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Arkansas Baptist Newsmagazine

4-10-1986

April 10, 1986

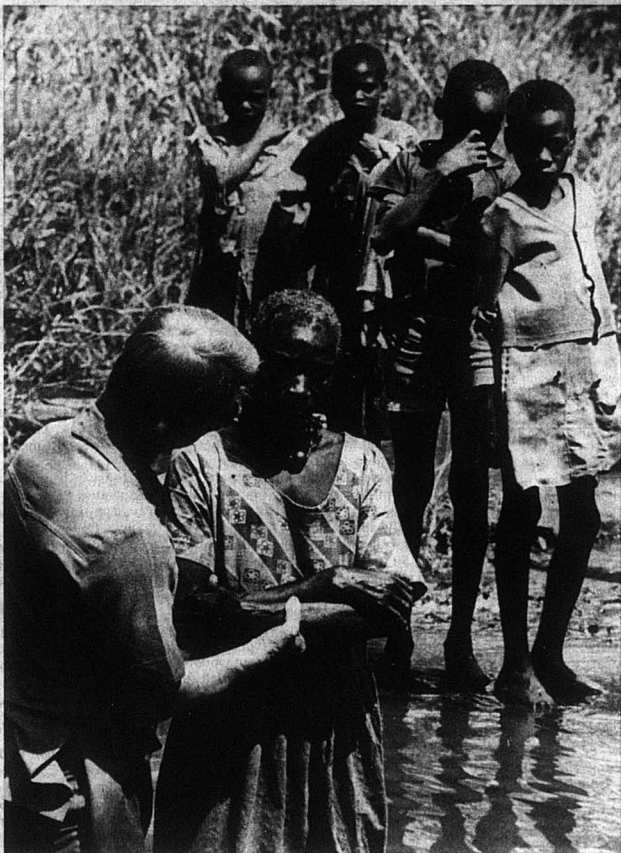
Arkansas Baptist State Convention

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Show his love...



April 10, 1986

Arkansas Baptist Newsmagazine

Cooperative Program Day
Sunday, April 20, 1986

SOUTHERN BAPTIST HISTORICAL
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Nashville, Tennessee



Through the Cooperative Program, local Southern Baptist churches are able to reach to the far corners of the earth, carrying good news of redemption in Christ to people who otherwise might never hear. Working together, we are able to show God's love to many more than we could ever reach alone.

In this issue

8-9 hands across the water

Several Little Rock area churches are extending hands of friendship and concern to people from many nations—right here at home. This glimpse of Friendship International provides insight into ministering to internationals right here at home.

10 a child's view

Children are not just miniature adults, and a special effort needs to be made to help them understand the stories and relationships of the Christian faith, an expert reminded participants in a regional conference sponsored by the Baptist Sunday School Board.

No issue April 17

The Arkansas Baptist Newsmagazine will not be published the week of April 17. This is one of three such weeks during the year. Double Sunday School lesson commentaries are provided on pp. 14-15.

Cooperative Program Day Show his love through mission support

Jack Kling, an intelligence agent in World War II, working in four languages, became quite an expert at digging up the unusual. For instance, he discovered that Christopher Columbus was not a lunatic as some have thought, nor a mercenary as others claim, but of all things, a missionary!

He discovered something all the history books leave out: Columbus was convicted of the momentary return of Jesus Christ. A large part of his trying to find the New World was so everyone in the world could hear the gospel.

One of the contemporaries of Columbus described him as "an apostle, an ambassador for God." Columbus even wrote a book, "The Book of Prophecies," in which he set forth his conviction and call of God to discover the New World for the purpose of presenting the Gospel of Jesus Christ.

On April 20, 1986, Southern Baptists will observe Cooperative Program Day, in celebration of their primary method of taking the gospel to the ends of the earth.

The Great Commission assignment grows larger every day. With a population of over 4.5 billion persons on planet earth, Southern Baptists are being challenged to boldness in their mission thrust.

The whole world is the goal. While many are saying that the day of the missionary is over, Southern Baptists are intensifying efforts to send and support thousands of additional missionaries before the turn of the century.

Presently, approximately 7,500 Southern Baptist missionaries serve in 106 countries and all 50 states, putting the denomination ahead of projections for supporting 10,000 career missionaries by the year 2000.

As you participate in Cooperative Program Day, remember, you can be there as you give financial support and fervent prayer.

One of the greatest things about working in the kingdom of God is the opportunity to

be a part of something bigger than you are able to be alone. Such is your experience when you share yourself and your means with your church and in turn your church gives through the Cooperative Program. Financial support is a demonstration of your love for Christ and his mission on earth of reaching others.

Through prayer support, you become partners with those who daily show his love through ministries around the globe. This is verified through a letter received from Karen Quimby who, with her husband, serves in Spain. She writes: "As many of you know Reggie's birthday is in October. This past year the October WMU periodicals featured him, among other missionaries, in their Missionary Prayer Calendar. As a result of that, he has received an avalanche of mail from G.A., R.A., Acteen and Baptist Women groups assuring him of their prayer support. We have no doubts that the marvelous workings of God we have seen lately have been a direct result of those prayers. It has spoken to us anew of the power of the intercessory prayers of God's saints. We thank each of you for your prayers for us and the missionary effort in Spain." There are fewer missionaries in the world than millionaires in the United States, but wherever there is a Southern Baptist missionary, God's love is seen.

Extensive suggestions for planning Cooperative Program Day can be found in a booklet, *Lay Involvement in Cooperative Program Day*. A copy of this booklet can be found in the March issue of the *Brotherhood Builder*, *Dimension Magazine* and the *Baptist Program*. Additional copies may be ordered from most state stewardship offices. Customize Cooperative Program Day for your church by selecting those activities that will help your church understand how they may show his love through mission support by bold mission giving and praying.

Participation in National Day of Prayer urged

SAN BERNARDINO, Calif. — Following President Ronald Reagan's designation of May 1 as the 1986 National Day of Prayer, an independent citizen's group is urging Americans to become involved in the annual observance.

The National Day of Prayer Task Force is a nongovernmental committee which since 1982 has publicized the annual prayer observance and urged individual Americans to become involved.

The group, co-chaired by Mrs. Bill Bright and Herbert E. Ellingwood, is encouraging Americans to "Take 5 at 12" — take at least five minutes at 12 noon on May 1 — to express thanks to God and pray "He will heal us where we need healing and guide our leaders in their decisions in these difficult

times," Mrs. Bright said.

By action of Congress and the President in 1952, each U.S. President sets aside one day annually as a National Day of Prayer. Ronald Reagan's January 13 proclamation made May 1 the thirty-fourth consecutive annual day of prayer.

Among the organizations represented on the National Prayer Committee, parent body of the National Day of Prayer Task Force, are the Southern Baptist Home Mission Board, the Salvation Army; World Vision International, Inter-Varsity Christian Fellowship, Campus Crusade for Christ and Youth With A Mission.

For further information, contact the National Prayer Committee, P.O. Box 6826, San Bernardino, CA 92412; (714) 882-9932.



Local church controversy is one of the most harmful and devastating events which can transpire in churches today. Controversy, however, has been in the Lord's work almost from its inception. There are things which can be done to help lessen the frequency of controversy, and proper procedures can help in coping with it when it does occur.

