisville, Ky. seminary Aug. 28, Honeycutt declared "holy war" against the "unholy forces, which, if left unchecked, will destroy essential qualities of both our convention and this seminary."

In the address, Honeycutt spoke of the "independent fundamentalist political party," the "inerrantist political party," "Texas leaders (of the party)..." and "a Dallas leader (of the party)" but only once mentioned by name Pressler/Patterson (Paige Patterson of Dallas and Paul Pressler of Houston), in reference to such a political organization.

Honeycutt said the "independent fundamentalists" had a breakfast meeting in Kansas City, Mo., in an effort to "enlist campus subversives." He also charged "one of the Texas leaders" had called a student who frequently drives the (seminary) president's car to see if he could provide "anything... which might be of help... to the independent fundamentalist party."

Patterson, president of the Criswell Center for Biblical Studies in Dallas, and associate pastor of First Church of Dallas, told Baptist Press: "Regarding his multifarious accusations, I challenge him to meet in a public debate on a neutral site in a large auditorium, where anybody who wants to attend can do so, to present the evidence to substantiate his charges."

The Texan added he believes there ought to be "three or four debates at various places around the nation so everybody can hear what is said," and that a "concluding debate should be held during the Monday afternoon session of the Pastors' Conference" of the 1985 meeting of the Southern Baptist Convention (June 10) at the Dallas Convention Center.

Patterson also challenged Honeycutt to be prepared to debate the question: "Is the Southern Baptist Convention drifting toward liberalism?"

During the convocation address, Honeycutt said the seminary "has nothing to hide, whether at the classroom lecturn or the chapel pulpit."

Patterson responded: "Presnal Wood, editor of the Baptist Standard (newspaper of the Baptist General Convention of Texas) tells us we should tell the truth and trust the people. I believe he is right. If it is true, as Dr. Honeycutt says, that Southern seminary has nothing to hide, and invites all the world to see the actions and hear the words (of the seminary), then he should do exactly that. I ask that he allow all classroom lectures be taped for the next two years and those tapes be made available to all."

Contacted about Patterson's challenge, Honeycutt said he is "not really open to" such a debate, which he referred to as a "19th Century, win-lose debating match." He said, however, he is receptive to "open dialogue."

"I am not trying to win a point, but to move back to the strong emphasis on pluralism and that there is a place in the denomination for all of us," Honeycutt said.

In response to the challenge, Honeycutt noted the request to apart all lectures for two years "is unrealistic." Apart from the logistics, which he said would require 30,000 to 40,000 hours of tape, such a thing would "destroy the learning setting."

Patterson commented he is "amazed and deeply hurt that a platform purchased by Cooperative Program mission money could be used to launch a so-called 'holy war' against a significant portion of the people who gave that money."

He added Honeycutt's convocation speech is "a demonstration of denominational fascism which is determined to brook no criticism and will do whatever is necessary to squelch and suppress it."

In amplification, Patterson said he "would not deny that I had breakfast with some Southern seminary students (in Kansas City)" but added, "the meeting was at their request and their interest was in obtaining sources from which they could read conservative positions."

He said the meeting was "real secret—in the lobby and restaurant of the Embassy on the Park," included "not more than six students" and lasted about an hour, including breakfast.

The subject of providing information on Southern administrators or faculty members "was not even broached," Patterson said. "They (the students) were exceptionally gentlemanly and thoughtful in their remarks regarding the administration of Southern seminary. It was hardly the kind of group that could be called 'campus subversives.'"

"This is what I mean by 'denominational fascism,' when the president of Southern seminary—who does not know the real character or the real motivation of his own students in this case—can label them 'subversives' just because they talk to a conservative who doesn't happen to be on their campus," Patterson added.

Patterson said he "cannot imagine" what Honeycutt "is talking about in reference to the student driver. I do not know anyone who drives for him."

Pressler, a Houston appeals court judge, said of Honeycutt's charges: "I have absolutely no idea what he is talking about. If such incidents did occur, then the burden is on him (Honeycutt) to say who was involved and to give the facts concerning them."

Pressler, recently elected to the SBC Executive Committee, added: "Holy wars are never holy. History shows they are based on (see "Debate," page 13)



Many students of the Word are perplexed by the ever growing number of Bible translations appearing on the market. For some, the task of evaluating the text to be used is quite frustrating. Most of the recognized English translations are good, yet each has its strengths and weaknesses.

A translator's theological perspective will, inevitably, affect his translation, no matter how objective he tries to be. Certain passages can be rendered correctly in more than one way. Therefore, it is most helpful to know the translator's theological outlook.

As the original Bible languages, of course, were basically Hebrew and Greek, the two most important factors in choosing an English study Bible are accuracy and readability. Some translations adhere closely to the original language, yet are cumbersome and difficult to read.

The following is my own evaluation of some of the better known translations of the Bible. This is written in response to several requests. I do not claim to be an expert in the difficult task of evaluating translations.

The King James (1611) the first English translation to gain wide recognition, is an excellent translation. Although some words have changed in meaning since 1611, it is unsurpassed for beauty, familiarity and wide usage. It was translated by Anglican or Episcopal scholars.

The New King James (1979) used the same manuscripts as were used in translating the original King James. Where older and more reliable manuscripts have been discovered, footnotes will provide this information. This translation retains much of the beauty of the King James and eliminates archaic words. It was translated by outstanding Protestant scholars. Dr. Huber Drumwright, then Dean of the School of Theology, Southwestern Seminary, Ft. Worth, Texas, was one of the translators.

The American Standard Version (1901) is used as a text in colleges and seminaries because of its accuracy and readability. It maintains much of the beauty of the King James while correcting some of the words that have changed in their meaning.

The Revised Standard Version (1952) is an exceedingly readable translation but leaves something to be desired in accuracy. The translators had older manuscripts available to them than did the translators of the King James, enabling them to improve some passages. Yet a majority of the translators were products of critical or liberal theology.

The Amplified Bible (1954) is an exceedingly accurate translation which has the advantage of providing a number of synonyms for key words in a passage. It is very difficult to read orally but is an excellent study Bible. It is the product of conservative scholarship.

The Good News Bible (Today's English Version) (1976) is an exceedingly readable version and usually renders the original text accurately. The translators' purpose was to state "... the meaning of the original text in words and form widely accepted by people who use English..." The first edition was published in 1966 and contained only the New Testament. The 1976 translation contains the Old Testament and the fourth edition of the New Testament. Each edition has been an improvement over the previous one. The fourth edition contains excellent footnotes and variant readings, as well as a most helpful introduction to each book.

The Living Bible (1971) is a paraphrase and not a translation. Paraphrasing is done as a matter of literary treatment or as an educational technique. It is intended to clarify but must not be trusted for accuracy. It has beautiful language in some passages but is probably the most inaccurate treatment of the scripture available today.

Charles E. Williams New Testament (1937) is probably the best modern English translation of the New Testament. Williams, a conservative Baptist scholar, rendered the action of the Greek verbs and participles magnificently. It is both readable and accurate.

The New American Standard (1960) is probably the best modern English translation of the entire Bible. It is both readable and accurate.

The New International Bible (1978) is the best and most significant translation since the New American Standard. It is both readable and accurate. It is an excellent aid to any student of the Bible.

The list of translations will continue to increase. The careful student of the Word should own several of these translations. It will enhance the understanding of the Bible student greatly to read several translations.

We owe a tremendous debt to the scholars who have labored long and hard to provide us with the Word of God in the vernacular. We should thank God for their work. It would be difficult to overstate the importance of good translations. But the most important ingredient is an honest, seeking heart which is led by the Holy Spirit.

