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**February 8, 1990**

Arkansas Baptist State Convention

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In Jesus' Name

# Arkansas Baptist

February 8, 1990



State Evangelism Conference

**Here's Hope!**

## In This Issue

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ABN photo / Mark Kelly

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*Reviving God's people and bringing a lost America to Christ topped the agenda at the 1990 Arkansas State Evangelism Conference Jan. 29-30 in Little Rock.*

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## IT'S UPLIFTING

### Work Revives Dying Church

DALLAS (BP)—About five years ago, the once-vibrant Heights Baptist Church in Texas City, Texas, encountered a series of near-fatal problems.

Charismatic influences led to a church split, a church leader was confronted with moral indiscretions, the church was deep in debt and facing litigation for payments past due, and attendance plunged to about a dozen.

But when the church celebrated its 50th anniversary last year, it also celebrated a tenfold increase in attendance, an outstanding number of baptisms and a return to sound financial footing.

"There weren't any gimmicks or anything flashy. Our people just worked hard, and God blessed," said Pastor Mark Bass Redd.

When Redd was called to Heights Church, first as interim and later as pastor, he brought with him an evangelistic vision and a plan of aggressive outreach.

"I had worked on church staff before, but this was my first pastorate. I didn't know any better than to do some of the things we did, and the Lord seemed to bless," he said.

Redd led the church to close its school, which had become financially burdensome, and to sell "everything that wasn't nailed down" to meet its past-due payments. Once the financial integrity of the church was restored in the eyes of the community, the church started its evangelism outreach in earnest.

Heights Church began a Sunday school enrollment and attendance effort in March 1988 that continued through March 1989. By the end of the "March on to March" campaign, enrollment increased from 91 to 207, and attendance grew from 45 to 142. The church recorded a high of 172 in attendance on "Great Day in the Morning."

Overlapping the "March on to March" effort, in January through March of 1989 the church launched its "100 Club" contact campaign. Ten Sunday school classes each were challenged to make 100 contacts during the quarter. The initial goal of 1,000 contacts later was met and increased to 2,500, which then was met and increased to 3,000.

"Everything we've done has been through the Sunday school," Redd said.

The two campaigns climaxed with "60 Days in the Field" as part of Texas Baptists' statewide Share Jesus Now personal evangelism effort.

During the Share Jesus Now emphasis, Heights Church trained 34 people who presented the plan of Christian salvation more than 200 times. In the first quarter of 1989, the church baptized 18 people and added 11 members by letter or statement. By the end of the year, 48 people were baptized.

Median age at the church has gone from 60 years old in 1985 to about 30 years old currently, and the congregation is continuing to attract young couples. However, even as the church grows, Redd praised the handful of senior adults who held the congregation together through its darkest times.

## GOOD NEWS!

### When God Leaves Men Alone

Romans 1:18-32

Perhaps you have tried to help people who didn't want to be helped. Some have bluntly said, "Leave me alone." That is exactly what you have to do, for you cannot help someone who doesn't want to be helped. Jesus was begged to leave Decapolis, and he did (Mark 5:17).

Paul wrote that God leaves men alone. These are some of the most awesome words in the Bible and some of the most misunderstood.

*The people*—The people about whom Paul wrote were not saved, for God will never abandon a Christian. The believer is secure in his salvation, and God will never give him up. Instead, those about whom

Paul wrote were lost. They willfully rejected the light they had been given.

*The process*—How does a person for whom Christ died come to be left alone by the loving God? The passage indicates a process. The process begins with a decision against the Savior. The process involves a determination to sin. The process ends in a death to the Spirit.

*The plight*—When men continually rebel, preferring to go in sin rather than respond to the light, God eventually accepts their decision. Thus the lost person, having chosen damnation instead of deliverance, is hopeless. He has made his decision, and God accepts it.

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# Avoiding Selfishness

J. EVERETT SNEED

Since selfishness is one of the most devastating attitudes a person can possess, some Christians, to avoid this sin, deny the love that is fundamental to the Christian life. The first three principles of Christianity are the love of God, the love of self, and the love of others. Without basic love of self, which is ours by the grace of God through Christ in us, it is impossible to relate properly to others.

The selfish person is one who only cares for himself, having little or no concern for his neighbor. The Bible declares such a person as being "self willed" (Ti. 1:7; 2 P. 2:10). The word is difficult to translate from the Greek, but it describes one who has no idea of anything except pleasing himself. Such a person is always obstinate and cannot be appealed to through logic or common sense. He has no sense of decency to prevent him from doing whatever he wants.

When a teacher of the law asked Jesus what he must do to inherit eternal life, Jesus answered the inquirer with a question of his own, "What is written in the law? How readest thou?" (Lk. 10:26). The teacher answered properly by saying, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Lk. 10:27).

Jesus told the teacher that he had answered correctly. In his response Jesus encompassed two important truths: (1) the worth of every individual; and (2) the necessity of loving self as well as others.

What does the love of self mean? Love of self does not mean indulgence. The individual who is characterized by indulgence actually has self hate. Indulgence involves the abuse of the body, mind and spirit. The individual who is totally given over to sensual desires ultimately will destroy himself physically, emotionally and spiritually.

Self love also does not mean exploitation. An individual may exploit his own body in order to attempt to attain unnecessary goals, or he may exploit others. The Bible condemns both self exploitation and the exploitation of others.

When an individual loves himself, he recognizes his value and his worth. He is aware that he is made in the image or likeness of God. Because he does have



value and special gifts given by God, he works to discipline himself and expects to be at his best for God.

Psychologists tell us that love can only be expressed by those who have experienced it. Thus, the love of God and the love of self are essential if we are to show love to others. The person who despises himself is likely to feel the same emotion toward others.

Jesus' statement regarding the love of self and others assumes that it is normal for a person to love himself. If this is true, why do some Christians find it difficult? Some may erroneously believe that self love is wrong. Others, bearing the guilt of their own sins, may have become convinced of their own worthlessness. It is likely, however, that most Christians who lack self love have simply never experienced love

as a child.

When the teacher of the law was confronted by Jesus, he tried to justify himself by asking, "Who is my neighbor?" Jesus responded by relating a story about a man who was left half dead by robbers. A priest and a Levite (both Jewish religious leaders) passed him by to hurry on to their own activities. A hated Samaritan (a man who was part Jew and part Gentile) ministered to the man. Jesus concluded the story by asking the teacher which of these men was his neighbor.

Jesus in essence was saying that we are to love every individual. Some people are much easier to love than others. Those who are the least easy to love may be the individuals who need our love most. We are all individuals created by God. People are to be loved. Jesus indicated that when we perform loving deeds for others we are doing it for him. When we feed the hungry, give drink to the thirsty, clothe the naked, or visit the sick, we are doing it for Christ.

All that an individual begins with our creation and re-creation. We were created in the image of God. Each of us bears his divine imprint. But sin came and marred our original relationship with God. Through re-creation, the acceptance of God's love through Christ, we received love and can love our selves and others.

Our love of self does not mean that we are to love our faults and our sins. Obviously, God expects everyone of his children to seek the power and guidance of the Holy Spirit in becoming more like Christ everyday. But a person who esteems himself to be of little value will do very little to improve himself. Since God declares our worth, we should be challenged to follow him more closely.

## Arkansas Baptist

VOLUME 89 NUMBER 5

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# SPEAK UP

DON MOORE

## You'll Be Glad To Know

I have just prepared some information to be used in a press conference launching the Siloam Springs fund drive. It is quite impressive to me. It should bring considerable joy to your heart. The information has to do with the amount of money dedicated to helping young people which has been allocated in the 1990 state convention budget. Of the total amount, 30 percent will be used for teen and college age-groups. That does not include the youth consultant costs for Sunday School, WMU, Discipleship Training and Evangelism.



The expenditures are made through Siloam Springs, Baptist Student Union, ministerial scholarships, Children's Homes and Family Ministries, Ouachita Baptist University, and Southern Baptist College.

As you know, 41.25 percent of our monies this year will be sent on to Southern Baptist Convention mission causes outside of Arkansas. The percentage of the money staying in Arkansas that is spent on teen and college ages is 51 percent. This is a marvelous fact. The dollar amount is \$4,050,363.

Of the amount listed above only \$179,388 goes to Siloam Springs. This is the reason the condition of the tabernacle and living quarters has deteriorated to the point of requiring drastic action. Registration fees for lodging, food, materials, insurance and program have been kept to a minimum so that no one would be unable to attend because of the cost. Our fees are one-third to one-half the amount paid in most other assemblies.

Camps are held for 11 weeks. The Sunday School Department directs six of these. In those six weeks over the last 20 years we have seen 4,920 accept Christ and 963 commit their lives to Christian service. Registration for those six weeks alone has totalled 101,242. With greatly improved facilities, we believe we will see a 25 percent to 30 percent increase in usage.

BOB PARKER

## Today's Issues

### New Heart and Brain



Of all parts of the human body, the heart and brain are probably most important! In recent days heart bypass surgeries are often done and transplants are becoming more frequent. The most prevalent surgery so far as the brain is concerned is the removal of tumors. Transplants are not likely anytime in the near future, if ever!

Much concern is given to the health of the physical heart and brain. Cholesterol with its effect on the heart and alcohol with its effect on the brain are serious considerations. As a result, many are beginning to be more careful about their food and beverage intake.

Wouldn't it be fantastic if more would become seriously concerned about the spiritual heart and brain (mind)? Peter admonished Simon the sorcerer, "Your heart is not right with God" (Acts 8:21).

Earlier Jesus spoke of how out of the heart came "evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander . . ." (Mt. 15:19). The spiritual heart can only be made right and cleansed from sin by the acceptance of Jesus Christ as personal Savior.

As to the spiritual mind, Paul wrote, "Let this mind be in you which was also in Christ Jesus" (Ph. 2:5).

It's great when the physical heart and brain are in healthy working order, but it's greater when they are functioning spiritually in Christ!

We must recognize that in witnessing, seeking to win others to Christ, we are all "surgeons" in being used by the Great Physician.

**Bob Parker** is director of the Christian Life Council.

### HMB

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# A Broader Vision

by William H. Stephens  
Baptist Sunday School Board

NASHVILLE—The Christian doctrine of creation is central to every doctrine, to every ministry and to the very purpose of the Christian faith. The doctrine of creation is the subject for Baptist Doctrine Study 1990 which will be observed April 16-20 in many Southern Baptist churches.

The Christian doctrine of creation insists that Christ is the central figure in creation. He is the creator, redeemer and judge. Christ permeates creation and its purpose from beginning to end.

The same one who created the universe is the one who redeemed it and who one day will bring it the the destiny God has planned for it. Jesus is God, and God is one, but the biblical insistence on Jesus as the creator underscores that God's redemptive plan will work.

The broad sweep of the doctrine of creation helps us come to a deeper understanding of God's purpose when he created this world. His purpose was thwarted by the fall of man in the Garden of Eden. Was his purpose to end in failure? Did God, in granting to humans freedom of choice, predispose the creation to be doomed?

The answer is no. Christ made possible the re-creation of creation. Redemption deals with the effects of human sin effectively. We learn what Paul meant when he wrote of the mystery of the ages being revealed in Christ when we consider Christ's redemptive work against the backdrop of creation.

First, Jesus is the ideal man. He mirrors what God intended humans should be when he created us. To admit that we cannot hope to attain to his perfection does not release us from the tension. Sin means partly to fall short of that perfection. When we look at Jesus, we know what God holds us accountable to be.

Yet we not only are incapable of perfection; we are incapable of moving toward it. That is where redemption comes in. Jesus not only provides our model, he provides the way to get back on the track of

God's purpose in creating each of us. Christ's redemption restores the potential that is inherent in each of us as created in God's image. It places each of us who avoid ourselves of it back on the path of God's intention for us.

To view redemption as merely an escape from hell, then, is unbiblical. To make salvation too easy is unbiblical. If salvation's purpose is to restore the potential for which we were created, a profound awareness of our sinful nature must be admitted, repentance must take place and commitment must be part of the redemption experience.

What the physical birth is to the original created order, the new birth is to redemption, which is the re-created order. If God in Christ is to succeed in restoring creation's intent, he must provide us with sufficient power to grow toward the ideal Christ demonstrated. God's answer is his presence through the Holy Spirit, who nurtures and strengthens us to grow toward the fullness of Jesus Christ.

The redeeming of the created order must begin with individuals, one at a time. But it does not stop there.

Salvation describes God's purpose for all of creation. With our increasing environmental awareness, we are coming to understand more of how human sin infects the entire created order. Paul insisted that redemption of all creation is tied up in human redemption.

The doctrine of creation includes, then, the full sweep of history. The work of the kingdom accordingly must be seen in this light. That kingdom work can be divided into four areas: (1) bringing persons to salvation (evangelism and missions); (2) building the community of faith (planting and developing churches); (3) bringing sinful society as close as possible to God's will being done on earth as fully and completely as it is done in heaven; and (4) working to solve environmental problems.

Southern Baptists and other evangelicals have developed extensive theologies in regard to the first two areas; we have hardly touched the last two. Arguments by some

that we may give less attention to the first two if we pay attention to the third and fourth are not biblical arguments. We have no choice but to emulate Jesus Christ and to carry out the clear mandates of Scripture. A careful reading of Matthew 25:31-46 ought to jerk us out of our lethargy in regard to area three, at least. The doctrine of creation, adequately stated, compels us to broaden our vision as to God's plan for in his creation.

WILLIAM J. REYNOLDS

## Hymns Baptists Sing



### Have Thine...

"Have Thine Own Way, Lord"

An old lady in a Christian book store in Philadelphia asked the young clerk for some study materials. In their conversation, the young clerk mentioned her own conversion, how the minister's message and the singing of "Have Thine Own Way, Lord" led her to accept Christ as her Savior. At the mention of the hymn, the old lady's face brightened with a smile, and she offered to tell how the hymn came to be written. It all occurred, she said, because a woman was in great difficulty. While she had prayed earnestly for divine guidance, she was very rebellious against the obvious decision she should make.

At a prayer meeting some friends, the devotional message and the prayers provided little help until one person leading in prayer said, "Lord, it doesn't matter what you bring into our lives, just have your own way with us." The words stuck in her mind and she kept repeating "Have thine own way, Lord." That evening she wrote the complete poem.

With her eyes filled with tears, the old lady said, "I wrote that hymn many years ago, never dreaming how much God would use it for a blessing in others' lives."

The old lady who wrote the hymn was Adelaide Pollard, born in Iowa in 1862. She became a skillful teacher of public speaking, and later was a missionary in both South Africa and Scotland. She died in New York City in 1934, just before Christmas.

William J. Reynolds is professor of church music at Southwestern Baptist Theological Seminary in Fort Worth, Texas.



*God created man, in his own image, to be a creative being.*

(BSSB) photo / Jim Veneman

HOME MISSIONS EMPHASIS

# In Jesus' Name

by **Leisa Hammett-Goad**  
SBC Home Mission Board

CHICAGO — With support from the Annie Armstrong Easter Offering for Home Missions, Carol Reese takes God's grace to a place of chaos.