In the book of Acts, at least two sharp disagreements are recorded. The first of these was doctrinal and the second personal. Certain Jewish Christians, called "Judaizers," felt that a Gentile could only become a Christian by first becoming a Jewish proselyte. They said, "...except ye be circumcised after the manner of Moses, you cannot be saved" (Acts 15:1). Paul's position was clear. As he said, "But though we, or an angel from heaven, preach any other (kind of) gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).

The issue was of the utmost importance. Is one saved by grace through faith or by grace plus the law? There are several reasons for the tenacity of the Judaizers: (1) they found change impossible to accept; (2) they misunderstood God's grace and the plan of salvation; and (3) a plan of salvation mingled with works appealed to their carnal nature.

The second disagreement involved two of the greatest men of the early church, Paul and Barnabas. They were about to begin their second missionary journey when an issue developed over John Mark, who had pulled out of the first journey. A sharp contention separated Paul and Barnabas (Acts 15:37-39).

God used this event to initiate more missionary activity. Barnabas took Mark, while Paul worked with Silas. In the crucible of struggle, Mark became one of the great early Christians.

Today, controversy is often a part of our work. There are many things which can produce conflict. There can be honest disagreement, as there was over John Mark. Many times when there is an unselfish conviction, God will use the event for his ultimate glory.

On other occasions, controversy may stem from a desire for attention. An individual may feel, consciously or unconsciously, that his abilities have not been properly recognized. By crusading for some issue, he may hope to call attention to himself.

Controversy often develops from a lack of information or a closed mind. Many leaders of dissension haven't taken time to acquire proper information. Sometimes the ill-informed will refuse to accept correct information because of their own prejudice.

Finally, it appears that controversy closely parallels contem-

porary social conditions. When the society is under pressure, this tension may be transferred into the Lord's work.

Occasionally, unwarranted criticism can be extremely disconcerting to pastors, religious workers and church members. How can one cope? First, it will help to understand the cause of the criticism.

The one offended should take the initiative in correcting the problem. It should be remembered that the offender is not likely to attempt reconciliation. Sin dulls sensitivity.

One of the best responses to criticism in the Lord's work is deeper involvement in evangelism. The Master will bless and assist those who participate in his kingdom's most important activity.

Finally, a committed Christian should accept criticism. Christ did not escape it. Criticism and dissension are Satan's best weapons. When one accepts it, loves the offender, and relies upon the Holy Spirit, ultimately the victory will be won.

A pastor can often prevent controversy in the local church by following a few simple principles. A pastor is usually called on his preaching ability but stays in the good graces of the congregation through his pastoral ability. It is wise, then, for a preacher to exercise both of these areas of ministry to the best of his ability. First, the pastor should always go into the pulpit with great expectations. God will honor these expectations and often will assist the pastor by having them fulfilled.

Second, a pastor should pray every single day. It is essential for the pastor to have a prayer list, where he prays for specific needs of his congregation, as well as for lost individuals and prospects in the community. This will keep the pastor's heart warm and encourage him to be prepared when he goes into the pulpit.

Someone has suggested that a preacher should always preach as "a dying man preaching to dying men." This approach will assist a pastor to hide behind the cross. People are not interested in how great a preacher's oratorical ability may be but how great Christ is.

Finally, a preacher should work his church field. This means that a pastor needs to visit the sick, minister to the needs of the congregation and witness to evangelistic prospects. While a vital role of the pastor is to equip the members to do ministry, the pastor must always lead by example.

While controversy will never be totally eliminated because of the Adamic nature that remains in the lives of even Christian people, it can be lessened. Every effort should be made by both church members and vocational staff to eliminate controversy, to the furthering of the kingdom's work.

Arkansas Baptist Newsmagazine

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

VOLUME 85

NUMBER 15

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Copies by mail 50 cents each.

Deaths of members of Arkansas churches will be reported in brief form when information is received not later than 14 days after the date of death.

Advertising accepted in writing only. Rates on request.

Opinions expressed in signed articles are those of the writer.

Member of the Southern Baptist Press Association.

The Arkansas Baptist Newsmagazine (USPS 031-290) is published weekly, except the third week in April, at July 4 and Dec. 25, by the Arkansas Baptist Newsmagazine, Inc., Little Rock, AR. Subscription rates are \$6.96 per year (Individual), \$5.40 per year (Every Resident Family Plan), \$6.00 per year (Group Plan). Foreign address rates on request. Second class postage paid at Little Rock, AR. POSTMASTER: Send address changes to Arkansas Baptist Newsmagazine, P. O. Box 552, Little Rock, AR 72203.

Two-fold emphasis

In the March 30 issue of the *Arkansas Baptist Newsmagazine*, Dr. John McClanahan asked for more information concerning Dr. W. A. Criswell's statement on pastoral authority.

I am certain Criswell was not misquoted. However, with more time to formulate an answer, his impromptu statement, I am certain, would have been less blunt. McClanahan also referred to Mark 10 and 1 Peter 5 to show Criswell's error. But, other verses speak to this matter.

Hebrews 13:7 records, "Remember those who have the rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct." Verse 17 states, "Obey those who have the rule over you, and submit yourselves, for they watch for your souls as those who must give account;" and verse 24 asked the recipients of the letter to greet those who ruled over them. In 1 Thessalonians 5:12-13, Paul admonished, "And we urge you, brethren, to recognize them who labor among you, and are over you in the Lord and admonish you, and to esteem them very highly in love for the work's sake."

A non-contradictory, but complementary, two-fold emphasis appears in the New Testament. To the churches the command is to submit to the authority of the pastor; to the pastor the command is to shepherd as a servant.

The marriage relationship is an example

of this dichotomy. The Bible commands the wife to be submissive to her husband but it never commands the husband to dominate the wife. Likewise, the Bible commands the church to obey and submit to the leadership authority of the pastor, but never tells the pastor to be unloving and domineering in his leadership over the church.

Consequently, if both husband and wife obey the Lord, a joyous, fulfilling, lifetime relationship is established that Satan cannot destroy. And if both church and pastor obey the Lord, tug-o-war over pastoral authority will never occur. The pastor must lead with a shepherd heart. The church must submit to his authority. —Eldridge L. Miller, Sallisaw, Okla.

Welcome to the club!

I find the recent controversy surrounding Dr. W. A. Criswell's statement that the pastor is the "ruler" of the church very amusing. Evidently, laymen and deacons don't like being regarded as "subservient vessels." Well, welcome to the club, fellas! Neither do women. — Barbara Coogan, Mena

Who runs the church?

Who runs the church today, pastors, deacons, church council, the members, the Holy Spirit?

A deacon in another state said, "The deacons don't have any say in the operation of our church. We are told we are 'spiritual

leaders!' " Of course, up front, this doctrine is correct. However, a primary function of the deacons of the New Testament was to care for the mundane needs of the people (Acts 6).

As a pastor, I have operated on the premise that if my ideas could not make it through the deacons, they needed rethinking, refining or deep-sixing.

Some churches use the church council. One hazard is there is danger in stacking a small group with a great deal of power. Technically, an item from the council should go to the church business meeting, but in some situations such matters are forgotten. Then the criticism is that the first knowledge the people had of such matters is when they were announced from the pulpit or mentioned in the church mailout. Baptists operate better when everything is on the table and there is no cover-up.