Arkansas Baptist

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

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Second in a series of three A Christian glance at politics

by Andrew M. Hall



Hall

How simple it was in those days in the thirties. He had some cards printed and used his children to distribute them. I recall no newspaper advertisements—a low budget affair! He was not elected, although he would have been a good one.

Recently I attended the Southern Baptist Convention in Kansas City. The newspaper there carried a banner headline informing its readers that Senator Tom Eagleton would

not seek re-election. In making his decision, the senator named several factors. One that captured my attention was that the estimated cost of a winning campaign would be \$3 million. "That's dangerously obscene," he said. "It threatens democracy. You lose your independence. The fund-raising thing is going to be a national scandal soon."

We returned from the convention to be greeted by headlines in Arkansas papers concerning astronomical sums a certain candidate had borrowed and spent for his campaign. He won the primary, but one might ask, "Who really won?"

When the late J.R. Grant was urged to run for governor of Arkansas, he visited a trusted friend, a veteran congressman, for advice. "Jim, do you have any money—enough to run?" The answer was "No."

"Well, you can get the money, but then you won't be governor. The ones who pay will. . . be governor." He chose not to run.

It seems to me that a strong current of

Christian stewardship is at stake here. Paul admonishes us to take on the role of a servant, but to what degree can a politician serve without being self-serving? Lynn Worthen said in the First Church, Arkadelphia, Voice: "I would assume from Jesus' admonition 'to render unto Caesar' that a believer in an open and democratic society ought to be at work within the process to put Christ's teaching to work as 'salt' in the social order." We must influence, indeed permeate our society.

Politicizing has come into focus strongly in our convention life—at times repellingly so. Some TV religious celebrities are into it. Big question: "Can we be all things to all men and still maintain a life of moral integrity?" We can try, but we must "seek first the kingdom of God."

Andrew M. Hall, a former pastor of First Church, Fayetteville, recently retired to Arkansas from a Florida pastorate.



The Southern accent

D. Jack Nicholas

Are the Feds supporting our churches?

Last June in the annual meeting of the Association of Southern Baptist Schools and Seminaries, James P. Guenther, an attorney from Nashville, Tenn., shared with those attending a legal affairs workshop some developments over the past several decades which may portend trouble for churches and church related ministries.

The concept of "tax expenditure" which was adopted by Congress in the 1970's and has found its way into the United States Supreme Court decisions, holds that tax exemptions, deductions and credits from income tax are seen as "tax expenditures." Since they represent the loss of revenue to the government, they are regarded as having been "spent" through the tax system to accomplish purposes just as if Congress had passed a funding law.

Guenther quoted Harvard professor Stanley Surrey who said, "whenever gov-

ernment decides to favor an activity or group through monetary assistance, it may elect from a wide range of methods in delivering that assistance. . . direct grant or subsidy. . . or indirectly through the tax system."

The concept of "tax expenditure" equates direct subsidies and tax deductions and regards both tax exemption and deductibility as a form of government subsidy. Guenther noted that the Supreme Court accepted this view in *Reagan v. Taxation With Representation* in May of 1983 when it held "both tax exemption and tax deductibility are a form of subsidy that is administered through the tax systems."

Critics also assail the exemption and deduction provisions by pointing up that they constitute "backdoor tax expenditures" which have no program spending limits and which are administered by the Internal Revenue Service rather than the Congress.

The annual and accumulated deficits and the increased need for tax revenues are almost certain to require tax reforms and/or tax increases, and among the options which are likely to receive consideration is the concept of "tax expenditures." Baptists and others who have a strong sensitivity about church/state relationships must watch these developments very carefully.

According to the "tax expenditure" concept, Congress has been providing federal financial aid to churches and to their colleges through the present tax system. Those Baptist churches and colleges that I know anything about would be extremely uncomfortable receiving their checks from the federal government rather than from interested donors.

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

missionary notes

Mr. and Mrs. Jerry D. Spires, missionaries to Malawi, have arrived in the States for furlough (address: c/o Van Winkle Baptist Church, 4240 Carter Circle, Jackson MS 39209). He is from Gould, and she was born in Mississippi.

Mr. and Mrs. Karl E. Weathers III, representatives to Lebanon, have arrived on the field (address: c/o Graydon Hardister, P.O.

Box 17147, Amman, Jordan). He considers Earle his hometown. She is the former Thelma Williams of Earle.

Janna Bryles, journeyman to Brazil, has arrived on the field to begin her term of service as a secretary and teacher for missionary kids (address: Caixa Postal 1041, 88000 Florianopolis, SC, Brazil). She was born in Little Rock and also lived in Pine Bluff.

Boyd Pelley, journeyman to Uganda, has arrived on the field to begin his term of service as a student worker (address: P.O. Box 1734, Kampala, Uganda). His is from Mena.

Jay Bennett, journeyman to Korea, has arrived on the field to begin his term of service as a computer programmer (address: Yeo Eui Do, P.O. Box 165, Seoul 150, Korea). He considers Springdale his hometown.



Food and fellowship

Virginia Kirk and Jane Purtle

School days

September and school are almost synonyms to all ages. If you are beyond school age, there is a nostalgia connected with the fall of the year, as children and young people go by your door on their way to school. You almost wish to be there again—almost, but not quite.

Parents and students have different emotions about this season. It can be either a happy or dreaded time. Some parents are glad to have their children back into a structured environment. Others are sorry to end all those marvelous summer experiences and to return to a lonesome, quiet house.

Many churches start their new year in the fall. Promotions to new departments take place in Sunday School and Church Training, and youngsters have new teachers and leaders. Often this is a difficult time for young children. Tender, loving teachers soon help them adjust to these changes.

Part of the nostalgia about September for me is associated with what we ate when we came home "starving" after a day in school. Something to eat was whatever was in the house—leftovers such as a baked sweet potato, biscuit with butter and jelly, cake, pie or a good homemade pickle.

In cold weather, we had a simple drink that still tastes good. Though called "tea-kettle-tea", it had no tea in it and was made from boiling water, milk and sugar. That doesn't seem too interesting but just try it. There is no caffeine and very few calories if artificial sweetener is used.

Modern children enjoy a glass of milk and cookies, a peanut butter sandwich, a piece of fruit, and in cold weather, a cup of hot chocolate or even the old-fashioned "tea-kettle-tea."

We are giving a cookie recipe this month that is suitable for after-school or any occasion. You probably have all the ingredients on your pantry shelves.

Sue's cornflake cookies

1 C. margarine, softened	½ tsp. salt
1 C. brown sugar	1 tsp. soda in 1 tb. buttermilk
1 C. white sugar	1 C. cooking oil
1 egg	1 tsp. vanilla
¾ C. flour	3 C. crushed cornflakes
1 tsp. cream of tartar	1 C. oatmeal

Mix everything in the order given. Chill dough and drop by teaspoonfuls on a greased cookie sheet. Bake at 350 degrees until slightly tan (about 15 minutes). Makes about 100.

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

Arkansas WMUs noted as 'distinguished'

BIRMINGHAM, Ala.—Thirty-five churches and five associations in Arkansas have been recognized as "distinguished" by Woman's Missionary Union SBC. The honor comes as a result of meeting goals set by the national auxiliary and is the highest level of WMU recognition. Those recognized are listed in the WMU-SBC annual book of reports.

Named as Distinguished Church WMU's were: Arkadelphia First Church; Ashdown First Church; Bee Branch Church; Benton First Church; Cabot Second Church; Carlisle First Church; Cherokee Village First Church; Cord Church; Crossett First Church; Pleasant Lane; Fayetteville First Church; Fort Smith Immanuel Church.

