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Arkansas Baptist Newsmagazine

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**June 30, 1988**

Arkansas Baptist State Convention

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**A Gift of Life**

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Nashville, Tennessee

# Arkansas Baptist

June 30, 1988

NEWSMAGAZINE



*Live As Free Men!*

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ABN photo / Millie Gill

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## IT'S UPLIFTING

### Baptists Celebrate 350 Years of Faith

PROVIDENCE, R.I. (BP)—Baptists from across the nation revisited their Rhode Island roots in early June for a conference celebrating the 350th anniversary of the first Baptist church in America and Roger Williams' founding of the only American colony to grant religious liberty to all.

Sponsored by the Baptist Joint Committee on Public Affairs, American Baptist Churches of Rhode Island, Southern Baptist Historical Commission, American Baptist Historical Society and North American Baptist Fellowship, the conference was hosted by the congregation founded by Williams in March 1638. Its famed meetinghouse, built in 1775, was the site of most of the conference sessions.

Besides memorializing Williams, con-

ference participants paid tribute also to John Clarke, founder and first pastor of the Baptist congregation in Newport, R.I., where one of the sessions was held.

During a worship service attended by more than 600 persons and conducted under the auspices of the host church and the American Baptist Churches of Rhode Island, Harvard theologian Peter J. Gomes said while Baptists rightly celebrate their 350th anniversary in America, they should beware of complacency: "It is wonderful to know that we Baptists, who have not always looked backward graciously—although we have at times been graciously backward—now embrace a strand of our identity longer than that of the nation itself. . . . Somehow, to think of a work that is finished and thereby worthy of commemoration is to suggest that there is no more work to be done."

## GOOD NEWS!

### The Harmonious Church

Philippians 2:1-4

Paul might have opened his letter to the Philippians by reiterating Christ's assertion that a "house divided against itself shall not stand" (Mt. 12:25) for he repeatedly urged upon them the necessity for unity in the faith and harmony in the church.

*The principle of church harmony (v. 2)*—A young minister, paying a call on a recalcitrant member of his congregation, received no response to his knock. Knowing the woman to be home, he finally did what no minister should ever do. He knelt down and looked through the keyhole, only to find that the lady had done the same thing. Quickly he said, "Madam, this is the first time that you and I have ever seen eye-to-eye on anything!" Seeing eye-to-eye is expressly what Paul meant when he admonished the Philippians to "be like-minded."

"Being of one accord, of one mind" suggests a vainglory in which all the clocks are set to strike at precisely the same second. It is a picture of souls that beat together, in time with Christ and with one another.

*The problems in church harmony (v. 3)*—A factious spirit disrupts church harmony. Such a spirit was evident for a time among the disciples and has reared its ugly head in churches ever since. The church at Philippi was no exception, for Paul entreated Euodia and Syntyche (4:2-3) to settle their differences and labor as true yokefellows in the Lord.

Groundless self-esteem causes disharmony. When pride and self-aggrandizement displace service as motives for action, like-mindedness has been eroded.

A spirit of self-interest destroys harmony. The early Christian church, whose history Paul knew well, had experienced repeatedly disruptive consequences of personal and partisan interests (see Ac. 5:1-10; Ac. 8:9-24; Ac. 13:14-52, Ac. 15). Unity requires subordination of self.

*The power for church harmony (vv. 1, 4)*—The power for harmonious living resides in every true believer. Paul reasoned (v. 1) that since the Philippian Christians shared the example of Christ, the motivation of love, the ministry of the Holy Spirit, the compassion of the redeemed, they would manifest these graces as Christ himself did (vv. 5-11). In humility, Christ, though equal with God, "made himself of no reputation" (v. 7); the Philippians likewise are admonished to "each esteem other better than themselves" (v. 3). In love, Christ "took the form of a servant" (v. 7); they must do nothing "through strife or vainglory" (v. 3). In selflessness, Christ became "obedient unto death" (v. 8); they, too, must "look . . . on the things of others" (v. 4). Then Paul concluded, "Wherefore God . . . hath highly exalted him" (v. 9). W. C. Fields explained: "Christ's humiliation and exaltation are presented as cause and effect. The believers are to remember his example."

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# Depression

J. EVERETT SNEED

Depression has destroyed many individuals. A number of years ago a young man named Walter wanted to be a cartoonist. The editor of the *Kansas City Star* told him that he didn't have any real talent.

At first Walter was discouraged. But he was encouraged by his family to begin drawing for his church. His father's garage became his studio.

At length a mouse became friendly with the cartoonist. The mouse would run up on the drawing board for food that Walter had brought to eat while he was drawing.

Finally Walter, or Walt, as his friends called him, went to California in an attempt to sell his idea to the motion picture industry. But at first his efforts failed. Hungry and almost out of money, Walt, sat in his room dreading his return trip home. At length the thought of the mouse that often climbed onto his drawing board came to his mind. Quickly he sketched a mouse and returned again in a second effort to sell his idea to the motion picture industry. This time his idea met with success and approval.

The man's name was Walt Disney and the mouse, of course, was Mickey Mouse. Years later Disney invited three ministers for the dedication of the amusement park entitled "Disneyland."

The success of the man who was told that he had "no talent" is well known by everyone. He was able to overcome depression and follow through to success.

An individual's feeling that he is "nobody" is often described as depression. Depression is caused by anger, feeling of guilt, and low self-esteem. When he feels inadequate for a long period of time, he will actually begin to believe that he is inferior and worthless. He may lose all confidence in his ability to cope and achieve. Such feelings lead to self-pity and despair.

Everyone has had bouts with depression. But when an individual remains in this state too long it becomes dangerous and non-productive. One of the basic tenets of Christianity is that everyone is important. Every individual is a creation of God. Christians are represented by Christ and endowed with power by the Holy Spirit. Hence every individual is "somebody."

To be a "somebody" doesn't necessarily mean that an individual is famous or wealthy. If all the names of the true "somebodies" of all the ages were listed,



many of the well known people would be missing. Few of the kings and generals would qualify. God's list of "somebodies" would include martyrs, missionaries and ordinary people who have sought to do God's will day by day.

God expects every Christian to be a "somebody." A "somebody" is a person who lasts through the difficult time, accomplishes worthwhile purposes and overcomes the obstacles of life.

The most important question is, "How can an individual overcome depression? How can an individual be a somebody when he feels like he is a nobody?" First, it is essential for an individual to face reality. Life often is difficult. There are many dark times. Trials come to individuals frequently. Since difficulties, oppositions and hardships are inevitable, they must be view-

ed as challenges which can be overcome.

Second, an individual must determine who he or she is. All of us are special creations of God. No one can correctly view himself as just one of the crowd. Each is a unique creation made in the image of God.

An individual being created in the image of God means that he or she has the capacity to know, evaluate and make decisions. Unlike other creations of God mankind has the capacity to make choices regarding options that confront him. God instructed man to "have dominion" over the things of earth (Ge. 1:26). To "have dominion" includes overcoming such things as depression.

An individual should not expect God to eliminate his enemies and troubles. Instead he must expect God to reveal answers and to provide strength to meet the difficulties that come.

Third, an individual must feel and act like somebody. An individual's behavior will affect his attitude and the way he responds to life's problems. The apostle Paul said, "I can do all things through Christ which strengthen me" (Ph. 4:13).

Finally, to be victorious over depression, an individual must draw strength from the Word of God, prayer and the ministry of the Holy Spirit. A study of the New Testament reveals that Christ communed often with God. If it was necessary for Christ to maintain this relationship, how much more important is it for an individual today?

The Scripture states clearly that God has given Christians the tools through which they can overcome depression. In so doing an individual can emerge as a much stronger person by having gone through the darkness of depression.

## Arkansas Baptist NEWSMAGAZINE

VOLUME 87 NUMBER 24

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## Letters to the Editor

*Discerning Spirit*

In reference to the letter in your May 5, 1988, Newsmagazine concerning the Civil Rights Restoration Act, I want to offer my thoughts.

I find it hard to believe that men like James Dobson, Tim LaHaye, and Paul Harvey could be so inept in their conclusions. Have you read or printed any complete statements on the subject by these fine gentlemen?

All legal opinions are under attack today. Legal rights and moral rights are not always the same. In fact, legislation is overriding morality and Christian principles at a rapid rate.

How can you be sure that our courts will interpret the controversial parts of this bill the way Oliver Thomas has stated the legislation intended them? (ABN 4/21/88) If he is right, why wouldn't the legislators allow the protections that were requested by straight-thinking Christian leaders? If the intentions of this bill were so innocent, why was Congress unwilling to spell out its true meaning and incorporate in the legislation the assurances that would settle the question? It is a rather good indication that our legislators are not thinking the way we think when they refuse to be specific on such crucial issues.

Your "Editor's Note" stated that these men, Dobson, LaHaye, and Harvey, apparently got their information from a common false source. These are intelligent, experienced, thought-provoking, well-educated, patriotic, Spirit-led men. They are not fly-by-nights. Then you mentioned that none of them is a "constitutional" lawyer. Phyllis Schlafly cites the same arguments against the bill and she is a constitutional lawyer, and a lovely Christian lady.

