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Arkansas Baptist State Convention

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Considering the world...



...on Cooperative Program Day
April 21, 1985

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Nashville, Tennessee

April 11, 1985

Arkansas Baptist
NEWSMAGAZINE



Cooperative Program Day can give Southern Baptist churches a fresh view of the world and what they are able to do for that world, in the name of Jesus Christ, through the Cooperative Program.

In this issue

8 faith and politics

Translating Christian principles into the political arena is a tricky job at best, but these Baptist state legislators reflect a determination to be salt and light where they can do the most good.

12 every Christian's call

Echoing the theme of this week's editorial, a Southern Baptist law professor and a senior seminary professor affirm the Bible makes no distinction between "clergy" and "laity" and challenged Southern Baptist laypersons to take their rightful place in the denomination.

No issue April 18

The third week in April is one of three each year when the Arkansas Baptist Newsmagazine is not published. Sunday school "Lessons for Living" for both April 14 and April 21 are included in this week's issue. The next issue will be dated April 25.

Considering the world... on Cooperative Program Day

Considering the world with a population of over 4.5 billion people is a big assignment for Cooperative Program Day, April 21, 1985. Southern Baptists have already set forth the Bold Mission Thrust goal to enable every person on this earth to have an opportunity to hear and respond to the gospel of Jesus Christ by the year AD 2000. During 1985, the year of the 60th anniversary of the Cooperative Program, it is imperative that every church and every church member become more knowledgeable about the Cooperative Program and why it is so important to Southern Baptists and Bold Mission Thrust.

Considering the world on Cooperative Program Day will allow Southern Baptists to reflect upon past accomplishments, to understand present and future needs and to renew our commitment to the Great Commission.

Cooperative Program Day is a time for excitement and enthusiasm in the churches as members celebrate their partnership with Christ in his global mission. This is an excellent time for churches to reflect on their mission. Cooperative Program Day is a special day when Southern Baptists can obtain a greater awareness of worldwide mission needs. It is a day to involve church members in a renewed personal commitment to Cooperative Program supported ministries, both through prayer and financial support.

Extensive suggestions for observing this special day may be found the booklet, *Lay*

Involvement in Cooperative Program Day. This planning guide is prepared by Woman's Missionary Union, the Brotherhood Commission and the Stewardship Commission. A planning schedule, a Cooperative Program Day agenda, devotional resources, promotional materials and other suggested activities and events are included. A copy of this booklet can be found the March issue of *The Baptist Program*, and in the April-June issue of the *Brotherhood Builder Magazine*. Additional copies of the booklet may be obtained from most state stewardship offices or by contacting the Brotherhood Commission.

When considering the world, every church must decide what percentage of budget dollars it will share in providing teaching, preaching and healing ministries at home and abroad through the Cooperative Program channel.

The Cooperative Program is a unifying plan of support that has served Southern Baptists well for 60 years. To meet the financial challenges of Bold Mission Thrust, it is essential that each new generation of Southern Baptists understand and love the Cooperative Program. Children, young people and adults must be taught how the Cooperative Program works and what is being accomplished through it for Christ in this world. Cooperative Program Day observance in the church is one way of keeping this vision alive.

Give your church and church members the golden opportunity of considering the world on Cooperative Program Day this year.

Southern Baptist College hosts Preview Day

WALNUT RIDGE—High school students and counselors will have the opportunity to get acquainted with Southern Baptist College when it hosts Preview Day, Friday, April 26.

The day's agenda includes meeting Southern's President D. Jack Nicholas and Student Government Association President Chuck Johnson. Prospective students will be receive information on applying for financial aid and admission to the college in addition to campus tours. A highlight of the day will be the chance for each visitor to sit-in on one of several college classes and meet college

students and instructors. Residence halls will be open for inspection.

Try-outs for a choral ensemble, art scholarships and basketball will also be discussed that day. Lunch will be available at the college cafeteria for \$2.50 per person.

Preview Day events begin at 10 a.m. and will conclude at 2 p.m. All students and counselors who wish to make arrangements to visit that day should call the admissions office at 886-6741, or write Admissions, P. O. Box 455, Southern Baptist College, Walnut Ridge, AR 72476 by April 22.

Youth World Day of Prayer slated for June

Sunday, June 9, has been set as a worldwide day of prayer for the estimated 922 million persons in the world under age 25.

Established in 1982, the Baptist Youth World Day of Prayer acknowledges the promise of the future is in the hands of the young, said Samsom Mathangani, assistant director of the Baptist World Alliance Youth Department.

One-half the world's population will be

under age 25 by the end of 1985, noted Mathangani. "What are Christians doing to reach these young people with the gospel? Do we realize the only hope of a young person's tomorrow is to know Jesus as personal savior?" he asked.

Information on the Day of Prayer may be obtained from Youth Department, Baptist World Alliance, 1628 16th St. N.W., Washington, DC 20009.

The call to Christian ministry

The editor's page

J. Everett Sneed



Calling is one of the basic teachings of the Bible. Biblical revelation, in the old covenant and the new, is a summing up and a sending of individuals. While it is true that certain individuals are set apart by God to be equippers (leaders of churches), it is equally clear that all are called to minister in the name of Christ.

In the beginning of his ministry, Jesus appointed the Twelve "that they should be with him, and that he might send them forth to preach" (Mark 3:14). "Come unto me" and "go ye" come as challenges to all individuals.

"Consider your call, brethren," was the plea of the apostle Paul to the church at Corinth (I Cor. 1:26). This exhortation is most pertinent for Christians today because there is wide misunderstanding of the Christian concept of calling. There exists the popular notion that calling and "occupation" are one and the same. Webster's dictionary defines "calling" or "vocation" as exact equivalents of one's usual "work," "occupation," and "trade." This is a serious distortion of the biblical view of calling, representing a complete contradiction of the original concept.

Of the 195 references to calling in the New Testament, only 73 have a striking theological meaning. In each instance the calling is to salvation and service in a local church. The call comes from God in Christ to all Christians (Rom. 8:30). It is the call to the new life in Christ and to Christian witness.

The New Testament knows absolutely nothing of a Christian who is not at the same time a minister of the gospel. There is no "laity" or "clergy," because all Christians are people of God and all members are of a "royal priesthood" (1 Pet. 2:9). All Christians share in this common vocation. God does not call persons to be bricklayers, lawyers or doctors. Rather, he calls bricklayers, doctors and lawyers to be Christian ministers.

An individual's special function in the church is determined by God and is matched by the possession of gifts appropriate for the function to which God has called. The gift may be pastor, teacher, administrator, music director, education director, etc. The "gift" is of the Spirit and "spiritually discerned," by those who receive it and by others in the church (I Cor. 2:12-14).

The scripture clearly sets forth the character and special ability to be demonstrated by one who is an equipper of others (1 Tim. 3:1-11). The pastor is to be an individual who possesses the gifts of both preaching and leadership of the church.

The apostle Paul said that the individual call to lead a church "must have a good report of them which are without." That is, to be a person against whom no justifiable criticism can be brought. Though no Christian has ever attained this ideal, it must always be the goal.

How does one become aware of his or her spiritual gifts? A few have a "cataclysmic call," as Paul did on the road to Damascus. Others experience a gradual awareness of possessing a spiritual gift to be exercised in the church. A few volunteer for the special service of God as did Isaiah (Isa. 6:1ff). For some, the "call" to a particular ministry in the church comes from God through the church as it did for John Bunyan or George W. Truett. Unfortunately, far too many churches today are neglecting this important role of "calling out the called." Too often it is left to the individual alone to decide whether or not he or she is called to a full-time Christian vocation.

The question arises as to what the relation of one's secular vocation may be to the particular spiritual task to which he or she is called. Most church members continue in their jobs or professions. Even Paul continued to make tents for a livelihood. On the other hand, others give up their job and depend on the local church, association or denomination for their living, as did the apostle Peter.

Both of these decisions are valid. In the main, it depends upon the particular type of service God has chosen an individual to perform as to whether that calling is to be supported by a church or churches. Today, there are many different callings requiring one's energy as a full-time vocational worker.

Regardless of how the Christian earns a living or what the particular calling God has issued, one is always called to minister. This is not merely "part-time service," as over against "full-time service," but a call to a "full life of service." The Christian's call involves every dimension of life. The Christian is to walk worthy of his or her vocation in work, leisure, relationship to the church and every other aspect of existence.