Also Fouke First Church; Gurdon Beech

Street; Harrison First Church; Horatio First Church; Hot Springs Central Church; Jonesboro First Church; Lavaca First Church; Little Rock Immanuel Church, Markham Street Church; Olivet Church; Manila First Church; Marianna First Church; Mena Dallas Avenue Church; Mountain Home First Church.

Also Newport First Church; North Little Rock Amboy Church, Levy Church, Park Hill Church; Paragould Oak Grove Church, First Church; Perryville First Church; Pyatt Church; Searcy First Church; Stuttgart First Church; Ward Calvary Church; West Helena Church; West Memphis First Church.

Distinguished associations cited were: Arkansas Valley, Concord, Independence, Liberty, and Southwest.

Don Moore

You'll be glad to know...

... Enrollment in the freshman class of both of our schools is up over last year. While we, through our Cooperative Program contributions, give vital assistance, neither school could operate on those dollars alone. Tuition and fees are kept as low as possible. The schools can't operate just on those. When enrollment is down, income is down. It is that simple. When Cooperative Program receipts are down, the schools are hurt severely because they share on a percentage basis. If enrollment and Cooperative Program receipts are both down in a given year, it becomes very threatening to the financial well-being of the schools. A delicate balance exists at this point. No reserves are held to offset a down year at our schools. This is why I know you are glad to know that enrollment is up.



Moore

Our administrators must contend with a high potential for anxiety, not knowing from one year to the next what kind of support or enrollment they will have. We are blessed to have two men of faith like Dan Grant and D. Jack Nicholas to lead our schools. They are both highly motivated, spiritually minded men, whose commitment is to the will of God and what will help Arkansas and Southern Baptists. They are deserving of our trust and support. Our schools represent a large investment, but also an extremely fine investment for Arkansas Baptists. Let's keep them going strong!

... Urgent plea—Many Arkansas Baptists across the state have fallen into the snare we feared. They do not know about nor have much concern about casino gambling coming to Arkansas. A couple of weeks before election, when it is too late to do anything about it, many will awaken to the dreadful fact that we are in trouble. The promise of money for education, highways and the elderly will be made by the casino forces. So sickly will Arkansas be duped into voting for Amendment 66, or not voting at all. You, your voice, your influence, your money are needed now.

Don Moore is executive secretary of Arkansas Baptist State Convention.

by Millie Gill / ABN staff writer

people

Richard Davis is serving as pastor of the Mount Zion Church at Banner.

John Andrew Edrington Jr. of Osceola was killed Aug. 29 when his single-engine aircraft crashed in heavy fog near Bloomfield, Mo. His funeral services were held Aug. 31 at the Osceola First Church, where he was a member. Edrington, a life-time resident of Osceola, was a farmer and landowner, a Navy veteran and a graduate of Gulfport Military Academy. Survivors are his wife, Anne M. Edrington, and two daughters, Melissa E. Rutherford and Julia E. Butler, all of Osceola; a son, John A. Edrington III of Dallas, Texas; his mother, Elsie Edrington of Osceola; a brother, Charles Edrington of Sanford, N. C.; and two grandchildren.

Troy Prince is serving as interim pastor of the Morrilton Church.

Jesse Reed of Little Rock is serving as interim pastor of the Perryville Church.

R. D. Harris of Little Rock died Aug. 30 at age 75. He was a Southern Baptist minister, having served as pastor of churches in McCrory, Humphrey, Elaine, Mountain View and Fordyce, as well as several churches in Oklahoma and Texas. His funeral services were held Sept. 1 at Geyer Springs First Church, where he was a member. Survivors include his wife, Pearl Ashworth Harris; a son, Thomas F. Harris of Atlanta; a daughter, Vada Cullum of North Little Rock; a sister and four grandchildren.

Steve Muller has resigned as pastor of the Batavia Church at Harrison.

Paul D. McDaniel has resigned as pastor of the Pleasant Grove III Church at Waldron.

Danny Hubbard is serving as pastor of the Dayton Church, having moved there from the Evening Shade Church, where he was serving as interim pastor.

Gary Martin is serving as pastor of the Temple Church at Waldron, going there from the Cauthron Church. He and his wife, Lisa, and their daughter, Shiloh, have moved to Waldron.

David Smirl of Little Rock died Sept. 2 at age 65. He was a member of the Woodlawn Church, a retired fireman and employee of the Methodist Children's Home and a World War II veteran. Funeral services were held Sept. 5 at Wood-

lawn. Survivors are his wife, Thelma M. Smirl; two daughters, Mrs. Walter Ahring III and Mrs. Robert Massey, both of Little Rock; a brother, A. T. Smirl of Little Rock; a sister, Mrs. Walter Pinkston of Jacksonville; and a grandchild.

Eva G. Denham died Sept. 2 at age 89. A member of Baring Cross Church in North Little Rock, she was the widow of Claude D. Denham. Survivors are three sons, C. Donald Denham and Bert Denham, both of Baton Rouge, La., and Kenneth F. Denham of North Easton, Mass.; a brother, John Wallace of Tulare, Calif.; a sister, Ruth Gieger of Morrilton; seven grandchildren and three great-grandchildren.

briefly

Brownsville Church observed homecoming Sept. 2 by dedicating a building program. J. M. Lunsford and Shelby Bittle were speakers.

Life Line Church at Pleasant Plains celebrated payment of all church debts with a noteburning service Aug. 26. Speakers were Hugh Collier of Newport; Charlie Jones, a former pastor; and David Miller, director of missions for Little Red River Association.

Magnet Cove Church at Malvern recently ordained Roy Langley and Don Cooper as deacons. Oscar Golden, pastor of Ben-

ton Calvary Church, and Carl Overton, director of missions for Central Association, assisted.

Beech Street First Church in Texarkana heard reports Sept. 2 from mission team members concerning their recent work in Goshen, Ind.

Bella Vista Church has voted to begin construction of a \$389,990 education building. Ground was broken following the Aug. 26 morning worship service.

West Church in Batesville launched a Sunday School enlargement campaign Sept. 8 with a churchwide kick-off banquet. Bill Bumpass, consultant for church growth from Texas, was speaker. He also led worker training sessions Sept. 9-12.

Green Meadows Church at Pine Bluff will observe homecoming Oct. 28. Caroline Evans is coordinator.

Little Rock Immanuel Church adult choir will present the oratorio "Elijah" Sunday, Sept. 16, and Monday, Sept. 17, at 7 p.m. in the church auditorium. The oratorio, by Felix Mendelssohn, tells the story of the Old Testament prophet. James McKinney, dean of the School of Music at Southwestern Baptist Theological Seminary, will sing the lead role of Elijah. E. Amon Baker, minister of music, will direct the dramatized performance.



ABN photo / Millie Gill

A recently organized 14-member Church Extension Advisory Council will give CE director Floyd Tidsworth Jr. (standing) input as he tailors programs to meet Arkansas needs. The group, which represents different areas of the state, were chosen for their experience and knowledge in starting new work. Included are former missionaries, pastors, mission organization workers and directors of missions from local associations. At a meeting Sept. 5 in Little Rock they named Troy Prince of Conway (center, in front of door) as president, and Jack Ramsey (second from left) of Pine Bluff, vice president. Mrs. Norman Wagner of Harrison (third from left) was named secretary, and Mrs. Martha Dewbre (across the table) was elected assistant secretary. Others who attended the meeting last week were James Wilson of Little Rock, Hilton Lane of Fairfield Bay, Charles Osborne of Cord, Glenn Hickey of Little Rock, and James Gardner of Blytheville.