Some pastors have total authority. One pastor dispensed with the deacons, all church committees and the WMU. This method is not biblical. The pitfall is there is no recourse when error is made.

Is it too late to return the church to the people? The New Testament is very clear. "So the twelve called a meeting of all the believers. . . Acts 6:2-3 tell us the deacons were to be selected by all the members, not the pastor, council or others already elected. Church members, reclaim your position, or it may be lost forever! Then rely on the Holy Spirit. — Andrew Hall, Fayetteville



The Southern accent

H.E. Williams

Is there room for cults?

Just prior to the Iranian revolution in the fall of 1978, two young Mormon elders had been attending our Friday evening Bible study at the Shiraz Mission in Iran. At our last service before being evacuated, they asked for the privilege of expressing their thanks to the Baptist mission for courtesies accorded them, after which they opened themselves, at my suggestion, to questions.

When asked on what they based their hope of salvation, they carefully explained "salvation for all is found only in faith in the sacrificial death of Jesus Christ on the cross in Jerusalem, and confirmed in it's validity by his resurrection." Hearing this statement, it seemed extraneous for anyone to even consider giving thought to another "holy book" such as the Book of Mormon.

I then asked them if there was any great principle of truth revealed in the Book of Mormon which had not already been revealed in the Old or New Testament. They

responded in the negative, admitting there is no great truth or philosophy revealed in the book Joseph Smith pawned off on the world as a new revelation to him by an angel.

I had asked another Mormon the same question at a street car stop in Kansas City, Kansas, in the fall of 1945. He assured me he had been a careful student of the Book of Mormon after rejecting the Baptist faith and joining the Mormons some years before. He also admitted there was no new truth revealed which was not already in the Bible.

Having made at least a cursory study of several of the modern cults, as well as the Moslems and their Koran, and some of the leading religions still existent in the world, I am convinced that, when John closed the Book of Revelation, that ended God's revelation to mankind. From that time until Jesus returns, God will deal only through the Holy Spirit in interpreting his revelation found in the Hebrew-Christian sacred writings.

What more is there for God to say? He spent centuries revealing to the Hebrews that he was the creator of the universe and the great controller of human history and always on the side of the suffering and always opposed to those given to idolatry. In Jesus, he revealed the personality, character, nature and devotion of himself as the living redeemer who can be personally known to the believer. In Jesus, God made himself understandable and available. What else do we need from God? Nothing! There is no room for a new revelation, and none has been revealed since the apostolic era.

Under the leadership of the Holy Spirit, we need to spend more time and energy delving into the deeper meaning of the Word of God we already have, rather than considering fanciful speculation of cult founders.

H.E. Williams is president emeritus of Southern Baptist College.

You'll be glad to know...

... Everything possible is being done at this time of year to prepare for a productive summer. Vacation Bible Schools should be receiving major attention. The gospel can be communicated more effectively to more children through Bible School than through any other means I know.

Large numbers of children gathered for lengthy periods of time require two things. An adequate number of workers is essential. Well-trained workers are a necessity. We must not short-change the children. Every church can have an adequate number of workers if they will see and accept the challenge. Every church can have trained workers if they will simply take the time necessary and follow the suggestions given for your planning sessions. Don't sell Bible School short. It isn't easy, but it is effective.

... Siloam Springs plans are taking shape. Over 700 workers are being enlisted to serve in seven glorious weeks of Assembly. You can't take a good group of youth to Siloam at the last minute. Months of preparation are needed. Several weeks may suffice if you really get after it. Now is the time to get all of those plans together. We have some great preachers and singers to lead us this year. With the blessing of God on those weeks, scores will be won to Christ and other scores will discover God's will for their lives. A few will discover their companions for life!

Many groups have been able to get reservations at Ridgecrest and Glorieta. This is great! They will have the finest conference experience possible! God bless you for having the vision and concern to get in on these.

Now, one other big matter you should perhaps consider. All kinds of mission works from Arkansas to Indiana and even to Brazil may be calling you this summer. There are tremendous needs for help with Bible Schools, building surveys, etc. Could you make your summer better by a mission project? Think about it! Now is the time to "get it all together!"

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



Moore



Food and fellowship

Virginia Kirk and Jane Purtle

Quantity cooking II

Last month we began sharing ideas for quantity meals for church luncheons or suppers. Below are the recipes for the rest of the menus. Menu 2: taco salad, French bread, fruit cup, brownies. Menu 3: beef or hamburger stroganoff over noodles or rice, baked carrots, broccoli, glazed apples.

Taco salad (serves 50)

4 lb. ground beef	2 cups, onions, chopped
2½ lb. dry kidney beans, cooked and lightly salted	3 tbsps. Worcestershire sauce
3-4 heads of lettuce, (broken into bite size pieces)	2 tsp. hot sauce (more or less as desired)
5 green peppers, (diced or cut in strips)	8 tomatoes, cut into wedges (optional)
Russian dressing	2 lb. grated sharp cheddar cheese
	3 lb. corn chips or taco chips (crushed lightly)

Brown ground beef. Add onions, Worcestershire sauce, hot sauce and salt to taste. Add beans and heat. Combine lettuce, tomatoes and green pepper in large bowls. Spoon hot meat mixture over vegetables and toss lightly. Cover with corn chips. Sprinkle with cheese. Serve immediately with Russian dressing. Make seconds as needed. This a dish that should be put together immediately before it is to be eaten.

Beef or hamburger stroganoff (serves 50)

10 lb. beef chuck or sirloin cut in cubes or strips	2 51 oz. cans mushroom soup
3 cups onion, chopped	2 tsp. garlic powder (less, if desired)
1 cup flour	¼ cup Worcestershire sauce
½ cup cooking oil (more if needed for browning)	2 lb. fresh mushrooms, sliced
2½ quarts water or beef stock	3 pints sour cream
	salt and pepper to taste

Salt and flour beef. Brown in oil. Add onion and brown lightly. Gradually stir in water or beef stock. Cook until meat is tender. Add soup and seasonings. Add mushrooms and cook 10-15 minutes. Add sour cream and heat. Do not boil. Serve over noodles or rice.

Hamburger: Use 8 lb. Brown and pour off grease. Proceed as above.

Baked carrots (serves 50)

20-22 cups carrots, sliced	8 tbsps. brown sugar
12 tbsps. margarine	2 cups water
¼ cup chopped onion	½ cup toasted sesame seeds (optional)
2 tbsps. salt	

Pour carrots in two baking pans. Sprinkle with rest of ingredients. Cook covered at 350 degrees for 45-60 minutes. Stir at least once.

Glazed apples (serves 50)

25 large, firm, tart cooking apples, cored and cut into sixths	1 cup margarine
2 tsp. salt	2½-3 cups brown sugar
	2 tbsps. cinnamon (less if desired)

Melt margarine in large aluminum kettle. Add apples. Sprinkle rest of ingredients over apples. Cover and cook over medium heat until soft. Stir occasionally the first 5-10 minutes. Avoid stirring later if apples break up. Cook 30 minutes or more, depending on type of apple.