There are some hopeful signs today pointing toward a recovery of the New Testament view of calling. A renewal of this biblical concept would revitalize our churches. All Christians would recognize the call to carry the gospel and to serve God in all of their activities. Today, we need to rid ourselves of the heresy that developed in the Middle Ages which separated the "sacred" and the "secular." Our need today is for all Christians to exercise their gifts for the glory of God, the edification of the church, and the redemption of the world.

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Arkansas' third largest publication,
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J. Everett Sneed, Ph.D. Editor

Betty Kennedy Managing Editor

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Letters to the editor expressing opinions are invited. Letters should be typed double-spaced and must be signed. Letters must not contain more than 300 words and must not defame the character of persons. They must be marked "for publication."

Photos submitted for publication will be returned only when accompanied by a stamped, self-addressed envelope. Only black and white photos can be used.

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The Southern accent

Jerry D. Gibbens

Don't be a sucker

P. T. Barnum said, "There's a sucker born every minute." The showman and circus operator obviously understood our gullible natures and our desires for quick gains and painless fixes.

Barnum's admonition is all too evident in commercials. What used to be "large" is now "super giant king sized." Detergents are now capable of getting "clothes cleaner than clean." Insecticides now "kill bugs deader than dead." Advertisers tell us that "four out of five doctors surveyed recommend..."

Overstatement is also evident when sports writers call an athletic event the "game of the decade" or when they label athletes as "All Pro All Stars." Coaches rave about their players who give 110 percent effort. Prior to the Olympics, we are bombarded with blaring commercials that tell us the U.S. teams have chosen these shoes, these "manly" deodorants and this chapped lip balm.

Overstating the value of products causes

us to become skeptical. As people believe less and less, advertisers have to promise more and more. As sociologist Leo Lowenthal has observed, "This wholesale distribution of highest rating defeats it own purpose. Everything is presented as something unique, unheard of, outstanding. Totality of the superlative means totality of the mediocre."

Our gullible nature for quick gains and painless fixes not only makes us "suckers" to the media advertisers, but our greed of getting something fantastic for little or nothing results in our participating in get-rich-quick chain letters, in our ordering the \$9.99 magazine "diamond" or in our purchasing the \$1,500 lot on the Florida lake. This same rationale can "sucker" us into voting to legalize lotteries to support education or better roads.

As Baptists, we can avoid being "suckered" into supporting electronic churches by giving our tithes to the local church.

We can avoid being duped into supporting unsubstantiated efforts to eliminate hunger or phantom orphanages overseas by channeling our giving through our own Arkansas Baptist Cooperative Program.

Likewise, we do not need to send our money to out-of-state "Christian" colleges when our convention owns Ouachita Baptist University and Southern Baptist College. Moreover, we can support missions through our own Lottie Moon, Annie Armstrong and Dixie Jackson offerings.

P. T. Barnum knew a great deal about being "suckered", but common sense can help if only we will avoid the charlatans, the painless fixes, the get-rich-quick mentality that is so pervasive in our society.

Jerry D. Gibbens is chairman of the Division of Humanities at Southern Baptist College.

Letters to the editor

Fair reporting

During this time in our convention, it is difficult to maintain an open mind. Invariably, we are drawn to one side or another. Often there are strong emotions.

The ABN has been a source for me to know what is happening in our state convention, as well as the SBC. I appreciate their accuracy in reporting the Baptist news. This accuracy is particularly difficult when the issues are so dividing. I also appreciate that the ABN reports a balance of news, always presenting information from all angles.

I am grateful for Christian fairness in reporting to us the Baptist news. — David McLemore, Russellville

Wellspring of mischief

So much has been written and published concerning Southern Baptists and what they are or are not, I wanted to share with News magazine readers a thought or two.

I am at times amazed and astonished by what I read, especially so when some are supposedly bound to statements and positions which are owned only in part by the accused.

That is the reason for writing the following paragraph. It is not mine, but I found it to be helpful in my attempt to decipher the present controversies. Also, I am somewhat consoled by its antiquity.

"Most of the mischief of religious controversy springs from the desire and determination to impute to one's opponent positions which he does not hold, or to draw inferences from his principles, insisting that he shall be held responsible for them, even though he declares that he does not teach them.

"We say that he ought to accept them; that he is bound logically to do so; that they are necessary deductions from his system; that the tendency of his teaching is in these directions; and then we denounce and condemn him for what he disowns" (A.H. Strong, *Systematic Theology* Vol. II, p. 599). —Floyd J. Taylor Sr., El Dorado

OBU exchange students chosen for 1985-86 year

ARKADELPHIA—Two Ouachita Baptist University sophomores have been awarded scholarships for the 1985-86 academic year to study at the Nigerian Baptist Theological Seminary in Ogbomosh, Nigeria, as part of an exchange program.

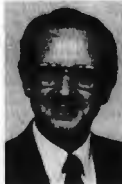
Amy Simpkins, an elementary education major from Greenville, Texas, and Pam McBryde, a sociology major from Pine Bluff, were awarded the scholarships, which include tuition, fees, room and board for a full year. In addition to attending seminary classes, the students will work with the Nigerian Baptist Convention in Ibadan.

Two lesson writers begin commentaries

Clyde Spurgin, pastor of First Church, Piggott, and Mark Coppenger, pastor of First Church, El Dorado, begin this week writing lesson commentaries for "Lessons for Living."

Spurgin will be writing commentaries for the Life and Work series. A native of Missouri, Spurgin is a graduate of Southwest Baptist College (now University), Bolivar, Mo., and Washington University, St. Louis. He served as pastor of four churches in Missouri before coming to Green Forest, Ark., in 1975.

Coppenger will be writing commentaries on the International series. He is an Arkansas native and graduate of Ouachita Baptist University, Vanderbilt University and Southwestern Baptist Theological Seminary. He



Spurgin



Coppenger

taught six years at Wheaton College in Wheaton, Ill., and recently has published a book, *The Christian View of Justice*, with Broadman Press.

Don Moore

You'll be glad to know...

...Excitement reigns supreme in my heart! So many things are happening that give me real spiritual joy. Let me share some of them with you.

(1) Our Lottie Moon Foreign Mission offering has gone \$50,000 over our goal of \$2,020,000. We have received \$2,071,213. This is \$123,953 over last year, an increase of 6.6 percent. God will richly bless this kind of concern and generosity!



Moore

(2) Bivocational pastors are responding in wonderful ways to our efforts to spend time with them. A recent Saturday meeting with them saw 11 out of 13 bivocational pastors in attendance. We had a great time. Meetings are scheduled in Black River, Clear Creek and White River Associations. A breakfast meeting with Pulaski Association bivocationalists proved most meaningful. These men—who have labored long and hard without a lot of the reinforcement full-time pastors have—are so deserving of our love, encouragement and appreciation. They are a precious group of servants. It's a joy to fellowship with them.

(3) The WMU Convention in Jonesboro was a tremendous success. These lay people come by the hundreds from all over the state. Except for what the churches can do by providing assistance in travel, such as by vans, these ladies have to bear their own expenses. The balcony of First Church, Jonesboro, was used every session. A larger place will be required next year. How blessed we are to have women who persist in trying to get our people informed about missions. God bless you, ladies!

(4) I'm also excited about the spring. The beautiful weather, the freshly plowed fields that come in spring mean life and hope. We pray that God will smile on our farmers with an abundant crop and harvest.

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

An exciting statistic

Southern Baptist churches contributed an average of 10.34 percent of their undesignated receipts through the Cooperative Program for state and Southern Baptist Convention ministries.



Food and fellowship

Virginia Kirk and Jane Purtle

Fellowship

A new fellowship program at First Church, Batesville, is being explored. It is called "Share Your Talents." Women of all ages come each Thursday morning at 10 and enjoy sharing, learning and getting acquainted with new people.

At the first meeting, we compiled a list of activities that members were interested in. The number of activities mentioned was amazing. From that list, talented members are now teaching lap quilting, crochet, knitting and counted cross-stitch.

Many of the women work on their individual stitchery projects and do not join a learning group; they just enjoy the fellowship. The younger women appreciate the time to work on their projects while children are cared for in the church nursery. All of us, young and old, enjoy being with each other and making new friends.

The format for each Thursday is flexible. The coffee pot is always on when people arrive. Someone gives a short devotional at the noon hour. Everyone brings a sack lunch, and a few working women join the group. The session is over before one o'clock.

Some days, a demonstration is given. A good example is the microwave lesson presented by a young woman in the church who does this professionally. Our recipe this month is from her demonstration. Another example was a talk on picture framing given by a woman who does this professionally.