Foundation completes its 35th year at a record level

Crops are not usually harvested the week after the seeds are planted. Time is required for cultivation and germination. So it was with your Baptist Foundation.

The first 26 years were spent with men like John Freeman, W. A. Jackson, Ben Bridges and Ed McDonald in seed sowing and cultivation. By the end of the 25th year, the total amount of income distributed by the agency stood at \$187,000. Assets placed with the agency for management totaled \$933,000.

Today, your Foundation manages in excess of \$10 million with almost \$1 million per year

in income being distributed to local churches, associations, mission causes, Family and Child Care and Christian education. A total of \$3,806,044 has been distributed since the agency was chartered in 1949. This is an average of \$2.75 for every \$1 the Convention has spent for operation of the agency. This year, the income distributed will equal \$5 for every \$1 it costs the Convention to operate the agency.

Your Foundation has a two-fold assignment. One is in the area of education and the other is fund management. Tracts, workbooks and guidelines are available

upon request to assist an individual in the area of Christian estate planning. Funds may be placed with the Foundation for any cause related directly or indirectly to the Arkansas Baptist State Convention.

Your Baptist Foundation exists to serve the institutions, agencies and ministries that Baptists have developed through their local churches. For information about how you can use the Foundation services, contact myself or Larry Page at Box 552, Little Rock, AR 72203—Telephone (501) 376-0732 or 376-4791. — Harry D. Trulove, president, Arkansas Baptist Foundation



Assets managed (millions)

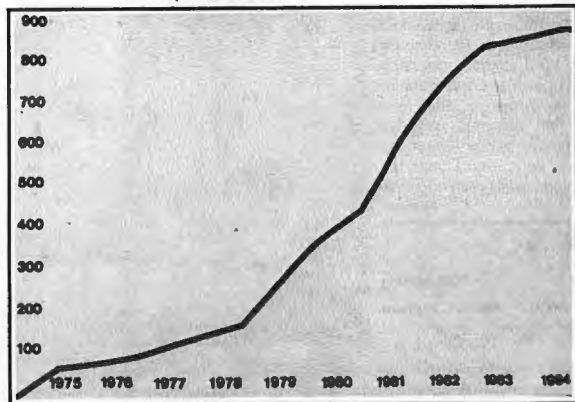
(Left) For the past 10 years, income produced by your Foundation has increased* each year by an average of 38 percent. Investments are carefully guarded from being made in companies related to the alcoholic beverage, tobacco, gambling or movie industries. Through June, 1984, your Foundation has distributed to Baptist causes a total of \$3,806,044.

Income distributed (thousands)

(Below) Assets placed with your Foundation have increased from \$713,000 at the beginning of 1974 to \$10,197,000 today. Of this increase, \$750,000 has resulted from net gains on the sale of securities. The remaining \$8,734,000 represents new funds placed with the agency.

ABN photos / Millie Gill

For 35 years, your Baptist Foundation has served Arkansas Baptists and the world. Income is distributed in accordance with the management agreements designed by the donors. Current income distribution falls into the following categories: churches and associations, 1.25 percent; Cooperative Program, 4.4 percent; missions (State, Home, Foreign), 4.5 percent; miscellaneous causes (Annuity Board, Arkansas Baptist Newsmagazine, special scholarship and emergency funds), 7.25 percent; deferred gifts (individual annuities), 11.2 percent; Baptist Student Union, 16.6 percent; Arkansas Baptist Family and Child Care, 17.5 percent; and Christian education (colleges, universities and seminaries), 37.3 percent.



Arkansas family discovers missionary struggles firsthand

by Bill Webb

MARACAIBO, Venezuela—"I've talked with nobody about this," warns Hope native Stan Parris as he nurses a cup of coffee in Maracaibo, Venezuela. "I might fall apart on you."

His eyes brim with tears as he recalls the night when he saw his dying mother alive for the last time.

Stan and Charlotte, who considers Little Rock her home town, and the three Parris children—Kyle, Kelly and Kenneth—were to leave early the next morning to begin missionary service in Venezuela. Betty Parris and her son both were painfully aware they wouldn't see each other again.

"We said goodbye to her, prayed together and hugged her, and I was just weeping," Stan recounts, his voice breaking. He walked out of her hospital room reluctantly and, not wanting anyone to see him cry, started down the stairs at University Hospital in Little Rock.

"I got about halfway down and stopped," he says, biting his lip. "I have never experienced anything like it. I wanted to turn and run back in there to her.

"But I knew if I went back in there again to say goodbye one more time, we wouldn't go. I kept walking, and I have never regretted it, because... the Lord confirmed (our) call.

"I don't know how or when or what happened, but it became clear that it was God's will for us to go on to Venezuela. And it wasn't just clear to us. It was clear to my folks, clear to my mother."

An only child, Stan thought he had already

struggled through the matter of leaving behind aging parents during the missionary appointment process nearly two years earlier.

"When it actually happened, it was different," he admits. "I said, 'Lord, I thought we dealt with this. Why is it so difficult?'"

Stan's parents visited their son and his family in August 1983 at language school in Costa Rica. All of them enjoyed the two weeks, but during that time Mrs. Parris began experiencing pain.

doubt," he wrote his parents. "You've got to trust us... We're not going to make any drastic decisions about this. You've got to allow us to find God's will and look at some options.

"The Lord would not have given us such a love for you if he didn't mean for us to do something about it at the time you need us."

The whole family returned to Hope from Costa Rica in late November for what they knew would be one last visit with the elder Mrs. Parris. During the first few weeks home,

When Stan Parris flew home from language school in Costa Rica last November to visit his mother in Hope, he knew it was the last time he would see her alive. Torn between his family and a calling to missions, Parris found a sense of peace in the confirmation of God's will.

Three days after she and her husband, Olen, returned to Hope, doctors diagnosed her cancer.

"My parents were concerned that they were going to interfere and keep us from doing what they knew... the Lord had called us to do," Stan remembers. "They kept telling us, 'We're all right. People are taking care of us. The Lord is watching over us.'"

In October, Stan flew to Arkansas for two weeks. His mother had entered chemotherapy and lost 30 pounds. By the time Stan returned to Costa Rica, he was convinced she was dying.

"I began to feel some real responsibility about 'Where is my ministry?'" he says. "It is possible my ministry might be back there." "You've got to give us the benefit of the

Stan and Charlotte pondered their next move.

"I don't want to resign as a missionary, but let's look at the options," Stan had said. "Is there some way we can stay in the States? Because I feel like we are needed."

Though he didn't tell Charlotte, "I was even listening to hear if there were some churches that needed pastors," he confesses.

When they first got word of the illness, the couple felt pressures—mostly self-imposed—about whether they should make any trips home or head straight for their field of service with their language-school colleagues.

Advice came from all sides, but Stan noticed a pattern: "Other missionaries were saying to us, 'You're crazy, if you don't go home! But lay people were saying, 'That's part of

Person to person—Stan Parris (standing), from Hope, gets acquainted with students attending his first seminary extension class at First Church, Punto Fijo. Thirty-one young people and adults attended the first of four 4-hour sessions, even though the church has only 40 active members.

FMB photos
Warren Johnson



the call. God's grace will see you through.' "

When Stan's mother died on Jan. 26—exactly two weeks after the young missionary family left for Venezuela—finances dictated only Stan would return for the funeral.

"At times you can catch yourself thinking, 'Well, I wonder how Mother and Daddy are doing,' " he says. "I wonder, when we go home in 1986 and walk into that house for the first time, if it's not going to hit us again.

"I'm dreading it already," he says, shaking his head.