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

by Millie Gill / ABN staff writer

people



Ard has been appointed by the Home Mission Board as Arkansas' first church planting apprentice. He is serving as pastor of Goshen Mission, east of Fayetteville. Springdale Elm Dale Church, sponsor of the mission, ordained Ard to the preaching ministry March 23.

Mavis Posey will be honored April 29 when the Baptist Book Store in Little Rock will host an open house in recognition of her retirement. Posey has served for 17 years as the book store's "Bible Lady," according to Robert C. Barnett, manager.

Rev. and Mrs. Wilson Deese of Little Rock and **Mr. and Mrs. Louis Jacks** of Sparkman have established an endowment fund at Ouachita Baptist University as a memorial to Mrs. Deese's and Mr. Jacks' mother, the late Margaret Jacks of Sparkman. The Deese's are members of Lakeshore Drive Church in Little Rock and the Jacks' are members of Sparkman First Church.

Wilbur Herring of Jonesboro has been called to serve as interim pastor of Wynne Church.

Eugene Howie is serving as pastor of Hermitage Church. Howie and his wife, Margaret, who are native Arkansans, returned to the state after 18 years of service in Illinois.

Ted Keen is serving as pastor of Macedonia Church at Warren.

Billy E. Hines Jr. recently observed his fifth anniversary of service as associate pastor with Central Church in Magnolia.

Nick Garland observed five years of service as pastor of Hot Springs Second Church March 23 when the congregation honored him with a program and reception.

Carter L. Dey was honored by Little Rock Barnett Memorial Church March 30 in recognition of five years of service as pastor. A reception included the presentation of gifts and an appreciation plaque.

John Edward Steely, professor of historical theology at Southeastern Baptist Theological Seminary, died March 28 at age 63. He was a graduate of Ouachita Baptist University and Southern Baptist Theological Seminary. He had served as head of the department of Bible and religious education at Southern Baptist College from 1948-1956 and had served as pastor of Oak Grove Church near Pochantas, and College City Church, Walnut Ridge. He was survived by his wife, the former Donna Brown of Perryville; a daughter, Deborah Steely of Raleigh, N.C.; a son, John Allan Steely of Winston-Salem, N.C.; three sisters, Jane Smith of Calico Rock, Ruth Blevins of Franklin and Betty Blanton of Greenwood; two brothers, Arthur W. Steely of Magnolia and Louis Steely of Anniston, Ala.

Victor Coleman is serving as interim pastor of Victory Church at Jacksonville, coming there from Bayou Meto Church where he served as associate pastor for five years. He previously served for 10 years as a missionary to Venezuela.

Max Altom of Pangburn died March 30 at age 60. He was a retired Southern Baptist minister, having served as pastor of churches in White, Independence and Cleburne Counties. He was a member of Harris Chapel Church at Hickory Flat where his funeral services were held April 1. Survivors are his wife, Clara Altom; four sons, Johnnie Altom, Jackie Altom, Randy Altom and Michael Altom, all of Pangburn; a daughter, Lanell Kimbriel of Step Rock Community; three brothers; a sister; and eight grandchildren.

briefly

Mountain Home Eastside Church has voted to assist in establishing a mission near Gamaliel. Two seminary students will be there for 10 weeks this summer to do survey work, a Bible school and other ministries as the foundation for the new work. **White River Association** and the Arkansas Baptist State Convention have purchased six acres as a church site.

Magnolia Central Church observed Youth Week March 9-16 with junior and senior high youth participating in Bible study training in Sunday School departments and leading five worship experiences and several fellowship times.

Diaz Church held its Good News America revival March 16-21. James Hays,

pastor of South Highland Church in Little Rock was evangelist. There were 12 professions of faith, 10 baptisms and seven re-dedications. Phil Weston was music director. J.R. Hull is pastor.

Quitman Church held ordination services recently for three people. Charles Larry Holland and James Henry Webb were ordained to the deacon ministry. Jimmy Don Holland was ordained to the preaching ministry at the request of Post Church at Higden, where he serves as pastor. On program were David Miller, director of missions for Little Red River Association, Bill Williams and Fred Oaks.

Texarkana Trinity Church seven-member mission team has returned from Fairbanks, Alaska, where they constructed a building for Shannon Park Church.

Lamar Church dedicated its recreation building March 23 as a memorial to Ulrich Langguth.

Alma First Church ordained Coleman Farrar, Rick Green and Roger Butcher to the deacon ministry March 2. Those participating in the service were Leonard Daniel, Dale Owen, Tom Steward, Billy Kimbrough, Bill Farrar, Harlan Standley and George Domeser, director of missions for Clear Creek Association.

Leachville Second Church dedicated a new building March 9 with services resulting in one profession of faith, according to pastor Roger Haney.

Bald Knob Central Church recently closed a Good News America revival that resulted in Allen Webster, a sophomore at Bald Knob High School, making a commitment to the preaching ministry.

Geyer Springs First Church in Little Rock has organized a "Worship the Lord" club to lead students in grades one through six in understanding, participating in and enjoying the worship services.

Malvern First Church observed National Library Week April 5 with a breakfast honoring students who had completed a program of recommended reading in the church library, according to William M. Baker, librarian. Mary Medearis, director of the Southwest Arkansas Regional Archives in Washington and author of *Big Doc's Girl*, was featured speaker.

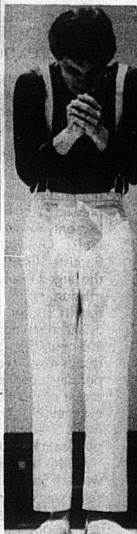
Baring Cross Church in North Little Rock men are launched a weekly prayer-breakfast ministry April 1.

'Good news for youth' focus of Little Rock rally

photos by Millie Gill



"Good news for youth" was the theme of the State Youth Convention March 28 at Robinson Auditorium in Little Rock. (Below) The release of 5,000 helium-filled balloons bearing the names of convention participants symbolized the desire for youth to share their faith in Jesus. (Right) With the familiar strains of "The Old Rugged Cross" floating in the background, mime Mark McMasters dramatized the death of Christ. (Above) First and second place tournament winners were (left to right) Glenda Akins of Lead Hill First Church, first place speaker; Melinda Whitford of Vilonia Beryl Church, second place speaker; Cliff Jones of Perryville First Church, first place Bible drill; and Catherine Gladney of Highfill First Church, second place Bible drill.



Pianists still needed for music missions trip

Three pianists still are needed for the Musicians on Mission trip to assist churches in the Kansas-Nebraska Convention of Southern Baptists. The trip opens with a three-day workshop April 17-19 and will be followed with a week of revival and training efforts across the two-state convention.

Musicians, traveling at their own expense, will assist church music workers and lead in revival meetings. Pianists willing to serve on the volunteer project may contact the ABSC Church Music Department at 376-4791.

The president speaks *Underexposed missions*

Recently a man said to his pastor, "Hey, I just saw a great foreign missions program on TV produced by another denomination. I sure wish Southern Baptists were doing something like that."

That wish would not have been expressed had the member only know a few facts: (1) Southern Baptists already have the largest evangelical missionary force on earth today, over 3,500 missionaries in



Hatfield

105 countries, (2) extraordinary evangelistic results reveal we average over 400 baptisms per day, every day of the year; and (3) the scope of our mission work includes direct evangelism, church planting and development, medical missions, educational and publications work, and feeding the hungry.