We hope this fellowship time might encourage some of our visitors, who do not have a church home, to become a permanent part of our church. Meanwhile, all of us are glad to be in the house of the Lord on Thursday mornings.

The recipe for Taco dip makes a very good, large platter of dip. One cook used it for a quick main dish at supper. She reported that, with a green salad, it made a nice meal.

Taco dip

16 oz. can refried beans	2 cups grated cheddar cheese
1 lb. ground chuck	½ cup sliced olives
8 oz. can taco sauce	small can chopped green chilies
8 oz. carton avocado dip	(optional)

Spread refried beans on a glass platter. Cook meat 5 minutes in a plastic colander placed over a bowl in the microwave, on high. Stir once to break up. Add taco sauce and chilies (if desired) to beef and stir well. Spread over beans. Soften avocado dip 45 seconds on high and stir. Spread over meat mixture. Sprinkle with cheese. Microwave 2-3 minutes until cheese melts. Sprinkle with olives. Serve with tortilla chips.

Virginia Kirk, professor emerita at Arkansas College, is a member of Batesville First Church. Jane Purtle lives near Tyler, Texas, and is a college teacher. They have enjoyed cooking together for several years.

missionary notes

Mr. and Mrs. Van Gladen, Baptist representatives to Mexico since 1956, resigned from missionary service Feb. 28. Since 1974, they served in Monterrey, Mexico, where he was a regional missionary in a three-state area and she was a church and home worker and music teacher. He is a Texas native. The former Alma Ruth Franks, she was born in Lepanto. They may be addressed at Box 17, Weslaco, TX 78596.

Mr. and Mrs. Charles A. Tope, missionaries to Kenya, have returned to the field (address: P. O. Box 14446, Nairobi, Kenya). He grew up in Parkin. She grew up in Missouri. They were reappointed by the

Foreign Mission Board in 1981.

DeVellyn Oliver, missionary to the Philippines, has arrived in the States for furlough (address: P. O. Box 72, Hampton, AR 71744). A native of Hampton, she was appointed by the Foreign Mission Board in 1958.

Mr. and Mrs. Ron Langston, missionaries to Zimbabwe, report a change of address (P. O. Box 183, Beit Bridge, Zimbabwe). He lived in Etowah, Keiser and Osceola while growing up. The former Janice Wilmoth, she was born in Jonesboro and considers Etowah her hometown. They were appointed by the Foreign Mission Board in 1983.

by Millie Gill / ABN staff writer

people

Ramon Smith will join the staff of Paragould First Church as minister of youth and youth education. He is a graduate of Wake Forest University, Winston-Salem, N. C., and Southwestern Baptist Theological Seminary.

D. C. McAtee is serving as interim pastor of Pine Tree Church at Colt.

Herbert Rowland has resigned as pastor of Turrell Church to move to Missouri.

Gary Arnold was recently ordained to the ministry at Riverview Church. He serves as pastor of Tilton Church.

Essie Jane Jones Smith of Camden died March 25 at age 80. She was the widow of Ray M. Smith. She was a Baptist. Survivors are a son, R. M. Smith of Camden; three daughters, Rosie Jane Jones of Camden, Doris Beeson of Chidester and Clara Parham of New Edinburg; two brothers; two sisters; 13 grandchildren and 10 great-grandchildren. Funeral services were at Fairview Road Church in Camden.

Thomas Hamilton Walker of Fordyce died March 21 at age 76. He was a retired Baptist minister. Funeral services were at Benton Temple Church. Survivors include his wife, Dorothy Orey Walker; a daughter, Mrs. Don Howard of Fordyce; a brother; two grandchildren and one great-grandchild.

Randal Woodfield was recently selected as a winner in the Metropolitan Opera National Council, Arkansas District auditions. He then went to the Mid-South regional auditions in Memphis where he was one of 20 singers from four states to compete in the semi-finals. A graduate of Ouachita Baptist University, Woodfield is

minister of music at 47th Street Church in North Little Rock.

Wayne Edwards is serving as pastor of Cocklebur Church at Ward. He moved there from five years of service as pastor of the Caney Creek Church.

Joe Atchison has begun serving April 3 as director of missions for Benton County Association, going there from the South Side Church in Pine Bluff. A native of Texas, he is a graduate of Texas A and M University and Southwestern Baptist Theological Seminary. Atchison has served as pastor of churches in Texas, Arizona and Arkansas. He has served as president of the Executive Board of the Arkansas Baptist State Convention.

Aaron Carter is serving as pastor of Rosedale Church, Little Rock. He has also served as pastor of the North Point, Reynolds Memorial and Roland Churches in Pulaski Association.

John Smedley is serving as pastor of Sonora Church, following 10 years of serving as pastor of College Avenue Church in Fayetteville.

briefly

Hardin Church at Pine Bluff will observe homecoming May 5 with a noteburning service, according to pastor David Chappell. Harold Stephens will be speaker.

Clarksville First Church will celebrate its 100th anniversary with homecoming May 26.

Fayetteville First Church ordained Lloyd Baling, Fred Robertson and Tom Townsend as deacons March 31.

Caney Creek Church near England or-

dained Ross Holt, Jake Burgess and Jack Coleman as deacons March 17. Wayne Edwards, a former pastor, was speaker.

Waldron First Church held its spring revival March 10-17. Jesse Reed of Little Rock was evangelist. Charles Mayo directed music. Pastor Nelson Wilhelm reported eight professions of faith and two additions by letter.

Barnett Memorial Church in Little Rock will observe homecoming April 14 with Sunday School, morning worship, a potluck luncheon and an afternoon musical program featuring the New Covenant Singers and Free Spirit.

Marion First Church has expanded its ministry to the Crittenden County and West Memphis City jails from two men visiting weekly to daily witnessing in which 12 members are participating. Ministries include work with the female inmates and a literacy class conducted by Don Winter.

Jonesboro First Church launched a "Together We Build" program March 31 with an emphasis that included special Sunday School studies by all adults and youth and a banquet at the Carl R. Reng Center on the campus of Arkansas State University. Roy Jolly is TWB program director and Emil Williams is pastor.

Pulaski Heights Church in Little Rock will observe Ouachita Baptist University Day April 14 when the Ouachita Singers, directed by Charles Wright, will perform in the morning worship service. Alumni, former students and prospective students and their parents, with reservations, will participate in a luncheon and information session led by OBU faculty members and administrators.

Dover First Church ordained Mike Donahou, youth director, to the ministry March 31. Pastor Don Hankins led in questioning and David Miller, associate pastor of Russellville First Church, preached the ordination service. Tony Berry, pastor of Dardanelle First Church, delivered the charge. Prayer was led by Jim Martin, chairman of deacons.

Otter Creek Church in Little Rock closed a revival March 31 that resulted in seven baptisms, six additions by letter, one by statement and seven professions of faith. Jesse Reed of Little Rock was evangelist and Brent Jackson of Little Rock directed music. Max Deaton is pastor.

Church history, archives workshop planned

A workshop focusing on church history writing and religious archives will be held at Central United Methodist Church in Fayetteville, on Saturday, April 27 from 9:30 a.m. to 3:30 p.m.

The workshop is open to church historians of all denominations. The meeting is sponsored by the Washington County Historical Society and the Religious Organizations Taskforce of the Arkansas Sesquicentennial Commission.

The program will include "Where to Begin: Sources for Church Historians," conducted by Russell Baker, archivist of the Arkansas

History Commission; "Writing Your Church History," by John L. Ferguson, director of the Arkansas History Commission; "Publishing Your Church History," by Ted and Liz Parkhurst of August House Publishers; "Oral History Techniques," by Elizabeth Jackoway, formerly of the faculty at UALR, and "Church Archives," by Mrs. James H. Rice, chairman of the history committee at Little Rock's First United Methodist Church.

Cost of the workshop will be \$11, if paid in advance to Mrs. Rice, 4901 East Crestwood Drive, Little Rock, AR 72207. Cost at the door will be \$13.