Stan's 72-year-old father lives by himself now, and Charlotte admits that is "really painful" for her and Stan. But friends in Hope regularly drop in to see him and frequently have him over for dinner. Two couples from Stan's last pastorate, Spothwood Church, Oklahoma City, phone him periodically.

The family's late-night arrival in Maracaibo was in stark contrast to their sad goodbyes in Arkansas the day before.

Venezuelan laymen and pastors waited patiently with other missionaries as the Parrises made their way through baggage and customs. Then they greeted the new family with the chorus "Bienvenido" (Welcome).

Many remembered Stan and Charlotte from two years earlier when the couple took part in a partnership evangelism crusade and first began to sense a call to career missions.

In Venezuela, the two Henderson State University grads are "smiling brothers," the name national Baptists affectionately give new missionaries because they tend to smile and nod their heads when they really don't



Family—(Above) Eleven-year-old Kelly Parris finds a comfortable shoulder at the end of a long-day, while Kyle (background), 14, seems bursting with energy. Though every member of the family has to make adjustments, they all seem to enjoy missionary life.



Missionary pretzel—(Left) Charlotte Parris (right), who calls Little Rock her hometown, gets a laugh from fellow Maracaibo missionary Ila Mae Smith during dinner at the Smith's place. Clarence "Buck" Smith and his wife, who have been missionaries nearly 19 years, have helped the first-term family make a smooth transition to missionary life.

understand what someone is saying.

Language errors have kept the Parrises humble but frequently smiling.

Stan asked for ham when they ran out of soap at the hotel where they stayed during their first few weeks in Maracaibo. Charlotte drew a big grin from an Indian woman at the market when she asked for a "well-cooked" swimsuit instead of a "well-sewn" one for daughter Kelly.

"Every situation has a whole new vocabulary," Charlotte explains. "I was going to get my hair cut. But I thought, 'I don't know the vocabulary.' So I cut my own hair."

Still, the couple reports language breakthroughs.

Stan waxed philosophical after preaching his first message at First Church, Maracaibo, where the family holds membership. During moments of inspiration, he ventured from his notes a time or two. As a result, there were "times that I made some errors grammatically, but still people understood it."

How does he know? "They didn't flinch," he reasons.

So far, the couple's cultural glitches have been few. Stan still laughs at one.

He was standing at a bus stop not long after arriving in Maracaibo, when he noticed two women occasionally glancing at him and puckering their lips. He learned later that they had just been pointing, Venezuelan style.

The Parrises have adjusted smoothly to other aspects of Latin culture, where day-to-day processes move more slowly than their accustomed pace.

"Meet Senor Hush Puppy," says Charlotte, grinning and gesturing toward Stan. Comfortable shoes and open-collar shirts have replaced wingtips, ties and the like in his weekday wardrobe.

Charlotte likes the slower pace, too "except when I'm standing in line." Taking time to visit with someone takes priority over punctuality, "and I like that," she says.

"Here there's time to work in small groups," adds Stan. "The kind of encouraging and equipping and just pouring your life into somebody—there's time for that here."

Among his responsibilities are to teach theological education by extension and develop an evangelism strategy for the city of Maracaibo.

Stan and Charlotte bend over backwards to avoid offending anyone.

They entered Venezuela at a time when the economy is reeling. For years, mission-



Amigos—Kenneth Parris (right), 5, and his best friend, Roberto, buddy up at a local shopping mall in Maracaibo. Although Kenneth, like the rest of his family, is having to learn to communicate in Spanish, hugs seem to communicate in every language.

aries say, the currency exchange rate stayed at four Venezuelan bolivares to the dollar. Today, though, one dollar commands 12-14 bolivares—and a measure of Latin resentment.

Though Charlotte usually prefers to make fewer grocery trips and stock her freezer, she has modified her purchasing habits so as not to offend those who can afford only a little at a time.

"Someone once yelled, 'Yankee, go home!' at 14-year-old Kyle, but he shrugged it off. Comments Stan, 'Kyle and I just laughed because we're from the South. We're not Yankees.'"

Prejudice is something they're learning to

cope with—and to love people in spite of.

"I love being with our church people, but (other) Venezuelans are a little different," Stan admits. "They don't treat us with the kind of love and respect you see in the churches."

"For the old, rude guy who is prejudiced against me because I am a North American, I am still having to develop a love for him," he says.

But it will come, he's confident, just like learning to speak Spanish and pointing with his lips.

Bill Webb is a staff writer for the Southern Baptist Foreign Mission Board.

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'Spa City' or 'Sin City'? It's Arkansas' choice!

by Chere Sneed

"Civic virtue is not the first thing that leaps to mind at the mention of Hot Springs, Ark., a sedately sinful little resort town in the Ouachita Mountains." Thus began an article in the *Saturday Evening Post* dated Sept. 9, 1964. The picture painted in this national magazine is vastly different from the picture painted by Mayor Jim Randall and Betty Kennedy two weeks ago in the *ABN*.

Predicting all that will happen to Hot Springs if casinos come is impossible. But if history is any indicator the family atmosphere will be drastically altered, if not destroyed. In a July 6, 1946, *Saturday Evening Post* article the "Concrete Boys", described as "a society of Chicago gentlemen whose philanthropies are a source of keen interest to the police of several states," sat discussing their view of Hot Springs.

"It ain't the same in Hot Springs no more," one of the boys said with just a hint of nostalgia. "Capone never comes around any more. Lucky Luciano is gone. . . . The old mob is scattered, but the action is faster than ever."

Whether the above conversation, described in the *Saturday Evening Post*, actually occurred or not, the atmosphere depicted above is the image remembered by many current residents who lived in Hot Springs during the gambling era. After talking to several residents, it's clear that each had a slightly different image of what the worst aspect of casino gambling was, but each painted a gloomy picture. One thing they all agreed on—they wanted to live in the "Spa City" not "Sin City, U.S.A.," as Hot Springs was long known.

In 1964, a "falling out" among the gamblers led to violence. Bombs were set off in the Vapors Lounge and at several homes. As remembered by some residents, violence was an every day fear and prostitution was rampant. In his book, *The American Spa*, Dee Brown describes it in the following manner:

"Madam Maxine Harris, adopting the advertising method of the Ostrich Farm,

which trotted its big birds down Central Avenue, occasionally loaded her prettiest girls into a red and white Ford convertible and with the top down drove them along the avenue, displaying samples of the wares offered at her Palm Street "mansion."

One resident described her life during these years as one of fear—fear for the survival of her business, fear about the environment her family would live in and fear for her very life. The fear is so strong that even today, after all these years, she prefers not to be named. Her memories include weeks of hiding following an anti-gambling stand and threats on her life. At least one public official in Hot Springs was so convinced that his life was in danger that he left a tape and written document describing the corruption in Hot Springs and why he felt he would be killed. Despite his unusual death, described by some residents as suicide and others as murder, the contents of the tape and document were never printed.

Jacob L. King, a 74-year-old native of Hot Springs, describes 18 years of his adult life when he felt disfranchised as an American citizen. He remembers a Hot Springs where many felt there was no such thing as a secret vote or accurate count:

"For at least 18 years we had no political freedom in our county and the first ray of hope we had to free our community from the shackles of the gambling influence, was when the G. I.'s returned home from World War II in 1945 and 1946. I took a very active part in the extreme efforts made in the 1946 and 1948 elections to restore the operation of our city and county governments to the people and wrest it from the grasp of greedy and graspy politicians. For the first time in 20 years the voters of Garland County could enjoy the good feeling of knowing that they could vote for whom they pleased without pressure, and that their ballot would be counted and tabulated in an honest and reliable manner. At the time the

Democratic Central Committee and the County Election Commission had it in their power to determine if we would have corrupt or honest elections. I was elected Chairman of the Central Committee and served in that capacity for 18 years. During that same period I served 10 years as Chairman of the Election Commission. During the 18 year period beginning in 1948, we were able to restore integrity in our elections and confidence in our people that we had honest elections. This was not easily done for most of this time we were being challenged by the gambling interests for control of the elections. Three times my life was seriously threatened if I continued my efforts to keep our elections clean.