"Yesterday was a horrible day for staff," the home missionary recalls as she walks the bustling corridors of Chicago's Cook County Hospital. "Everything was overwhelming. Too much work. People didn't show up. Some were sick. People were irritable. A patient died Wednesday night, and some people didn't know it until mid-Thursday."

During her visitation round, Reese, a Christian social minister, discovered the AIDS patient had died. She had only visited him once before.

The man was lonely — left alone to die, to wonder and to fear death. Reese visited him and talked to him about dying. He cried, explaining that no one had ever talked to him about death.

"He was dealing with his fear of death, not knowing what would happen to him. I asked him what he thought would happen when he died. Then I told him what I believe, and he said, 'That's what I believe, too.' I prayed with him, and when I left him, he was pretty calm," she said.

"It's kind of scary. The next time I saw him, he was dead. I hope I helped him die peacefully."

Reese also helped the man's four children and pregnant wife who were left with no income after his death. With Southern Baptist funds, she purchased food vouchers for them.

And then she consoled the hospital's healers who suffered yet another loss of life.

"If I do anything of lasting importance, it's for the hospital staff, to help make this a human place," she said. "Patients will come and go, but part of me believes that I'm going to have the largest, most lasting



*Carol Reese ministers to an AIDS patient at Chicago's Cook County Hospital.*

effect with staff people.

"The hospital is high-volume, high-stress work. People get angry with each other. Anger is their way of dealing with sadness, with the pain, suffering and death. They feel helpless, unable to do anything."

Working with hospital staff was an uphill battle for Reese at first.

"Chaplains, to them, were people who carried big Bibles around all the time. Because of past negative experiences, these people have been alienated by the church

for a long time," she said.

"Some of the people I hug today didn't want me around a year ago because church to them meant condemnation and rejection.

"It takes a long time to develop trust. But this is the part of my work I feel best about. I feel good about bringing God's grace and mercy to this place of chaos," she said.

"Nobody knows how awful it is unless you live with it, death every day — men, women and babies."

HMB photo

Stories of lives ravaged by AIDS are a staple of newspapers, magazines and television. As a Southern Baptist home missionary working in one of the nation's largest public hospitals, Reese experiences the tales of heartbreak, despair and death first hand every day.

She makes rounds with the hospital's doctors and nurses and then returns later for longer visits with specific patients. With the increasing number of AIDS patients in the hospital, Reese has found herself devoting more time to their needs.

She touches those society has labeled untouchable. She holds their hands, hugs them.

On one visit, Reese found a patient named Vera propped up on pillows in her hospital bed. Doctors had ordered her to sit up for an hour, but it drained her minute energy reserves to hold her eyes open and talk.

She sipped orange juice, balked at the hospital fare before her and wished she could eat meat again. Sitting by her side, Reese listened, sympathized, soothed.

Vera's hair, braided in corn rows, was thinning. Her skin was taut against her once beautiful, high cheek-boned face.

"Carol came to see me yesterday," Vera said, managing to crack a smile. "I woke up, managed over and stared right into her face." She cupped her hand over her face and giggled softly. "She was there waiting by my bed.

"She is a dear friend who does not mind helping people. She has spent a lot of time with me when nobody else would come. She shows that she really cares."

## Prayer Requests

—Pray for the strength and ability of the hospital staff at Cook County Hospital.

—Pray that the chaplains and volunteers at Cook County Hospital will be able to share Christ's hope in seemingly hopeless situations.

### WEEK OF PRAYER FOR HOME MISSIONS March 4-11, 1990

ANNIE ARMSTRONG  
EASTER OFFERING  
National goal: \$41 million



HMB photo

*One of home missionary Carol Reese's (left) primary responsibilities is to listen to and support volunteer chaplains at Chicago's Cook County Hospital. John Williamson (right) is just one of the many volunteers Reese works with every day. Reese, a Christian social minister, provides pastoral care to patients, patients' families and the hospital staff at Cook County Hospital. Gifts through the Annie Armstrong Easter Offering support the work Reese does.*

## I WILL TELL THE GOOD NEWS

### Carol Reese



Renlow Sherer talks frankly about burnout. About death. About being understaffed and overburdened. About the all-consuming, grim reality of AIDS—a disease which puts caregivers like himself at risk.

Sherer is director of Cook County Hospital's AIDS Prevention Service. One of the nation's largest public hospitals, Cook County treats one-fifth of Chicago's AIDS victims.

Patients, families and caregivers deal with death constantly, Sherer said. But also constant is the attentive care Southern Baptist home missionary Carol Reese provides to each of these groups.

"As the leader of our pastoral care

team, Carol is extremely important," said Sherer. Pastoral counseling may be the most important element the AIDS Prevention Service provides, he said.

"Carol responds with compassion. She is concerned about spiritual development. Helping patients, families and caregivers deal with death is really important," Sherer said.

Reese, who is supported through the Annie Armstrong Easter Offering, is equally attentive to patients and caregivers," Sherer said.

"We can't get enough of that here. She plays a critical role. Carol helps us to care for each other, to protect one another and to move forward."





# Here's Hope. Jesus Cares for You.

*Four Baptist Conventions Cooperate for 1990 Evangelism Conference*

by Mark Kelly

Managing Editor, Arkansas Baptist Newsmagazine

Unless spiritual awakening shakes Southern Baptists, Lewis Drummond sees little hope for the nation's largest non-Catholic denomination.

"More than 6,000 Southern Baptist churches baptized no one last year," said Drummond, who is president of Southeastern Baptist Theological Seminary in Wake Forest, N.C. "What has happened to us? Our cities are full of great churches, great preachers, great choirs... and if all these fail, what then?"

"Apart from a great spiritual awakening, our future is bleak," he somberly observed. "We must find out what has happened to cause revival to break out in previous spiritual awakenings because that is our only hope today."

Drummond's warning came during the keynote address delivered at the first session of the 1990 State Evangelism Conference held Jan. 29-30 at Little Rock's Immanuel Baptist Church. Drummond spoke three times to the conference, which was jointly sponsored by the General Missionary Baptist State Convention, the Regular Arkansas Baptist State Convention, the Consolidated Missionary Baptist State Convention, and the Arkansas Baptist State Convention.

Ironically — or providentially — Drummond's dire prediction underscored the conference theme, "Here's Hope. Jesus Cares for You," which will be the theme of Southern Baptists' nationwide simultaneous revivals this spring.

Arkansas Baptists have set a goal of 1,000 of the state's nearly 1,400 congregations participating in the simultaneous Here's Hope revivals. ABSC Evangelism Director Clarence Shell told conference participants he hopes to see 5,000 professions of faith registered during the March 18 - April 8 meetings.

"We have planned, prepared, and prayed that God would give us a great spiritual awakening during these revivals," Shell said. "We are looking forward to them with great anticipation and we pray many will come to know Jesus as their personal



ABN photo / Mark Kelly

Lewis Drummond

Savior."

Shell introduced two Arkansas pastors whose testimonies hinted that revival is about to break out across the state. James Thrower, pastor of Mercy Seat Baptist Church in Little Rock, told the assembly about a five-day tent meeting his congregation held in the city's notorious Highland Court housing project. Sixty-eight persons made professions of faith, and the project's thriving drug trade was effectively shut down for the whole week.

William Blackburn, interim pastor of South Side Baptist Church in Booneville, reported that a two-week tent meeting in that west Arkansas town resulted in 124 professions of faith. Blackburn said the first week of the revival focused on the church membership, while the second week was evangelistic.

Every four years the State Evangelism Conference is jointly sponsored by the Southern Baptist and National Baptist conventions. The program reflected a wide range of leadership from all four conven-

tions. Among others addressing the meeting were E.V. Hill, Mt. Zion Missionary Baptist Church in Los Angeles, Calif.; Robert Willingham, Mt. Pleasant Baptist Church in Little Rock; Bobby Sunderland, evangelism section, Southern Baptist Home Mission Board in Atlanta, Ga.; Tom Elliff, Del City First Southern Baptist Church in Oklahoma City, Okla.; Roy Edgemon, Baptist Sunday School Board, Nashville, Tenn.; and Clyde Kelly, president, General Missionary Baptist State Convention.

Also featured on the program were concerts by a National Baptist choir, the Arkansas Baptist All-State Youth Choir, and the Arkansas Music Men and Singing Women. Assisting with the music was Cedric Hayes of North Little Rock.

Conference participants had the opportunity to select two of nine seminars offered during the two-day meeting. Among the available topics were personal witnessing, prayer for spiritual awakening, conserving evangelistic results, and building witnessing relationships.

# 'The Goal is Understanding'

## Pastors Talk About Race Relations

by J. Everett Sneed

Editor, Arkansas Baptist

"Any doctrine that teaches one race is inferior to another is heresy. Any practice of racism is sin," declared Jack Kwok, director of Cooperative Ministries with National Baptists. The 1990 Evangelism Conference was a cooperative effort among three National Baptist conventions and the Arkansas Baptist State Convention. Joint planning was begun three years ago. The program featured outstanding speakers and musicians from all four groups.

An interview was conducted with Robert Willingham, pastor of Mount Pleasant Church, Little Rock; Rex Holt, pastor of Central Church, Jonesboro, and former missionary to Togo, West Africa; and Kwok. The three individuals dealt with the progress that has been made in race relations, as well as the impact that such meetings as the Evangelism Conference have on furthering race relations and the cause of Christ.

Dr. Kwok observed that we have made progress in our race relations, but we have a long way to go. He said, "Southern Baptists are now demonstrating a more Christ like attitude than we were in previous years."

Several years ago Southern Baptist churches resisted having anyone of other races in worship services. Today many of our churches welcome individuals of other races into their membership. There are still pockets of racism within our state.

Willingham observed that in order for there to be a Christlike attitude between races we must move beyond just welcoming blacks into white churches. In order to eliminate racism, we must truly get to know each other. "We must, however, eliminate paternalistic relationships. There must be equal sharing and equal respect."

Willingham feels that we are beginning to accept each other as God's people, but much more progress is necessary. The problem of racism didn't develop overnight and can't be solved quickly. It will require men of God who first come to grips with their own understanding and then lead others to a biblical understanding of race.

Willingham observed that in Little Rock there were three National Baptist and three Southern Baptist pastors who were meeting monthly for a fellowship meal. The Southern Baptist ministers are Billy White, pastor of Second Church; Ross Woodbury, pastor of Lakeshore Drive Church; and Glenn Hickey, director of missions for

Pulaski Association. The National Baptist pastors are Wendell Griffen of the Emmanuel Church on 12th Street; Billy Simmons, pastor of Second Church; and Robert Willingham. Four of these churches currently are conducting an annual fellowship of National and Southern Baptists.

Holt said a similar situation had developed in Jonesboro between him and L. H. LuEllen, pastor of First National Baptist Church of Jonesboro. He said, "We had known each other at a distance for a long time. We have begun meeting for coffee and it has enriched our understanding and ministry. It is amazing how similar our spirits and our needs are."

Willingham observed that the Evangelism Conference is a step in the right direction in developing proper race relationship. He said, "Clarence Shell is to be commended in involving everyone (National and Southern Baptists) on an equal basis. In order to have a proper relationship everyone must be giving and receiving."

Holt observed that the national news paints a grim picture. He said, "The national news makes it appear that we have made little or no progress. But there has been much progress in interpersonal relationships on the local level."

Holt noted that Central Church, Jonesboro, had a new opening. The people are learning that the black community is making a unique contribution in Jonesboro.

Holt said that the day was over when our missionaries could go out and create a "stronghold." Our missionaries must go as servant missionaries to assist nationals to become leaders.

It also is noteworthy that Third World

countries are sending missionaries to the United States. Here there are many resources, but in Africa the people have deep spiritual and relational resources that we in America need. The Africans have learned many of the principles that empowered the early church. There is a tremendous need for more mutual understanding and exchange both here at home, and on the mission field.

A number of things were mentioned which help to facilitate better understanding between the races. Willingham noted that conferences, such as the joint Evangelism Conference, helps greatly. He said that there was also a tremendous need for black and white preachers to speak with a unified voice. This would be of significant benefit

in problems such as the current school problem in Little Rock.

Willingham noted that both black and white ministers have considered sponsoring a meal for teachers and parents to show appreciation for schoolteachers. He observed that there was low morale among many of the teachers. He said, "This could encourage many of our lay people to start talking with each other and develop a sense of understanding that many of the ministers have.

"It is a disgrace," Willingham continued, "that we have allowed the business community to take the leadership in the racial problems that should be exercised by Christians."

Willingham observed that during a recent news conference at the Central High School in Little Rock the young people said that the attitudes they exemplified at school are the same ones that they have learned in the community.

Dr. Kwok said that conferences such as the Evangelism Conference are extremely important because they bring people together around a common goal. There are many areas of mutual interest, such as relationship in the market place, education, and community needs. As black and white Baptists work together in doing what is



ABN photo / Mark Kelly

Cedric Hayes

right, racism will be reduced.

Kwok said, "In order to effect this, we must change behavior. Behavior is determined by an individual's belief. Beliefs can only be changed through an encounter with Christ. The truth must be preached and taught to both black and white people. Then we must bring our races together so that understanding can take place."

Kwok noted that currently there are seven joint committees (committees composed of black and white leaders) that are working to develop and promote joint fellowships. There also are joint fellowships that are being developed where there are no joint committees.

Kwok observed that the joint fellowships have a very positive impact on people. He said, "Often black and white individuals in the same town have seen each other, but have never become acquainted. When they sit down together they begin to develop relationships."

*As black and white  
Baptists work together  
in doing what is right,  
racism will be reduced.*

Holt observed that the goal was true understanding. Sometimes individuals allow superficial relationships to be a substitute for real understanding. Recently the Central Church had Debbie Turner, the 1990 Miss America, as a guest. Miss Turner grew up in Jonesboro. Holt said, "I have heard few women who had the depth of knowledge of the Scripture and deep personal faith that Debbie Turner possesses. I would have never known her had she not been chosen Miss America."

Kwok said that the Department of Cooperative Ministries was pursuing a number of things which are designed to assist in breaking down barriers between races. On Feb. 8 there will be a Race Relations Conference at the Baptist Building, designed to look at a history of race relations in Arkansas from 1954 to the present. There will be a variety of speakers who will deal with topics relating to race relations, such as churches, education, employment, government and personal relations. Kwok said, "The purpose of this conference is to provide a perspective that will help us to move through the open doors to develop cooperation and understanding."

All three men were in agreement that progress is being made, but that we must work ardently, if we are to eradicate racial prejudice and become the people that God desires us to be.

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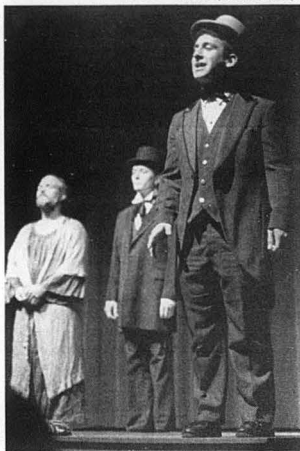
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\* Music evangelist

## In Good Company

SWBTS photo / Jeff Floyd



Members of *The Company*

by Pam Alewine

Southwestern Baptist Theological Seminary

FORT WORTH, Texas (BP)—Dennis Parrish knows wherever he goes with Southwestern Baptist Theological Seminary's acting troupe he's in good company.