All this means that, while others do good work, if Southern Baptists did missions the same way others do, we would have to slow down considerably.

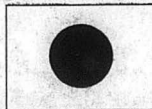
If anyone says to you, "I wish we were doing what they do," tell them we already are, and more. While we do not employ expensive TV programs to raise funds, we raise more in weekly tithes and offerings and then give through the Cooperative Program. In addition, we also give great mission offerings to state, home and foreign missions.

Compared to TV showings of others, we may be underexposed, but we are not overshadowed. Compared with others, our SBC mission work measures up and beyond, but measured by world needs we have much room for improvement.

This means our men need to study, pray for and support missions as our women and children do. Occasional exposure is not enough. Men need more specific help in understanding our mission program. Our next great surge forward in missions waits on the growth of our men in missionary knowledge and the application of responsible stewardship. — Lawson Hatfield, president, Arkansas Baptist State Convention



ABN photos / Millie Gill



JAPAN



INDONESIA



Some of the countries represented by national dress were

Area Baptist congregations currently sponsoring Friendship International are Calvary, First, Geyer Springs, Immanuel, Markham Street, Olivet, Otter Creek, Pulaski Heights, Second, Lakeshore Drive and Forest Highlands in Little Rock, and Park Hill in North Little Rock.

Little Rock area churches build bridges of friendship

by Betty J. Kennedy

The site is Pulaski Heights Church in Little Rock, a building dominated by a white-columned sanctuary, in a well-established neighborhood. It's definitely American, Bible Belt culture. The scene inside definitely is not.

Visitors are first greeted by the aroma of unfamiliar combinations of spices and then realize that the room resounds with excited conversations in non-English languages.

The crowd is much the usual Thursday group at Friendship International, but today the scene is enlivened by the international wives wearing their national dress. They also are displaying their countries' crafts, along with lots of visual information about the country, such as maps and scenic post cards. Samples of their national food will be offered after the morning's program.

Some of the international women and their American friends have been a part of Friendship International since its beginning in Little Rock in 1976. Eleven Baptist churches in the area sponsor the program so that the international women have help adjusting to American culture.

The ideal situation is for one American woman to befriend one international woman and be a friend throughout the week, not just on Thursdays. The relationship may result in the Christian friend bearing witness about Jesus Christ, and sometimes professions of faith are the fruit. This year there

have been several conversions, according to Vivian Spann, associate director of Friendship International.

The weekly sessions offer classes, besides fellowship. Three levels of instruction in English, Bible study, toile painting, basket weaving, sewing crafts and American citizenship basics are taught to 117 international women representing 40 countries.

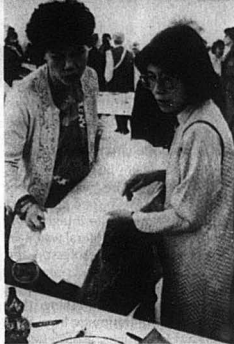
Since there is not one American for each international, the ideal friendship situation is not being met, according to Mrs. Spann. "We definitely need more American women willing to give some time," she says. This spring there are 81 Americans.

After recognitions and "thank you's" and a program featuring Angela L u, harpist with the Arkansas Symphony, the international women model their national dress. Several children join the Parade of Costumes.

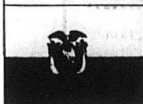
The costumed internationals gather on-stage to sing of building bridges of love. It's their theme song. Then they disperse to tell visitors about their crafts and offer homemade delicacies.

There will not be costumes, crafts and food again until the next annual fair. There will be sharing of cultures, learning about American ways, real friendship and Christian love. The bridges are two-way streets.

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



(top left) India, (left to right) Indonesia and Japan, Ecuador, Saudi Arabia, Venezuela (two photos) and China.



EUADOR

SAUDI ARABIA

VENEZUELA

TAIWAN

INDIA

Understanding of children needed in communications about God

JACKSON, Miss. (BP)—How do you explain the virgin birth of Christ to a child who only wants to know if God and Mary got a divorce?

And what do you tell little Julie when she asks if Grandma, who was buried yesterday, is going to heaven to be with the pet hamster, Gerald, who was buried last week?

Although children are quite imaginative, they view the world in a very literal way, said Bill Hendricks, a seminary professor and speaker at a Regional ChildLife conference held in Jackson, Miss., March 13-15.

"When little ones hear something, they take it at a much more traumatic level than it is meant," said Hendricks, a professor of Christian theology at Southern Baptist Theological Seminary in Louisville, Ky. "That's why children become so wide-eyed and resistant when someone asks them if they want to give their heart to Jesus."

Hendricks was one of several conference speakers who talked on subjects ranging from child abuse, self-esteem and children in crisis to ministering to families with terminally or chronically ill children. The first of seven to be held this year, the Regional ChildLife conference in Jackson was sponsored by the Southern Baptist Sunday School Board's church training department in

cooperation with the board's Sunday school and family ministry departments.

On child sexual abuse, James Reddcho Jr. said Christians need to "quit saying 'ain't it terrible' and get out and do something about it." Reddcho, a consultant with the Hattiesburg (Miss.) Rape Crisis Center, told the group to report any possible child abuse.

"If you have a gut feeling that a child is being abused, either sexually or physically, tell someone," he said. "Our common goal is to reduce the incidents of molestation or victimization."

One out of three females and one out of seven males are abused sexually or physically, Reddcho said, noting abusing a child is a "direct attack on the child's self-esteem."

Dixie Ruth Crase, professor of childhood development at Memphis State University, said a child's self-esteem is developed very early in life. Development of a healthy or unhealthy self-concept can be attributed to several factors, she added.

"The most important element in the development of a healthy personality is a sense of trust," Crase said. Giving a child independence and allowing him to develop initiative paves the way for a healthy self-concept.

"Growing Children Growing" is the theme

of the ChildLife conferences and a year-long church training emphasis on children.

"We are trying to prick the awareness of those who attend these conferences and let them know that children are persons of unique gifts and have their own needs and wants," said Bill Young, supervisor of the preschool/children's section in the church training department. "There is an ever-changing environment in our churches and there is really a need to minister in innovative as well as traditional ways."

"Their (children's) understanding is not our understanding. We have to speak to them as children rather than as miniature adults," he said.

Hendricks, who spoke on children and theology, said it is hard to separate cultural myths, such as Santa Claus or the tooth fairy, from the abstractness of God. "Should religious families buy into these secular myths and celebrate them?" he asked. "If their children are going to live in the real world, they need to know the myths of childhood."

However, Hendricks said, children need to be helped to understand that "stories about Jesus' earthly ministry are different from cultural myths because stories about Jesus actually happened."

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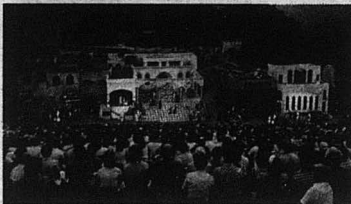
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ARKANSAS

Arkansas church secretaries conference set

Lucy Hoskins, former consultant in church administration for the Baptist Sunday School Board, will be the featured speaker for the second annual Conference for Secretaries April 24 at St. James United Methodist Church in Little Rock.