If casino gambling is legalized in Garland County, there is no way you can keep this kind of influence from wanting to control the public officials and our elections. If it is legalized, you will never be able to get rid of it, for it took us 20 years to get rid of it when it was illegal. It would be utterly impossible today for the good people of the State of Nevada to get any law through their legislature that was unfavorable, or damaging in any way to the gambling industry, so why impose this same kind of condition in Arkansas? Gambling first came to Reno in Nevada. Now it is all over the state and if legalized in Garland County, it will just be a matter of time until it will be all over the "Land of Opportunity", our beloved Arkansas.

My answer is an unqualified "NO"! I am still vitally interested in good government, first."

Do we want "Spa City" or Sin City"? The choice will be yours election day, Nov. 6.

Chere Sneed is a Little Rock attorney who is campaign manager for Citizens United Against Gambling.

NO

CASINOS
VOTE AGAINST AMENDMENT 66

Amendment 66 would legalize Casino Gambling in Arkansas

Churches throughout Arkansas will be joining together on
No Casino Sunday, Sept. 30,
to say no to Amendment 66
and casino gambling in Arkansas

Join Citizens United Against Gambling!
Defeat Amendment 66!

Political coalition recruits SBC pastors, presidents

WASHINGTON (BP)—The president of the Southern Baptist Convention and his three immediate predecessors have joined a political campaign "to help restore traditional, moral and spiritual values" in America.

Charles Stanley, pastor of First Church, Atlanta, and former presidents James T. Draper Jr. and Adrian Rogers have agreed to serve on the executive board of the new American Coalition for Traditional Values.

Another former president, Bailey Smith of Del City, Okla., is a member of ACTV's "board of governors," consisting of pastors from 300 major U.S. cities.

Organized in April and in full swing since early July, ACTV claims to be an umbrella organization representing millions of Christians—"America's largest minority." It has been endorsed by organizations such as Moral Majority and by media leaders such as Jim Bakker, Jerry Falwell, James Robison and Jimmy Swaggart.

Though overwhelmingly white and Protes-

tant, the organization claims to represent a broad spectrum of "true Christians from many varying doctrinal positions."

ACTV has identified 10 "basic concerns" by which it plans to measure political candidates. Headed by a constitutional amendment prohibiting abortion, the list includes support for a public school prayer amendment, tuition tax credits and a "strong national defense" and opposition to homosexual rights, pornography and "misguided" welfare programs.

Utilizing combined mailing lists furnished by Falwell, Swaggart, Kenneth Copeland and others, ACTV has contacted pastors of more than 100,000 churches. Its field directors are busily "following up" on some 18,000 pastors who pledged to conduct voter registration drives.

ACTV administrator Curtis Maynard, a former Southern Baptist pastor, claimed the coalition already has attracted "many mainstream Southern Baptists." A complete list of the "board of governors" is not yet

available, he said, but it includes a "a lot of Southern Baptist men."

Draper, who turned over the SBC president's gavel to Stanley in June, said he agreed to serve on ACTV's executive board "because it's the only avenue I have to say some things I believe in."

"Southern Baptists," he said, "do not give me this kind of opportunity—I wish they did—to take a stand on issues I feel strongly about like school prayer, religious liberty, pornography and homosexuality."

Though ACTV literature speaks of addressing political issues with a "uniform moral voice," Draper admits a "diversity of opinion" is inevitable, even among Christians.

ACTV's Maynard agreed there is "some room for difference," though "I find it hard to believe someone who would vote for all 10 concerns would not be a better candidate than someone who struck out on all . . ."

He specifically defended ACTV's strong stand on abortion. "Our position is very hardline, you might say. Some people talk about exceptions like rape. Well, our position is once you open the door to destroy life, whatever the reason, you open a real quagmire to defend other situations. Who are we to take life away?"

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Honeycutt disputed, challenged to debate

(continued from page 2)

greed, personal ambition or a need by leaders to divert attention from problems at home. We do not need a holy war.

"We need holy witnessing, holy communication and holy integrity. Our problems should not be solved by war, but by communication. Our institutions should not be liberal base camps for a holy war, but should be open to all Southern Baptists."

Pressler also took exception to the label "independent fundamentalist political party," noting: "There is nothing independent about us. We are loyal Southern Baptists."

He said while he believes "in the fundamentals of the faith, too often people use terms like this to connote a negative spirit, something those who know me would never accuse me of. The term political also is wrong because we are doing what every Southern Baptist has a right to do, and that is to prayerfully work within the system."

During his speech, Honeycutt referred to a "Dallas war room with its reported information banks... (where) files on as many of 400 of us (are) cataloged." Others

previously have referred to a "heresy file" at Criswell Center.

Patterson told Baptist Press the "war room" is nothing more than "historical archives relating to the past 25 years, with particular emphasis on the last 10. We (Criswell Center) are an institution of higher learning and would suppose that someday someone may want to do a dissertation on this (the controversy in the convention)."

The files, he said, include "hundreds of news stories, both from secular and denominational press sources, books published by Southern Baptists and about Southern Baptists, tapes of sermons preached and other kinds of information."

The collection, which "may include 5,000 or 6,000" items does include tapes of lectures, he said, but added such tapes "have never been solicited by us. They have been provided to us on a fairly regular basis. We have never sought them out."

The collection, now being catalogued, is available to any scholar or student who wishes to examine it, he said, adding he is sure other schools have similar collections.

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Your gifts to the Annie Armstrong Easter Offering don't always go somewhere far away. Sometimes your gifts come home. Home to Arkansas.



Your Annie Armstrong offering gifts help resettle Vietnamese refugees in Fort Smith.

The Home Mission Board is working in Arkansas . . . and Texas, Maine, and California . . . thanks to you and your Arkansas generosity. In 1983, Arkansas Baptists gave \$596,156.50 to the Annie Armstrong Easter Offering. Part of that money goes to newer areas of work in our Convention. And a part comes home to Arkansas. Home to resettle Vietnamese in Fort Smith, home to the Hermitage Project in Warren, and home to the mission pastors in Fairfield Bay, just to name a few.

The Home Mission Board wants to thank every Baptist church in Arkansas, especially these churches who, according to the Uniform Church Letter and state convention office, gave the highest per capita offerings in the state:

First Baptist Church, Sparkman	\$48.15
First Baptist Church, El Dorado	20.92
Pines Baptist Church, Quitman	15.44
Bingen First Baptist Church, Nashville	10.84
Immanuel Baptist Church, El Dorado	10.17
Shiloh Baptist Church, Arkadelphia	9.94
Malvern Trinity Baptist Church, Malvern	9.73
Nutt's Chapel Baptist Church,	
Marmaduke	9.59
Balavia Baptist Church, Harrison	8.02
Bella Vista Baptist Church, Bella Vista	7.60

The Home Mission Board wants to thank these Arkansas churches who gave the highest dollar amount in the state:

First Baptist Church, El Dorado	\$20,022
Immanuel Baptist Church, Little Rock	13,456
Grand Avenue Baptist Church,	
Fort Smith	13,035
First Baptist Church, Fort Smith	12,697
Park Hill Baptist Church,	
North Little Rock	11,808
First Baptist Church, Little Rock	9,464
Immanuel Baptist Church, El Dorado	8,622
Baring Cross Baptist Church,	
North Little Rock	8,023
First Baptist Church, Sparkman	7,848
Second Baptist Church, Hot Springs	7,527

The Annie Armstrong Easter Offering: Your gifts coming home

Your state convention at work

Church Training Dynamic Doctrines

This is the third in a series of articles on the 1984-85 Bold Mission Thrust emphasis on Developing Believers.