For the students who make up *The Company*, the pulpit literally becomes their stage as they travel the country performing at churches and conferences.

"I call it the systematic theology class of the communications department," said Parrish, instructor in communication arts at the Fort Worth, Texas, school and director of *The Company*.

The group began as an acting class and expanded to an extracurricular group in 1985.

"Our goal when we started the class was to create a unique and creative worship environment in the church service," Parrish said. Response to the group's performances was so positive Parrish wanted the group to continue.

*The Company* was formed and still exists as a class. It also is recognized as an official organization on campus.

The purpose of the group is not to "perform" or to make "stars," but to minister, Parrish said. To maintain that focus, the students adopted Psalm 68:11 as their theme: "The Lord announced his word, and great was the company of those who

proclaimed it."

"Our sole purpose in *The Company* is to edify the body of Christ and to reach the lost," Parrish said. The group accomplishes its aim by using characters with whom people identify.

"After performing, so many people have come up to me and said that they really needed to hear what my character had to say—that the person I was playing was really them," said actor Bret Scott of Collierville, Tenn. "Drama can go further than we think. It's powerful."

At youth rallies, conferences for groups such as youth ministers, single adults, drama groups and college students, and in worship services, *The Company* communicates the gospel.

"We do preach, but we do it in a dramatic form. We visualize the gospel for people. Jesus himself was a great storyteller and dramatist as he taught," Parrish said.

## The 'Construction Company'

by Chip Alford

Southwestern Baptist Theological Seminary

FORT WORTH, Texas—(BP)—A group of students at Southwestern Baptist Theological Seminary have organized a construction company, but they hope to build something more important than houses—Christian character in children.

The students are producing a children's television show titled "The Construction Company."

The show features communications student Denise Boyd of Pleasanton, Texas, as hostess, an ensemble of seven fourth- and fifth-grade children as regular cast members, and several puppet characters such as Charlie Crew Chief, Frank and Berry, and Willie. The students plan to have three 30-minute programs taped for the ACTS network.

Four scripts have been completed dealing with a variety of issues facing children today. They include "Feeling OK in New Situations," "How to Deal with Anger," "Fears and Phobias" and "Definitely Different," a program dealing with attitudes about hearing-impaired people and other handicaps. The children and puppet characters are used in finding answers to specific problems.

The show has involved a wide segment of the seminary community, Boyd said, including members of *The Company*, Southwestern's drama team, who

"Drama communicates on a different level than words do. It's able to get to the heart of the matter quickly," said Tim Pickens, from Wesley Chapel, Fla.

Counseling opportunities occur after performances, such as those with college students, an audience with which *The Company* is especially popular.

While working on his thesis in communications, student Glenn Post of Millington, N.J., has written several sketches the group has performed, including some that were performed at Mission '90, a missions conference for college students.

"I've seen that drama works," Post said. "It can communicate the message that the church has been trying to communicate for centuries."

And while *The Company* is well received by Baptist audiences, members' talents are recognized beyond the denomination. Last year, they were the first religious group to perform at a major secular theater festival.

For many groups, that's a hard act to follow.

volunteered to play characters; members of the TV drama for children class, who help with camera work, lighting, set decoration and a variety of other chores; and even her roommate, Pat Morrow, who composed the show's theme song.

But the show stealers, Boyd said, are the puppets who are brought to life by communications student Jeff Fitzwater from Alaska.

"Puppetry is part of my lifeblood right now," said Fitzwater, who worked four years for a national puppet production company that traveled the country teaching churches to use puppets in ministry. "We're trying to make the puppets more life-like, to let the camera be the stage. It's been exciting to push my artistic limits and really work to make the characters believable."

SWBTS photo / Morris Abernathy



*The Construction Company*

## LOCAL & STATE

### 'A Trusted Friend Needs You'

#### Siloam Assembly Fundraising Campaign Underway

The Arkansas Baptist State Convention formally launched a drive to improve facilities at Arkansas Baptist Assembly in Siloam Springs by announcing Jan. 25 a grant of more than \$1 million to assist with the project.

The \$1.125 million contribution, made by the Harvey and Bernice Jones Foundation of Springdale, amounts to half of the campaign's \$2.25 million goal.

Plans for the 70-year-old encampment, located in north-west Arkansas, include a new worship center, renovation of 54 dormitories and 42 family units, expansion of the business office and bookstore, new staff housing, a new classroom building, and improvement of the retreat center.

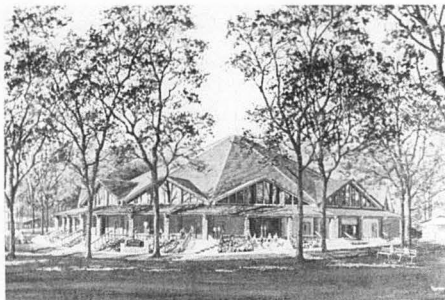
The new 1,100-seat worship center will be named in honor of Harvey and Bernice Jones. Mrs. Jones said her interest in Arkansas Baptist Assembly stems from her fond memories of serving as a counselor at the encampment and the life-changing impact the assembly has had on the lives of young people she has known. Her late husband was a successful northwest Arkansas businessman and founder of Jones Truck Lines.

"Arkansas Baptist Assembly has been used by God in significant ways to bless thousands of lives across the years," observed Freddie Pike, director of the assembly. "I have no doubt that more boys and girls have given their lives to Christ under the old tabernacle than at any other one spot in the state of Arkansas. For many, the assembly is the closest thing they know to 'holy ground.'"

Pike noted that more than 100,000 children and youth have attended camp sessions in the last 21 years. Of those, he said 4,920 have accepted Christ as Savior and an additional 936 have answered calls to Christian vocations.

The impact of such assemblies on the lives of young people must not be underestimated, said Don Moore, executive director of the Arkansas Baptist State Convention.

"Studies have revealed that young people who are active in church have a



Artist's rendition of the new tabernacle.

minimum of 10 percentage points better chance of not becoming involved in drugs, alcohol, sexual misconduct, suicide attempts, and other life-altering behaviors," Moore said. He noted that Arkansas Baptists have demonstrated their commitment to helping young people by investing 30 percent of the state convention's annual budget in youth and college-age programs.

Campaign Chairman Jimmy Shults of Pine Bluff said, "The youth of today are tomorrow's leaders. We need to show our young people that we do care by upgrading the physical structure of the assembly."

Current plans call for a final service to be held under the old tabernacle on Labor Day weekend, at which time campaign organizers hope to announce they have reached their \$2.25 million goal.

Members of the campaign steering committee are Jim Gattis of Little Rock, Charley Williams of Van Buren, Ed Snider of Arkadelphia, Stephen Hatfield of North Little Rock, and Jim and Pauline Bethel of Benton. Ferrell Morgan of Fort Smith will serve as campaign spokesperson.

Land for the 180-acre assembly was given to the Arkansas Baptist State Convention in 1923 by the City of Siloam Springs. The 1,400-bed facility served about 8,000 people last year. Pike believed the renovation will allow the assembly to serve up to 10,000 persons a year. After improvements are complete, the assembly program will be expanded to include more offerings for adults.

Larry Bone and Associates of Little Rock is conducting the fundraising campaign, which is called "Siloam: A Trusted Friend Needs You."

#### December Cooperative Program Report

Received ..... \$1,294,734.90  
Budget ..... \$1,083,333.37  
Over ..... \$211,401.53

Year-to-date  
Under ..... \$37,858.84

Same time last year  
Under ..... \$85,639.04

Cooperative Program receipts for December totaled \$1,294,734.90. That's 119.51 percent of our monthly budget. For the year, we received 99.7 percent of our \$13 million budget. Our total Cooperative Program receipts of \$12,962,141.16 represents a 1.59 percent increase over 1988. What can I say? "Praise the Lord" and "Thank you" Arkansas Baptists for your faithfulness in giving. To God be the glory!—Jimmie Sheffield, associate executive director

### Employment: Sonshine House

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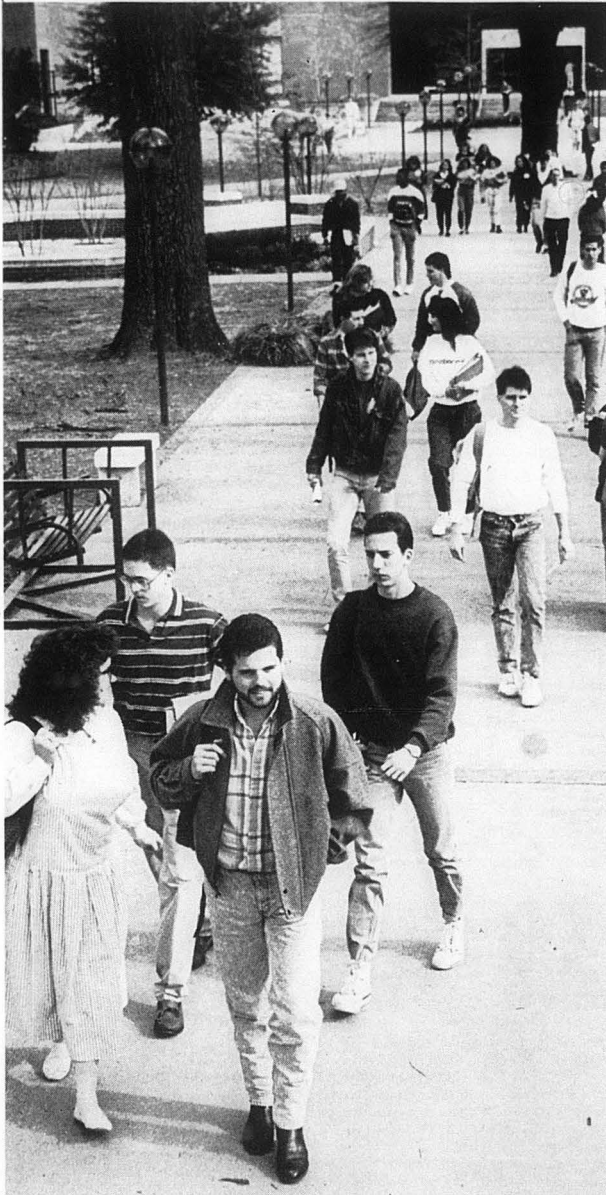
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Arkansas All Over

MILLIE GILL

People

**Harold Hightower** will retire March 1 as pastor of Tyler Street Church in Little Rock, following 30 years of service. During his tenure there, he served as moderator of Pulaski Association, and as a member of the Arkansas Baptist State Convention Executive Board. He and his wife, Clarice, will reside at Route 1, Box 118 E, Mayflower, AR 72106; telephone 501-470-0565.

**Jack Greenwood** is serving as pastor of Gethsemane Church in North Little Rock, coming there from Parkview Church in Duncan, Okla. He also has pastored other churches in Oklahoma and Texas. Greenwood attended Southern Baptist Center for Biblical Studies in Jacksonville, Fla., and Southwestern Baptist Theological Seminary. He and his wife, Pam, have three children.

**Dan Minton** has resigned as pastor of Second Church in Forrest City to serve as pastor of Immanuel Church in Paragould. He was honored in Forrest City Jan. 28 with a luncheon and roast in recognition of his more than nine years of service.

**Gerry Hall** of Arkadelphia, a former missionary to Kenya, graduated in December from Southwestern Baptist Theological Seminary with both a master of religious education degree and a master of marriage and family counseling degree. She returned to the seminary in January 1989, following her husband's death in Kenya.

**Gary Whitmarsh** has resigned as pastor of Rudy Church, following more than three years of service.

**Louise Scott** was recently recognized by First Church in Malvern for 10 years of service as church secretary. She was presented an appreciation plaque.

**Dennis Jones** has resigned as pastor of Marlbrook Church in Blevins.

Skip Notice

The next edition of the *Arkansas Baptist* will be published on Feb. 22. Sunday School lesson commentaries for Feb. 10 and Feb. 17 are included in this issue.



Hightower



Greenwood

Looney of Indianapolis, Ind., and Virginia Lee Buford of Sherwood; two sisters; 12 grandchildren; and 10 great-grandchildren.

**J.E. Crawford** has resigned as pastor of Rowe's Chapel at Caraway.

**Erich B. Albat** is serving as pastor of Searcy County Church, coming there from Harlan Park Church in Conway.

**Doug Dees** is serving Harrison First Church as singles intern. He is a graduate of Texas Wesleyan University and Southwestern Baptist Theological Seminary, both in Fort Worth, Texas. He and his wife, Karen, have a daughter, Katie.

**Todd Pruitt** has joined the staff of Harrison First Church as youth intern. A native of Houston, Texas, he is a recent graduate of Southwest Baptist University, Bolivar, Mo.

**Royce Sweatman** has joined the staff of Harrison First Church as director of evangelism and education, coming there from Ohio, where he served as evangelism director. He attended Fruitland Bible Col-

lege in Hendersonville, N. C. Sweatman and his wife, Carolyn, have two children.

**Glenn Artt** is serving as pastor of First Church in Green Forest, coming there from Calvary Church in Sulphur Springs, Texas. He attended Northeast Louisiana University in Monroe, La., and Mid-America Baptist Theological Seminary. He and his wife, Sheila, have five children.

**Raymond Edwards** has accepted the call to serve as pastor of First Church in Berryville, coming there from Manchester, Ky., where he served as pastor of Lytleton Church. He and his wife, Marie, have two children.

**Cheryl D. Taylor** has joined the staff of Pike Avenue Church in North Little Rock has part-time minister of youth. A native of Haynesville, La., she is a student at Ouachita Baptist University.

**Alonzo Vining** has joined the staff of Pike Avenue Church in North Little Rock as part-time minister of music. A native of Arkadelphia, he is a student at Ouachita Baptist University.

**Billy E. Roby** has been called to serve as pastor of First Church in Pocahontas. He will move there from Temple Church in Owensboro, Ky. He and his wife, Bobbie, have two sons, Billy Andrew, and Paul Stephen.

**Warren Watkins** of Blytheville began serving Jan. 28 as pastor of Greenlee Memorial Church in Pine Bluff. He is a graduate of Ouachita Baptist University and Mid-America Baptist Theological Seminary. Watkins and his wife, Karen, have two daughters, Bethany, and Rachel.



*Alexander Church at Paragould honored Agnes and Buren Morris Jan. 21, recognizing their 40 years of service as the only custodians the church has ever had and his service as church organist. Pastor C. Brandt Smith Jr. (center) participated in the service.*

Scott Johnson began serving Feb. 4 as pastor of Martindale Church in Little Rock, coming there from First Church in Calico Rock.

**Minor Eugene Cole** of Baton Rouge, La., died Jan. 18 at age 94. He had pastored several Arkansas churches. Survivors are two daughters, Marie Caldwell of Houston, Texas and Joy Miller of Baton Rouge.

## Briefly

**New Antioch Church** at Brookland has purchased a van for outreach ministries, donating their old van to the Arkansas Baptist Men's Disaster Relief team.

**North Pulaski Association** senior adult fellowship will be held at Gravel Ridge First Church Feb. 22 from 10 a.m. to 1 p.m. Activities will include a potluck luncheon. Juanita Phillips serves as director.