Let's not put controversies to rest until the matters are settled properly and the real false prophets are revealed. We need a discerning spirit today as never before.—Lloyd E. Lindsey, Camden

*Lay Evangelism*

I would like to encourage every pastor of a Southern Baptist church to consider having a Lay Evangelism School in his church in the coming year. Dr. Glendon Grober, director of the Brotherhood Department, recently held a LES in our church and it was a tremendous blessing. We had more than 50 people involved and on the last night of training we saw 14 teams of three go out and share their testimonies and faith in Jesus Christ, many

of them for the first time ever. The excitement of our people as they returned to share their witnessing experiences was the highlight of the week. In that one evening, we saw four people accept Jesus Christ and many others hear a clear presentation of the gospel by a faithful witness.

We at First Church, Gentry, are thankful for men like Glendon Grober, the leadership of Bro. Clarence Shell at the state Evangelism Department, but most of all, the privilege of sharing the glorious gospel of the Lord Jesus Christ. To him be all the glory.—Joe Finrock, Gentry

*Inerrant Interpreters*

Inerrant Bible or inerrant interpreters?

I realize another letter will not solve our controversy. But I want to offer another point of view.

The Bible is God's Word. He doesn't need my help to defend it. I only need to preach it. The Bibles being published by Holman, Nelson, and Zondervan and other major publishers of any good translation have had nothing deleted or added. The Bible is not the problem.

The interpreters are the problem. There is the fundamentalist inerrantist. There is the liberal inerrantist. The fundamentalist inerrantist supports a view that our current English translations of the Bible have no errors in them. The liberal inerrantist is absolutely sure the current English translations are full of errors, and they know exactly where they are. Each is adamantly entrenched in his own position.

The majority of Southern Baptists do not support either view. We recognize the inspiration and authority of the Bible as God's Word. We wrestle honestly with passages that are difficult to interpret. Nevertheless, we stand in our pulpits Sunday after Sunday and confidently proclaim the gospel of salvation from God's Word.

I, for one, wish the inerrant interpreters, fundamental and liberal, would take their inerrant interpretations somewhere else. Then maybe the real SBC could get on with the Master's business.—Sidney G. Carswell, Little Rock

*Satan Wins*

After reading the Letters to the Editor June 2, 1988, I feel led to write this letter. Regardless of who wins at San Antonio, the real winner will be Satan. Six or seven million loyal Baptists will feel left out with either of the present candidates being elected. Both of these candidates are

sincere men but with so much animosity on each side, they have no chance of success. I suggest that Judge Pressler, Paige Patterson, Dr. Winfred Moore and at least one more of the moderate group leadership not attend the SBC. I am not questioning the integrity of any of these men but their appearance will be a rallying cry for their followers. I pray and ask others to join me in asking God to raise up a man at San Antonio to "bridge the gap." I refuse to concede our convention to Satan.—Bill Peel, Stephens

*Apology Needed*

Upon returning from the Southern Baptist Convention in San Antonio, I found among my mail the following, taken from the column of the newsletter of the director of missions, David Miller, of the Little Red River Association:

"Pray for the convention! Southern Baptists are experiencing theological renewal and it is long overdue. Pray that this renewal will continue. Again, as in the past, the most important vote will be the election of the president. The president of the Southern Baptist Convention appoints the Committee on Committees which nominates the Nominating Committee, which nominates trustees who control the agencies and institutions of the convention. It is all very simple—if we want conservative Bible-believing institutions, then we vote for a conservative candidate for president. If we want institutes that are moderate and liberal, then we vote for a moderate president. Richard Jackson is the candidate for the moderates and liberals. Richard has already run for president unsuccessfully three times. He is conservative theologically, but liberal philosophically."

What right does Miller have to spiritually label and libel Richard Jackson as "liberal philosophically?" I would like to ask Miller: Do you know Richard Jackson personally? Have you ever heard Richard Jackson preach more than once? Have you ever been in the North Phoenix Baptist Church, Phoenix, Ariz., for a worship service? Have you ever been in a group of pastors with Richard Jackson and heard him give his testimony of his conversion and his call to the preaching ministry? I have! For eight years I pastored a church in the Central Association, Phoenix, Ariz., and had the privilege of knowing Richard Jackson personally and hearing him preach on numerous occasions and also hearing his testimony of conversion and his call to the preaching ministry. I know for a fact Richard Jackson does not have a liberal

bone (philosophically or otherwise) in his body.

I believe Miller owes Richard Jackson an apology, and if he should have the privilege of preaching the annual sermon at the SBC in Las Vegas, Nev., I recommend that he use James 3:8-10 as his text.—**Jerry Kirkpatrick, Heber Springs**

## Persuade, Not Obey

Since it was the original wording of the Letters to the Hebrews that God inspired, we should be aware that in the Hebrews 13:17 passage quoted in Resolution 5 (on the Priesthood of the Believer) at the Southern Baptist Convention the verb translated "obey" is not the one the first-century readers of the letter would have understood as calling for obedience. Their verb for "obey" was *hupakouo*, the one used in Ephesians 6:1,5 and Colossians 3:20,22 to call upon children to obey their parents and slaves their masters.

The word God chose to use in Hebrews 13:17 was *peitho*, the word rendered by the same translators most frequently as "per-

suaide." For example, it is the one used to record in Acts 26:28 what Agrippa said in response to Paul's testimony, "Almost you persuade me to be a Christian." In that verse, "obey" would make no sense. Why have translators thought it means obey in the Hebrews passage?

The form of the verb indicates the one acting also receives the result of the action. The passage likely, therefore, calls for us literally to make ourselves persuadable as God seeks to minister to us through those who he has called to be responsible for our spiritual welfare.

The second verb in the exhortation was used by the Greeks as the equivalent of our word "yield." Is not God indicating, therefore, that he will not be able to accustom ministers if we are not persuadable and yielding? If, however, he meant to say what the translators have understood this passage to mean, would he not have used the word all Greeks would have readily understood as a call to obedience, the word *hupakouo*? Or does God beat around the bush?—**Russell Ware, Denton, Texas**

BEN EARLY

## Early Reflections



### A Heart For God

As I look back over my life, I'm thankful for those who have lived a life which

points the way to mature Christian living.

Mrs. Mattie Vance was one such individual who Christ placed in my life to teach me about commitment and love.

As a young pastor, I tried hard to do all that I could to relate a Christian testimony.

However, frustration set in as I tried to get to visit the homebound adults in my church. Each home I visited had already had a visit from Mrs. Vance.

Mrs. Vance didn't weigh 100 pounds, was a senior adult herself, and walked everywhere she went.

No matter how desperately I tried to get to a home before she did it was to no avail.

One day, I offered Mattie Vance a ride, hoping we could at least arrive together at a designated address, but her cheerful reply was, "I don't have time to ride, I need the exercise. Think of all of God's creation I'd miss if I didn't walk."

My admiration for Mrs. Vance grew over the six years I was her pastor. She never missed a church service, and her attitude was always one of joy and thanksgiving.

One day Mrs. Vance slipped on some ice, falling and breaking her arm and pelvic bone. I arrived at the hospital to cheer and comfort this saintly woman. Once again the tables were turned. Mattie Vance was dangling in a body swing and was praising the Lord, and planning for what she would do when arriving home.

As Mrs. Vance returned home and her body healed, I wasn't surprised to see her out struggling up and down streets, making calls with Sunday School literature and offering envelopes, with a heart full of love.

As I cautioned her to be careful and assured her I was doing all she had asked, Mrs. Vance just smiled, shrugged her shoulders and said, "The Lord will take care of me, plus those old people, they need me."

I can't count the times I've recalled the influence Mattie Vance had on my life. She not only helped the homebound but countless numbers of people were touched by this living testimony whose life cathetered God.

**Ben Early** is director of public relations for Southern Baptist College in Walnut Ridge.

## CHRISTIAN CITIZENSHIP SUNDAY JULY 3

# 'Live As Free Men'

by **Larry Braidford**  
Christian Life Commission

Freedom has special meaning for Christians. Jesus modeled an authentic freedom which he called his disciples to follow. They endured hostility from Jew and Roman alike because they had found life and freedom in Christ. And in describing their responsibilities related to government, the early Christians were called upon to "live as free men" (1 P. 2:16, RSV).

These words may sound to us like strange instructions to Christians of the early church. As members of a minority religious faith who were increasingly persecuted, these early Christians might have been regarded by the casual bystander as anything but free. They lived under the

iron-fisted rule of the Roman Empire which was often cruel and tyrannical. Political participation was closed to most people of that day.

Yet, those early Christians were admonished to be subject not only to all human institutions and to honor the emperor, but also to "live as free men." Living as free persons limits the degree to which we are to submit to any human institution, including government. Recognizing that government is ordained of God, Christians have a loyalty to God which imposes a duty to obey God even if that comes into conflict with laws and governing officials.