Promoting partnership—Robert Calhoun (left) a professional photographer and member of Fort Smith Grand Avenue Church, recently returned from Brazil, where he photographed many of the areas where Arkansas Baptists will lend a hand in Brazil-Arkansas Partnership Mission projects (AMAR). Pictured with Calhoun on the banks of the Amazon River is Luther Williams, AMAR project coordinator for the Amazonas-Roraima State Convention. Calhoun volunteered to produce five slide presentations promoting the AMAR projects. One presentation will be 25-30 minutes long and will describe the overall work and general setting in Brazil. Three 8-12 minute presentations will spotlight, respectively, work in Sao Luis, Belem and Manaus. A fourth short presentation will feature a trip up the Amazon River. Calhoun said the longest presentation will be available for two projectors and soundtrack. The shorter programs will be formatted for one projector and soundtrack or script. Calhoun indicated he may be available to make the presentations himself. The presentations should be completed around the end of April. For more information, contact Glendon Grober, AMAR project coordinator, at P.O. Box 552, Little Rock, AR 72203; phone 376-4791.

Southern Baptist College auction this weekend

WALNUT RIDGE—Although donations for Southern Baptist College's annual fundraising auction are coming in, more items still are needed, according to Jim Tillman, vice-president for development.

Walnut Ridge area businesses, as well as individuals, are being asked to donate items for the auction, which benefits the college's operating fund. The auction will begin at 10 a.m., Saturday, April 13, at Carter Fieldhouse on the SBC campus.

Persons with items to donate may call Tillman at 886-6741, ext. 164. Donations are tax-deductible.

Baptists drill wells, feed children in Haiti

PORT-AU-PRINCE, Haiti—Local Baptists and Southern Baptists drilled 41 water wells in Haiti in 1984, bringing their total to 143. The well-drilling program improved life in many villages and attracted nation-wide attention. Some 14,000 children participated in the Baptist feeding program.

First Brazil missionaries in Asia arrive in Macao

MACAO—The first Brazilian Baptist missionaries to go to Asia recently arrived in Macao, the Portuguese colony near Hong Kong on the coast of China. Mr. and Mrs. Jose Amaral will work closely with Southern Baptist missionary Tome Halsell.

Concept of youth ministry changing, conference leaders say

by Mark Kelly

Youth ministry is becoming less a matter of entertainment and baby-sitting and more a matter of a professional enabling ministry, said two leaders of a March conference on ministry to youth.

Richard Ross, of the Baptist Sunday School Board's Church Administration Department, and Joe Palmer, of the Church Recreation Department, led 30 participants in a Wide Area Youth Conference at DeGray Lodge sponsored by the Sunday School Board and the Arkansas Baptist State Convention's Church Training Department.

"Many churches have seen youth ministry as a series of events and activities centered around a youth minister who conceives and carries out the program," explained Ross. "Many times, such programs create a new generation of adults who live on the periphery of church life," not involving themselves in the ministry programs of the congregation.

On the other hand, many youth ministers are shifting their focus from sustaining an independent program of activities to assisting those ministry programs which reach youth: Sunday school, Church Training, music and

mission organizations, Ross said.

The purpose of the conference was to "give youth ministers a vision of the advantages of such a 'program-centered' approach to ministry," explained Ross. "We wanted to show them how to multiply their ministries through the church's organizations."

"We also want to encourage youth ministers to expand their ministries to include parents of youth," Ross said. "Youth ministers need to see parents as part of their ministry group who they are called to bless and support."

Working on a concept of "shared ministry," youth ministry ceases to be a "one-man show" and instead becomes a "coordinated team of teachers, parents and youth who are doing the ministry" under the enabling of the youth minister, Ross explained.

Youth ministers increasingly are seeing themselves as professionals, rather than "baby-sitters" or "pastors-in-waiting," said Palmer. "Congregations are realizing youth problems such as abortion and teenage suicide are complex and that it takes maturity to relate to them," he added.

Ross saw the substantial conference

registration as further evidence of the maturity and rising professionalism of youth ministers. Churches are beginning to see a backlog of experience and skill in ministry as an asset in a youth minister, and more persons are making youth ministry their career, he said.

Ross sees at least two benefits in shifting the focus of youth ministry toward a church's on-going ministry programs.

First, a program built around those programs is more stable than one built around a personality. "The youth ministry doesn't fall apart when a staff member leaves for another congregation," he noted.

Second, he believes the approach increases tenures of youth ministers. "It's no longer a matter of a youth minister working through a 'bag of tricks' and then moving on to another church to work through the same tricks," he said. "Rather, it's a matter of investing a life in the people and getting the whole group dreaming, thinking and planning together."

Mark Kelly is a staff writer for the Arkansas Baptist Newsmagazine.

Baptist legislators work to impact process with convictions

by Betty J. Kennedy

The back rooms are indeed smoke filled. Crowds of observers fill the hallways outside, and lobbyists seek legislators in the corridors.

The world of lawmaking in Arkansas sometimes is a mystery to the average citizen, and some characterize the entire world of "politics" as "dirty." Christians often shy away from involvement in the process.

However, most of the members of the 75th General Assembly claim affiliation with some denomination or religious group and 46 list Baptist as their church membership. How does a Christian orientation square with the performance of the lawmakers?

When a group of these Baptist legislators were interviewed in the closing days of the 75th General Assembly, several admitted making an impact with Christian convictions was not always easy.

Four of them talked about the ways they lived out their convictions, noting that their constituents sometimes expected them to take different stands than they had, based on what those constituents felt were the "Christian" position.

Representative Tom Collier of Newport saw his membership on the House Rules Committee as his chance to work for some proposals and against others. Collier, an ordained Baptist minister, said he kept an eye on legislation such as House Bill 967, which would have authorized Sunday liquor sales in four counties.

Though the Rules Committee was split and the bill squeaked by to get to the House floor, another Baptist, Representative John Miller of Melbourne, spoke against it. Sunday liquor sales failed by five votes, 41-46.

The fight against Sunday liquor sales was a joint effort of many Baptists, observes John Finn, executive director of the Christian Civic Foundation of Arkansas, himself an ordained Baptist minister. Finn cited the efforts of Rep. Bobby Glover, a member of Carlisle First Church, and Collier. The bill eventually was withdrawn by sponsors.

The Christian Civic Foundation represents several denominations, including Arkansas Baptists, and Finn, as a registered lobbyist, monitors legislation on alcohol, other drugs, gambling and pornography. Following the adjournment of the General Assembly, Finn explained he works toward the same goals as legislators like these Baptists and often asks their help.

Holding off the Sunday liquor sales bill was an especially tough achievement, he noted. "They did not introduce HB 967 in the House until they were sure they had enough votes to get it out of the Rules Committee," Finn said. "The sponsors also rejected a call for a public hearing first."

Fortunately, a notice of reconsideration on the bill bought enough time for the folks back home to be told of the pending legislation and voice their objections to their representatives, according to Finn.

But applying Baptist convictions to legislating is not always so clearly cut as fighting alcohol or gambling or pornography.

For Christian legislators, their convictions are an additional factor on all issues. Rep. Bobby Wood, a member of Jonesboro's Central Church, affirmed he operates out of a duty to serve his fellow citizens, but believes Christian principles should influence government also. He cites that kind of influence in American government from the beginning.

How do Baptist legislators impact on the process of lawmaking? "Not all the bills we want get passed," Rep. Travis Dowd of Texarkana admits. He is convinced Christians need to be in there trying, though. "In everyday life we work with non-Christians to get things done," he notes. Dowd thinks Christians must be at work in the world: "How can we be disciples if we just go to church and associate with other Christians?"

Dowd, who is a member of Beech Street Church in Texarkana, credits his pastor with influencing his concern on several issues this session. Rep. Dowd sponsored a local bill to ban topless dancing where alcohol is served. He also spoke against a bill which would have allowed bingo games as long as the profits went to charity. After passing the Senate, SB 245 failed in a House committee.

These Baptist legislators are not the only ones whose influence was felt in the 75th General Assembly, and these proposals are not the only ones relating to civic righteousness. Other legislation included:

□ Senate Joint Resolution 5, which would have proposed an amendment to the state constitution to allow state-run lotteries. State Senator Stanley Russ, a member of Conway First Church, is credited with helping prevent this resolution from being reported out of the Senate State Agencies Committee.

□ Senate Bill 218, which would have exempted counties having more than 200,000 population from an Alcoholic Beverage Control Board regulation limiting the number of retail liquor outlets to one for each 2500 residents. Only Pulaski County has more than 200,000 residents, and the ABC would have been authorized to license 10 more stores there. The measure passed the Senate but died in the House Rules Committee.

□ Act 266 of 1985, which changes local option liquor laws. Before, persons who wanted a local option election (dry to wet or wet to dry) had to get the signatures of 15 percent of the active voters on a petition. Now they must get 30 percent. Previously, an election could be initiated every two years, but the new law limits voting to every four years.