**South Highland Church** in Little Rock will launch an Eight Weeks of Excellence program March 25 that will conclude May 13. Emphases will focus on a Here's Hope Revival, two morning worship services, Sunday School attendance, daily Bible reading, daily prayer time, tithing, visitation, and the church building fund. Mark Tolbert is pastor.

**Grace Church** at Camden sponsored a Christian Awareness/Prevention Conference Jan. 28 that featured Bob Parker, director of the ABSC Christian Life Council, as speaker.

**Markham Street Church** in Little Rock youth have planned a mission trip July 20-29 to West Branch, Mich., where they will lead a vacation Bible school, do surveys, and present the gospel, using puppets, drama and music presentations. They will be accompanied by an adult construction team. Joe Jones is serving as coordinator.

**Lakeshore Drive Church** in Little Rock ordained Ron Peters and Dan Mefford to the deacon ministry Jan. 28.

**Rison Church** will host a retirement reception Jan. 11 for Pastor J.T. Harvill who is retiring following 21 years of service. The church council is coordinating reception plans.

**Pine Bluff Second Church** will ordain Matt Lovelace, George Lawhorn, O.P. Williams, Dickie Reed and Donald Hunter to the deacon ministry March 11.

**Park Hill Church** in North Little Rock will host Cynthia Clawson, a Grammy and Dove Award winner, in concert Feb. 11 at 6:30 p.m.

**Tyler Street Church** in Little Rock will honor Harold and Clarice Hightower with a retirement reception Feb. 25 in the church's fellowship hall. Hightower is retiring following 30 years of service as pastor.

**Eastside Church** in Cave City recently observed payment of its indebtedness with a noteburning service. Participating were Jim Tirey, Noil Mahan, Buck Reynolds and Jim Robins. Eddie McCord, director of missions for Independence Association, was speaker.

**Springdale First Church** will observe its 120th anniversary Feb. 18.

## WOVen Ministry Honors Vaught

A group of 10 men have formed a non-profit corporation to preserve and perpetuate the ministry of W.O. Vaught. Their purpose is to preserve his work in videos, audio cassettes, and in written form.

The group has seven years of Dr. Vaught's Sunday morning sermons on videotape. In addition they have many audio cassettes and written manuscripts that were distributed by Vaught. They also are working to organize other of his materials in written form.

Vaught served the Immanuel Church, Little Rock, for 38 years. He retired from the pulpit in 1983 and conducted Bible conferences until his death on Dec. 25, 1989. Vaught's method of teaching was line by line, providing explanation of the original Greek and Hebrew words used in the Scriptures.

Attorney Mike Rainwater said, "Dr. Vaught explained how Greek and Hebrew words were translated (and sometimes mistranslated) into English. He clarified the meaning and often dealt with other related Scriptures so that Bible doctrines could clearly be understood. He systematically categorized Bible doctrines point by point."

The ministry has chosen the name WOVen. The name was originated several years ago by Mrs. Marilyn Viala, who published a biography on Dr. Vaught. The name is designed to remind people that God's grace, salvation and spiritual maturity are WOVen throughout the Bible. The name also uses Vaught's initials.

The original plan was to start a video tape ministry. It has now evolved into a "grace ministry" intended to perpetuate Vaught's teaching and to organize his materials into a computerized system in which all of his messages are indexed and cross indexed by doctrinal categories, as well as by their biblical reference. The ministry had its beginning in November of 1989 with the weekly telecast of Dr. Vaught's sermons.

## Lifelong Friends

Ray Branscum and Arlis Farris were born in Stone County in 1909, where they grew up and became lifelong friends. They both played basketball in high school, often against each other. Both became school teachers.

Their lives took different directions when Branscum surrendered to the preaching ministry. Farris was promoted to school superintendent for the Stone County Public School System.

In their eighty-first year, Farris called Branscum for spiritual help, which led to his public profession of faith. Farris was baptized by Branscum (pictured) as authorized by Calvary Church of Timbo on Jan. 14, 1990.



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ABN photo / J. Everett Sneed

## Crosspoint Camp Slated

Crosspoint recreational camps for students in grades four through eight are being offered for the fifth consecutive summer on nine college campuses across the country.

Crosspoint offers recreational activities such as baseball, basketball, cheerleading, gymnastics, football, tennis, softball, soccer, swimming, volleyball and track and field. Non-sport activities are also offered. Students study the Bible daily during the week-long camps.

The Arkansas camp will be held at Ouachita Baptist University, Arkadelphia, on July 2-7. The cost is \$175 for counselors and campers.

Call the Baptist Sunday School Board Church Recreation Department at 615-251-3834 for more information.



*Remount Church, North Little Rock, started a new 8,000 square foot fellowship and educational building without the services of a pastor. A construction company has been employed to pour the slab and erect the shell. The members of the congregation will do all of the inside work in completing the building. The estimated cost of the construction is \$70,000. Pictured are Hugh Spinks, senior deacon of the congregation, who has been a member since 1960, and interim pastor John Ascraft.*

## Children's Homes List Top Ten

Arkansas Baptist Children's Homes and Family Ministries has released the top 10 churches in direct gifts in 1989. They are: El Dorado First Church, \$61,534.00; Brickeys Church, \$20,142.66; Paragould, Brown's Chapel, \$7,912.12; Little Rock First Church, \$6,880.34; Pine Bluff First Church, \$6,327.78; Little Rock Geyer Springs First Church, \$5,035.50; Searcy First Church, \$4,021.00; Russellville First Church, \$3,980.00; North Little Rock Highway Church, \$3,279.73; and Sparkman First Church, \$3,271.00

## Classifieds

**Available**—Paid organist position available. Bingham Road Baptist Church, Little Rock. 888-2140 3/8

**Retired?**—Seeking Christian people to market computer systems to churches. No prior computer or sales experience. Call or write: CCS, Inc., Box 665, Benton, AR 72015; 1-800-441-7786. 2/22

**Position Open**—Sylvan Hills FBC of Sherwood is now accepting resumes for Interim Minister of Music. Send resume to: 9008 Sylvan Hills Hwy., Sherwood, AR 72120. 3/11

## WOMAN'S MISSIONARY UNION ANNUAL MEETING

### *In His Name*

March 16-17, 1990

Pulaski Heights Baptist Church  
Little Rock



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HMB



Mary Stanton  
Argentina



Stan Parris  
Venezuela



Ted Stanton  
Argentina



Bobbie Sorrill  
WMU, SBC



Debbie Moore  
Liberia

### FEATURES

Prayertimes, Testimonies  
Acteens, This is Your Year  
Missionaries, Special Music  
Bible Study / Theme Interpretations  
Friday Evening Fellowship  
Love Offering / Magazines for  
Arkansas Missionaries

Friday Sessions: 10 am, 2 pm, 7 pm  
Saturday Session: 9:30 am

A Cooperative Program Ministry of  
Arkansas Woman's Missionary Union  
P.O. Box 552, Little Rock, AR 72203

## CHAPLAINCY

# Making It Easier

by Mark Wingfield  
Home Mission Board, SBC

Dallas (BP)—At the end of a long hall of quarantined hospital rooms, a lone man pedals a stationary bicycle, attended by a nurse on each side. The reflection of the Dallas skyline shining through an oversized window silhouettes the three, accentuating the stubs of black hair sprouting on the patient's head.

"Going somewhere, Joe?" asks Southern Baptist chaplain Travis Maxwell as he walks down the hall into the silhouetted picture. Joe looks at him and smiles, although the smile is nearly hidden by dark sunglasses covering his eyes and a yellow hospital mask shielding his mouth.

The nurses laugh and greet the chaplain, who spends a few minutes checking on Joe's progress and offering words of encouragement.

As he leaves the leukemia ward, Maxwell greets Joe's mother, who is returning from an errand. "How are you today?" he asks. She leans her head on his shoulder with a deep sigh. Her eyes mist as she responds: "I thought it would be easier this time."

Maxwell is one of nine Southern Baptist chaplains working full time at Baylor Medical Center in Dallas. Joe Gross, the director of Baylor's chaplaincy staff, got his start in chaplaincy at Arkansas State Hospital in Little Rock. Another Baylor chaplain, Bob Duncan, is native of Desark, a graduate of Ouachita Baptist University in Arkadelphia and a former Texarkana pastor.

Baylor's chaplains portray the gospel dozens of times each day as they enter the lives of people in despair—people like 20-year-old Joe who encountered complications after receiving a bone marrow transplant.

"Our coming is symbolic of God's coming to them," says Maxwell. "That's one of the ways we proclaim the gospel, by standing with them and letting them know God loves them."

"If patients never see a religious symbol or person, they may feel God has forsaken them," adds chaplain Jim Dorsey. "They may leave angry."

"We want to strengthen and affirm their faith in God," he says, explaining that hospital setting intensifies everyone's awareness of their relationship with God.

The 1,455-bed Baylor Medical Center is owned by Texas Baptists, but the nine full-time chaplains there are undergirded by Southern Baptists in Arkansas and across the nation. Chaplains are endorsed by the Southern Baptist Chaplains Commission,



Joe Gross and Coyle Stephenson

which is housed at the Home Mission Board and supported by gifts to the Cooperative Program and Annie Armstrong Easter Offering.

Baylor's chaplaincy program is a model program for hospitals nationwide, says Huey Perry, director of the HMB's chaplaincy division. In addition to the nine full-time chaplains, Baylor trains seminary students and ministers in Clinical Pastoral Education.

Because of the hospital's size and the number of chaplains on staff, Baylor chaplains are able to specialize. Gross describes the medical center as a small city with 5,000 employees and 282,000 patients passing through each year.

"The players change, but the drama continues," he explains.

Baylor chaplains see that drama unfold daily with cancer patients, AIDS patients, psychiatric patients, trauma victims, transplant recipients and grieving families. The chaplains deal with 25-50 deaths each week.

In the midst of death and fear, the chaplains dispense hope. "For many people, cancer and death are synonymous," says Maxwell, who specializes with cancer patients. "But that's not true."

"Our focus is on living with cancer until you die. And living with cancer is sometimes more difficult than dying with it."

In addition to individual counseling, Maxwell offers support groups for patients, families, bone marrow transplant patients, women who have had mastectomies, and staff.

Getting cancer is a religious experience," he says. "Life looks different when you've been told you have cancer. It's unusual to find someone going through a cancer experience who doesn't appreciate a visit from the chaplain."

Likewise, transplant patients especially need contact with a chaplain, says Grady

Hinton, who specializes with organ transplants. "They want to feel that God is with them through this thing. They're in a life threatening situation and have a lot of emotional and spiritual needs."

Beverly Gann from Baton Rouge, La., received a liver transplant at Baylor before Christmas. During the subsequent weeks of her hospital stay 300 miles from home, she has come to rely upon Hinton.

"It's nice to have someone to talk to," she says. "He knows how you feel."

Hinton works with patients like Gann from the time they first enter the hospital until the time they go home. That process can span three months to a year and is repeated with 100 liver transplant patients, 25 heart transplant patients and 50 kidney transplant patients each year.

Other chaplains don't have as much time to get to know their patients. Chaplain Dorsey's assignment includes the floor nicknamed the "Knife and Gun Club," where shooting and stabbing victims are brought.

These patients are usually rushed into the hospital through the emergency room and later placed in a separate intensive care unit. Dorsey's 10 years as a missionary chaplain in Colombia prepared him for the trauma he faces in such patients.

"I certainly won't go in and try to witness to someone who's yelling and screaming because he has two bullets in him," Dorsey explains. "But I do make my presence known. I try to ask questions to get people to talk. When they talk, they tend to calm down."

Dorsey also must be cautious in approaching patients in the two adult psychiatric units to which he relates. He faces skepticism from some therapists who believe religion only fosters mental delusions. And he must deal with some tough cases.

But with perseverance, the chaplain has proved himself and become a part of the treatment team for psychiatric patients.

His success is illustrated in the comments of Betty, an occupational therapist who has worked on the locked adult psychiatric floor for 11 years.

"Chaplains have to be able to keep people from using their religious beliefs (as a crutch) to keep them from getting well," she says. "They have to be careful not to create religious delusions."

"The chaplain has to change about every 30 seconds as he enters a new atmosphere on this floor. He always has to be able to walk into a room and assess immediately whether he's needed or not."

"But there's something about the chaplains here. They're caring. More than what they say, they demonstrate their ministry every day in a hundred ways."





Huffs Chapel Baptist Church	180.50	Swackover First Baptist Church	797.00	Childrens Baptist Church	604.71
Oak Grove Baptist Church	53.00	Stephens First Baptist Church	450.00	Friendly Hope Baptist Church	26.78
Parson's First Baptist Church	1,288.94	Strong First Baptist Church	1,000.00	Gravelly Branch Baptist Church	238.50
Robbs Chapel Baptist Church	175.00	Sylvan Hills Baptist Church	421.75	Haynes First Baptist Church	2,946.42
Rosewood Baptist Church	500.00	Temple Baptist Church, Camden	85.00	Lake City First Baptist Church	783.75
Stanford Baptist Church	1,000.00	Temple Baptist Church, Dorado	1,000.00	Lebanon First Baptist Church	142.32
Unity Baptist Church	542.41	Three Creeks Baptist Church	1,050.30	Mt. Zion Baptist Church	470.00
Vines Chapel Baptist Church	150.00	Trinity Baptist Church	214.03	Needham Baptist Church	103.00
West View Baptist Church	97.90	Union Baptist Church	1,139.00	North Hills Baptist Church	652.00
		Urbana Baptist Church	65.00	Now Hope Baptist Church, Casaway	165.05
		Victory Baptist Church	770.00	Now Hope Baptist Church, Jonesboro	39.15
		Village Baptist Church	569.00	North Hills Baptist Church	78.00
		Wesley Baptist Church	414.00	Philadelphia Baptist Church	359.30
				Providence Baptist Church	100.00
				Reverly Baptist Church	37.35
				Walnut Street Baptist Church	1,052.47

**HARMONY BAPTIST ASSN**

Altheimer First Baptist Church	\$ 439.50
Central Baptist Church	230.84
Claud Road Baptist Chapel	49.12
Dallaway Baptist Church	207.00
Douglas Baptist Church	66.54
Dumas First Baptist Church	545.00
First Southern Baptist Church	1,056.07
Forrest Park Baptist Church	289.05
Gold First Baptist Church	1,169.38
Greenwood Baptist Church	800.00
Green Meadows Baptist Church	1,304.19
Greenlee Baptist Church	860.00
Hardin Baptist Church	524.00
Hickory Grove Baptist Church	500.00
Humphrey Baptist Church	123.40
Immanuel Baptist Church	763.95
Kingsland First Baptist Church	170.00
Kingsland Baptist Church	320.84
Methodist Memorial Baptist Church	624.75
Oak Grove Baptist Church	35.00
Pine Bluff First Baptist Church	6,327.78
Pine Bluff Second Baptist Church	800.00
Pine Bayou Baptist Church	80.00
Rison Baptist Church	1,200.00
Sammam Road Baptist Church	266.00
Shepherd Hill Baptist Church	92.80
South Side Baptist Church	50.00
Stacy City First Baptist Church	951.12
Sulphur Springs Baptist Church	727.00
Union Chapel Baptist Church	894.80
Yorkton Hill First Baptist Church	75.00
Yarktown Baptist Church	50.00