Holley

Dynamic Doctrines is one of the most exciting aspects of the Developing Believers emphasis for the coming year. For thirteen Sunday evenings (Oct./Dec.), churches will have opportunity to focus attention on some of the great doctrines of our faith. During these weeks we will focus on the doctrines of Christ, the Holy Spirit, the church and last things. These doctrinal studies will be found in all of the dated periodicals for children, youth and adults.

It is suggested that the evening worship service be planned around the doctrinal subject studied during Church Training. Excellent helps are available for selecting hymns and special music related to the doctrinal study. Suggestions are also available for planning the sermon so it will build on the doctrinal study that precedes it. These helps are found in the June issue of the *Church Training* magazine or from the state Church Training Department.

There are some tremendous benefits from this emphasis on Dynamic Doctrines. A people grounded in "the knowledge of the Son of God" will not be "carried about with every wind of doctrine" (Eph. 4:13-14). Rather, they will know how to speak the truth in love (Eph. 4:15) and to live in righteousness and holiness (Eph. 4:24). — **Robert Holley, director**

Missions

Strangers in the land

In commending the "sheep" in Matthew 25:35, Jesus said "I was a stranger, and you took me in." Hebrews 13:2 says "Be not forgetful to entertain strangers."



Tidsworth

In Arkansas, we have the great opportunity to carry out these scriptures since 30 percent of our population was born out-of-state. There are 63,475 of a language background other than black or white.

Many are from Iowa, Illinois, Wisconsin, Ohio or Michigan. They have come to Arkansas to enjoy their retirement years.

Could it be that God is giving the

300,000 Arkansas Baptists a chance to witness and minister to "the stranger?" Some people have language problems. Many need love and fellowship. They are away from home and friends.

But they may not be exactly like us. They may speak with a different accent and like foods to which we are not accustomed. In fact, their values may not be the same as ours. Will we change them or will they change us?

What better place for their needs to be met than in church? Could it be that some new churches are needed to serve their lifestyle? — **Floyd Tidsworth Jr., church extension director**

Evangelism

New life in Christ

In our Lay Evangelism School, the first lesson that we teach is "New Life in Christ". We have a two-fold purpose in teaching this



Shell

lesson. One is to help the participants to realize the life they enjoy in Jesus. The second is to help the participants better understand how they can share this new life with a lost person. How do you respond when someone asks, "Are you a Christian?" Some respond by saying, "I try to keep the commandments," "I follow the Golden Rule," "I live a good life," "I am a good husband or wife," "I treat people fairly in my business," "I don't want to hurt any of my neighbors," "The list goes on and on.

Life in Christ is not achieved by man. Ephesians 2:8-9 states it very clearly: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

What is grace? Grace has been described by the acronym, "God's Riches at Christ's Expense." Sin has separated man from the holy God. The only hope for that broken relationship to be repaired is found in Christ. On the cross, Jesus received the penalty for sin and provided a means for man's sin debt to be fully paid. Jesus' resurrection from the grave is further evidence of God's acceptance of Christ's work at Calvary. — **Clarence Shell, director**

Family and Child Care What is love?

Our Baptist Student Union summer missionary for the Sherwood receiving home, Jodie Peters, wrote us after returning home at the end of the summer. She said in part... "I have been surprised by my feelings about the summer since I have been

home. I knew I would miss everyone I worked with, but I did not think I would miss the kids. I thought I was ready to be responsible for myself. I would not have babies spitting up on me, waking me in the middle of the night, spitting food at me, etc. . . I found out that I do miss all of that, because that was part of loving the kids. Loving the kids is what I think the shelter is all about; it is not 'saving' them. Feeding, bathing, clothing the kids, taking them to the zoo, reading to them, singing to them, hugging them, all comes out of loving them. . . then you can be sharing with them where that love comes from.

"I want to thank you for believing in me enough to give me the extra responsibility that allowed me to believe in myself."

Thank you, Jodie, for living the love of Christ with these children, and thank you, Baptist Student Union, for the summer missionary program. — **Doug McWhirter, director, Little Rock area office**

Stewardship/Annuity

Supply and demand

The law of supply and demand sometimes influences church budgets more than grace giving and world needs. Budget committee members scratch their heads because the supply doesn't equal the demand.



Walker

Committee members may look at the budget's demands before they examine God's supply. The bad news about increasing utility expenses, rising salaries and benefits and escalating operating costs makes pessimists out of faithful members.

The committee may respond to the demand side by "trimming the fat" or "tightening the belt." The first items to get the knife are usually those furthest from home.

An optimistic, faithful committee will look at the supply side before taking drastic actions. They will study per capita income figures for their county. Information on the giving habits of church members will reveal untapped resources.

Good stewardship programs encourage God's children to respond to their opportunities. The committee that plans the budget should recommend a budget promotion program to challenge a faithful response.

God's supply is always equal to his commands. It takes prayer and work to get the supply channeled in the right direction.

The Stewardship Department has income figures and survey forms to assist the budget committee in its assignment. — **James A. Walker, director**

International

Do "good" people sin?

by Don Hook, interim pastor, Indianhead Lake Church, Sherwood

Basic passage: Romans 2:1 to 3:20

Focal passages: Romans 2:1, 17-24; 3:9-12, 19, 20

Central truth: All people (good and bad) sin and need to seek forgiveness in confession and repentance.

All are sinners (Rom. 3:10, 22-23). God reckons all men sinners by reason of their Adamic nature (1 Cor. 15:22). One's inner self tells him he is a sinner. Sin clings to the sinner, and the sinner clings to sin (Gen. 4:7). It might be easier to find one who has never sinned than to find one who has not committed the same sin twice.

God knows only two classes of sinners: saved and unsaved. The saved sinner did not save himself (Eph. 2:8-9). The unsaved sinner will be saved the moment he repents (Lk. 13:3) and believes in the Lord Jesus Christ as his personal Savior (Acts 16:31).

Sin is *siá*, whether it is found in an unsaved sinner's life or in a saved sinner's life. The saved sinner needs only to read Romans 3:10 and James 4:17 to know that "good" people do sin.

To make redemption from sin possible, Christ bore all sin in his own precious body as he atoned for sin on the cross (1 Pet. 2:24). Sins in the life of a saved sinner are punished by the chastening hand of the Heavenly Father (Heb. 12:6-7). The greatest of all sins, rejection of Christ, will be punished by eternal separation from God in Hell.

Perhaps the most glaring sin in life is the inexcusable practice of professed Christians judging and condemning others for doing the same things they do (Rom. 2:1). We must leave judgment and condemnation to God!

To enjoy an abiding and meaningful fellowship with God, the child of God must keep on repenting and confessing sin and thereby claim the promise of continuous cleansing from sin (1 Jhn. 1:7).

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Life and Work

Serving and stewardship

by Bert Thomas, Toltec Church, Scott
Basic passage: Matthew 25:14-30

Focal passage: Matthew 25:14, 19-21, 24-29

Central truth: All of life is a trust from God and must be invested wisely.