Hoskins will speak on "How to Manage Your Workload," "A Perfectly Normal Day," and "One-Secretary Church." She retired from the Sunday School Board after 26 years as editor of *Church Administration* magazine. She is the author of four books for church secretaries.

Other conferences will be lead by Marian Crawford of the University of Arkansas at Little Rock, John Russ, a counselor, and Jimmie Sheffield, administrator for Park Hill Church, North Little Rock.

The conference begins with registration at 8:30 a.m. and concludes at 3:30 p.m. The \$25 registration fee includes lunch and refreshments. The conference is sponsored by the Arkansas Chapter of the National Association of Church Business Administration.

For more information, call 753-3413.

Paragould pastor begins lesson commentaries

Winfred Bridges, pastor of First Church, Paragould, begins this week writing commentaries on the International series Sunday School lessons in "Lessons for living."

Bridges, a native of Monette, is a graduate of Arkansas State University and Southern Baptist Theological Seminary. Prior to coming to Paragould, Bridges was pastor of First Church, Bentonville.

He has written articles for *Church Administration* and *Proclaim* magazines and for the 1985-86 edition of *The Life and Work Adult Lesson Annual*.

Bridges is married to the former Adelle Bowman of Dyess. They have one daughter, Elizabeth Gena.



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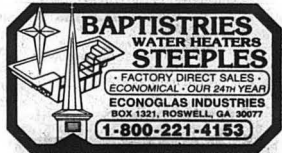
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Supreme Court rules against Jew in skull cap dispute

WASHINGTON (BP)—The U.S. Supreme Court has ruled the First Amendment does not require the military to accommodate religious practices that in its judgment would violate uniform dress-code regulations.

In a 5-4 ruling announced March 25, the high court affirmed a court of appeals decision allowing the U.S. Air Force to enforce dress regulations in the interest of the military's perceived need for uniformity—even if the effect of those regulations is to restrict the wearing of visible garments required by a person's religious beliefs.

In this case, Simcha Goldman, an Air Force

captain who is a practicing Orthodox Jew, argued his right to wear a yarmulke—or skull cap—while on duty as a psychologist in a military hospital outweighed the military's need to enforce its uniform regulations.

Goldman, who wore the yarmulke on duty for four years before being instructed to remove it, filed suit in federal district court, claiming the Air Force's refusal to allow his wearing a skull cap infringed upon his First Amendment right of free exercise of religion.

In delivering the Supreme Court's opinion, Justice William H. Rehnquist said the court's review of military regulations challenged von

First Amendment grounds "is far more deferential than constitutional review of similar laws or regulations designed for civilian society."

He added, however, the military's need to foster "instinctive obedience, unity, commitment and esprit de corps" does not render invalid First Amendment guarantees in military life.

Justice Rehnquist said the First Amendment "does not require the military to accommodate such practices in the face of its view that they would detract from the uniformity sought by the dress regulations."

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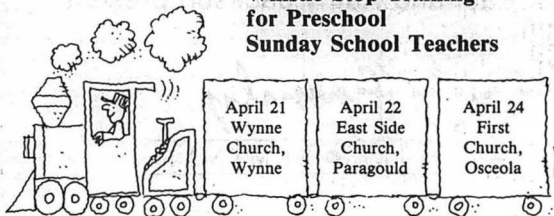
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Draper says issues must be dealt with in SBC

LOUISVILLE, Ky. (BP)—“What we’re doing now is marshalling our forces to see who can elect the president. To tell you the truth, it doesn’t make a whole lot of difference who the president is if we don’t deal with the issues,” a former president of the Southern Baptist Convention told about 100 Kentucky pastors and laymen.

James T. Draper Jr., pastor of First Church of Euless, Texas, and president of the Southern Baptist Convention 1983-84, was keynote speaker at a fundamental-conservative rally at Ninth and O Church, Louisville, Ky., March 24.

Seeking reconciliation between the two political factions of the SBC, Draper called

for a forum where both sides could discuss theological differences.

“What we’re trying to determine as Southern Baptists is how diverse can we be and still cooperate,” Draper said. “That does not mean that one side is right or wrong.

“I’m willing to do anything to get us to deal with the issues and then go on from there. But you have not found anybody who has been willing to have enough integrity to comment on that perspective,” he said.

In his opening comments Draper denounced the impending federal lawsuit initiated by Robert S. Crowder of Birmingham, Ala. “It needs to be thrown out of court because it does not involve money or property. It involves simply an interpretation” by SBC President Charles Stanley at last year’s convention, he argued. “Regardless of how we might feel, it (Stanley’s action) was a legitimate interpretation of the bylaws.” Laverne Butler, pastor of Ninth and O Church, a spokesman for Kentucky funda-

mental-conservatives, said: “Our work is cut out for us (fundamental-conservatives) as never before. I heard just the other day they were printing up 75,000 ballots for our convention.”

Encouraging participants to use all 10 messengers allotted to churches by the SBC, Butler said, “Judge Paul Pressler says we will have to have 36,000 (fundamental) conservatives present to elect a president this year. This will be the most crucial year we have experienced as Southern Baptists, and especially as conservatives.”

In closing, Butler—while praising the SBC Peace Committee’s recent statement on diversity—drew the line between fundamental-conservatives and moderate-conservatives.

“What it is going to boil down to is, can we walk together if you do not believe in the historicity of Adam and Eve? I frankly cannot walk with someone who says he rejects historicity of the first 11 chapters of Genesis,” he said.



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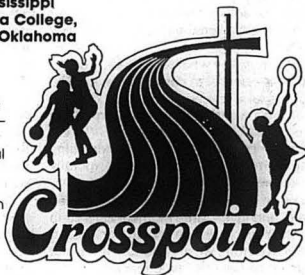
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International

A hope worth guarding

by Gene Stacks, First Church, Star City

Basic passage: Jude

Focal passage: Jude 1-4,17-25

Central truth: Christians need to commit themselves firmly to genuine Christian teachings, seeking also to reclaim those who have strayed from such teachings.

Satan would destroy our faith if he could. His war on the church never ceases. His strategy includes infiltration and false teaching wherever possible. We need not look for false teachers behind every bush, but we do need to know what we believe, why we believe it, and then we must stand firm in that belief.

(1) We must "contend earnestly." The Greek word for "contend" means "to fight, to struggle, to strive." It is a word that could be used to describe an athletic contest in which each team is giving total effort in an attempt to defeat the other. In the case described, however, the stakes are infinitely higher.

(2) We must live what we believe. Correct doctrine is essential to correct behavior. The sin of the false teachers who had "crept in unnoticed" was that they had "turned the grace of God into licentiousness." "Licentiousness" essentially means "disregarding accepted rules and standards. . . morally unrestrained."

Grace, if it be the grace of God, calls men to God, and in the same moment calls them from their sin. If we can stay in our sin and enjoy it as before, we may be sure it was not the grace of God we experienced.

(3) We must continue to grow in our faith. Nothing is much more disappointing than a 20-year-old Christian whose behavior is that of an infant. The years are there, but maturity is sadly lacking. Maturity is required of those who would battle the enemy.