Applying a conviction that serving in the lawmaking body should be undergirded with prayer, several representatives, including Baptist Bruce Hawkins of Morrilton, sponsored House Concurrent Resolution 18 and asked churches across the state to join in prayer for the legislators Sunday, Feb. 24.

Betty J. Kennedy is managing editor of the Arkansas Baptist Newsmagazine.

ABN photo / Betty J. Kennedy



Baptist legislators Collier, Dowd, Wood and Hawkins review paper work before a session.

Supreme Court struggles with 'accommodation' of religion

by Stan Hastey

WASHINGTON (BP)—"Accommodation" is being used to describe the shift taking place in the U.S. Supreme Court's views of the First Amendment's religion clauses.

That such a shift is well under way is undeniable, especially in view of decisions over the past two terms, including approval of tuition tax deductions at the state level, paid chaplains in state legislatures, and municipally owned creches displayed on privately owned property.

The degree to which the doctrine of accommodation will be further applied may well be signaled over the next four months as the high court hands down opinions in several church-state cases. With seven such disputes to be decided, the current term will go down as the most prolific church-state term in court history.

Among issues to be decided are Alabama's silent prayer statute; Grand Rapids, Michigan's practice of leasing classroom space from parochial schools to provide special education programs to nonpublic pupils; New York City's use of federal elementary and secondary funds to send public school teachers into parochial schools for special education classes;

Scarsdale, New York's refusal to permit a privately owned creche on public property; Nebraska's law requiring even persons who object for religious reasons to have their photographs displayed on driver's licenses, and Connecticut's statute requiring private employers to give employees a day off each week as requested for religious observances.

An argument can be made that the heavy volume of cases in the current term, added to the important rulings of the last two terms, indicate fundamental changes in the court's approach to the church-state equation. Something significant must be happening, goes this reasoning, or why would the court tackle all these disputes in such a short time?

On the other hand, a case can be built that what is now labeled "accommodation" has been around a long time. Justice William O. Douglas, for example, wrote in *Zorach v. Clauson* (1952), "We are a religious people whose institutions presuppose a Supreme Being." That phrase has been used since its penning more than 30 years ago by some high court justices troubled by what they have considered an overly strict interpretation of the First Amendment's ban on an establishment of religion.

In fact, Douglas himself—who was indisputably a strict separationist—made the point forcefully in *Zorach*, a 6-3 decision upholding a program of released time for public school students to receive off-campus religious instruction: "There is much talk of the separation of Church and State in the history of the Bill of Rights and in the decisions clustering around the First Amendment.

There can be no doubt the First Amendment reflects the philosophy that Church and State should be separated.

"And so far as interference with the 'free exercise' of religion and an 'establishment' of religion are concerned, the separation must be complete and unequivocal. The First Amendment within the scope of its coverage permits no exception; the prohibition is absolute. The First Amendment, however, does not say that in every and all respects there shall be a separation of Church and State. . . . Otherwise the state and religion would be aliens to each other—hostile, suspicious, and even unfriendly."

In a generalized sense, the question is, how different are those views of the libertarian Douglas from those of current Chief Justice Warren E. Burger as expressed in *Walz v. Tax Commission of the City of New York* (1970): "The course of constitutional neutrality in this area cannot be an absolutely straight line; rigidity could well defeat the basic purpose of these provisions, which is to insure that no religion be sponsored or favored, none commanded, and none inhibited. The general principle deducible from the First Amendment and all that has been said by the Court is this: we will not tolerate either governmentally established religion or governmental interference with religion, short of a benevolent neutrality which will permit religious exercise to exist without sponsorship or interference."

From Douglas's concern that the state not be hostile to religion to Burger's "benevolent neutrality," the court appears now to be moving to "accommodation." While constitutional scholars and others may debate whether the present majority goes beyond accommodating religion to establishing it, philosophically the doctrine of accommodation does not seem essentially different from its antecedents.

Actually, even the precise concept of ac-

commodation itself is not new. In another passage in *Zorach*, Douglas wrote that whereas in *McCollum v. Board of Education* (1948) public school classrooms were used for religious instruction and public schools were used to promote such teaching, the *Zorach* situation was different in that "the public schools do no more than accommodate their schedules to a program of outside religious instruction."

He added that the court's striking down of the practice in *McCollum* did not mean the ruling could be expanded to cover the situation in *Zorach* because to do so would mean "that public institutions can make no adjustments of their schedules to accommodate the religious needs of the people."

Thirty-two years after *Zorach*, it was Burger who resurrected the Douglas language, using the idea in a critically important passage of *Lynch*, last year's case upholding the *Pawtucket, R.I.*, creche: "No significant segment of our society and no institution within it can exist in a vacuum or in total or absolute isolation from all the other parts, much less from government. . . . Nor does the Constitution require complete separation of church and state; it affirmatively mandates accommodation, not merely tolerance, of all religions, and forbids hostility toward any."

In short, although journalists over the next few months may well make much of the accommodation doctrine, it is not new. How far the Supreme Court pushes it, however, remains to be seen. And at what point accommodation of religion becomes establishment of religion will be the focal point of the ongoing church-state debate.

Stan Hastey is director of information services for the Baptist Joint Committee on Public Affairs. This article is reprinted from the March 1985 issue of *Report from the Capital*, the BJCPA's monthly publication.

Divided high court affirms nativity displays

WASHINGTON (BP)—An equally divided U.S. Supreme Court ruled March 27 that cities and towns must provide space on public property for Christmas nativity scenes or creches, sponsored by private groups.

In a one-justice, unsigned opinion, the high court sided with a group of citizens in the heavily Jewish village of *Scarsdale, N.Y.*, who challenged the decision of local officials to deny permission for the creche. Town leaders followed the recommendation of a separate citizens' study panel when they denied the permission.

Earlier, a lower federal court had agreed with town officials that permitting the nativity display on public property violated the Constitution's ban on an establishment of religion.

But a federal appeals court reversed, citing a Supreme Court decision last year in another creche case from *Pawtucket, R.I.*

In that well-publicized dispute, the court ruled local municipalities may erect creches when they constitute but one part of a larger Christmas display that includes secular figures of the season.

Because the high court decided last year's *Pawtucket* case on such narrow legal grounds by a 5-4 vote, some court observers had expected a majority of justices in the *Scarsdale* dispute to go along with the village's refusal to allow the creche.

By agreeing instead with the citizens group, the court apparently has decided that Christmas nativity scenes are permissible in most—if not all—situations.

Your state convention at work

Annuity/Stewardship IRA available through AB

Retirement benefits depend upon contributions, length of service, earnings and tax-sheltering. The Annuity Board suggests that ministers tax shelter as much as possible before purchasing an IRA.



Walker

The Annuity Board does offer an IRA through the Voluntary Annuity Plan. One may make tax-deductible contributions of up to \$2,000 through the Annuity Board to an IRA.

All employees of Southern Baptist churches are eligible for the tax-deductible contribution. Participants may contribute monthly or lump sum up to the legal limit of \$2,000.

Contributions may be invested in one or more of the three Voluntary Annuity Plan (IRA) funds. The Fixed Fund is the same as the Fixed Fund in the Church Annuity Plan and will pay 11.75 percent through 1985. Contributions may also be made to the Equity or Short Term Funds.

IRAs for 1984 must be purchased before April 15 or one may purchase an IRA for 1985.

Brochures and application forms are available upon request from the Annuity/Stewardship Department. — James A. Walker, director

Sunday School Building conference

Two spring projects are designed to help pastors and building committees with church building needs.



Hinkson

The 1985 Church Building Conference will be held on Tuesday, April 23, at the Baptist Building in Little Rock. John Hack, consultant in the Church Architecture department, BSSB, will be on the program. Personal conference time can be scheduled.

Several architects will be in attendance. There will be opportunities for visits with them. The conference will also speak to financing a building program.

This conference will begin at 9 a.m. with registration, coffee and donuts. It will adjourn at 3 p.m.

The Building Tour is scheduled for May 13-17. Ed Hinkson and a consultant from the Church Architecture department will

visit churches for on-the-site conferences with pastors and building committees.

Personal conferences during the April 23 Building Conference and on-the-site conferences in May can be scheduled by writing or calling the Sunday School department at 376-4791. — Ed Hinkson, assistant director

Woman's Missionary Union Acteens missions safari

Would you like to go on a safari? Acteens, here is your opportunity. Acteens Missions Safari led by Edith Jenkins, missionary to Kenya. Since killing game is no longer legal in Kenya, bring your cameras instead of your big guns.