But freedom also has a political dimension that requires involvement and

participation. A "free" person is one with certain political rights and privileges. Christians, in their freedom, are not only to participate in whatever way possible, but to do so by standards of good rather than evil. Christians are to exercise their political rights and privileges, whatever they are and however broad they may be, with the realization that responsible participation is a form of serving God.

Christian Citizenship Sunday, on July 3, 1988, is a time to emphasize our commitment to a Christian understanding of government as ordained of God and of political involvement as an expression of our servanthood. Since Christ has set us free, let us truly "live as free men."

# A Gift of Life

by J. Everett Sneed  
Editor, Arkansas Baptist Newsmagazine

"When the physician asked us about donating Marty's organs, we felt that if he wasn't going to live, we wanted to help others. It was Christmas time and we thought what a great gift for those who receive his organs," declared Mrs. Tom M. Deere. Dr. Deere is pastor of First Church, Plainview.

Marty, a five-year-old, became ill on Sunday, Dec. 13, 1987. His parents took him to a local physician in Russellville on Monday, Dec. 14. The local physician gave Marty a breathing treatment and told the Deere's that it might be necessary for him to be brought to emergency during the night because he was extremely croupy. He seemed better after the breathing treatment.

The group was producing asthma and the problem was somewhat complicated because Marty would have seizures when he contracted fever. He took medication to control this condition.

On Tuesday, Dec. 15, about 3:30 a.m. he displayed difficulty in breathing. The Deere's took him to the hospital in Russellville. After several breathing treatments he was placed in intensive care.

Marty stopped breathing at 11:55 a.m. on Tuesday, Dec. 15. Mrs. Deere felt that Marty might be experiencing a seizure as he looked exactly the same as he did when he had seizures.

Marty was placed on an ambu bag (portable respirator) and his condition was listed as "serious." The Russellville hospital

tried to get the rescue helicopter, Angel One, to pick him up. But the helicopter was picking up someone else. Marty was sent to Arkansas Children's Hospital by ambulance. The medical doctor went with Marty to the Children's Hospital. But it required from 11:55 a.m. to 3 p.m., because of the difficulty in resuscitating him enough to travel.

The Deere's said, "We really gave Marty up on the way to Little Rock because we didn't think he would make it to Children's Hospital. But he did." At Children's Hospital the Deere's were told that Marty had not experienced any heart damage and that his heart beat was strong. This, of course, gave the Deere's some renewed hope.

Keith L. Taylor, director of pastoral care for Children's Hospital, first met the Deere's on Wednesday and learned that Tom Deere was a Baptist minister. Taylor is also a Southern Baptist.

The Deere's began to receive numerous phone calls from the church members in Plainview as well as relatives in California. These calls provided support for the Deere's. The Deere's feel that Marty really died on Saturday but the official time of his death is Sunday, Dec. 20.

Deere said, "I think the physicians wanted to give us another day to let us adjust to the loss of our son." However on Friday and Saturday Marty seemed to respond to family voices. The hospital let everyone visit him who wished to. There were 35 to 40 visitors who came each day.

On Saturday evening at approximately

6:30 p.m. Marty lost his body fluids. It was after this that Children's Hospital staff discussed the possibility of the Deere's donating Marty's organs for the transplant program. The physician said, "Tomorrow you will need to tell the hospital if you want to keep Marty on life support system."

Dr. Deere said, "The only strength that we have is the Lord. God has given us the grace to go through this without becoming bitter or angry with God."

Chaplain Taylor indicated that many people object to transplants because they are fearful that it will change the appearance of their loved one or that it will slow down funeral arrangements. The appearance of an individual is not changed and the organs must be removed quickly in order to use organs that are being donated.

Chaplain Taylor said that families need to sit down and make decisions regarding several matters when there is no crisis. Among these decisions is do we want to use life support when there is little or no hope of survival? Are we willing for our loved one to donate organs when it is possible for donations to be made?

Dr. Deere indicated that he and his wife had received comfort from several factors. Among these are: (1) there are things that are far worse than death; (2) they know that Marty is with God; and (3) they know that as David of the Old Testament said, their child could not return to them but they could go to be with him.

Bobby G. Cumberland, executive director of Arkansas Regional Organ Recovery Agency (ARORA) said that his function was to assist a family once a decision had been made to give the organs of a deceased individual to another. Depending on circumstances several organs can be donated. Among these are the heart (sometimes the heart valve can be given when the heart cannot), the liver, kidneys, the lungs, and the cornea of the eyes. Cumberland said, "There are numerous people who are in need of receiving transplants of each of these organs."

The process by which a person can make his or her organs available include: the signing of the back of the Arkansas driver's license; a donor card that is attached to the Kidney Foundation brochure; a donor card that is contained in the brochure entitled "A Guide for the Donation of Organs and Tissues for Transplantation." The statewide toll-free public information number is 1-800-727-6726; local 224-2623.

It is important for families to be brought in on the decision. ARORA will not accept the donation of an organ even when an individual has signed for it if the next of kin objects.

Cumberland said, "We don't want to accept the donation of an organ if it makes the family uncomfortable."



(Left to right) Dr. and Mrs. Tom Deere discuss organ donation with Keith Taylor and Bobby Cumberland, director of the Arkansas Regional Organ Recovery Agency.

## Arkansas All Over

MILLIE GILL

### People

**Dr. and Mrs. Bernes K. Selph** of Benton celebrated their 50th wedding anniversary June 12 when a reception was given in their honor at First Church, Benton. They were married June 14, 1938 in Immanuel Church, Little Rock. She is the former Verna Tommie Green of Little Rock. Reception hosts were their children and grandchildren, Janet, Jim, Jami, Jaason, Jaakob, and Jaerey Nicwander of Norman, Okla., and Linda Lee, Paul, Alia, and Allison Moffitt of Bakersfield, Calif. Selph, a former president of Arkansas Baptist State Convention, retired as pastor of First Church, Benton, in 1976 following 27 years of service.



**Ted Witchen** began serving June 1 as pastor of First Church, Helena, in July as staff evangelist and church administrator of Trinity Church. A native of Pascagoula, Miss., he is a graduate of New Orleans Baptist Theological Seminary. He and his wife, Gay, have three daughters and three grandchildren.

**Leroy Stringfield** will join the staff of First Church, Mountain Home, in July as associate pastor and minister of administration and education. He will move there from Jacksonville where he has served on the staff of First Church as minister of education for more than five years. He and his wife, Betty Joyce, have two sons, Craig, and Kevin.

**Rev. and Mrs. J. Carl Bunch** will observe their 50th wedding anniversary when a reception is given in their honor at First Church, Jonesboro, July 9, 2 to 4 p.m. Bunch is director of missions for Caddo River Association. Reception hosts will be their children, Maureen and Bob Richardson of Little Rock; Kay and Marion Bunch of Lake City; Fran and Lewis Bunch of San Francisco, Calif.; JoAnn and Franklin Matthews of St. Louis, Mo.; Chris and Johnnie Bunch of Texarkana, Texas; and Jacquelyn and Ronnie Reams of Malden, Mo.



Witchen



Stringfield

**John S. Ashcraft** of Little Rock began serving May 22 as interim pastor of Chapel Hill Church, Jacksonville.

**Carol Jane Caldwell** of Texarkana died May 26 in a Texarkana hospital at age 18. She was the daughter of Carroll and Joanne Caldwell of Texarkana where he serves as director of missions for Southwest Association. She was a student and a member of the choir at Arkansas High School, Texarkana. Her funeral services were held May 30 at Beech Street First Church, Texarkana, where she was a member. Other survivors include a brother, Dana, and a sister, Christine; and a grandmother, Mrs. Preston B. Sellers; all of Texarkana. Memorials may be made to Beech Street First Church.

**Scott Patton** has joined the staff of Hillside Church, Camden, as summer youth minister, coming there from the University of Arkansas at Monticello, where he served this past year as outreach coordinator for Baptist Student Union. He is a graduate of Arkansas State University.

**Loy Moody** has resigned as pastor of Halfmoon Church, Clinton, and **Bill Bagley** is serving the church as pastor.

**John Stawasz** is serving Helena First Church as summer youth director.

**Jody Hurst** has joined the staff of Indianhead Lake Church, Sherwood, as summer youth director. A native of Mountain Home, he is a student at Ouachita Baptist University, majoring in church music.

**Cecil and Lucille Crews** of Piggott observed their 50th wedding anniversary May 30. They are members of First Church, Piggott.

**Clara Riffey** recently was graduated as a nursing assistant from Crowley's Ridge Vo-Tech School. Riffey, age 80, was chosen to deliver the class speech at the graduation. In earlier years, she taught school and assisted her husband in business. She is a

member of Palestine First Church and mother of five children. She has 12 grandchildren and 13 great-grandchildren.

**Kevin Glasser** is serving Wynne Church as summer youth minister. A native of Houston, Texas, he is a student at Baylor University.

**O. J. Pierson** was recognized June 5 by First Church, Bentonville, for 10 years of service as minister of music and senior adults.