(4) We must act with mercy. If we are to truly represent the Lord Jesus, then all relationships must be characterized by mercy. We are to be merciful toward "those who are doubting" (those whose faith is shaky at best, and, at worst, question many precious truths), toward those who have sunk into immorality or disobedience to the point of judgment, and even to those who present a danger to those who minister to them.

(5) We are to do it all in his strength. We cannot stand in our own strength against the enemy. We do not have to do so. Our God is all powerful, and will provide all that we need if we will but rely upon him.

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Life and Work

Growing in Christ

by Bert Thomas, Valley Church, Searcy

Basic passage: Colossians 2:1-23

Focal passage: Colossians 2:6-15

Central truth: Christians are to continue to grow in Christ.

One of the most exciting experiences for parents is to witness the growth of their children. The child's first tooth, step, and word thrills parents because it indicates normal growth. The excitement continues as the child develops and learns new skills.

Growing in Christ should also be an exciting experience for all of God's people. Paul reminded the Colossians of their new life in Christ. The phrase, "in Christ Jesus the Lord" stresses the humanity and deity of Christ. Gnosticism taught he could not be both God and man. We believe he was totally God and totally man.

After we receive Christ Jesus as Lord, we are to continue to grow. This growth is described as a walk. This term implies growth toward a goal and progress toward that goal. The goal is to become more like Christ each day of our lives.

Growth is described as "rooted. . . in him" (v. 7). This is a description of our past conversion experience and a description of continued growth. It means you have been rooted and are still rooted in Christ. Our source of life and our growth is in him.

Growth also is described as "built up in him" (v. 7). Growing in Christ means becoming stronger in the faith. The participles in verse 7 are in the passive voice. This means that growth is something that happens to us by the action that Christ takes upon our lives.

Christian growth is not easy. In verse 8 notice the phrase "take you captive." Gnosticism promised enlightenment but only enslaved. Let us beware of those who want to enlighten us, lest they take us captive.

Growing in Christ is a deep awareness of who Christ is and what he has done for us (vv. 9-15). He is God and in him we are complete (vv. 9-10a). Through faith in God who raised Christ from the dead our conduct and motives have been changed (vv. 11-12). We have been made alive and our sins forgiven. He has taken them out of the way, having nailed them to his cross (v. 14).

One can only grow in Christ when an individual is born into his family. This new birth is experienced by those who will repent of their sins and confess Christ as Lord. Unconfessed sins in the lives of Christians will prevent them from growing.

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Bible Book

Rebuilding of the Temple

by Roy A. Fowler, First Church, Mountain Home

Basic passage: Ezra 4:1-6; 22

Focal passage: Ezra 4:1-6; 5:2-3; 6:14

Central truth: Prophetic preaching can arouse God's people to accomplish his purpose in spite of all opposition.

Ezra 3:13b tells us "the noise was heard afar off." Before this time, the enemy had not attacked. The altar had been rebuilt, and the people renewed in their spiritual life. The work on the Temple had started, and the enemies of Judah had begun to attack.

The attack at first was subtle: "let us build with you" they said. The leadership refused to compromise and responded, "Ye have nothing to do with us to build an house unto God; but we ourselves will build unto the Lord God of Israel" (v. 3). The Temple of the Lord was not to be built by unholly people.

A letter was sent to King Artaxerxes accusing Judah of rebellion and damage to his kingdom (4:12-16). The plot and plan of the enemy succeeded in stopping the work (4:23-24), and it remained paralyzed for 16 years through the reign of Cyrus.

Haggai and Zechariah, two prophets, spokesmen for God, prophesied in the name of the God of Israel (5:1). When the returned exiles stopped work on the Temple, they began working on their own homes. Their priorities were turned around. "Is it time for you, O ye, to dwell in your cieled (luxurious) houses, and this house lie in waste?" (Haggai 1:4). The theme of the message of these prophets was "rise up and rebuild the Temple." The people responded and work on the Temple continued once again.

Tattenai, the governor, tried to stop the work again (Ezra 5:3-4). "But the eye of their God was upon the elders of the Jews and they could not cause them to cease. . . (5:5). Again, a letter was sent to the king (now Darius), and the response was, "Let the work of this house of God along. . ." (6:7). Anyone guilty of hindering the construction of the Temple would be punished by death and his house destroyed (6:11-12).

The way the Temple was built was beautiful. The prophets encouraged the people to rebuild, the elders gave their leadership; the decrees of the king gave them protection and financial assistance; and the command of God brought it all about. All the pieces fit into a harmonious whole (6:14-15). Because of their harmony in building they could rejoice in its dedication (6:16-22).

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International

Jesus' birth

by Winfred P. Bridges, First Church, Paragould

Basic passage: Luke 1:5-56; 2:21-40

Focal passage: Luke 1:35-42; 2:25-32

Central truth: God through his Holy Spirit acts in ways beyond human power and understanding to provide for people's spiritual needs.

A friend of mine, once in full-time evangelism, now deceased, had an evangelistic association, the theme of which was "Mission Possible," after the television series "Mission Impossible." The supernatural power of God was in his Holy Spirit to do the possible, bringing conception in a young virgin girl named Mary. The scientifically unexplainable became reality. John called him the *monogenas* (the only begotten) Son, the only one of his kind.

The affirmation of his conception and birth was made more acceptable even then by the recognition of this revelation by Elizabeth, who knew Mary was to be the mother of our Lord. She, no doubt, having lived to an older age, had acquired much spiritual wisdom and maturity. She knew early her child would be second to Jesus, the he would have no equal in terms of his origin and role. Yet, we have no evidence of this being a threat to her in any way.

It is interesting that a second older person was an affirming one for Mary. Simeon, a just and devout older man, nearing death, recognized by sight through revelation the Christ child, and blessed him. Anna, the prophetess, another older saint, affirmed the identity of Jesus. It is more than coincidental that Mary, being so young, and Joseph, no doubt a bit older, had support for themselves through God using older persons for affirmation.

God used his speaking to Elizabeth, Simeon, and Anna not only to help Joseph and Mary understand all they were encountering, but he gave rich meaning to each of their lives as well. There are fewer better needs than that the need to be needed, for in being needed by others we fulfill a purpose within ourselves. God knows all our inner needs and has ways of meeting them.

There is something wonderfully sweet about a soft word from the lips of an older person whose godly eyes shine with the gleam of hope, whose face radiates through skin softened with age, whose touch brings the warmth of joy and life as they talk about Jesus and look forward to seeing him.

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Life and Work

Focusing on Christ

by Bert Thomas, Valley Church, Searcy

Basic passage: Colossians 3:1-11

Focal passage: Colossians 3:1-11

Central truth: If life is to have meaning it must be focused upon Christ.

A few summers ago, our family vacationed at Mesa Verde National Park in Colorado. We had been told about the breath-taking scenery of Colorado. The deeper we drove into the state, the more we realized we would not be disappointed.

Like most families, we enjoy taking pictures on vacation. We made home movies of such scenes as playing in the snow on the Fourth of July, remains of the Cliff Dwellers, and the high mountains as well as the deep canyons. Excitement ran high as we thought about capturing our dream vacation on film. Our excitement gave way to disappointment when we discovered the camera had not been focused properly, and our films had been ruined.