Jenkins

Mrs. Jenkins will lead in exploring missions in Kenya. A former journeyman, Edith and her husband, Orville, now

serve in Limuru, Kenya, where Orville, a linguist, is engaged in orientation and language training for new missionaries. Acteens Mini-Camp is June 10-12 at Cold Springs Camp near Conway. Leaders, come with your Acteens for these two nights and part of three days. The camp will begin after lunch on Monday and close after lunch on Wednesday.

In addition to learning about missions, there will be singing around the camp fire, swimming, quiet time, recreation and fun time. Publicity has been mailed to Acteens leaders on our mailing list. For further information write Arkansas WMU, Box 552, Little Rock, AR 72203 — Betty Jo Lacy, Acteens director.

Family Ministry Senior adult celebration

Arkansas' fourth annual Senior Adult Celebration will be held on the campus of Ouachita University Monday-Friday, May 20-22. The program will begin with a banquet at 6 p.m. Monday in the Student Union Building and adjourn at noon on Wednesday. Senior adults and leaders of senior adults are invited to attend the three-day conference.

Maurice Hurley, retired psychology professor at Ouachita, will lead the Bible study and morning devotions on Tuesday and Wednesday. Dr. Hurley is coordinator of volunteer services for our state convention and will speak on mission service opportunities for senior adults at the Tuesday afternoon session.

Lee Galbreath, minister to senior adults at the Pennsylvania Ave. Church in Urbans,

Ill., will speak on ministry to senior adults and lead a conference for leaders of senior adult ministry in the churches.

Dick Couey, author of *Life/Long Fitness and Fulfillment*, will lead sessions on health and fitness. Dr. Couey is professor of exercise, physiology and nutrition at Baylor University.

"Spirit n' Spice", a ladies' barbershop quartet, will provide entertainment at the banquet Monday night. The after-session fellowship on Tuesday night will feature "Sam and Jessie" from the Gum Springs Gas Emporium.

Lodging is available on campus for a nominal cost. The registration fee which covers registration, banquet and fellowship, is \$15. For reservations or additional information, write Church Training Dept., P.O. Box 552, Little Rock, AR 72203 — Robert Holley, director

Evangelism Man's only response

The only way Jesus can affect our lives is for us to receive him. The Bible says, "But as many as received him, to them gave he



Shell

power to become the sons of God, even to them that believe on his name."

The first step in receiving Christ is to repent of our sin. "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19). Repentance is not just feeling sorry for our sin. Acts 26:20 states, "... repent and turn to God, and do works which give evidence for repentance." True repentance is turning from our sin and turning to God through Jesus. Repentance is similar to what happens in the military when all the soldiers are marching in one direction and the command is given, "To the rear, march." Everyone turns immediately and marches in the opposite direction.

When a person really repents, he turns from sin and turns to Jesus by faith. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). Faith is not just believing facts about Jesus. Faith is totally trusting in Jesus. A person may desire to go to a beautiful place on an airplane. He will never take the trip until he trusts the plane enough to board

Acteens Encounter

Mississippi County Camp
April 19-20

Sherry Holt, missionary
Write WMU, Box 552, Little Rock

It. That is how one must respond to Jesus, with total trust. — *Clarence Shell, director*

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- (2) Group Home for Boys in Jonesboro;
- (3) Emergency Receiving Homes in Little Rock, Sherwood and Camden for children ages birth through 12 years who have been victims of abuse and neglect;
- (4) Baptist Children's Shelter, Judsonia, which provides emergency care for children and battered women;
- (5) Counseling services to children and families through area offices in Little Rock, Jonesboro, Fayetteville, Harrison and Hope (foster care and intake evaluations for placement of children are provided through these offices);
- (6) Satellite offices (one day per week) extending services to Pine Bluff, Fort Smith, Blytheville, Bentonville and Camden.

Another vital ministry provided at each location is a referral service. Often we get calls from pastors and others seeking help for someone with a particular problem: a young man needs specialized treatment for drug abuse; an unmarried pregnant teenager; a young adult needing psychiatric attention, etc. Our staff is aware of available resources and knowledgeable of capable, caring professionals who are trained to offer specialized care.

Pastor, we want to help you in your ministry to those in need. If we can assist you in any way, please call your area office or my office in Little Rock (376-4791). — *Johnny G. Biggs, executive director*

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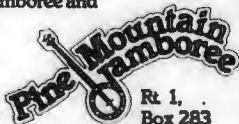


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Convocation highlights common ministry of clergy, laity

by Stan Hastey

WAKE FOREST, N.C. (BP)—A law professor and a senior seminary teacher reminded more than 250 laypersons, pastors and students that the Bible makes no distinction between the ministry of laity and clergy and challenged Southern Baptist laypersons to take their rightful place in church and denominational affairs.

In a keynote address to the 1985 Convocation of the Laity on the campus of Southeastern Baptist Theological Seminary in Wake Forest, N.C., Robert E. Shepherd Jr. declared, "We often forget Christianity is a religion founded, spread and nourished by the laity." The University of Richmond law professor added: "Jesus himself was not a member of the priestly class nor were any of the fishermen, tax collectors or others called by him to be his disciples."

Shepherd also said the current conflict between so-called "conservatives" and "moderates" within the Southern Baptist Convention "speaks eloquently to the absence of an active laity as a positive force

within our denomination. We have largely abdicated our role to the 'super ministers' who deal in body counts rather than in the depths of commitment and who have forgotten our past as a people and the role of the laity in forging that past."

He suggested the SBC follow the Baptist General Association of Virginia practice of alternating that state body's presidency between clergy and laity as a way out of current domination of the SBC presidency by pastors of large churches.

Southern Baptist Theological Seminary Senior Professor Findley B. Edge underscored Shepherd's point in a series of Bible studies on the role of the laity. "The call to salvation and the call to ministry is one and the same," he declared, adding, "If we are 'in Christ' he has given us the ministry of reconciliation."

Like the Richmond lawyer, Edge repeatedly underscored the false distinction in Southern Baptist life between clergy and laity, noting a more biblically based view of

ministry highlighting the proper place of layperson would actually help pastors.

"We really expect the pastor to do an impossible task," he declared, adding the typical pastor spends most of his time doing administrative chores, a task he does not enjoy or do well.

"The one overriding task of the pastor is to teach others," the veteran Baptist church renewal expert said. Laypeople, along with pastors, he added, are those called to do the ministry of the church.

Edge, author of the forthcoming book, *The Doctrine of the Laity*, for next year's Baptist Doctrine Study Week, concluded it is "tragic" that all the ministries described in the New Testament have been combined and one person in the congregation, the pastor, has been made responsible for all.

Stan Hastey is director of information services for the Baptist Joint Committee on Public Affairs in Washington, D.C.

Baptist churches double in Indian state

BANGALORE, India—Rallied behind the theme "Start One, Win One, Train One," Baptists in the state of Karnataka, with the help of Southern Baptist missionaries, nearly doubled the number of churches in their convention during 1984.

Karnataka Baptists started 88 new churches last year, bringing their total to 200. They baptized 350 new believers. In 1983, they used the theme "Start One, Win One,"

to start 78 new churches.

This year's campaign emphasized evangelism but encouraged each pastor and church leader to train at least one potential leader.

For 1985, the convention has adopted the slogan, "Doing All that Jesus Commanded." The churches will focus on 12 monthly themes in a continuing effort to train new believers.

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Southwestern faculty members support President Dilday

FORT WORTH, Texas (BP)—Responding to the charge that recent action of the trustees of Southwestern Baptist Theological Seminary impaired the leadership of President Russell H. Dilday Jr., 100 out of 101 members of the seminary faculty have signed "an open letter to fellow Southern Baptists" affirming the president.

Only Farrar Patterson, associate professor of communication and preaching, whose dismissal was recommended by Dilday but rejected by the trustees March 20 when it failed to get a two-thirds majority vote, failed to sign the letter.

There currently are 101 voting members of the faculty, Dilday and two vice-presidents, John Newport and Jeter Basden, who are faculty members were not asked to sign. Two other faculty members, Marvin Leach,

visiting professor of missions and L. Jack Gray, who is retired but still teaches, also signed the letter.

Earl R. Martin, professor of missions and world religions, proposed the letter in a March 22 faculty meeting, following the trustee action and news reports about it.