**John Eason** has resigned as pastor of Palestine Church, Quitman, but continues to serve there as interim pastor until a new pastor has been called.

**Herman Kapherr** has resigned as associate pastor of First Church, Glenwood, to serve as pastor of Salem Church, Nunley.

**Rob Isom and Amanda Pickett** have begun a 10-week summer internship at West Church, Batesville. Isom will be a freshman ministerial student at Southern Baptist College this fall. Pickett will be a freshman student majoring in church music at Ouachita Baptist University.

**Richard Maness** began serving June 19 as pastor of Immanuel Church, Fayetteville, moving there from Trumann where he had been serving as pastor of Maple Grove Church. He is a graduate of Ouachita Baptist University and Southwestern Baptist Theological Seminary. Maness and his wife, Marsha, have two children, Sara Nichole and Jessica Brooke.

**Jeff Paxton** is serving as pastor of Dover Church, coming there from Kensington Church in Memphis where he served as associate pastor. Paxton and his wife, Marcia, have a son.

**Danny Rogers** has resigned as pastor of Caddo Valley Church, Arkadelphia. He and his wife, Joy, have moved to Little Rock.

**Steve Roberts** is serving as pastor of First Church, Curtis, coming there from First Church, Emmet.

**Cheryl Taylor** of Haynesville, La., and **Chuck Hargett** of Arkadelphia are serving Baring Cross Church, North Little Rock, as summer interns. Both are students at Ouachita Baptist University.

**Emory Day** has resigned as interim pastor of Dove Circle Church, Eureka Springs.

**Doyle and Marie Lumpkin**, foreign mission volunteers, have arrived on their field



## LOCAL & STATE

of service at East Bavarian Southern Church in Grafenwohr, West Germany. Their mailing address is Box R APO, NY 09114.

**Jean Hoffman** has completed 12 years of service at First Church, Mountain Home, where she serves as the pastor's secretary.

**William Nail** has accepted a call by Grand Avenue Church, Hot Springs, to serve as pastor of its mission, Twin Lakes Mission, Diamondhead.

**Ethel Elam** died May 4 at age 107. She had been a member of Pleasant Hill Church, Bruno, for more than 90 years.

**Karl Meyer** is serving as summer youth pastor at Sugarloaf Church, Heber Springs. He is a senior student at Southern Baptist College.

**Martha Cantrell** has resigned as organist at First Church, Glenwood, following more than 30 years of service.

**Charles Chaney**, special assistant to the president of the Home Mission Board, recently spoke to graduating seniors at Shiloh Christian Schools in Springdale.

**Tommy Price** has resigned as pastor of Crosby Church, Searcy, to return to Montana where he is to serve as pastor of churches in Livingston and Big Timber.

### Briefly

**Oak Grove Church** at Ashdown honored Pastor Dale Wooten and his wife, Genola, with an Appreciation Day June 5.

**Central Church** in Pine Bluff ordained Kenneth Robertson to the deacon ministry May 22.

**Heber Springs First Church** honored Morris Ratley, minister of music, June 5 in recognition of five years of service.

**Red River Association** will have 12 churches represented when a 73-member mission team goes to Northwest Indiana Association July 29-Aug. 6 to assist with work in the Gary area. L.B. Jordan, director of missions, reported their work will include assisting with construction, vacation Bible schools, backyard Bible clubs, people searches, and four revivals.

**Scottland Church** will observe its 115th anniversary with homecoming July 24. Speakers will be David Miller, director of missions for Little Red River Association, and Glen Williams, a former pastor.

**Osceola First Church** mission team will be in Huntington, Ind., July 23-30 as a summer outreach ministry.

**Ashdown First Church** mission team will be in Oklahoma City June 18-24 to work with an inner city mission center.

**West Helena Second Church** celebrated Founder's Day June 19 when all former members and staff were special guests, according to Pastor James Guthrie.

**Monticello Second Church** youth have returned from a summer mission trip to Indiana where they assisted with backyard Bible clubs. Richard Wade and Pat Baugh served as sponsors.

**Martindale Church** in Little Rock has been ranked ninth in the Southern Baptist Convention reporting period of October 1987 to March 1988 in training people in evangelism and witnessing, according to Pastor Bernard Rusert.

**Archview Church** in Little Rock was in a revival May 29-June 3 that was led by Wes Kent, evangelist, of Arlington, Texas. W.S. Buffalo, church music director, led the music program. Pastor James C. Walker reported 13 professions of faith and nine baptisms.

**Daniel Chapel Church** at Back Gate observed its 50th anniversary with homecoming June 19. Former pastor Jack Ferguson was speaker. Bob Lamb is pastor.

**Earle Church** recently held a dinner-meeting for men and boys of the church which featured Tim Bearden, editor of *Royal Ambassador*, as guest speaker.

**Booneville First Church** New Life Singers and sponsors have returned from St. Marys, Penn., where they presented sacred concerts and assisted with backyard Bible clubs.

**Hunter First Church** will observe homecoming July 3 in conjunction with the Hunter school reunion July 2. Carl White will be speaker for the morning service which will be followed by a fellowship dinner and an afternoon program of music and testimonies.

**Immanuel Church** at Rogers held a groundbreaking service May 29 for a sanctuary and classrooms.

**Watson Church** observed homecoming June 26 with activities which included Sunday School, a morning worship service, a noon luncheon, and an evening sing-along that featured the Southern Witness of Hamburg. James Walker, director of the Stewardship Department for the Arkansas Baptist State Convention, was speaker. Homecoming committee members were Mr. and Mrs. C.C. Stuart, Tootsie Sacler, and Melba Preddy.

**Emmanuel Church** at Conway recently launched a Royal Ambassador program with eight members that will be led by Jim Alexander, assisted by Darrell Gray.

**Woodland Heights Church** at Conway celebrated its first anniversary June 12 with B.J. Sams of Little Rock as guest speaker.

**Zion Mission** at Conway began work on a new building June 20, assisted by "Naibenders for Jesus" and "Grannys on the Go."

**McCrotry First Church** mission team left June 27 to work on a church building in Red Lodge, Mont.

**McRae First Church** has voted to build a new fellowship hall with kitchen facilities which will adjoin their existing educational building.

**Sherwood First Church** Baptist Women and Mission Minded Men held a joint evangelism meeting June 27 which featured John Finn, director of the Christian Civic Foundation, as speaker.

**Richland Church** at West Memphis ordained Art Burdick to the preaching ministry May 22. He is serving as pastor of Jewell Free Chapel in North Bay, N.Y.

**Van Buren First Church** will host the 13th annual Bible conference of the Tom Cox Evangelistic Association July 24-29.



*Fayetteville First Church held a recognition service May 25 for members of Girls in Action, Royal Ambassadors, and Acteens missions awareness organizations. Acteens receiving Queen with Scepter were Laura Moore, Cincy Tanneberger, and Hollie Purtle.*

## 'Breather Month'

by Don Moore  
ABSC Executive Director

July isn't a month that commands a lot of attention. You are far enough away from the close of school and far enough away from the opening of the next school term to not feel too much pressure related to school schedules. I guess you could call July "a breather month." We can kind of catch our breath.



Yet, July for those of us in church leadership is a choice month. Summer camps are still happening. Backyard Bible clubs and some vacation Bible schools are still taking place. The Operating Committee and Finance Committee of the state Executive Board will be meeting on July 14 and 28 respectively. And, we go on with our Saturday bivocational meetings with one in the Caddo River Association, July 16.

**A "Blue Light" Special**—A crushing need exists in many homes today. The income of both mother and father is not enough to cover the bills we are making in many families. The problems related to finances join with other problems in creating a phenomenal number of divorces among God's people today. We, like millions of Americans, have become victims of financial bondage, a condition that can be changed by following God's principles of money management. Unfortunately, pastors have not escaped this problem. Many churches really can't afford a full-time (on the field) pastor; yet, they continue to try to maintain one. The most financially depressed pastors in the state fall into this group. Most of those churches will not allow the pastor's wife to work to supplement the income. Therefore, they need help in learning how to get by on the income they have.

I am very pleased that our convention can bring to you, our lay people and church leadership, John Morgan of the Sagement Baptist Church in Houston, Texas. He is the most experienced and effective communicator of God's principles of financial management in the Southern Baptist Convention. Our church had one of his laymen to come and teach his "Financial Freedom Seminar" several years ago. It is the finest thing I've found on practical helps for Christian money management. God has given no assurance that we will be rich in this world's goods, but we can be free of the bondage and free to

joyfully use what he entrusts to us.

In three days we will get John as close to as many of you as possible. I hope you will pack these churches with every young couple in the area. Pastors and their wives should lead the way. The dates and places are as follows: July 18—9:30 a.m., Rogers, First Church; July 18—7 p.m., Harrison, First Church; July 19—7 p.m., Pine Bluff, Matthews Memorial; and July 20—7 p.m., West Memphis, First Church.

Most of you could never have this kind of help in your local church. Please take advantage of this Christian Money Management Conference!