Bold Mission Thrust is an effort by Southern Baptists to share the gospel with every person in the world by the year 2000. This vision was first presented to the Southern Baptist Convention at its annual meeting in 1976. Messengers to the convention knew, if Southern Baptists would ever accomplish this worthy goal, that state conventions, churches and individuals must reconsider their stewardship commitment.

The parable of the talents will help us reconsider those responsibilities. It is about a man who entrusted his three servants with his wealth and then left the country. Two invested their master's money and made a profit. The third hid his share and made no attempt to make a profit. At last, the master returned and rewarded the two faithful servants and punished the unfaithful one.

This parable teaches that all we have belongs to God. The master distributed his wealth. He never gave up complete control. No denomination, church or individual can ever claim ownership of any possession. God distributes his goods according to our ability, but he retains ownership.

Good stewards have a healthy concept of God's character and enjoy a happy, harmonious relationship with him. The two faithful servants enjoyed such a relationship. The unfaithful servant robbed himself of such a relationship because he was slothful and had an incorrect concept of his master's character (vv. 24-26). He tried to evade his stewardship responsibilities by shifting the blame to his master's character. Untold numbers of individuals hide their talents in the affairs of the world. They blame someone else when life turns sour.

Stewardship teaches accountability. It may be a long time coming, but our Lord holds us directly responsible for what we have done with his goods. He will not hold us responsible for what he has not given us. When we are good stewards, we earn the "well done". When we fail, punishment is inevitable, and we lose our initial trust.

Will every person in the world have an opportunity to hear the gospel by the year 2000? They can, if Southern Baptists will make a bold, new commitment of all our Master's goods he has left in our trust.

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Bible Book

Our confidence as Christians

by Doug Dickens, First Church, Hot Springs
Background passage: 1 John 5:1-21

Focal passage: 1 John 5:1-6, 9-15

Central truth: Because of our personal experience with Christ and his witness, we can know God's love and power in our lives.

When was the last time someone asked you, "What do you know?" How did you respond? I have a friend who used to reply to that question, "I know that an isosceles trapezoid is an equilateral, two of whose opposite sides are parallel; the remaining sides are not parallel but are equal in length." I don't even know that for sure!

This chapter is about what the Christian can know and anticipate with confidence. Six times, John writes "we know" and once "you know." He uses two different verbs, one meaning "knowledge through experience" and the other "absolute, positive knowledge." As Christians, we can know that we have eternal life (v. 13). (A preacher friend used to say, "If you can have it and not know it, you can lose it and not miss it!") We can know that God takes our prayers seriously (vv. 14-15). We can know that the true child of God does not wish to sin habitually (v. 18). We can know that as God's children we live in a demonic world (v. 19). We can know that Christ can give us discernment (v. 20).

There are four sets of "threes" in this chapter. (1) There is a triad by which we may test our Christian life: faith, love and obedience (vv. 1-5). (2) There are three witnesses that Jesus is the Christ: the spirit, water and blood (vv. 6-13). What do you think they mean? (Please note the problem with verse seven.) (3) There are three references to "the sin not unto death" (vv. 14-17). What is the difference between these and "the sin unto death" (v. 16)? (4) There is a three-fold certainty about the power of sin, the world under the influence of the evil one and the new reality in Christ (vv. 18-21).

Should you want to focus on "the Christian and prayer", consider that prayer is personal (v. 14, "towards him"), is rooted in promise (God hears, v. 15), is founded on the principle that God's will is primary (v. 14) and is provisional because of the possibility that an individual may choose to frustrate the good will of God (vv. 16-17).

Well, what do you know?

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Children's home wins lawsuit against IRS

COOKEVILLE, Tenn. (BP)—The Tennessee Baptist Children's Home has won its civil lawsuit against the Internal Revenue Service, following a three-day trial in federal court.

The six-member jury decided the children's home is not a "church", but determined that its "principal activity is exclusively religious," and therefore does not have to file Information Return Form 990 as required by the IRS.

The basic issue of the lawsuit, which has attracted national attention, is whether IRS has the power to decide if a church-related organization is not "exclusively religious" and therefore must report its financial arrangements to IRS.

In 1977, IRS instructed TBCH to file Form 990, after determining the "principal activity" of the children's home was not "exclusively religious."

Hunger gifts up again, but requests up more

RICHMOND, Va. (BP)—Southern Baptists are giving more than ever for world hunger and relief—more than \$2.6 million in the first seven months of 1984—but requests pour in faster than they can be met.

The Southern Baptist Foreign Mission Board allocated more than \$4.7 million for hunger and relief in the first seven months of the year by using funds received too late last year for allocation in 1983. But "we now have virtually twice as many requests coming in as we have funds to meet those requests," said John Cheyne, the board's consultant for human needs ministries.

The deluge of requests doesn't necessarily reflect an increase in needs, says Cheyne, but an increased awareness of needs and the availability of funds to meet them among missionaries and overseas Baptists.

Prodded by Southern Baptists' generous response to world need, the Foreign Mission Board has worked hard to instill that awareness in recent years, says Cheyne. So far in 1984, he and his colleagues have sponsored nine conferences around the world to teach missionaries and overseas Baptists how to evaluate needs and plan projects responding to them. Two more are scheduled.

Piland said 8.5 million enrollment is attainable

GLORIETA, N.M. (BP)—A net gain of 500,000 persons in Southern Baptist Sunday schools during the 1984-85 church year not only can be achieved, it should be exceeded, according to Harry Piland, director of the Sunday School Department of the Baptist Sunday School Board.

After four consecutive years of enrollment gains totaling 497,000, the one-year SBC goal for 1984-85 is 500,000, which would bring the Bible study enrollment to approximately 8.5 million by Sept. 30, 1985.

Piland noted in 1954, the year of the Million More in '54 emphasis, a net gain of 596,000 in Sunday school was registered. In that year, Southern Baptists had eight million members and a Sunday school enrollment of 6.3 million with a United States population of 163 million.

In contrast, in 1984, the U.S. population

is 229 million and Southern Baptists have 14.1 million members with 7.8 million enrolled in Sunday school.

"Would I hear you say God's hand is so short he could not do in 1984, when Southern Baptists have greater resources, what he did in 1954?" Piland asked. He said if each of the one million Sunday school workers committed themselves to enrolling five persons in 1984-85, a total of five million would be enrolled. Allowing for attrition and transfers, the one-year net gain would be approximately 623,000, said Piland.

"Your pastors can't do all the reaching and winning in your church," said Piland. "The hope of the church lies not in pastors alone but in a lay army mobilized and vitalized."

He urged workers to emphasize two kinds of growth: reaching unchurched persons and ministering to the needs of members.

Awareness of ethnics called critical need

GLORIETA, N.M. (BP)—Southern Baptist churches that are ministering with ethnic persons have been given an excellent rating, but there is a critical need for more churches to awaken to the ethnic presence in their communities, experts say.

Caleb Tang, pastor of the Chinese Baptist Church, Austin, Texas, said his congregator's sponsoring church "has been very supportive. They want the mission to grow." For example, the church provides classes in sewing and cooking as well as Bible study. Then they have involved ethnic pastors in personal witnessing and ministry. Hyde Park also sponsors Korean and Spanish congregations.

Ho Kil Kahng, a Baptist Sunday School Board consultant, called for mutual efforts by ethnic and Anglo Baptists to draw close together. "Right now ethnic people are viewed as an extension of the foreign mission field. We need to include ethnic people fully in the life of Southern Baptists," he said.

Citing strong ethnic work in Texas, Florida, California and Chicago, Alcides Guajardo, also of the Sunday School Board, said, "I think the future is very bright if only Southern Baptists will continue to respond favorably to the needs for resources so that ethnic churches can get the support they need to stabilize their growth."