**LITTLE RED RIVER BAPTIST ASSN**

Brownsville Baptist Church	\$ 95.51
Concord First Baptist Church	55.26
Harris Chapel Baptist Church	35.80
Heber Springs Baptist Church	426.00
Long Star Baptist Church	119.35
Mt Zion Baptist Church	41.00
New Hope Baptist Church	78.00
Palestine Baptist Church	330.00
Fines Baptist Church	140.00
Pleasant Ridge Baptist Church	50.00
Pleasant Valley Baptist Church	120.38
Post Oak Baptist Church	137.22
Quincy Baptist Church	214.35
South Side Baptist Church	20.00
Sugar Leaf Baptist Church	240.00
West Side Baptist Church	256.45
Woodrow Baptist Church	367.25

**\$ 83,448.32**

**NORTH ARKANSAS BAPTIST ASSN**

Alpena First Baptist Church	\$ 1,178.03
Batavia Baptist Church	469.45
Beaver Lake Baptist Church	142.32
Beaver Lake Baptist Church	32.50
Bellefonte Baptist Church	1,255.00
Berresville First Baptist Church	1,355.00
Blue Eye First Baptist Church	27.01
Buxley Baptist Church	193.55
Burlington Baptist Church	133.00
Cassville Baptist Church	400.00
Deer Baptist Church	286.00
Dove Creek Baptist Church	75.00
Eagle Heights Baptist Church	1,314.84
Elk River Baptist Church	134.00
Elmore Baptist Church	1,000.00
Emmanuel Baptist Church	91.00
Everton Baptist Church	27.09
Freeman Heights Baptist Church	64.93
Gaither Baptist Church	52.00
Grandview First Baptist Church	482.51
Green Forest First Baptist Church	1,000.00
Grubb Springs Baptist Church	99.16
Harrison First Baptist Church	1,760.88
Hazenell Baptist Church	100.00
Jasper First Baptist Church	600.00
Leland Baptist Church	2,359.00
Lead Hill First Baptist Church	762.94
Marble Falls Baptist Church	40.00
Marshall First Baptist Church	237.70
New Hope Baptist Church	238.12
Northvale Baptist Church	615.00
Oregon Flat Baptist Church	250.33
Osage Baptist Church	386.24
Parthenon Baptist Church	472.58
Rock Springs Baptist Church	694.57
Rockwell Baptist Church	88.98
Searcy County Baptist Church	49.00
Swallow Baptist Church	10.00
South Side Baptist Church	236.00
Trinity Baptist Church	77.26
Union Baptist Church	508.99
Walden Springs Baptist Church	2,512.52
Woodland Heights Baptist Church	239.90

**\$ 3,189.18**

**LITTLE RIVER BAPTIST ASSN**

Ashdown First Baptist Church	\$ 415.00
Ben Lomond First Baptist Church	121.00
Central First Baptist Church	100.00
Brownlow Baptist Church	75.00
Central Baptist Church	711.95
Columbus Baptist Church	301.70
Cross Roads First Baptist Church	174.00
Foreman First Baptist Church	387.27
Forest First Baptist Church	509.65
Hech Heights Baptist Church	236.00
Lakeside Baptist Church	151.10
Leedsburg First Baptist Church	515.40
Low Oak Baptist Church	175.00
Millwood Baptist Chapel	100.00
Norcrossboro First Baptist Church	95.00
Nashville First Baptist Church	112.64
Oak Grove Baptist Church	112.64
Osden Baptist Church	281.24
Rock Hill Baptist Church	206.00
State Line Baptist Church	100.00
Washington Baptist Church	317.00
Wilson First Baptist Church	211.00

**\$ 5,412.07**

**MISSISSIPPI CO. BAPTIST ASSN**

Amorel Baptist Church	\$ 317.00
Bethany Baptist Church, Gosnell	98.64
Blakewater Baptist Church	134.16
Blithville First Baptist Church	1,457.25
Bramley Chapel Baptist Church	125.00
Brown Chapel Baptist Church	100.00
Calvary Baptist Church, Osceola	246.53
Calvary Baptist Church, Pithersville	245.24
Clear Lake Baptist Church	546.00
Cole Ridge Baptist Church	26.26
Concord Baptist Church	245.24
Dell Baptist Church	204.65
East Side Baptist Church	70.00
Emmanuel Baptist Church	115.00
Jeimer Baptist Church	215.66
Keiser First Baptist Church	17.00
Leachville First Baptist Church	209.00
Leachville Second Baptist Church	1,350.80
Lexora First Baptist Church	61.00
Manila First Baptist Church	450.52
Marys Chapel Baptist Church	111.43
New Harmony Baptist Church	119.80
Nodena Baptist Church	142.00
Number Nine Baptist Church	547.01
Osceola First Baptist Church	200.00
Ridgewater Baptist Church	142.00
Rosa Baptist Church	25.00
Trinity Baptist Church	595.21
Wardell Baptist Church	235.00
Westside Baptist Church	393.63
Whitton Baptist Church	272.00
Wilson First Baptist Church	145.00
Woodland Corner Baptist Church	97.00
Yeardley Baptist Church	821.15

**\$ 11,274.93**

**MT ZION BAPTIST ASSN**

Black Oak Baptist Church	\$ 320.92
Pine First Baptist Church	61.73
Reynolds Baptist Church	21.63
Brookland Baptist Church	273.50
Buffalo Chapel Baptist Church	30.50
Caraway Baptist Church	155.40
Cash First Baptist Church	155.40
Central Baptist Church	92.31

**INDEPENDENCE BAPTIST ASSN**

Arkanna Baptist Church	\$ 873.40
Batesville First Baptist Church	550.00
Calvary Baptist Church, Batesville	417.53
Calvary Baptist Church, Tiede	91.00
David Baptist Church	482.00
Eastside Baptist Church	300.00
Emmanuel Baptist Church	15.00
High Path Baptist Church	50.00
Fellowship Baptist Church	76.00
Florida Baptist Church	314.27
Geothills Baptist Church	144.20
Marcella Baptist Church	100.00
Mountain View First Baptist Church	180.25
Zion Baptist Church	500.00
Nearby Southern Baptist Church	108.00
Northside Baptist Church	107.10
Plymouth Rock Baptist Church	215.50
Pleasant Plains Baptist Church	166.00
Rehobeth Baptist Church	173.10
Resic Baptist Church	303.77
Salado Baptist Church	500.00
Strawberry Southern Baptist Church	13.50
Sulphur Rock Baptist Church	346.63
West Baptist Church	1,254.32
White River Baptist Church	39.50

**LIBERTY BAPTIST ASSN**

Caledonia Baptist Church	\$ 175.00
Callion Baptist Church	53.89
Camden First Baptist Church	502.01
Chickster Baptist Church	60.00
Cross Roads Baptist Church	100.00
Cullendale Baptist Church	1,825.00
East Path Baptist Church	375.00
Ebenzer Baptist Church	576.58
El Dorado First Baptist Church	81,324.00
El Dorado Second Baptist Church	375.00
Elliott Baptist Church	352.00
Fairview Road Baptist Church	91.22
Felsholm Baptist Church	600.00
Gallie Baptist Church	590.81
Grace Baptist Church	150.00
Harvey Baptist Church	150.00
Hillside Baptist Church	235.00
Hilo First Baptist Church	253.22
Immanuel Baptist Church	2,339.59
Junction City First Baptist Church	546.00
Knobles Baptist Church	143.00
Laurie Baptist Church	167.00
Lawson Baptist Church	167.00
Liberty Baptist Church	164.15
Louane Baptist Church	111.00
Loane Avenue Baptist Church	487.00
Marshall Hill Baptist Church	502.40
Reber Baptist Church	375.00
New London Baptist Church	600.00
Norfolk First Baptist Church	629.98
Parkview Baptist Church	71.00
Philadelphia Baptist Church	250.25
Salon Baptist Church	431.93

**NORTH PILARIS BAPTIST ASSN**

Abey Baptist Church	\$ 509.05
Baring Cross Baptist Church	338.50
Barys Hope Baptist Church	738.00
Beulah Baptist Church	28.57
Bethany Baptist Church	156.88
Calvary Baptist Church	1,015.00
Chapel Hill Baptist Church	435.00
Crystal Valley Baptist Church	67.99
Eastview Second Baptist Church	130.00
Grace Baptist Church	99.00
Gravel Ridge Baptist Church	115.25
Hammond Memorial Baptist Church	210.00
Highway Baptist Church	120.73
Indian Hills Baptist Church	10.00
Lebanon Baptist Church	10.00
Jacksonville First Baptist Church	1,749.00
Jacksonville Second Baptist Church	436.88
Jones Baptist Church	917.15
Marshall Road Baptist Church	145.00
Maunelle Baptist Church	140.00

Dallas Chapel Baptist Church	755.01
N.Little Rock First Baptist Church	2103.53
Oakwood Baptist Church	771.29
Rock Hill Baptist Church	1,442.35
Pike Avenue Baptist Church	266.91
Reverent Baptist Church	82.00
Riverside Baptist Church	30.00
Ranvan First Baptist Church	169.11
Shervood First Baptist Church	1,636.50
Sixteenth Street Baptist Church	1,160.00
Starling Baptist Church	200.00
Sylvan Hills Baptist Church	675.00
Victory Baptist Church	28.75
Zion Hill Baptist Church	1,871.37
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<b>QUACHITA BAPTIST ASSN</b>	<b>\$ 19,111.53</b>

Malvern First Baptist Church	484.76
Mt. Olive Baptist Church	286.66
Parh Hill Baptist Church	209.68
Prospect First Baptist Church	452.00
Richwoods Baptist Church	183.14
Shady Grove Baptist Church	60.00
Shiloh Baptist Church	497.33
South Fork Baptist Church	400.00
Sycamore Grove Baptist Church	300.00
Third Baptist Church	1,000.00
Unity Baptist Church	1,855.00
Whelen Springs Baptist Church	500.00
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<b>ROCKY-BAYOU BAPTIST ASSN</b>	<b>\$ 11,299.02</b>

<b>TRINITY BAPTIST ASSN</b>	
Anderson Family Baptist Church	\$ 92.88
Black Oak Baptist Church	50.00
Blanch Baptist Church, Marysville	16.29
Blount Baptist Church, Leona	33.00
Carvers Chapel Baptist Church	14.09
Eastside Baptist Church	374.84
Eastside Baptist Church	150.92
Fisher First Baptist Church	342.00
Freeze Baptist Church	109.48
Harrisburg First Baptist Church	150.00
Lebanon Baptist Church	251.12
Maple Grove Baptist Church	187.00
Marquette Free Baptist Church	67.00
McCormick Baptist Church	60.00
Neal's Chapel Baptist Church	105.00
Northside Baptist Church	350.00
Pleasant Grove Baptist Church	166.25
Pleasant Hill Baptist Church	156.62
Pleasant Hill Baptist Church	57.76
Providence Baptist Church	207.25
Red Oak Baptist Church	470.57
Riverdale Baptist Church	476.00
Trinity Baptist Church	240.00
Trinity Baptist Church	366.66
Tyrone First Baptist Church	140.00
Valley View Baptist Church	178.70
Weimer First Baptist Church	30.25

Beard Camp Baptist Church	\$ 139.23
Calvary Baptist Church	100.00
Chapel Hill Baptist Church	950.36
Clary Hill Baptist Church	40.00
Concord Baptist Church	63.15
Cove First Baptist Church	113.72
Dallas Avenue Baptist Church	417.00
DeQueen First Baptist Church	1,380.00
Gilham Baptist Church	38.40
Greenwood Baptist Church	116.49
Haffield First Baptist Church	116.00
Hatten Baptist Church	39.30
Heavenly First Baptist Church	110.00
Hena First Baptist Church	1,204.85
New Hope Baptist Church	28.85
Northside Baptist Church	31.49
Low Nile Baptist Church	75.00
Northvont First Baptist Church	220.00
Salon Baptist Church	76.00
St. Michaels Baptist Church	50.00
Yucena Baptist Church	50.00
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<b>PULASKI COUNTY BAPTIST ASSN</b>	<b>\$ 5,250.24</b>

Ash Flat Baptist Church	\$ 57.00
Beview Baptist Church	1,149.46
Besswell Baptist Church	25.00
Calico Rock First Baptist Church	26.00
Cherokee Village Baptist Church	683.00
Dolph Baptist Church	919.25
Evening Shade First Baptist Church	162.21
Finley Creek Baptist Church	57.37
Franklin Baptist Church	110.00
Hardy First Baptist Church	382.00
First Baptist Church	164.00
Immanuel Baptist Church	105.00
Merbourne First Baptist Church	382.00
Midway Baptist Church	84.89
Myron Baptist Church	424.10
Northside Baptist Church	66.17
Oxford Baptist Church	105.00
Saddle First Baptist Church	62.69
Sage Baptist Church	145.88
Shiloh Baptist Church	290.95
Sidney Baptist Church	543.02
Sylvania First Baptist Church	23.00
Union Hill Baptist Church	5.10
Wiseham Baptist Church	75.00
Zion Hill Baptist Church	430.29
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<b>SOUTHWEST ARN. BAPTIST ASSN</b>	<b>\$ 6,487.09</b>

<b>WASH-HARBISON BAPTIST ASSN.</b>	
Black Oak Baptist Church	\$ 199.23
Berry Street Baptist Church	670.00
Brush Creek Baptist Church	543.13
Calvary Baptist Church	75.00
Calvary Baptist Church	110.00
Edelade Baptist Church	968.00
Farlington First Baptist Church	130.00
Forestville First Baptist Church	687.70
Friendship Baptist Church	55.00
Genesee 1st Southern Baptist Church	209.00
Greenland Baptist Church	130.86
Hindville Baptist Church	205.03
Huntsville First Baptist Church	230.00
Immanuel Baptist Church	21.00
Johnson Baptist Church	186.00
Kingston First Baptist Church	30.00
Liberty Baptist Church	197.99
Lincoln First Baptist Church	185.00
Oak Grove Baptist Church	100.00
Paulist Baptist Church Mission	24.57
Prairie Grove First Baptist Church	1,186.48
Providence Baptist Church	385.50
Ridgeview Baptist Church	124.57
Sage Avenue Baptist Church	20.00
Sierra Estates Chapel	311.77
Silvest Baptist Church	218.50
Senora Baptist Church	175.00
Southside Baptist Church	175.67
Spring Valley Baptist Church	200.00
Springside First Baptist Church	270.00
Sulphur City Baptist Church	244.50
University Baptist Church	505.00
Wedington Woods Baptist Church	50.00
West Fork First Baptist Church	19.49
Winlow First Baptist Church	358.10
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<b>WHITE RIVER BAPTIST ASSN</b>	<b>\$ 9,168.54</b>