Martin, who joined the seminary faculty in 1982 after more than 25 years as a Southern Baptist missionary in east Africa, emphasized in an interview with the *Baptist Standard*, newsjournal of the Baptist General Convention of Texas, the letter was completely independent of Dilday and the seminary administration.

However, Houston Judge Paul Pressler, who had cited the firing incident as an example of Dilday's "inept" administration which had divided the seminary communi-

ty and its trustees, contended the faculty action was instigated by Dilday.

Pressler said he believes it is "obvious to anybody with any intelligence at all," that such an action by the faculty would be instigated by Dilday.

"I think Russell Dilday will do everything he can to bolster his position and put pressure on those in the school to give him credence," Pressler said.

Martin dismissed the thought of pressure by Dilday.

"I think this kind of talk is pernicious and counterproductive and persons who persist in such a thing as unequivocal as this show their true colors," he said. "This kind of pernicious innuendo and casting of suspicions has to stop. I am not saying we are going to stop it, but this is an effort to stop it."

Draper warns Stanley defeat may cause CP withholding

RICHMOND, Va. (BP)—The Cooperative Program could collapse and thousands of churches might withdraw financial support if Charles Stanley is defeated for a second year as president of the Southern Baptist Convention, James T. Draper Jr. has warned.

Draper, president of the SBC 1982-84, told the Baptist Public Relations Association annual meeting in Richmond, Va., if Stanley is

defeated, "how can we expect his church to continue to give \$500,000 to the Southern Baptist Convention... and thousands of churches would probably follow that lead in refusing to support the convention any longer."

In an interview after his presentation, Draper said the church he serves as pastor, First Church of Euless, Texas, might escrow

its denominational gifts (approximately \$400,000 this year) if Stanley is defeated, "to force people to sit down and adopt a strategy to resolve our problems."

Draper, also a trustee of Southwestern Baptist Theological Seminary in Fort Worth, Texas, said he would "be speaking in every church I can between now and June" to promote Stanley's re-election.



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Our commitment is real. It's anchored in the Baptist tradition. And we don't have to tell you what that means.

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Basic passage: John 20:26-28; 21:15-22;
20:31

Focal passage: John 10:26-28; 21:15-22

Central truth: The relationship of a disciple to Jesus is based on faithfulness.

Thomas somehow remains respected by the Church. He delayed. For a week after resurrection, he waited. He found Jesus and the disciples. Jesus invited him to further examine the evidence. Then, he said, "My Lord and my God."

Faith was never an easy thing for Thomas. Obedience was not without personal struggle. Thomas was the man who had to be sure. He would always count the cost. But once he was sure, he would go to the ultimate limit of faith and obedience. A faith like Thomas' is better than an easy profession that soon fizzles. Thomas' obedience is better than one that at first agrees without counting the cost and later goes back on its word.

Jesus held nothing back from Thomas. He offered every evidence to help Thomas to come to full acknowledgement of his Lordship. Thomas wanted to be sure, so should every disciple. Dale Moody put it this way, "A faith that fizzles at the finish had a flaw in it from the first."

We turn now to Peter. It is not Peter questioning the Lord, as Thomas did, but Jesus questioning Peter.

Jesus asked, "Lovest thou me more than these?" Jesus is not referring to the other disciples. He is referring to the nets, the fish, the boats and Peter's former lifestyle. Peter did return to his nets after the crucifixion. All of us are prone to return to our former places of security when life gives us a lemon. Peter was willing to follow Jesus when it was easy and exciting. When Jesus was walking beside them and performing miracles on a daily basis, it was easy; Now, what of this path of Christ that now has become very difficult?

Again Jesus said, "Do you love me?" The affections that Jesus speaks to are so important. Yes, we serve God with our emotions.

"If you love me . . . then follow me" Jesus' standard for all believers is always service. We acknowledge him as Lord when we obey his commandments.

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Life and Work A future for failures

by Glenn E. Hickey, D.O.M.,
Pelusak Association

Basic passage: John 18:15-18, 25-27; 21

Focal passage: John 18:25-27; 21:15-19

Central truth: Jesus' resurrection power includes the power to restore us from failure to usefulness.

There is a false gospel abroad today that preaches the sinfulness of failure. The "gospel of success," marketed so profitably by certain TV evangelists, sees failure as a sign of spiritual weakness of "lack of faith." They seem to be saying, "If you had my faith, you would have my success."


The power of the gospel of Jesus Christ unleashed in the resurrection is often more powerful in our lives in the dark valleys of failure than on the mountain peaks of success. Simon Peter had failed his Lord and he was keenly aware of his failure. His suggestion to the others, "Let's go fishing!" was probably an attempt to drown his grief and sense of failure in the waters of Galilee.

When we have failed in life or disappointed someone, the last thing we want is to be confronted. Why then would Peter want to be the first to reach the Master? We might even expect him to jump in the water and swim the other way!

The answer must be found in the cross and the resurrection. God had taken the "failure" of the cross and shaped it into a mighty victory. The scene of the overloaded nets and Jesus preparing breakfast for his disciples says that the cross has not diminished but rather enhanced his power to provide all our needs. Paramount among our needs is someone to be there when we have failed, to lift us and restore us. When the risen Jesus confronted Peter, it was the meeting of God's victory and man's failure. In the world, failure is met with rejection. In Christ, there is acceptance of all, even those who fail.

Christ's question to Peter was not, "Did you fail or succeed?" but rather, "Do you love?" In the world, it seems that it doesn't matter whether you hate or love, so long as you succeed. With Jesus the opposite is true.

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Bible Book Characteristics of disciples

by James C. Walker, Archview
Church, Little Rock

Basic passage: Luke 13:22 to 14:35

Focal passage: Luke 14:7-14, 25-30

Central truth: Jesus' disciples are to be characterized by humility, an active concern for the needy and a total commitment to follow him.

Humility is tricky. When one becomes aware of it, he has lost it or is in the gravest danger of doing so. False humility is the basest kind of spiritual pride. I am reminded of the self-righteous fellow who stated, "The one thing I possess in which I can truly take pride is the level of my humility."


In this as in all areas of our lives, the Lord Jesus is our best example. He never practiced any form of self-deprecation. He was simply the most self-forgetful and other-oriented person the world has ever known.

Much of the above is also true of hospitality. Jesus taught that his people were to be involved in the process of sharing the blessings of God. This is true whether we are speaking of purely "spiritual" blessings such as joy and peace that come when one is properly related to the Savior, or the more "earthly" blessings of home and hearth. In either case, the Christian's motivation must ever be the welfare of the other rather than what he may receive in return for his acts of sharing.

The basis for all such actions is loving and total commitment to the Lord Jesus Christ (vv. 25-26). However we may try and however well we may succeed in our attempts to rationalize these demands, Jesus does call for a radical kind of commitment, that demands not only our best but our all.

The cross we are called to bear is not a bad back or a wayward son, as painfully serious as either of these may be. Rather, it is commitment to the redemptive purpose of our Lord that will not flinch even in the face of death. What a contrast between this and the "easy believism" heard of so often today.

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JOHN EWING HARRIS, M.D., Ph.D.
Licensed Christian Psychologist

Prosper Building - Suite 710
1501 N. University Avenue
Little Rock, Arkansas 72207

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Faith encounters suffering

by Mark Coppenger, First Church,
El Dorado

Basic passage: Job 1-4

Focal passage: Job 3:2-3, 20 to 4:7

Central truth: Suffering can cause a spiritual crisis.

On Nov. 25, 1959, Jeffrey Gleitman was born with multiple birth defects, in sight, hearing and speech. When he was eight, his mother, Sandra, sued on his behalf. The suit charged that Jeffrey's birth had been "wrongful." So, in strictly legal terms, Jeffrey protested his own birth.

Dr. Cosgrove, an army physician at Ft. Gordon, had assured Sandra that her case of German measles in the second month of pregnancy was not dangerous to the as yet unborn Jeffrey. He was wrong, and his counsel prevented Sandra from seeking an abortion. So, at least on paper, Jeffrey argued that he should have been aborted.

The New Jersey Supreme Court rejected "Jeffrey's" complaint, saying that it could not "weigh the value of life with impairments against the non-existence of life itself."

Job reached a different conclusion. In the midst of enormous suffering, he weighed his own life against the thought of never having lived and found the latter more attractive, more compelling. He concluded that his own life was "wrongful." If he were living today, he might have joined Jeffrey (as represented by his mother) in saying that he should have been aborted.