**What to do with pre-school children?** This is the question that has come to be very real, if not paramount, in the minds of young couples. The question is made more acute by the fact that 60 percent of our mothers are in the work force today. Industry is even trying to answer this question because it impacts their work force so much. We may not like the reason for the problem, but the problem is still real.

Churches can provide a tremendous ministry at this point. Some have abused the opportunity and used child care to supplement their income. Others have failed by having inadequate facilities and unprepared workers. We have been trying to help our churches have the best ministry possible at this point. For 16 years we have been conducting a "Weekday Early Education Workshop." Hundreds, if not thousands, have been helped by these. People from other denominations and even secular workers have learned of the help we can give at these workshops.

Our 17th annual WEE Workshop is scheduled for July 28-29 at the Park Hill Church, North Little Rock. Registration begins at 9:30 a.m. with the program starting at 10 a.m. Sixteen different conferences have been prepared for you who work in these areas.

**SummerSing/Music Arkansas**—These two camps are being conducted simultaneously but separately at Ouachita Baptist University. SummerSing is for adults, 55 years of age and older. Martha Clancy, from Shreveport, La., will lead the choir in its work. Buddy Griffin of Houston, Texas, will be the guest performing artist. This is the first time for such an opportunity for our senior adults. If you are looking for a great atmosphere, good fellowship, and an enjoyable week of growth, you can count on it at SummerSing.

**Music Arkansas** is the expanded, newly revised and improved version of Youth Music Camp. It is for all youths who have

completed grades 7-12. Classes in theory, voice, piano, organ, band, hymnology and handbells are offered. Also there will be the large choir experience and large portions of recreational experiences. Junior and senior high will be divided up for separate activities. This will be a great time to get to know Lester McCullough, the new director of the Church Music Department of the Arkansas Baptist State Convention.

**Primitive Camp at Cotter**—I've seen a few primitive campers but have done no primitive camping. High School Baptist Young Men, the new organization for guys between RAs and Brotherhood, will be involved in this camping experience July 28-30. No electricity, no running water, no toilets, no beds—sound exciting? Call 376-4791 and ask for Glendon Grober if you are in grades 10-12 and want to be a part of this primitive camping experience.

See! July does hold some real fine opportunities for us to help you in your ministries in the churches. Thank you for trusting us to help!

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## Brotherhood Prayer Day For Peace

August 7, 1988, is designated the Day of Prayer for World Peace on the denominational calendar. Baptists are aware of Jesus' blessings of the peacemakers. They are also aware that prayer for peace and working for peace is more than a one-day emphasis. Most, however, are at a loss as to how to do very much for the cause of peace.

Baptist Men and Baptist Young Men have an opportunity to lead their churches into a ministry of peacemaking by using this day to emphasize this ministry's significance for our time.

One way to begin planning for the event is to form one or more groups of eight to 12 interested members to study *Journey Into Peacemaking* by Glen Stassen. Published by the Brotherhood Commission, the book is available at Baptist Book Stores.

Several weeks prior to the event, ask members of the group to form a committee and begin formulating plans for the Day of Prayer for World Peace. They can use ideas found in their study of peacemaking.

The Christian Life Commission, 901 Commerce St., #550, Nashville, TN 37203-3620, can provide additional information about this special day.—Glendon Grober, director

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## Stewardship/Annuity

### Retirement Participation Up

Two factors have had a negative impact on ministers' retirement benefits. First, too many of our Arkansas Baptist churches have not participated in the retirement program. Second, low contributions by the churches and the ministers have resulted in low retirement accounts to fund retirement benefits.

The Annuity Board, state executive directors, ministers and many others recognized the needs and proposed a solution. The Expanded Church Annuity Plan was designed to increase participation and improve retirement benefits.

Participation has increased. A goal of 10,000 churches adopting the Expanded Church Annuity Plan was set for 1987. More than 14,000 Southern Baptist Convention churches signed the cooperative agreement. In Arkansas, 443 churches have adopted the plan.

The last quarterly summary of 1987 reported 1,015 participants and 645 employers. The first quarterly summary of 1988 shows participants increased to 1,131. The number of employers increased over 10 percent, reaching 713.

Contributions from churches and ministers have also increased. In one association alone, churches and participants contributed \$650 more a month to the ministers' individual retirement accounts, an increase of almost 36 percent over last year.

Churches may still adopt the Expanded Church Annuity Plan. Participating ministers are eligible for a matching contribution from the state convention. Contact your state representative for literature, conferences, and information.—James A. Walker, state representative

## Missions

### Church Arkansas Challenge

Arkansas Baptists have voted to attempt to start 45 church-type missions in 1989. What a challenge! Reaching this goal can result in baptizing about 450 more people in Arkansas each year for the future. It will help us to "catch up" on new work needs in Arkansas.

The greatest need and the key to success is churches who will become sponsors. "Churches start missions" is often quoted in Baptist circles. The sponsor plans the

mission, starts it, and nurtures it into a church. Mission members belong to the "mother church."

Since 1980 the number of sponsors has grown from 15 to 60. However, that is less than five percent of the 1,283 Southern Baptist churches in Arkansas.

In some cases, more than one church may be needed to provide the support needed for a mission. The Macedonian Mission Plan provides for three churches to relate to one mission for three years.

A hundred new sponsors may be needed to reach the goal of 45 new missions in 1989. Will your church be one in a hundred?—Floyd Tidsworth Jr., director

## Church Music

### Music Retreat At SBC

Volunteer/Part-Time Music Leader and Accompanist—"let's go back to college this fall." Maybe not in the literal sense, but you do have the opportunity to receive special training by outstanding leaders on the Southern Baptist College campus, Aug. 19-20. This is the weekend before college starts, and the cooks need someone to practice on!

Leaders will include Lester McCullough, the new director of the ABSBC Church Music Department; Glen Ennes, associate; Peggy Pearson, associate; Donna Williams, (organ) Calvary, Little Rock; and Gay Spears, (piano) Jonesboro. There is a \$5 per person registration fee. The Church Music Department will cover room and board expenses.

The program begins with an early bird session (book store browse, individual consultation, and private keyboard help) at 2 p.m. Friday. The first group session begins at 4 p.m., but if you can't come until after work, we encourage you to come when you can. We will dismiss at 2:30, Saturday.

This year we will add, at your request, a class for children's choir leaders with combined 1-6 grades. There is a new product for the combined 1-6 grade choir that Peggy will be presenting in this class. Children's choir workers, you'll not want to miss this training opportunity.

Directors, now is the time to enlist your leadership for this training event and start making plans to attend. We'll see you at Southern Baptist College.

Contact the Church Music Department at 376-4791 for more information.—Glen Ennes, associate

## Evangelism

### Rebuilding For The Future

Many years ago I heard a seminary professor continually emphasize, "Plan your work and work your plans." This is very good advice, regardless of what structure a person plans to build.

During my college and seminary days, I was involved in the construction business. Before we ever started a large building, we dug and poured a strong foundation. It is critically important if we build an evangelism structure that it must be based upon the right foundation. Our Lord Jesus himself is the Chief Cornerstone. The inspired, infallible Word of God is our blueprint to guide us to success.

We must never forget that the truth is what sets a man free. The Lord Jesus himself is the way, the truth, and the life. When a person really knows the Son, they will be free indeed. Each individual is going to be different on the outside related to the truth that they know on the inside.

As Southern Baptists, we must face the sobering truth that we are not reaching a lost world for Christ. The number of baptisms in Southern Baptist Churches dropped an estimated 6.8 percent in 1987 to the lowest point in nearly a decade—341,000. There has been a steady decline in baptisms since peaking at 429,742 in 1980. This trend was slightly reversed with the Nationwide simultaneous revivals in 1986.

Arkansas Baptists have had a gradual decline in baptisms. We had recorded 11,955 in 1986. The figure in 1987 stands at 11,913. This means that we declined .35 of 1 percent in Arkansas compared to 6.8 percent across the Southern Baptist Convention. To state it in a positive way, in 1987 we baptized 99.65 percent of the figure in 1986.

The declining trend means that Baptists are less efficient in evangelistic efforts. In 1980, Southern Baptists registered 1 baptism for every 21 resident church members, implying that it took 21 Baptists to win one convert during the year. This past year, the Southern Baptist Convention ratio was 1 to 29. During the same seven year period in Arkansas, the ratio swelled from 1 to 19 in 1980 to 1 to 26 last year.

We are committed to build on past foundations and reach toward new heights in the future.—Clarence Shell, director



Shell

## Senior Adults

# Chautauquas Planned

Over 10,000 senior adults from across the nation will gather at Ridgecrest and Glorieta this fall for the Senior Adult Chautauquas. These weeks are filled with inspiration, fellowship, Bible study, and personal enrichment opportunities for senior adults.

A week has been selected at both Ridgecrest and Glorieta and designated as Arkansas Chautauqua. At Glorieta the week is Sept. 19-23; at Ridgecrest the week is Oct. 3-7. A charter bus has been reserved for transportation to both of these weeks. In each case the bus will leave on the Saturday before and return on the Saturday after the Chautauquas.