Alexander First Baptist Church	\$ 35.39
Archway Baptist Church	325.00
Barnett Memorial Baptist Church	324.37
Bingham Road Baptist Church	81.00
Brookwood First Baptist Church	293.15
First Southern Baptist Church	293.15
Galvady Baptist Church	2,165.00
Greenwood Baptist Church	97.36
Crystal Hill Baptist Church	581.72
Bogalouville First Baptist Church	15.00
East End Baptist Church	59.47
Forest Hill Baptist Church	362.00
Forest Tower Baptist Church	410.24
Forest Springs First Baptist Church	5,000.00
Green Memorial Baptist Church	112.00
Hebron Baptist Church	20.00
Immanuel Baptist Church	3,220.00
Indian Springs Baptist Church	310.15
Ironton Baptist Church	300.60
Lakeshore Drive Baptist Church	525.75
Lanester Road Baptist Church	100.00
Life Line Baptist Church	1,265.32
N.Little Rock First Baptist Church	6,880.34
Little Rock Second Baptist Church	120.00
Markham Street Baptist Church	450.00
Maritime Baptist Church	206.65
Mt. Zion Memorial Baptist Church	345.00
Natural Steps Baptist Church	58.50
North Point Baptist Church	224.87
Olivet Baptist Church	606.00
Parkway Place Baptist Church	61.82
Pine Grove Baptist Church	97.06
Lawrence Baptist Church	250.00
Pulaski Heights Baptist Church	1,425.00
Ranchers Baptist Church	47.22
Reynolds Memorial Baptist Church	681.09
Roland Baptist Church	275.00
Senecade Baptist Church	32.19
Shannon Hills First Baptist Church	859.00
Sheridan First Baptist Church	274.30
South Highland Baptist Church	409.22
Sumner Lane Baptist Church	164.36
Trinity Baptist Church	97.06
Tyler Street Baptist Church	161.00
View Ridge Immanuel Baptist Church	444.50
West Side Baptist Church	41.00
Woodland Baptist Church	640.73
Woodson Baptist Church	377.91
<hr/>	
<b>RED RIVER BAPTIST ASSN</b>	<b>\$ 11,128.81</b>

Anderson Baptist Church	\$ 91.00
Arabella Heights Baptist Church	91.00
Beech Street First Baptist Church	904.62
Calvary Baptist Church	216.50
Canfield Baptist Church	2,887.33
Central Baptist Church	266.49
Cornerstone Baptist Church	48.81
Faith Baptist Church	77.89
Faith Baptist Church	135.00
Faith Baptist Church	115.00
Faith Baptist Church	110.00
Genesee First Baptist Church	76.00
Hickory Street Baptist Church	147.00
Hope First Baptist Church	1,665.68
Lebanon Baptist Church	350.00
Macedonia #1 Baptist Church	50.00
Macedonia #2 Baptist Church	350.00
McNe # Second Baptist Church	145.00
Mt Zion Baptist Church	242.20
Piney Grove Baptist Church	21.00
Rocky Mount Baptist Church	60.00
Shiloh Memorial Baptist Church	179.49
Springhill Baptist Church	270.00
Sylvering Baptist Church	160.00
Trinity Baptist Church	1,154.44
Westside Baptist Church	451.59
<hr/>	
<b>TRI-COUNTY BAPTIST ASSN</b>	<b>\$ 11,028.93</b>

Antioch Baptist Church	\$ 395.69
Big Flat Baptist Mission	67.80
Brown Baptist Church	246.83
Calvary First Baptist Church	67.80
Easton First Baptist Church	349.78
East Oakland Baptist Church	53.00
Eastside Baptist Church	240.00
Elipinn First Baptist Church	1,622.00
Genialist Baptist Mission	142.46
Genesee Baptist Church	376.65
Henderson First Baptist Church	192.98
Hill Top Baptist Church	166.81
Immanuel Baptist Church	61.33
Lone Rock Baptist Church	89.00
Midway Baptist Church	371.91
Mountain View Baptist Church	415.00
New Hope Baptist Church	103.45
Peel First Baptist Church	58.11
Piquette First Baptist Church	415.00
Psalt Baptist Church	300.19
Rock Valley Baptist Church	33.53
Tombah Baptist Church	24.61
Whiteville Baptist Church	151.00
Tellville First Baptist Church	820.71
<hr/>	
<b>OTHER CHURCHES</b>	<b>\$ 6,580.66</b>

Antoine Baptist Church	\$ 229.00
Arkadelphia First Baptist Church	348.29
Arkadelphia Second Baptist Church	940.00
Beech Street Baptist Church	274.30
Beehive First Baptist Church	45.00
Bethel Baptist Church	220.00
Bethlehem Baptist Church	50.00
Boughton Baptist Church	30.00
Caddo Valley Baptist Church	934.43
Cedar Grove Baptist Church	25.00
Center Point Baptist Church	200.00
Curtis First Baptist Church	45.00
DeWay Baptist Church	867.15
Emmet First Baptist Church	70.00
Harmony Hill Baptist Church	80.74
Lakeview Baptist Church	377.91
<hr/>	
<b>ANTIOCH BAPTIST ASSN</b>	<b>\$ 11,332.46</b>

Barton Chapel Baptist Church	\$ 100.00
Brickley Baptist Church	20,146.66
Calvary Baptist Church	220.00
Cherry Valley Baptist Church	1,103.00
Clayton Baptist Church	100.00
Earle Baptist Church	357.50
Emmanuel Baptist Church	360.90
Fair Oaks Baptist Church	122.22
Faith Baptist Church	138.41
Fitzgerald Baptist Church	307.02
Ferriss City Baptist Church	861.00
Ferrest City Second Baptist Church	528.02
God Hope Church	100.00
Grace Baptist Church	304.90
Immanuel Baptist Church	25.22
Inezou Boulevard Baptist Church	131.50
Lakeshore Baptist Church	225.00
Marion Baptist Church	861.00
Palmetto First Baptist Church	220.00
Parkin First Baptist Church	170.00
Pleasant Hill Baptist Church	861.00
Shiloh Baptist Church	70.44
Tilton Baptist Church	21.25
Toso Baptist Church	66.50
Turrell First Baptist Church	348.32
Union Ave Baptist Church	329.64
Wendell Baptist Church	482.12
West Memphis Second Baptist Church	73.86
Wheatley Baptist Church	200.00
Widener Baptist Church	12.00
Wynne Baptist Church	3,024.00
<hr/>	
<b>TOTAL</b>	<b>\$ 510,507.26</b>

Antioch Baptist Church	\$ 395.69
Big Flat Baptist Mission	67.80
Brown Baptist Church	246.83
Calvary First Baptist Church	67.80
Easton First Baptist Church	349.78
East Oakland Baptist Church	53.00
Eastside Baptist Church	240.00
Elipinn First Baptist Church	1,622.00
Genialist Baptist Mission	142.46
Genesee Baptist Church	376.65
Henderson First Baptist Church	192.98
Hill Top Baptist Church	166.81
Immanuel Baptist Church	61.33
Lone Rock Baptist Church	89.00
Midway Baptist Church	371.91
Mountain View Baptist Church	415.00
New Hope Baptist Church	103.45
Peel First Baptist Church	58.11
Piquette First Baptist Church	415.00
Psalt Baptist Church	300.19
Rock Valley Baptist Church	33.53
Tombah Baptist Church	24.61
Whiteville Baptist Church	151.00
Tellville First Baptist Church	820.71
<hr/>	
<b>OTHER CHURCHES</b>	<b>\$ 6,580.66</b>
All Souls Church	\$ 125.00
St. Paul Church	\$ 50.10
St. Paul Church	\$ 258.50
<hr/>	
<b>TOTAL</b>	<b>\$ 1,083.40</b>
<hr/>	
<b>TOTAL</b>	<b>\$ 510,507.26</b>



## 'Slater' Strikes Again

RICHMOND, Va. (BP)—"Dr. Bill Slater" is at it again.

"Slater," a thief who also sometimes identifies himself as "Bill Jennings" or "Bill Harmon," calls churches with a sad, false story designed to squeeze money out of generous staff members.

And he's targeted churches in at least three states—Oklahoma, Kansas and South Carolina—since the Southern Baptist Foreign Mission Board warned about the scam last October.

"Slater" places collect telephone calls to Southern Baptist churches, and perhaps others, identifying himself as a missionary to Brazil or as a pastor from the general area of the church he is calling.

He usually claims he is at either JFK or La Guardia airport in New York City, where he has been robbed. He must catch a flight back to Brazil that night, he tells listeners.

Then he asks for \$64—or \$60, or \$62.50, or \$72—to be wired to him at the airport.

Sometimes he adds that he or his "associate pastor" has been shot or stabbed. Sometimes the "robbery" has occurred in a restaurant parking lot. Once he claimed a music group he was leading to Brazil had all their instruments stolen. He apparently has numerous versions of the story that he tailors for the listener he is trying to deceive.

"There is no Southern Baptist missionary by that name, nor am I able to find anyone in Brazil who knows such a person," said Bill Damon, Foreign Mission Board associate area director for Brazil and the Caribbean, in October. Damon had been contacted by several churches that had received such collect calls during the previous six to eight months.

Using his "Bill Jennings" or "Bill Harmon" alias, the caller recently contacted at least three Southern Baptist churches in the Spartanburg, S.C., area. In one case, he claimed to be a Spartanburg minister, in another a missionary to Brazil. None of the churches sent him money; all three had seen a news story warning about the scam in the *Baptist Courier*, South Carolina Baptists' weekly newspaper.

An Oklahoma church was not as fortunate. "Slater" collected \$72 in December from Clearview Baptist Church in Broken Arrow when a sympathetic deacon who answered the telephone sent the money

out of his own pocket. The deacon later was reimbursed by the church.

Another Oklahoma church contacted by the scam artist refused to send money, however; the church staff had seen a warning about the scam in the *Baptist Messenger*, the state newspaper.

"Jennings" also called several churches in Topeka, Kan., in January, and successfully cheated money out of one.

The caller often contacts churches just before or during a worship or prayer service and asks that the congregation pray on the spot about sending money. He usually knows the name of the target church's pastor and frequently claims to know the pastor, to have a friend or relative in the congregation or to be from the local area.

He always is in a hurry and says he is calling from a pay phone that cannot receive return calls. He asks that the money be sent via Western Union to one of the two New York airports and that the sender indicate proper identification on receipt be waived, since his wallet has been "stolen."

"Apparently he finds out enough about the local area" where he's calling to fool some victims, said Don Kirkland, associate editor of South Carolina's *Baptist Courier*. "Obviously he's taken enough time to look carefully at a map or something." He also apparently has a directory of Southern Baptist churches and pastors in some states.

Telephone and FBI officials advised Oklahoma Baptists that the best defense against such scams is to be forewarned. Telephone traces must be arranged in advance of calls.

## Debate Resumes

WASHINGTON (BP)—As members return for the second session of the 101st Congress, child care promises to remain on the priority list.

Since the Senate already has passed a comprehensive child-care bill, action now must be taken by the House of Representatives—where Democrats are divided over how to provide federal funding for child-care services.

Last fall, the House attached two versions of a child-care bill—one designed by the Education and Labor Committee and the other by the Ways and Means Committee—to the fiscal 1990 budget-reconciliation bill. But when the measure went to conference with the Senate, House participants were unable to work out a compromise between the competing versions.

During the new session, the House Democratic leadership is faced with either forcing a compromise between supporters of the two approaches or allowing the dispute to be fought out on the House floor.

The conflict centers on whether the government should establish a new grant program or use the existing Social Services Block Grant to distribute federal funds for child-care services.

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SOLEMN ASSEMBLY

# Term Draws Questions

by Terri Lackey

Baptist Sunday School Board

NASHVILLE (BP)—The Old Testament term "solemn assembly" used in connection with a call to prayer and repentance by Southern Baptist prayer leaders is drawing questions from people unfamiliar with the term.

"Solemn assembly is a very serious meeting with God," said Avery Willis, manager of the leadership development section of the Southern Baptist Sunday School Board's discipleship training department. He said he has received several calls from church leaders who do not understand the term or who want to know how to conduct a solemn assembly.

"Solemn assembly is a biblical term," a call to prayer and fasting issued from God to the people through revered church leaders, and it comes out of the book of Job, said Henry Blackaby, director of prayer and spiritual awakening at the Southern Baptist Home Mission Board.

"It is a very solemn gathering of the people of God to come face to face with God and discuss what he has on his agenda," added Blackaby.

Prayer leaders from the Southern Baptist mission boards joined leaders from the Sunday School Board in teaching more than 180 church leaders how to conduct intercessory prayer ministries during the first Church Program Training Center

seminar on prayer Jan. 22-25. Minette Drumwright, director of the international prayer office at the Foreign Mission Board, and T.W. Hunt, prayer consultant at the Sunday School Board, also participated in the seminar.

"Solemn assembly is a time to read God's word, understand that God is speaking to us and that we must respond to God," Blackaby said during an interview with the four prayer leaders. "It is not only a Bible study time but an encounter with God."

Solemn assembly does not have a specific agenda, but it should be a planned meeting of the church, association or state convention, the prayer leaders agreed.

"In most cases during Old Testament times, the prayer meetings lasted about a day, but we could say it should be an extended period of time when God's children meet and communicate with him," Willis said.

Drumwright said a solemn assembly might be better received and scheduled if called before an already-planned meeting, such as an evangelism conference or board meeting.

For example, John Jackson, president of the Southern Baptist General Convention of California, called a solemn assembly prior to a state evangelism conference, Jan. 16-17.

"I think it brought revival to the hearts of a number of pastors who will, in turn,

go back to their church members and set them on fire," Jackson said. "Everybody said they recognized a change in our evangelism meeting. God just came down."

Jackson, pastor of Crescent Southern Baptist Church in Anaheim, and a trustee of the Foreign Mission Board, said he believes a solemn assembly should assume "a very detailed and planned agenda."

California's solemn assembly ran from Monday afternoon to Tuesday morning and included "praise worship through singing, six 20-minute messages and prayer," Jackson said.

Drumwright noted that Foreign Mission Board trustees and staff have called a solemn assembly prior to their meeting Feb. 12. Jackson is chairman of the committee that is organizing the FMB solemn assembly.

During a called solemn assembly, Blackaby said, "the word of God is always prominent. We need to read from the word of God. We must look at his laws, hear from God and let him tell us where we need to adjust our lives."

Solemn assembly involves confession, celebration and covenant-making, Willis said.

"There is praising, speaking, teaching, singing and reading from the word of God," he added.

While solemn assembly may have some characteristics of a revival, the two are not identical, leaders said.

"The term revival tends to get overlooked and overused," Blackaby said. "A solemn assembly is more than that."

The result of churches calling solemn assemblies, listening to God and responding to him, Willis said, is "spiritual awakening" across the nation and the world.

"Before we see spiritual awakening in America and the world, it is going to take time for enough people to get right with the Lord," Willis said. "That is one of the purposes of a solemn assembly—an urgent call to prayer and repentance."

The prayer leaders believe if people respond to God in solemn assemblies, he will bring about spiritual awakening, which will result in the realization of the Southern Baptist Bold Mission Thrust campaign goal of sharing the gospel with every person in the world by the year 2000.

Prayer leaders have announced plans for a National Prayer Conference, June 7-9, at New Orleans Baptist Theological Seminary just prior to the Southern Baptist Convention annual meeting.