As we teach this lesson, we need to be alert to those among us who seriously doubt that life has been worth the trouble. They need to discover Job and follow his progress in sorting things out spiritually.

Understand that Job's hurt goes beyond the loss of loved ones, wealth and health. The greater loss is his loss of confidence in his view of how things work. His theory that the righteous are safe from serious harm is looking shaky. He's at a "teachable moment" in his life.

Are any of your class members at such a moment? If so, lead them carefully through the faulty teaching of Job's three friends and then the sound counsel of God.

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Life and Work

Listen to God

by Clyde P. Spurgin, First Church, Piggott
Basic passage: Amos 7:7-16a

Focal passage: Amos 7:7-9, 16a

Central truth: God's divine nature demands our attention and loyalty.

Most of us quickly turn our attention to the radio or television when we hear the announcement, "Ladies and Gentlemen, the President of the United States!" This announcement should demand our attention because of the position and authority of the one being announced.

If the president deserves our respect and if his message demands our attention, how much more important it is for us to listen when God's message is announced!

In our scripture lesson for today, Amos was delivering a message from God. Instead of the message being received and causing brokenness and shame which could have led to repentance, the message and the prophet were met with hostility and disbelief.

Amos had received God's message to Israel in the vision of a plumbline. In this vision, "the Lord was standing beside a wall built with a plumbline, checking it with a plumbline to see if it was straight." The plumbline, a length of cord with a weight tied to the end, is used by masons to build a wall straight and true.

God, the Master Builder, had erected Israel straight and true as a bulwark, or wall of defense to his sanctuary which he had set up among them. Now the erosion of idolatry (5:26), unjust treatment of the poor (5:11), and their incorrigibility (4:6-11)—had weakened, broken and warped the wall.

"Listen to God! Amos was pleading. The prophet from Tekoa was confident that God's forgiveness and restoration of Israel was possible as he proclaimed, "See the Lord, and you shall live..." (5:6a) and "...it may be that the Lord God of hosts will be gracious unto the remnant of Joseph."

Amaziah the priest, the religious leader of Israel, accused Amos of conspiracy and tried to silence him and send him away (7:10, 12, 13). Is it possible sin had dulled the spiritual perception and diminished the spiritual understanding of Israel's religious and political leaders to the extent they could not recognize God's prophet or his message?

We should learn from this lesson we, like Israel, can be guilty of failing to listen to God. He still speaks to us, through his Word. He warns us. He encourages us. He instructs us. It is still imperative that we listen to God!

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Bible Book

God's concern for the lost

by James C. Walker, Archview
Church, Little Rock

Basic passage: Luke 15:1-32

Focal passage: Luke 15:2, 20-32

Central truth: The attitude of God's people should reflect the Father's concern for the lost rather than the elder son's superiority and exclusiveness.

The title of our lesson, "God's concern for the lost" must be understood in the broad sense. In this passage, we see the concern of the Father for the lost son who had never left home. Indeed, the great truth of this story is that God is interested in bringing both the immoral wanderer and the self-righteous to his heart.

The younger son experienced separation from the father because of the allure of the world. His sins were the sins of the flesh. These are easily seen and difficult to justify. They lead to the pig pen and even a fool must soon realize his station there. This son came to the realization of his circumstances and recognized that his place was with the father.

The return of the prodigal is one of the most touching scenes in human language. That anyone could fail to rejoice over it can be traced to only one possible source, a spirit that is itself in the bitterness of separation from God.

This is the case of the elder son. His separation from the father, just as real and deadly as that of his brother, came about through sins of the spirit. Though his life did not bear the marks of physical immorality, his heart was never in agreement with the father. When confronted with his need, his response was that of attempted self-justification rather than repentance. Rather than love for his brother, the most God-like of all emotions, his heart is filled with a list of hurts supposedly suffered at the hands of the father.

If the complaint of never having received a kid is to be taken as true (and we assume that it is), two possible reasons come to mind: (1) having nothing to celebrate, he had never asked; (2) given his spirit and attitude, he probably didn't have enough friends to make a decent party in the first place.

It was to people like this elder son that Jesus spoke this parable. Few of them saw their need. Tragically, few still do.

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Senior DBU religion prof captures gold medals

DALLAS (BP)—Seventy-two-year-old Fred White runs a 400-meter lap in 70 seconds, spends almost eight hours a week "working out," and not too long ago, could do chin-ups with just one arm.

The Dallas Baptist University senior Bible professor is also a world-class participant in the Masters Track and Field Program—an athletic competition designed exclusively for adults who are 40 years old or older. Since White's first MTFP competition in 1972, he has captured more than 150 medals. At least two-thirds of them are gold.

At each of the last eight national MTFP meets, White has captured first place in the 100 meter, 200 meter and 400 meter dashes, as well as in the long jump and triple jump. In 1979, White broke the U.S. record in the 200 meter dash during the Atlanta national meet. The next year, he captured five gold medals at the national meet.

This year, White will participate in eight meets, including the world meet in Rome. "I have high hopes for one or two gold medals in the June world meet in Rome," White said. "There are five of us competing who can virtually win anything we enter. It will just depend on whose turn it is to win!"

White has always loved sports. Through high school, college and seminary, he was active in organized sports of every description. During his years as pastor of two Texas churches, White participated in church softball and basketball leagues while also doing "a lot of jogging on my own."

In 1965, White left the pulpit to take the podium at Dallas Baptist College as the school's first religion department dean. He was dean of the school of religion for 19 years (until 1984) and continues to teach Bible courses. This semester he is teaching "baby" Greek and Old Testament.

White has continued to keep his body in excellent condition by using the DBU track and field for his workouts. A typical workout includes a series of stretch exercises, 20 push

ups, 25 knee bends, five minutes of shadow boxing, walking one mile and running two or three miles.

"My wife also helps to keep me in shape by making sure I run things around the house like the vacuum cleaner, the mop and lawn mower," White grinned.

"Keeping physically fit has been a way of life for me, perhaps because I've always been small in stature and I've had to compete a little harder to win," White said.

"I also have a strong Christian conviction that it is right and pleasing in the sight of God to keep your body—his temple—healthy," he said. "It is a matter of good stewardship. He gave me a sound body, so I do my best to keep it that way."

Staying in shape has had a lot of advantages. "It creates self-confidence and a positive attitude toward life. . . and I can eat just about anything I want to I'm seldom ever sick. . . and it makes me feel enthusiastic since it gives me energy to do things," he explained.

White's vigorous lifestyle also has had an impact on his teaching. "Staying in shape helps preserve your young spirit so that you can deal with young students. It helps them accept you and respond to you as an instructor," he said.

Success in MTFP meets also had opened doors to his Christian witness. "In White Plains, N.J., I won the 200 meter dash when Ray Edwards, a New Jersey native and very wealthy man, asked for my advice in connection with a management problem he was having in one of his businesses," he said. "I sat on a wheelbarrow and he sat on the grass inside the track, and I began to tell him what I thought Jesus would do in a similar situation. He asked more about 'this Jesus.' He began to weep as I shared more with him about Christ and accepted the Lord."

"I've seen a lot of athletes cry. . . but not for that reason. I thank God for that opportunity that day."

Baptist college benefits from unusual aid package

WHITE OAK, S.C. (BP)—Financially beleaguered Baptist College at Charleston will receive immediate and long-range benefits from an aid package approved by the general board of the South Carolina Baptist Convention.

One striking aspect of the plan is other institutions who receive funds from the state convention—including Furman University, Anderson College and North Greenville College—agreed to give up their share of all contingent reserve excess and unencumbered daily interest from the 1985 state budget so Baptist College can get the entire amount of approximately \$400,000.

Another unusual feature requires the calling of a special meeting of messengers from the convention's more than 1,750 churches on May 9 to consider permitting Baptist Col-

lege to go directly to churches to ask for budget help. It will be the only item on the agenda of the meeting, believed to be the first such session in the convention's history.

The arrangements will improve the college's cash flow next year by about \$800,000, according to Jairy Hunter, college president.

David Thiem, a Charleston accountant and a member of the general board of the state convention, said the action of the other institutions in releasing their share of interest income to Baptist College was based on fellowship and Christian concern.

"Sure, they'd like to have it," he said, "but if one is in trouble, all are in trouble."

Baptist College, which has an enrollment of 1,585, has been in financial straits for some time. A 1983 audit showed \$11 million in debts but only \$643,000 in endowment.