All of the reservations and arrangements have been made for you, including your reservations at the conference center and at motels enroute. Make your plans now to attend a Chautauqua this fall at Glorieta or Ridgecrest. A \$50 reservation fee will hold your place on the bus and at the conference center of your choice. Space is limited to 45 on each trip.

For additional information, write Robert Holley, Church Training Department, P.O. Box 552, Little Rock, AR 72203.—Robert Holley, director



Holley

## Church Training Pastor-Director Retreat

The annual Pastor-Director Retreat for pastors and Church Training directors will meet at Camp Paron on Friday night and Saturday morning, Aug. 5-6. This year's Pastor-Director Retreat will focus on preparation for a year's emphasis on "A Call to Baptist Basics." This is to be one of our state convention's priorities for the coming year.

The retreat will be led by members of the state Church Training Department's staff. We will deal with the basics of planning and conducting a comprehensive discipleship training program in a church. Practical helps will be given on how to organize for training, how to select and use appropriate curriculum materials and how to select, enlist and train leaders.

An overview of New Member Training will be presented along with resources for leader training.

Alternate approaches and resources for training will also be presented, including the use of Equipping Center Modules and LIFE courses. This is an excellent training opportunity for pastors and Church Training directors who are seeking to upgrade the quality of their training program. The retreat program begins with supper at 6 p.m. on Friday and concludes with lunch at noon on Saturday.

The registration fee for the retreat is \$25 per person which includes lodging and meals. For additional information or reservations, write to the Church Training Department, P.O. Box 552, Little Rock, AR 72203.—Robert Holley, director

## Senior Adults State Conference On Aging

Horace Kerr, director of senior adult ministry at the BSSB, will be one of the leaders of Arkansas Baptists' first State Conference on Aging, Aug. 29-31. The conference is planned primarily for persons who have responsibility for ministry to the aging. Pastors, church staff members, senior adult coordinators and volunteer leaders of senior adult ministry will find the conference to be especially helpful.

Horace Kerr is the author of *How to Minister to Senior Adults in the Church and Coming of Age*. He will lead conferences on the church's philosophy of senior adult ministry and on organization and planning for a church's ministry to senior adults.

Dr. Perry Thompson, chairman of the department of gerontology at the University of Arkansas at Little Rock, will speak on the physical, psychological and social aspects of aging. Herb Sanderson, deputy director of the division of aging and adult services for the State of Arkansas will speak on resources and services available to older persons.

Dr. Maurice Hurley, retired chairman of the psychology department, Ouachita Baptist University, will lead a study on the theology of aging. Dr. Hurley serves as an associate on the staff of the Park Hill Church in North Little Rock.



Kerr

The conference, to begin at 1:30 on Monday afternoon, will be held at the Riverfront Hilton Hotel, North Little Rock. Registration is \$40 per person (single room) or \$21 per person (two to a room) plus tax. The conference will adjourn at 11:30 a.m. on Wednesday.

For reservations or additional information, write State Conference on Aging, c/o Robert Holley, P.O. Box 552, Little Rock, AR 72203 (376-4791).—Robert Holley, director

## Classifieds

**Principal Needed**—Elementary principal's position. Elementary principal's certificate required. Send resume to: Abundant Life Christian School, 9200 Sylvan Hills Hwy., North Little Rock, AR 72116. 6/30

Classified ads must be submitted in writing to the ABN office no less than 10 days prior to the date of publication desired. A check or money order in the proper amount, figured at 85 cents per word, must be included. Multiple insertions of the same ad must be paid for in advance. The ABN reserves the right to reject any ad because of unsuitable subject matter. Classified ads will be inserted on a space-available basis. No endorsement by the ABN is implied.

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## Next Month in Arkansas: July

July 11-15, Youth Missions Emphasis, Siloam Springs Assembly (WMU)

July 18, Christian Money Management Conferences, Rogers First Church, Harrison First Church (SA)

July 19, Christian Money Management Conference, Pine Bluff Matthews Memorial Church (SA)

July 20, Christian Money Management Conference, West Memphis First Church (SA)

July 25-29, Music Arkansas, Ouachita Baptist University, Arkadelphia (M)

July 25-29, SummerSing, Ouachita Baptist University, Arkadelphia (M)

July 28-29, Weekday Early Education Workshop, North Little Rock Park Hill Church (SS)

July 28-30, State High School Baptist Young Men Primitive Camp, Cotter (Bbd)

July 30, Brotherhood Director/Baptist Men's President Luncheon, Sherwood First Baptist Church (Bbd)

## August

August 5-6, Pastor-Director Retreat, Camp Paron (CT)

August 9, Director of Missions Planning Meeting, Little Rock First Church (Ad)

August 11, Small Sunday School Leadership Updates, Arkadelphia Cedar Grove Church, Heber Springs South Side Church, Benton Mt. Vernon Church, Wilmar Church, Flippin First Church (SS)

August 12-13, DiscipleYouth Workshop, Ouachita Baptist University, Arkadelphia (CT)

August 12-13, Children's Choir Leader Workshop, Little Rock

Immanuel Church (M)

August 15, Area Growth Spiral Workshops, Paragould East Side Church, Conway Second Church (SS)

August 16, Area Growth Spiral Workshops, Alma First Church, Harrison Eagle Heights Church (SS)

August 19-20, Small Sunday School Workshop, Arkansas Baptist-Assembly, Siloam Springs (SS)

August 19-20, Associational WMU Officers Retreat, Camp Paron (WMU)

August 19-20, Volunteer/Part-Time Music Leader Retreat, Southern Baptist College, Walnut Ridge (M)

August 26-27, Associational Church Training Leadership Training, North Little Rock Park Hill Church (CT)

August 29, IMPACT 88, Magnolia Central Church (WMU)

August 29, Area Brotherhood Conference, Magnolia Central Church (Bbd)

August 29-31, State Conference on Aging, Riverfront Hilton, North Little Rock (CT)

August 30-31, IMPACT 88, Fordyce First Church (WMU)

August 30, Area Brotherhood Conference, Fordyce First Church (Bbd)

## September

September 1, IMPACT 88, Hot Springs Second Church (WMU)

September 1, Area Brotherhood Conference, Hot Springs Second Church (Bbd)

September 9, Furloughing Missionaries Orientation, Baptist Building (SA)

September 9-11, Campers on Mission Rally, Heber Springs (Mn)

September 10, Baptist Youth Day, Magic Springs, Hot Springs (CT)

September 12, IMPACT 88, Forrest City First Church (WMU)

September 12, Area Brotherhood Conference, Forrest City First Church (Bbd)

September 12, Music in Evangelism Workshop, Batesville Calvary Church (M)

September 13-14, IMPACT 88, Paragould First Church (WMU)

September 13, Area Brotherhood Conference, Paragould First Church

(Bbd)

September 15, IMPACT 88, Little Rock Markham Street Church (WMU)

September 15, Area Brotherhood Conference, Little Rock Markham Street Church (Bbd)

September 16-17, CPA Pastors and Wives Retreat, Petit Jean State Park (Mn)

September 17-24, Senior Adult Chautauqua, Glorieta (N.M.) Conference Center (CT)

September 18-25, Season of Prayer for State Missions and Dixie Jackson Offering (WMU)

September 19, Worship Seminar, Little Rock First Church (M)

September 19, Small Church Evangelism Conference, Southern Baptist College, Walnut Ridge (Ev)

September 20, Small Church Evangelism Conference, Harrison Northvale Church (Ev)

September 22, Small Church

Evangelism Conference, Hot Springs Grand Avenue Church (Ev)

September 23-24, State Sunday School Conference, Little Rock Geyer Springs First (SS)

September 26, IMPACT 88, Fort Smith East Side Church (WMU)

September 26, Area Brotherhood Conference, Fort Smith East Side Church (Bbd)

September 27-28, IMPACT 88, Rogers First Church (WMU)

September 27, Area Brotherhood Conference, Rogers First Church (Bbd)

September 29, IMPACT 88, Mountain Home First Church (WMU)

September 29, Area Brotherhood Conference, Mountain Home First Church (Bbd)

September 30 - Oct. 1, Northeast Arkansas Small Sunday School Workshop, Southern Baptist College, Walnut Ridge (SS)

Abbreviations: Ad - Administration; Bbd - Brotherhood; CLC - Christian Life Council; CT - Church Training; Ev - Evangelism; M - Music; Mn - Missions; SS - Sunday School; SA - Stewardship/Annuity; Stu - Student; WMU - Woman's Missionary Union

## Convention Uniform

### *God Redeems His People*

by Randel Everett, First Church, Benton

Basic passage: Exodus 12:14-17, 21-27

Focal passage: Exodus 12:21-27

Central truth: The Passover was a reminder that God spared the Hebrew first-born from the tenth plague.

What do the Jewish feasts have to do with Christians? Zola Lewitt wrote, "Believers in Christ are not responsible to keep these feasts but a knowledge of them greatly enhances their faith. The Lord kept every one of them without fail, even celebrating Passover on his last earthly night."