Life is much like this experience. God has given us a choice as to what will be the center of our focus. If life is focused on Christ, it will be sweet and exciting. If life is out of focus, the results will be disappointing and sometimes bitter. This lesson challenges us to examine our lives and make sure they are focused properly. How can we do this? The Bible has the answer. We are to focus on Christ.

Focusing on Christ reminds us we once were dead in our sin and without hope. It also reminds us we have been raised with him. The old self has died, we have been raised from spiritual death, and now we should be living at a different level of life. Every goal in life should now be focused on Christ. Every aim should be to please the Father. Every deed should be done to bring honor to him. Every word should have his approval.

Since we are greatly affected by what we think, we should set our minds on spiritual things. Let us set our minds to discover how to find a deeper life in Christ.

A life focused on Christ will exercise daily discipline. This discipline includes a deep conviction and determination that sexual impurities, passion, evil desires, greed, as well as anger, wrath, malice, slander, and obscene language will not be found in our lives. To accomplish this, we must put on the new man we became when we were saved and to daily renew our lives to become like Christ.

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Bible Book

The coming of Ezra

by Roy A. Fowler, First Church, Mountain Home

Basic passage: Ezra 7:1 to 8:36

Focal passage: Ezra 7:23,25-28; 8:15,21-23,36

Central truth: Ezra's successful journey demonstrates the value of good preparation, demonstrated faith, and diligent prayer in carrying out God's work.

"Now after these things" (Ezra 7:1) is the linking phrase of the two returnings of God's people to Jerusalem. A 58-year gap separates the events of chapters 6 and 7. Little is known of what took place in Judah during those years. However, we do know that the teaching of the Law was being rejected (7:25). It is apparent the Temple and worship had slipped to a low ebb (7:11-23).

In the face of this decadent situation, God once again raised up his servant. This time it was Ezra, a Jewish priest and scribe, who led a second group of exiles back to Judah. He was a descendant of Aaron, the first high (chief) priest and also "was a scribe skilled in the law of Moses."

Ezra purposed in his heart to do three things: to study the Law, to obey the Law, and to teach what he learned and practiced (7:10). This order will make any servant of God effective in ministry. What has not been learned cannot be effectively practiced, and what is not effectively practiced cannot be convincingly taught (Ja. 1:22-25).

Ezra not only prepared himself spiritually, he prepared himself well for the four-month journey and for the work in Jerusalem. He went with a decree from the king officially authorizing his mission, and providing for the physical and material needs in Jerusalem (7:11-26). He was careful not to compromise or weaken the message he had proclaimed. He had declared that the hand of God was upon those that followed him, and the wrath and power of God was against all that forsake God (8:22).

Ezra was called of God to go to Jerusalem. He answered God's call, then prepared himself and the people for the journey and for the work to be done. Everything but the going was done. He did not fail to complete his responsibility. How many well planned, God-led journeys never get beyond the planning and preparation?

The four-month journey would take them through strange lands and face to face with enemies. God "delivered them from all harm" (8:31). God calls, prepares, and will not leave us. We can trust him completely.

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Court sidesteps resolving 'equal access' dispute

WASHINGTON (BP)—A closely-divided U.S. Supreme Court ruled March 25 a Williamsport, Pa., school board member had no legal standing to challenge a federal district court decision which upheld high school students' right to gather in a public school classroom for Bible reading and prayer.

The high court's 5-4 ruling has the effect of reinstating the district panel's 1983 decision that members of Petros—a group of students at Williamsport Area High School which was denied permission to meet on an equal basis with other extracurricular groups—possess a constitutionally protected right of free speech to conduct meetings.

Writing for the majority, Justice John Paul Stevens—joined by Justices William J. Brennan Jr., Thurgood Marshall, Harry A. Blackmun and Sandra Day O'Connor—held that Williamsport school board member John C. Youngman Jr. had no legal basis to appeal the district court decision after the board's eight other members decided not to appeal. Youngman took the case to the Third U.S. Circuit Court of Appeals, which in July 1984 overturned the district court in a 2-1 decision.

Although attorneys for the student group did not challenge Youngman's legal ability to appeal, Stevens cited several previous Supreme Court rulings that the nation's high court has a constitutionally mandated duty to examine the standing of all parties.

Youngman, Stevens wrote, had no standing to bring the appeal as an individual, a school board member or a parent. His claimed standing as an individual fell, Stevens said, because the original judgment of the district court was made, not against Youngman, but against the school board.

Nor was Youngman in a position to bring the appeal as a school board member, Stevens said, because he "has no personal

stake in the outcome" of the case. Further, because he was the lone dissenter on the school board wanting to appeal the district court decision, he was not permitted to "step into the shoes of the board."

Stevens held further Youngman could not bring a challenge to the district panel's ruling as parent of a Williamsport High student because nothing which was in the record of the case before it was accepted for review by the Supreme Court last year indicated he was so basing his appeal. "Nor is anything in the record to indicate that he or his children have suffered any injury as a result of the District Court's judgment."

Chief Justice Warren E. Burger dissented for himself and Justices Byron R. White and William H. Rehnquist, writing that while he agreed with the majority that Petros should be allowed to meet as decreed by the district court, he would have decided the case on its merits and reversed outright the appeals panel's judgment.

In a separate dissent, Justice Lewis F. Powell Jr. wrote that he too would have decided the case on that basis, adding he based his views also on a 1981 Supreme Court decision—*Widmar v. Vincent*—upholding the right of student religious groups to hold meetings on campuses of state universities. Powell argued besides applying that ruling to high school religious groups, the court could have cited other decisions upholding high school students' rights of free speech and association.

None of the justices on either side made reference to the Equal Access Act of 1984, in which Congress extended the court's reasoning in *Widmar* to high school groups. Legal challenges to that law are expected. A final resolution to the question of the constitutionality of the equal access concept presumably awaits such a dispute.

Church loses 'privilege' tax appeal at high court

WASHINGTON (BP)—A non-denominational congregation in Knoxville, Tenn., that leases space from a motel for its worship and educational activities has lost its challenge to a state law imposing an occupancy—or "privilege"—tax on the rental of hotel and motel rooms in Knoxville.

Covenant Community Church, described in papers filed with the U.S. Supreme Court as an "independent Bible church," lost its third and final effort to have the statute struck down for violating both the establishment and free exercise of religion clauses of the First Amendment.

At issue was a Tennessee statute designed to produce revenues for the promotion of tourism and the construction and maintenance of tourist facilities in and around Knoxville, the largest city in eastern Tennessee. After the management of a Howard Johnson's motel imposed the five percent tax rooms leased by the congregation, the church sued the state.

But the chancery court of Knox County upheld the application of the tax to Covenant Church, a decision upheld by the Supreme Court of Tennessee. By declining to hear the church's appeal, the nation's high court left standing the lower decisions.

In appealing to the Supreme Court, an attorney for the church argued the law violated the constitutional ban on an establishment of religion in that it "constitutes an impermissible preference in favor of churches which own their places of worship." In addition, he argued, the statute violated the church's free exercise of religion by "taxing its tithes and offerings."

But an attorney for Knox County countered in his brief, "While it is clear that the free exercise clause... prevents government regulation of religious beliefs or interference with the dissemination of religious ideas... it cannot be asserted as authority to relieve religious groups from all the financial burdens of government."