A text outlining a "Call for Solemn Assembly and Prayer," is available by sending a self-addressed stamped envelope to National Prayer Corps, 127 Ninth Ave., N., Nashville, Tenn. 37234.

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# People Before Steeples

by Mary E. Speidel  
SBC Foreign Mission Board

MARACAIBO, Venezuela (BP)—Al Fraser used to travel across western Kansas putting up a large red-and-white tent.

A tractor salesman for a farm equipment company, he displayed his wares under the tent. "I wondered for two or three years why I was breaking my back, sweating and learning how to put up a tent," said Fraser, now retired, of Olathe, Kan.

He found out in Maracaibo, Venezuela. A member of Messiah Baptist Church in Leawood, Kan., Fraser went to Maracaibo for a week as a volunteer to help out with evangelistic crusades at Capernaum Baptist Church. The young congregation didn't have a building yet; services were held in a church member's house.

One day Fraser visited the home of Isaias Rojas, Capernaum's pastor. He noticed a large piece of red-and-white canvas in a corner. It looked familiar. "What's that?" Fraser asked.

"It's a tent," the pastor replied.

Church members had bought it to use as a meeting place until they could afford a building, Rojas explained. But no one knew how to set it up.

Fraser examined the folded canvas more closely. It was exactly the same type of tent he had used in Kansas. "I knew right away why I had been sent to Maracaibo," he said.

Five years later, the tent Fraser installed is frayed and faded. But the 130-member Capernaum Church still worships under its shelter.

"We work like Baptists work. First of all we look for souls," said Rojas. "Then we build a temple for the people who come to know Christ as their savior."

Today, Capernaum is beginning to build its "temple." That also has brought evangelistic opportunities.

Capernaum had been meeting in a member's home for two years when members began praying for land. Members noticed a "for sale" sign in the yard of Ruben Moran, a Roman Catholic and devout follower of San Antonio, patron saint of the state of Zulia in Venezuela. Maracaibo is that state's capital.

(BP) photo / Don Rutledge



Pastor Isaias Rojas and missionary "Butch" Strickland

Members approached Moran about buying the property, but they didn't have enough money. Moran agreed to let the church use his land until they had adequate funds. Members purchased the tent as a temporary meeting place. Moran and his family continued living in their house on the lot. After the tent went up, he began attending worship services.

All his life Moran had prayed to the patron saint. But the more he prayed, the more he realized "there weren't any answers. There wasn't anyone to help me, even though I cried out to the saint. I was always worried about work, whether I

could keep my job, whether I could feed my family," said Moran, a refrigeration repairman.

He noticed the people at Capernaum found answers to their prayers, so he tried praying to their God. One by one, his prayers were answered.

Soon he committed his life to Christ. He offered to sell his property to the church for one-third his original asking price, even though he knew he could get more money for the land.

Another evangelism opportunity came when Capernaum tried to start construction last October. Volunteers from Dunwoody Baptist Church in suburban Atlanta came to help begin the building. Because of several complications, they were unable to do the work.

Instead, some of the Dunwoody volunteers helped with construction at nearby New Jerusalem Baptist Church. Others led a crusade at Capernaum. About 151 people became Christians during services, reported Leonard Page, volunteer coordinator from Dunwoody.

Capernaum still lacks a building, but that hasn't stopped members from planting new churches. The 6-year-old church has begun three mission congregations and three home Bible studies that eventually may grow into churches, Rojas said.

Southern Baptist missionary D. H. (Butch) Strickland, a church planter and developer, works with Capernaum and several churches in the southern part of Maracaibo. Strickland, from Dimmitt, Texas, is interim pastor at Capernaum's Fountain of Living Water Baptist Mission.

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Don Hubbard, Pastor

# LESSONS FOR LIVING

## Convention Uniform

### *Servant of All*

by Lawson Hatfield, Malvern

Basic passage: John 13:1-17

Focal passage: John 13:1-17

Central truth: To be happy, be a servant of all.

A paradox is a statement which is contrary to received opinion. For example, the statement "he that is last shall be first," is a paradox. Such statements seem to be opposed to common sense.

Jesus washed his disciples' feet. This action seemed to be a contradiction of what a host, who was both Lord and Master, should do for his followers. The divine host, Jesus, performed a servant act. His whole life was built on the servant lifestyle. Truly Jesus marched to a different drummer. Peter as much as said so.

At the heart of this lesson, Jesus tries to let his disciples know his hour to die has come. Even Judas is present who shortly betrays the Lord. Jesus wanted his followers to know the true essence of Christian living and ministry. For this reason he girds himself and washes the disciples' feet.

Jesus did more than many men would do. He included Judas.

The key verse of this lesson is also the central truth. In John 13:17, Jesus said that if you know these things, happy are you if you do them. James must have remembered these words when he wrote in James 1:22, "But be ye doers of the word, and not hearers only, deceiving your own selves." What does it take to make one happy? Jesus defined true happiness in the Sermon on the Mount. In Matthew 5:3-12, the Beatitudes constitute a series of paradoxical statements. Jesus said that the blessed (happy) ones are the people who are poor, that mourn, and that are meek.

There is a way to understand the Christian life, a paradoxical life. Jesus spoke of two things: knowing and doing.

Biblical knowledge is vital in Christian understanding and growth. There is no firm and permanent growth apart from developing ones knowledge of the scriptures. This is a life-long task. Bible knowledge is essential to growth and changes for the better. But alone, knowledge is not enough.

Doing what one knows is true and right is also essential to growth and true happiness. This can be called an action response, or aim.

Washed any feet lately?

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## Life and Work

### *So Little for So Many*

by Frank C. Gantz, Nall's Memorial Church, Little Rock

Basic passage: Mark 6:33-44

Focal passage: Mark 6:33-44

Central truth: God's work is not limited by our meager resources.

Most of us can identify with the man who claimed to have more month left at the end of his money. We seem to have so many responsibilities with so little resources. While this definitely limits our abilities and opportunities, it does not limit the mighty workings of our God.

We often hear of the three "omni" traits of God. He *omni*-present, which means that God is not limited by space. He is everywhere. God is also *omni*-scient, which means that he is not limited in knowledge or wisdom. He knows all. The third trait is that of being *omni*-potent which means that God is not limited in power. He has all power.

Most Christians would readily affirm these three traits, but most of us do not practically apply them. We somehow imagine that we can escape the gaze of God with our sin, and thus doubt his omnipresence. We figure that we must make important decisions which may be contrary to the Bible because surely God was not speaking to a 20th century world. By this we deny the omniscience of God. We often face trials and pressure situations with so little hope that we doubt God's ability to see us through the trouble. When we do so, we doubt the omnipotence of God.

Before Jesus fed this multitude, his disciples also doubted his omnipotence. Mark 6:37 indicates that they were concerned about the magnitude of the crowd. It seemed to be insurmountable. John 6:7 indicates that Philip was the disciple to voice this concern.

So much of a task was not all that made the disciples wonder. They were overwhelmed by their insufficient resources. Mark 6:38 indicates that the disciples knew they only had five loaves and two fish. John 6:8-9 indicates that Andrew expressed his concern about so little resources.

They had thousands to feed and only a small portion of food. Yet, Jesus was able to feed these thousands and have more left over than with what he began. If our God is omnipotent, could he not take our inadequate resources and move those enormous mountains which stand before us?

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## Bible Book

### *Give Me that Mountain*

by Tommy Cunningham, Line Line Church, Little Rock

Basic passage: Joshua 13:1,6-8; 18:1; 20:1-6

Focal passage: Joshua 14:6-15; 17:14-18  
Central truth: As God's children we can possess our possession or be possessed by our possession.

This section of Joshua deals with the people receiving their inheritance (13:1-24:33). There are two very striking contrasts in this account that illustrate the two ways Israel received her inheritance. We see these examples in Caleb and in Ephraim and Manasseh. Caleb was determined to possess his possession (14:6-15). Ephraim and Manasseh, however, became possessed by their possession (12:14-18).

Note three observations about Caleb. First, notice Caleb's person. His name means "bold." There are at least five characteristics about Caleb's personality that are identified by Scripture. He was independent (Nu. 13:30); he was truthful (Js. 14:6-9); he was courageous (Nu. 13:30); he was unselfish (Js. 14:10); and he was devoted (Nu. 32:12; Dt. 1:36; Js. 14:8,9,14). Second, note Caleb's perseverance. He was able to withstand the years of wilderness wanderings when everyone was discouraged. Third, he practiced the virtue of patience and waited upon the Lord.

Caleb came to the time of inheritance and boldly proclaimed, "Now therefore give me this mountain" (14:12). His request was unusual in that he sought an inheritance that would require a total commitment. His request was a determined one because he knew God was going with him.

Now we come to look at a second example of claiming one's inheritance. Ephraim and Manasseh were not satisfied with their lot (17:14-18). The fact of the matter was that the enemy was still deeply entrenched in their inheritance. We become possessed by our possession. We want a larger sphere of service, but we have not really possessed the lot God has given us. The truth is that a child of God can never expect to enlarge his possession as long as Satan is sharing the land with him. The challenge to live up to your God-given capacity where you are, and then allow the Lord to enlarge your inheritance. May God give us the heart of a Caleb and may we claim the mountain, instead of being disheartened by our inheritance.

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# LESSONS FOR LIVING

## Convention Uniform

### True Comfort

by Lawson Hatfield, Malvern

**Basic passage:** John 14:1-14

**Focal passage:** John 14:1-14

**Central truth:** Jesus is the only way and has the only truth that leads to eternal life.

Jesus made many bold claims in his ministry. On many occasions he said he would die and after three days be alive again. No other person on earth could make such a claim.

In this lesson he makes five strong assertions concerning himself. They are outstanding and unique. They are designed to comfort and strengthen followers of Christ.

One, Jesus said he was the only way to the Father. This means there are not two or more ways to heaven (Jn. 14:1-6). In verse 1, he said that their belief in God was the same as belief in him. It is a mystery to man that Jesus and God are one. In verse 2, he made reference to the Father's house, identifying his Father as God.

He promised that his departure was necessary for him to go and prepare a place for them. He also promised to come again and receive them. Doubtless these words offered immediate comfort. These promises meant more to them later. Isn't it the same today?

Two, Jesus said that he and the Father were one (Jn. 14:8-11). In a real sense this means they are the same. If you see and know Jesus, you see and know the Father. Even though it is a mystery, it is a comfort to know that Jesus and the Father are one.

Three, Jesus promised that believers would do greater works than he accomplished. Not greater in power, but greater in the scope of time and opportunity (Jn. 14:12). For example, probably more converts were made on the day of Pentecost than were made in the three years of Jesus' ministry. Ministry is itself a comfort.

Four, Jesus said that prayers offered in his name would be answered (Jn. 14:13-14). This does not refer to the shallow wishes men make. Prayer made in Jesus name means prayer made after the purposes of Jesus and the will of God. Prayer offered and answered comforts.

Five, the Lord promised that he would return to earth to take his people to be with him (Jn. 14:3). The second coming is a true hope and comfort for all Christians of all time.

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## Life and Work

### A Fair Exchange

by Frank C. Gantz, Nall's Memorial Church, Little Rock

**Basic passage:** Mark 8:29-38

**Focal passage:** Mark 8:28-28

**Central truth:** We may suffer as Christians, but it is a fair exchange for eternal life.

In many parts of the country, flea markets and garage sales are attracting scores of people looking for a bargain. People have tired of paying enormous prices for products that may or may not be worth the cost. Folks are looking for a fair exchange for their money.

Jesus talks about an exchange that we cannot afford to bypass. Mark 8:37 talks about what a man would exchange for his soul. With verses 34-36 in mind, we should give it all. Many Christians today demonstrate a lack of understanding of the value of the eternal life of their soul. When difficult times come, many will cry out to God that it is not fair that they should suffer.

In some respects they are correct. It is not fair that they should suffer so on earth. If fairness was the issue, they should also suffer for an eternity in hell. Thank God that he has not treated us fairly and given us what we deserve. Thank God for his mercy and his grace. What an exchange that we should be received by the Lord when he comes in his Father's glory with the holy angels (Mk. 8:38).

Our examples in this passage of Scripture all suffered. They felt that it was a fair exchange. In verse 28, Jesus is compared to John the Baptist, Elijah and one of the prophets. Matthew 16:14 also includes Jeremiah.

Jesus was like John the Baptist in that he was one crying in the land. They preached the same message (Mt. 3:2, Mk. 1:15). They were prophetic in their cry. Did John suffer? He was beheaded for his preaching. Jesus was like Elijah in that he was crying to the Lord. They both knew how to pray so powerfully that the dead were raised. Did Elijah suffer? He did escape death by taking that heaven bound chariot, but he still suffered tremendously at the hand of wicked Jezebel. Jesus was like Jeremiah in that he was one crying for the lost. Jeremiah was the weeping prophet who suffered during his entire ministry.

Like these prophets, like the disciples, like Jesus, we may suffer for our faith. Do not grieve. It is a fair exchange.

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## Bible Book

### Learning How to Live

by Tommy Cunningham, Life Line Church, Little Rock

**Basic passage:** Joshua 22:16, 21-24; 24:14-18

**Focal passage:** Joshua 22:16-33; 24:14-31

**Central truth:** Searching for the truth and serving the Lord are two vital functions of "living in the land."

The concluding chapters of Joshua reveal three truths concerning how God's people were to live in the land. We are told of problems to avoid (18-22), principles to emulate (23) and privileges to enjoy (24).

Our attention is called to an incident recorded in chapter 22. The two and a half tribes, Reuben, Gad and half the tribe of Manasse were accused of abandoning their worship of God (22:16). The text reveals that this was not the truth. Once the truth was established, the people of God were able to bless God in total unity (22:33).

How appropriate this text is for Christians today. The danger of allowing a misunderstanding to become a cause for battle is playing right into Satan's plan for causing civil war to break out among believers. May God grant to us enough wisdom to discern the wiles of Satan.

Finally, we come to Joshua's final message to the people of God. It is interesting to note that this exhortation is given at Shechem (where the blessings and the cursings had been read around 30 years earlier). Joshua makes a magnificent and godly appeal to those present.

Israel's blessings would depend upon her obedience to God. Negatively, she should turn from the idolatry of her fathers. Positively, she should fear God and serve him in sincerity and in truth. Every man by his own volition must choose between obedience to God or obedience to idols (24:14-15).

Joshua's death is recorded in verses 29 and 30. Note three things about his death. First, the fact of his death. No man lives forever in this life. God's work will go on after the death of devoted servants. Second, note the name given to Joshua, "the servant of the Lord." What an honor to be called by this name! Finally, notice the age of Joshua at his death. Even at 110 years, he was aflame for God. Joshua's influence lived on in the people of Israel. This profound truth applies to all believers.

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EASTERN EUROPE

## Coordinating Aid

by Art Toalston  
SBC Foreign Mission Board

DORFWEIL, West Germany (BP)—With numerous Baptist groups launching relief and evangelism efforts in Eastern Europe, a clearinghouse committee has been formed to channel Baptist resources to the most urgent needs.

"The key word is stewardship," said Keith Parker, director of Southern Baptist Foreign Mission Board work in Europe.