Two of the seven feasts of Israel are introduced in Exodus 12. Passover, the 14th day of the first month, was a memorial celebration commemorating the death angel passing over the homes of the Hebrews, sparing them from the terrible 10th plague that brought about the death of the first-born among the Egyptians.

The Feast of Unleavened Bread, observed on the 14th day to the 21st day of the first month, was a reminder of the haste with which the children of Israel left from the land of their captivity.

These feasts are both mementos and prophetic. Israel would be called on to trust Yahweh because he had heard their prayer and redeemed them from the land of bondage. However, they could continue to face oppression.

Not only were they afflicted by Canaanites, Philistines, Assyrians, Babylonians, and others, but they also were overcome with unfaithfulness to God. With their mouths they confessed allegiance, but with their feet they quickly would run into trouble.

The Passover and the Feast of the Unleavened Bread pointed back to deliverance from Egypt and looked forward to the coming of the Messiah. He would become their unblemished lamb of sacrifice and take away their sin.

The Lord himself would announce at his last observance of the Passover, "This is my blood of the New Testament shed for many for remission of sins" (Mt. 26:28).

It is not a coincidence that Jesus was killed on Passover, buried on the first day of the Unleavened Bread, and raised on the Day of First Fruits. We worship him as our risen Passover Lamb who came to save us from our bondage of sin.

This lesson treatment is based on the International Bible Lesson for Christian Teaching, Uniform Series. Copyright International Council of Education. Used by permission.

## Life and Work

### *Unfaithfulness*

by Ross Woodbury, Lakeshore Drive Church, Little Rock

Basic passage: Hosea 1:2-3; 4:1-3, 10-12

Focal passage: Hosea 4:1-3, 10-12

Central truth: The sin of seeking after false gods leads to an ingrained "spirit of harlotry"—a bent toward unfaithfulness.

Marriage has always been among the best of illustrations of the ideal relationship man could have with God. But for Israel, Hosea's marriage to harlotry was the best illustration of her idolatry and moral decay.

In chapter four, the prophet convenes court for the Lord. First, the court is called to order (v. 1). Then, the charge is given (vv. 1b-2). Then, the sentence is given (vv. 3, 10, 12). These illustrate the depth of offense of spiritual unfaithfulness and the tragic path of destruction it leaves.

In verse 1b the prophet charges that spiritual unfaithfulness has eroded away precious cornerstones of Israel's relationship with God. "Faithfulness" has disappeared. The root meaning of the word refers to that which can give support. Thus, there is no longer stability in the relationship. Likewise, "kindness" (better understood as a covenant promise of steadfast love) has eroded.

What has come to fill the vacuum made by this erosion? A wholesale abandonment of the commandments which guide man's relationship to fellow man. Life becomes cheap, with "swearing" (making false oaths), "deception," "murder," "stealing," and "adultery."

In verse 3 the devastating sentence begins with a gloomy environmental impact statement—God's beautiful and innocent creation, are becoming endangered species.

Then, referring in verse 10 to both people and priests (but probably emphasizing the latter), Hosea decrees that the priests will not find inward satisfaction as they partake of offerings offered for sins which they themselves have either condoned or promoted (see v. 8).

The people will lose understanding through wine (v. 11) and will stoop to using sticks to seek divine revelation (v. 12). But worse than all these is the judgment found in verse 12b. This sin of seeking false gods will lead to an ingrained, hardened, settled "spirit of harlotry," a bent toward unfaithfulness.

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## Bible Book

### *The Trouble With Tradition*

by Dalton Barnes, First Church, Alma

Basic passage: Matthew 15:1-6, 10-11, 19, 22-28

Focal passage: Matthew 15:3

Central truth: Tradition can become a barrier to Christian service.

Being bound to tradition can create a situation where we commit the error of being more concerned about how we look than about the way we are. If we allow ourselves to be too strongly tied to our tradition, we may fail to see the need to look for new ideas. To stay with tradition is likely to create a barrier to our search for alternative solutions to our problems and very few problems have but one solution.

The lesson in this Scripture brings into focus the problem Jesus had with the traditions of the scribes and Pharisees. It gave him an opportunity to point out that tradition can become more binding than obligations. The question then became, which is more valid—the keeping of a tradition or the fulfillment of an obligation to others? Is what we say more important than what we do? It becomes a serious problem when tradition wins over common sense.

This lesson reminds us that there are those who will go to any effort to get us to support their tradition for our good. It is amazing at how many people know so much about what is best for us. Jesus said, and demonstrated, that response to human need is the result of what comes from the heart and not what comes from the mouth. Service to others does not depend upon the keeping of our traditions, it depends upon the faith of those who serve.

I recall a young man saying to me, "I don't care how much you know until I know how much you care." That sums up the conflict between tradition and ministry. Obligations are to take priority over traditions in a world full of pain and suffering. Matthew 15:22-29 shows that Jesus was able to overcome social barriers and tradition to meet the need of a woman who lived outside of the Jewish community.

People are still asking the same question that Jesus asked the scribes and Pharisees, "Why do you also transgress the commandment of God by your tradition?" Jesus told the woman from the area of Tyre and Sidon that her great faith would result in her request being honored. "And her daughter was made whole from that very hour." Tradition had little to do with it.

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## Convention Uniform

### *God's Deliverance*

by Randal Everett, First Church, Benton

Basic passage: Exodus 14:1-31

Focal passage: Exodus 14:10-18,30-31

Central truth: We can trust God to accomplish his will in our lives if we allow him.

In Stephen's defense of himself before the Sanhedrin, he reminded the council of Moses' attempt to rescue the children of Israel when he was 40. "And he supposed that his brethren understood that God was granting them deliverance through him; but they did not understand" (Ac. 7:25). Even though it was God's will for Israel to be delivered from Egypt, and Moses was his man for the task, Moses' attempt still failed. Why? Because it was not done God's way and in God's time.

Too often we try to force the Lord's hand to accomplish his will according to our plan and schedule. However, his design is perfect. We learn from Exodus 14 that we can trust God to accomplish his task.

(1) Promise from the Lord (1-4). The Lord spoke to Moses, clearly informing him that he was ready to rescue Israel from Egypt.

(2) Pursuit of the Egyptians (5-9). Just because God promised victory, that didn't mean the struggle was over. Pharaoh's heart was hardened and he gathered the army to stop the Israelites.

(3) Panic of the people (10-12). Even though God had demonstrated his power over Egypt with the 10 plagues, the people still doubted when they were confronted by difficulty. They still had not learned to trust Yahweh.

(4) Peace of Moses (13-14). After 80 years of God's intervention in Moses' life, he was finally maturing. He had learned that the power of God was greater than that of Pharaoh.

(5) Power of God (15-30). The time was right and the Lord kept his Word. The Egyptians and their gods were absolutely powerless to stop God from accomplishing his will to rescue his people.

(6) Praise from the people (31). "And when Israel saw the great power which the Lord had used against the Egyptians, the people feared the Lord, and they believed in the Lord and in his servant Moses."

Regardless of the difficulty we may be presently facing, if we wait for God's deliverance, he will accomplish his design perfectly in our lives.

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## Life and Work

### *Moving Backwards*

by Ross Woodbury, Lakeshore Drive Church, Little Rock

Basic passage: Hosea 8:1,7,13-14

Focal passage: Hosea 8:13d

Central truth: Unfaithfulness to God results in regression—moving backwards in life, "returning to Egypt."

Perceptive observers of contemporary advancements will not fail to notice that there seems to be an alarming resurgence of primitive and pagan ideas. Could it be that western society, growing all the more unfaithful to God, is reaping the whirlwind of regression, retreating in many ways from its fountain of blessings?

Portraying sin as that which moves one backwards might be among the most relevant means of awakening modern man to its danger. Notice the ways eighth century Israel was moving backwards:

The nation had regressed from her blessings of security. Now, the alarm of the trumpet must be sounded, for the "eagle"—a type of vulture, and a reference to threatening Assyria—is coming. Within a few years of Hosea's prophecy Israel indeed fell captive to Assyria. Unfaithfulness to God removes security.

Notice also the regression from authenticity. The people had become inauthentic before God. Perhaps they truly believed that their acknowledgement of him was still genuine (v. 2); more likely, they had grown callous to the lack of credibility in their confessions. They loved the festivities surrounding the making of sacrifices (v. 13), but all the rituals and rites could not cover their unrepentant hearts. Unfaithfulness to God makes us fake.

Israel additionally had moved backwards from the wisdom she once had to seek good (v. 3). In establishing political leaders, Israel no longer sought the good direction of God, and in II Kings 15:10ff is found the sad historical account of "musical kings," some being moved out by assassination. Unfaithfulness to God erases wisdom.

The great walls of fortification built around the cities (v. 14) were only symbolic of the walls of twisted judgment that were increasingly separating the nation from reality. Their hope for safety could only come from God. Unfaithfulness to God impairs our judgements of reality and of the best ways to invest in hope. Thus we travel "back to Egypt."