Baptist Response-Europe is the name of the committee, created during a Jan. 22-23 consultation sponsored by the Baptist World Alliance and two affiliated organizations, the European Baptist Federation and International Missions Secretaries. Attending were representatives from Baptist unions in seven Eastern European countries, Baptist mission agencies in Western Europe, the Southern Baptist Convention, American Baptist Churches and Canadian Baptists. The 33 participants met in Dorfweil, West Germany.

It was the first meeting of representatives of Eastern European Baptist unions in the wake of monumental political changes that have jolted the region in recent months. Parker described it as "a significant historical occasion" for Baptists.

But the participants spent little time celebrating. Rather, they grappled with the challenges at hand in Eastern Europe.

"Many mission groups, Baptist groups and individual churches are responding to the needs and opportunities in Eastern Europe but usually without reference to each other," Parker said. "Food and medicine are oversupplied in some areas,

while other areas go lacking. Some churches and evangelism projects get much help, while others get no help."

The result so far is "poor stewardship" of relief aid and of efforts to evangelize people and strengthen the region's churches, Parker said. He quoted one of the Eastern European representatives as saying, "You can't have food rotting in one place while people starve in another place."

Baptist Response-Europe will seek "to gain more accurate information and develop more appropriate means of meeting needs without some of the chaos that has existed," Parker said. He will be one of three members of its coordinating committee, serving in behalf of the International Missions Secretaries. Karl-Heinz Walter, general secretary of the European Baptist Federation, will be the chairman. Archie Goldie, director of the Baptist World Alliance's relief department, will be the third coordinating committee member.

"It's frightening to see literally thousands of individuals, groups and churches that are trying to rush in and help," Parker said. "Most of the (Eastern European) folks are overwhelmed by all the offers and need help in sorting them out."

Baptist Response-Europe will help Southern Baptists make the best possible use of a \$100,000 Foreign Mission Board allocation of hunger and relief funds for

Romania and \$1 million in funds earmarked in December for evangelism, Bible printing and church-growth projects throughout Eastern Europe.

In Romania, for example, cities and towns in the western part of the country, particularly near the border with Hungary, have received great amounts of aid. But 500 miles to the east, little or no assistance has come. "People aren't getting over there to help," Parker said.

Two Foreign Mission Board officials, John Cheyne, who coordinates human needs ministries, and Van Williams, formerly a physician in India, will travel to Romania in early February to consult with Baptist leaders about key needs throughout the country.

Europeans themselves, including their governments, are taking a leading role in relief efforts throughout the crumbling Eastern bloc, Parker noted. Even representatives of Bulgarian Baptists, who number less than 700 in 10 churches, loaded six small cars with relief supplies and drove them to Romania during the Christmas season.

Europeans are experiencing something akin to a family reunion after 40 years of separation, Parker said. "Many of the scars of World War II were never really healed; they were plastered over with the wall dividing east and west.

"There are longstanding cultural divisions," Parker acknowledged, but also generations of families "divided by fences that were set up by politicians" before and after World War II.

### A SMILE OR TWO

A friend of mine in a retirement home is of the opinion that he's on borrowed time. Hence he has a habit of remarking, "If the Lord spares me," whenever he undertakes any objective in the future tense.

After church on a recent Sunday, a lady offering religious magazines on the sidewalk had no trouble selling him one. He skimmed it through on the spot, and she ventured, "If you subscribe for three years, you'll save a lot of money."

"Lady," he sighed gloomily, "I don't even buy three bananas at the supermarket anymore."

—Tommy Griffin  
New Orleans Magazine

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VENEZUELA

# Hitting A Homer

by Mary E. Speidel  
SBC Foreign Mission Board

CARACAS, Venezuela (BP)—They swarmed Bill Cashion behind the dugout.

"Senior, senior," pleaded a boy in a baseball jersey. He shoved a glove at Cashion. Others pushed forward caps and mitts for him to autograph.

He had just finished a day of baseball clinics in Caracas, the capital city of Venezuela. The young people who attended learned baseball techniques from professional players and coaches.

But Bill Cashion is not a sports star. He's a Southern Baptist missionary to Venezuela. And Cashion and his colleagues teach more than baseball tips at the clinics. They introduce people to Jesus Christ.

The clinics, begun about a year and a half ago in Venezuela, have become popular with young people. "The hardest part of the clinics is leaving the ball field," said Cashion of Slater, S.C., a church starter in Caracas. "They want everyone's autograph."

But that's not surprising, according to the missionary. Baseball is Venezuela's No. 1 sport. It's almost a national obsession, he said.

"Kids in the street play with sticks and balls made out of socks or paper or anything they can find," added Venezuelan baseball hero Omar Vizquel, surrounded by fans. Vizquel, a shortstop with the Seattle Mariners, is one of several professional players who have helped Cashion lead clinics.

Another is Carlos Rios, former all-star second baseman with the Richmond (Va.) Braves, top minor-league team for the Atlanta Braves. After retiring as a pro player, Rios will begin coaching rookies for the Braves in Brandenton, Fla., this spring.

During a clinic session on batting, Rios showed the proper grip to a group of boys sitting at his feet. Later the young players listened to Marty Clary, a pitcher for the Atlanta Braves. Clary told the youths and their parents about his most important decision—accepting Christ as savior.

"It's made me feel better about myself than throwing a shutout against the St. Louis Cardinals," he said.

Standing by Clary near home plate, Rios told the young people how to begin a rela-

tionship with Christ. He understands their questions. At their age, Rios was running the bases on youth-league diamonds in Puerto Rico. In those days "baseball was my god," said Rios, 29.

At age 18, he signed with the Pittsburgh Pirates and began playing in the minor leagues. But pro ball's pressure took its toll on Rios. "I was a below-average player then because I was so tense, so worried," he said.

Rios found peace in 1982. He became a Christian through the influence of his wife,

nership project. But they were rejected because of a medical problem. For the next two years, "I was angry with everybody," he admitted.

During that time, Rios was traded to the Atlanta Braves. He started playing for the Greenville (S.C.) Braves, one of Atlanta's farm teams. Cashion, a former baseball coach, was the team's volunteer chaplain.

Cashion also was pastor of Washington Baptist Church in nearby Greer, S.C. After Rios joined the church, the two became close friends.

Cashion encouraged Rios to volunteer for a Foreign Mission Board partnership project in Chile. There Rios preached for the first time in his life. He realized his potential influence as a Spanish-speaking

Christian athlete when 40 people attending evangelistic services at a 38-member church accepted Christ as savior after his sermons.

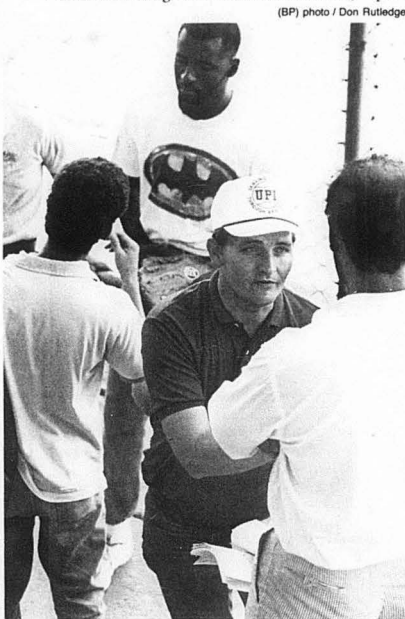
Back in South Carolina, Cashion still was fuming about being turned down for mission service. One day a friend suggested he read some Scriptures that "cut through my bitterness," he recalled. Finally, he got to the point "that if God wanted us to clean restrooms somewhere, we'd do it."

Following a physician's advice, the couple reapplied for mission service. The Foreign Mission Board appointed them missionaries to Venezuela in 1985.

Cashion and Rios kept in touch. Rios stayed active in Baseball Chapel in the United States and Puerto Rico, where he played baseball during the winter. He also worked with Unlimited Potential Inc., a Christian organization that sponsors youth sports clinics with an evangelistic message.

Through his travels, Rios began to realize the need for Baseball Chapel in Latin American countries. He helped start clubhouse chapels for teams in the Dominican Republic, Mexico and Venezuela. Later he became Baseball Chapel's volunteer coordinator for Latin America, a ministry that caused him to consider becoming a full-time "baseball minister." He was ordained by Grove Avenue Baptist Church in Richmond last year.

Through Rios' contacts, Cashion became national Baseball Chapel coordinator in Venezuela. In that role, Cashion recruits pastors and missionaries to be chaplains for the country's six professional baseball teams. He is chaplain for the Caracas Lions and leads youth baseball clinics in cooperation with Unlimited Potential. In addition,



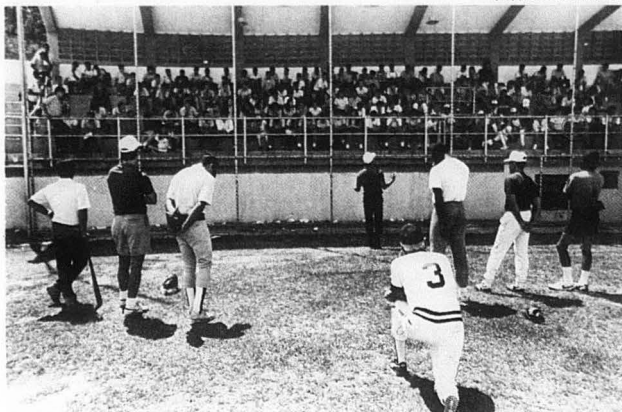
Bill Cashion answers questions.

Marta, and Baseball Chapel, a Christian organization that coordinates clubhouse Sunday worship services in the major and minor leagues. Local ministers are volunteer chaplains.

For Cashion, 1982 also was a pivotal year. Active as volunteers with the Southern Baptist Foreign Mission Board, he and his wife, Kathy, applied for career mission service. They hoped to go to Brazil, where Cashion had coordinated a volunteer part-

(BP) photo / Don Rutledge

(BP) photo / Don Rutledge



Carlos Rios (center) tells young people how to become a Christian.

Cashion and Rios have coordinated baseball clinics in several other Latin American countries.

Along the way, Cashion has linked his ministry to local Baptist churches.

Members of Cashion's church consider the ballpark a preaching point, he said. Venezuelan Baptist pastors and Southern Baptist missionaries minister as chaplains and translators for the teams. Services are bilingual to accommodate Venezuelan players and North Americans playing winter baseball there.

Venezuelan Baptist Enrique Montoya, pastor of Memorial Baptist Church in Caracas, has led a ballpark discipleship group for Christian players.

At the baseball clinics, Baptist volunteers help by translating, registering spiritual decisions and distributing tracts. Local Baptist church members follow up by trying to begin home Bible studies in the neighborhoods where clinics are held.

Both programs have given Venezuelan Baptists an open door to unchurched people, Cashion said.

For example, Baseball Chapel transformed the New York Yankees Baseball Academy in Caracas when a dozen players became Christians, Cashion said.

Venezuelan Baptist pastor Leonel Pertillo is chaplain for the academy, which trains promising Venezuelan players.

One of those players is Javier Bracamonte, 18. As a boy he was so enthusiastic about baseball he sometimes slept in stadiums. "I had the fever of baseball," he said. Now his priority is Jesus Christ.

Baseball officials also support the ministry. The chapel services "help (players) during the tension of the season to rest, to relax, just to have time to think and to get away from the rigors of the game," said Pablo Morales, owner of the Caracas Lions.

And Cashion's work with the baseball clinics has brought him an award from a youth baseball district in Venezuela.

But gaining glory isn't what satisfies Cashion; it's knowing he's in the right place, combining his interests in baseball and the Bible. "The strange thing about all this is that Venezuela is the only South American country where baseball is the No. 1 sport," he observed.

Rios, who never made it to the major leagues, finds a similar satisfaction. "It gives me the opportunity to teach the greatest sport ever played and to tell the greatest story ever told," he said.

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## WORLD

BENIN

# Growth Despite Chaos

by Donald D. Martin  
SBC Foreign Mission Board

COTONOU, Benin (BP)—Baptist churches in Benin continue to grow despite the worst African nation's economic crisis, reported Southern Baptist missionaries.

"We have seen a greater influx of people into the churches," said Lydia Greear, a missionary from Ashland, Ky. "In Cotonou, at least 15 to 20 new people come to church each Sunday. We've seen at least a 5 to 10 percent increase in the total congregation size in the last year" to more than 250 members.

Greear and her husband, Asa, of Campton, Ky., live in Cotonou, Benin's largest city, where he is a church developer. In the last two years, Cotonou and Porto-Novo, the capital, have been the scene of protests and strikes by students and government workers. Most of the protests center around calls for political reform as the country's economic crisis worsens.

The country's economic performance has "dramatically deteriorated" since the early 1980s, according to a report from the U.S. Embassy in Benin. The current situation is the worst economic crisis in the country's 27-year history, the report said. A World Bank report estimated the gross national product in 1987 averaged only \$310 per person and was expected to fall even lower for the country's 4.4 million citizens.

Government employees recently have gone on strike to protest not receiving pay for six months in 1989, according to news reports.

Many church members are among the workers who have gone without pay. The three Cotonou Baptist churches where the Greears work operate food relief programs to help ease the problem.

"We give out rice and grain in bulk to the people who come and show a specific need," regardless of church affiliation, she said. "That's one of the ways we use to reach out to the people."

The Greears personally try to employ as many people as they can and tailor their spending so as to use local products and food.

"We find that it's better to eat the vegetables and other foods that are locally grown and then pay someone to come in and prepare the meal," she said. "Staying with the local goods gets money back to the people who desperately need it." Several well-educated people sometimes work in their garden because they can't find any other work.

One Baptist couple's experience illustrates how the nation's economic plight has affected people's lives, explained Mrs. Greear.

The husband is a deacon and a government employee. His college education once assured him of an adequate middle-class income. But since July 1988, he has received only six months' wages.

At first he turned to his family for help, then to his fellow church members. Recently the couple moved into a much smaller house to save money. He does odd jobs to feed himself and his wife. What rent they can pay comes from family and church members.

The deacon has never lost hope, she said. "He's had every opportunity to become bitter and angry, but he keeps a real positive attitude and talks about the need for faith. He knows he will be taken care of."

## Missionary Notes

**John and Katherine Dammon**, Baptist representatives to Austria, may be addressed at Josephsburg 37, D-8000 Munich 80, Federal Republic of West Germany. He is a native Texan. The former Katherine Heslop, she was born in Texarkana. They were appointed by the Foreign Mission Board in 1988.

**Jesse and Wilma Kidd**, missionaries to Brazil since 1969, retired from missionary service Dec. 1, 1989. He is a native of Urbana, and she is the former Wilma Gemmell of Carroll, Neb. They may be addressed at P.O. Box 5661, San Angelo, TX 76902.

**Charles and Audrey Morris**, missionary associates to Kenya, may be addressed at P.O. Box 32, Limuru, Kenya). They are natives of Arkansas. He is from Parkin. The former Audrey Dulin, she was born in Earle and considers Memphis her hometown. They were employed in 1986.

**Roy and Rebecca Worley**, missionaries to Chile, have arrived in the States for furlough (address: 3294 Gaylord Lane, Memphis, TN 38118). They consider Memphis, Tenn., their hometown. The former Rebecca Taylor, she was born in Jonesboro. They were appointed in 1986.