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## Bible Book

### *Faith in the Foundation*

by Dalton Barnes, First Church, Alma

Basic passage: Matthew 16:13-18,21, 24-25; 17:1-5

Focal passage: Matthew 16:18

Central truth: An acceptance of Jesus Christ as the Son of God is the foundation for Christian service.

At the time our lesson from Matthew was written, the earthly ministry of Jesus in the flesh was growing short. He was fully aware of his coming death and departure. It seems that his main concern was to determine if his disciples had really understood who he was. Knowing they could never explain what they did not understand, knowing they could never share what they did not possess; he pressed for information about their knowledge before going into the other demands of service. If no one understood him, his work and mission would end with his death. Therefore, at Caesarea Philippi Jesus sought a verdict from those who would be responsible for continuing in his work following his death.

When Jesus had heard what others had said about him, he made the question much more personal by asking, "And you, who do you say that I am?" Jesus knew, from the reply of Peter, that someone had the understanding necessary to follow him. Someone had faith in the knowledge that Jesus Christ is the foundation of the church. It seems clear enough that the lesson for us is the fact that Jesus is the Son of God and acceptance of that is never to be secondhand. He is to be the only foundation of the church and no one should look for another (I Co. 3:11). Peter became another stone to be placed into the building of the church.

Following the confession, the disciples were given a lesson on the requirements for Christian service. It is the fact that each must deny self, take up his cross, and follow Jesus. The confession, and instructions for service, were followed by a sharing of insight into the future. This forecast was confirmed by Moses the law-giver, Elijah the prophet, and a voice from God.

Today's lesson shows that theology is to be lived. It is more than what others have said, or written, about God; it is what we do about what we believe about the Son of God. By accepting the reply of Peter, Christ affirmed that he is who he claimed to be.

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HMB ELECTS STAFF

## 'Annie' Gifts Up

ATLANTA (BP)—As of June 7 Southern Baptists have given 19 percent more to the Annie Armstrong Easter Offering for Home Missions than at the same time last year.

The final total on this year's offering could show a 5 to 8 percent increase over last year if current giving patterns continue. Home Mission Board Executive Vice President Bob Banks told the board's executive committee.

During their June meeting, the executive committee elected a new director for the church planting department, an associate director for the planning and services research department, a new national consultant, eight missionaries and 12 church planter apprentices.

Banks reported \$18.64 million has already been received toward the 1988 Annie Armstrong goal of \$37.5 million. This is \$3.6 million more than had been received at the same time last year, he said.

Although current receipts represent 49 percent of the goal, the final total is projected to reach only \$34 million, or 90 percent of the goal, but would be 8 percent more than was given through the Annie Armstrong offering last year.

Banks cautioned that projections based on current giving are only estimates and do not mean the final report will be as good.

Jim Hill, associate director of the board's church starting department since 1984, was promoted to department director, effective June 16. Hill succeeds Nelson Tilton who earlier had transferred to the board's metropolitan missions department.

A native of Missouri, Hill graduated from Southwest Baptist University in Bolivar, Mo., and Midwestern Baptist Theological Seminary in Kansas City. He previously was director of church extension and language missions for Blue River-Kansas City Baptist Association and was pastor of four

churches in Missouri.

Richie Stanley, minister of education at West Side Baptist Church in Greenwood, S.C., was elected associate director of the board's planning and services research department. He succeeds Rudee Boan, now on the staff of Gardner-Webb College, Boiling Springs, N.C.

Stanley is a graduate of North Carolina State University in Raleigh, the University of Kentucky in Lexington and Southeastern Baptist Theological Seminary in Wake Forest, N.C.

Ann Putnam, a home missionary in Alexandria, Va., was elected national consultant on church weekday ministries and disabled persons. She has been under appointment of the Home Mission Board as director of Christian social ministries in Alexandria since 1982.

Putnam is a graduate of the University of North Carolina in Greensboro and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

## Evangelism Conference

Southwest Baptist University in Bolivar, Mo., will host a Small Congregation Evangelism Event July 18-21, 1988.

The conference, presented in cooperation with the SBC Home Mission Board and the Missouri Baptist Evangelism Department, will focus on the theme "Preparing For Evangelism" in connection with the 1988-89 "Year of the Laity in Evangelism and Discipleship."

For more information, contact Becky Watson, Small Congregation Evangelism Conference, Southwest Baptist University, Bolivar, MO 65613; telephone 417-326-5281, ext. 416.

## Offering Figures Released

BIRMINGHAM, Ala. (BP)—WMU "Centennial Celebration" participants in Richmond, Va., May 14, gave \$58,654,222 to the Centennial Thank Offering, according to leaders of Southern Baptist Woman's Missionary Union.

The offering, which was collected from the more than 11,000 celebration participants, was the final offering of the Centennial Thank Offering.

The Centennial Thank Offering was established by the executive board of WMU as a way by which individuals could contribute toward the debt retire-

ment of the national WMU headquarters building in Birmingham, and, at the same time, honor missions leaders and organizations.

WMU officials are continuing to receive offerings which were collected in associational and state celebrations held in conjunction with the May 13-14 Centennial Celebration.

As of May 31, \$925,210.51 had been contributed toward the retirement of the national headquarters building debt. Cost for the property, building and furnishings totaled \$8.6 million.

## A SMILE OR TWO

You can learn almost as much from marriage as you can from school, and in marriage you don't have to take notes during lectures. —Gene Brown

Everyone is born free and equal. If he gets married later, that's his fault.

"Some women enjoy doing housework," said I, in the spirit of fun.

My wife, after she stopped laughing, said, "Why don't you hire me one?" —Bill Ibenfeldt

The closed mouth catches no flies!

Some think we're busy when we're only confused!

He who gambles picks his own pocket.

An open enemy is better than a false friend.

Your smile may be another's necessity.

You're young only once—then you need a new excuse.



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## Asian Meeting

by **Erich Bridges**  
SBC Foreign Mission Board

**RICHMOND, Va. (BP)**—More than 400 plans exist among Christians to evangelize the world by the end of this century, and the authors of many of them will meet next January in southeast Asia to find ways to cooperate.

The Global Consultation on World Evangelization by A.D. 2000 and Beyond will be held Jan. 5-8, probably in Manila. The agenda is remarkably open-ended: many of the sessions will allow participants to interact and find out exactly what others are doing to carry out world evangelization.

Most historical attempts to evangelize the entire world have failed, mission researchers say, primarily because of disorganization, isolation and competition among Christians themselves.

"What's happening now is very different, especially in the last few years," said Thomas Wang, the Chinese chairman of the consultation's steering committee and international director of the Lausanne Committee for World Evangelization. Wang was in Richmond, Va., June 4-6 meeting with a small program committee to plan an agenda for the January world consultation.

"All of a sudden it seems many of God's servants all over the world have begun to take the end of this century, not as a magical number, but as a target, a goal, a stimulation for world evangelization," Wang said. "Is something happening? What is God trying to say to us? There has never been an age in the history of the church that is more qualified to tackle this task of world evangelization in terms of manpower, resources, technology, communications and transportation."

The multitude of plans set to climax in the year 2000 include world strategies of the three biggest international gospel broadcasting agencies, Southern Baptists' Bold Mission Thrust and Campus Crusade for Christ's New Life 2000.

"Some are weak and some are inactive," Wang admitted. "But some are really pushing forward, and among those active ones about 20 really have a global overview being actively pursued."

No single group is sponsoring the gathering. An informal steering committee of 12

international mission leaders met in Los Angeles May 18, representing such agencies as the Lausanne committee, World Vision, the 2-million-member Evangelical Churches of West Africa, the Southern Baptist Foreign Mission Board, Partners International, Campus Crusade and the U.S. Center for World Mission. They adopted five "purposes" for a proposed world consultation:

(1) To accelerate the growing interest, attention, momentum and prayer in the body of Christ for world evangelization by A.D. 2000.

(2) To promote mutual encouragement and the exchange of information among denominations and agencies which are planning for world evangelization by A.D. 2000.

(3) To promote cooperative efforts in world evangelization among those planning around the milestone of A.D. 2000.

(4) To encourage denominations and agencies which have yet to set A.D. 2000 goals to set ones that are biblical, measurable and strategic.

(5) To lay the foundation for further consultations to be held at later dates at the regional and national level.

Invitations to the consultation are going to key denominational, parachurch and mission groups by region, continent and movement, with an emphasis on full representation from the fast-growing Christian church of the Third World and Southern Hemisphere.

"We're trying our very best to say this movement has an international ownership," Wang stressed. "The Third World must not feel this is something from the West alone. It is the whole body of Christ that together has given birth to this movement, although God has used the Lausanne people and Southern Baptists and many others."

Another non-negotiable element is the primary importance of world evangelization itself, according to consultation program chairman Bill O'Brien of the Southern Baptist Foreign Mission Board.

"We're saying very openly from the outset to all those invited (that the consultation is for) those who have plans or have shown a commitment to world evangelization," O'Brien explained.

## MK Birthday Prayer Calendar: July

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