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### May 17, 1990

Arkansas Baptist State Convention

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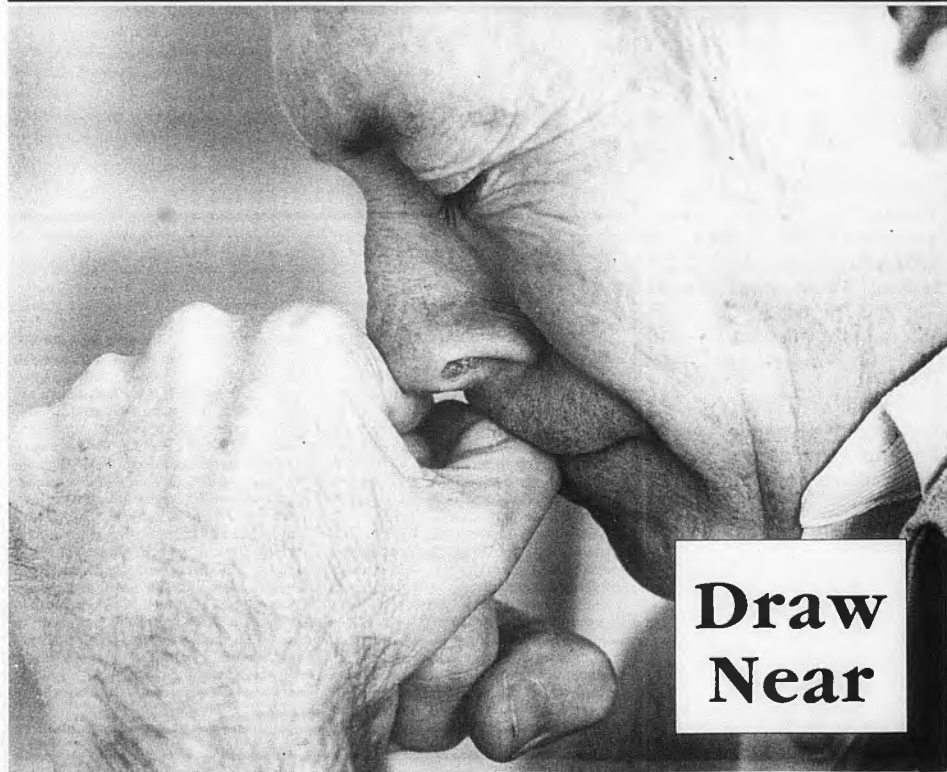
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**Fighting Pornography**

# Arkansas Baptist

May 17, 1990



**Draw  
Near**

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Photo / Joanna Pinneo

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## IT'S UPLIFTING

### 'Mama Sue's' Open Door

NANJING, China (BP)—Sue Todd doesn't speak Chinese, but she's found an even better way to communicate with her students.

The 69-year-old Southern Baptist teacher from Windsor, N.C., speaks the "language of love," and it's coming through loud and clear to her students at Southeast China University in Nanjing.

Todd follows an "open door" policy at her apartment. "Anyone who comes to my room, I take time to talk with them," she says. "They need this. They need a 'sounding board' with someone who cares. They tell me their problems, their goals."

In just a year, she's become "Mama Sue" to a number of her Chinese students.

Sponsored by the Amity Foundation, a service organization begun by Christians in China, Todd also relates to Cooperative Services International, the Southern Baptist aid organization.

"I only came for a one-year term but found out my Nineveh is in Nanjing, so I stayed," she explains. The Old Testament book of Jonah tells how God sent Jonah from his native land to share his message with the people of a distant city, Nineveh. "God hasn't told me yet how long to stay; whatever he wills is my will. I feel like I really am in Nineveh."

Coming to China is the fulfillment of a

lifelong dream for Todd. To care for her terminally ill husband, she had resigned as head of the early childhood education department at North Carolina Wesleyan College in Rocky Mount. After his death, she became full-time grandmother to her only son's two children so her daughter-in-law could be with her dying mother. Later, nothing prevented her from going overseas.

She's just what Chinese university officials want: a teacher with plenty of classroom experience who knows the English language well. She worked many years in public schools as a teacher, speech therapist, curriculum specialist and elementary education supervisor.

Todd gives everything she has in her English classes. Last year she taught 526 students. This year she hasn't bothered to count. "Auditors" always stand at her classroom door and if an empty seat is available, she invites them in.

In addition to her full-time assignment teaching English at the school for engineers, she also teaches classes three nights a week at the YMCA, the Nanjing Theological Seminary and the Academy of Sciences. Her only complaint is that the hectic schedule gives her only three nights a week to meet informally with students.

And Sue Todd's "open door" policy has opened many doors for her in China.

## GOOD NEWS!

### Influencing Others

Matthew 5:13-16

The metaphors of salt and light vividly describe the Christian's relationship to the world. They are in the proper order. We must become salt before we can be light.

*The Christian's Influence as salt (v. 13)*—This verse reminds us of the important role salt plays in our daily lives. It penetrates, preserves, and purifies. The Christian can do the same for a world without God. Note that Jesus said, "Ye are the salt of the earth" (v. 13). Our realm of influence is here and now with whomever we mix and mingle. The Christian life is not compared to some future glory but to a commonly used chemical element.

The preserving power of salt appears uppermost in Christ's mind because he goes on to warn, "If the salt have lost his savor." If the Christian fails in this preserving role, what then? If the Christian loses

his distinctive quality, the world is on the road to spiritual decay.

*The Christian's influence as light (vv. 14-16)*—Jesus did not say, "You have salt and light." He said, "You are salt and light." Speaking of himself, Jesus said, "I am the light." There is no hope for the world save in the influence we bear as salt and light.

One of the first songs I remember learning in Sunday School was, "This little light of mine, I'm going to let it shine." Have we been true to this identification by Jesus? It is the property of light to shine. John said: "All that came to be was alive with his light, and that life was the light of men. The light shines in the dark, and the darkness has never mastered it" (Jn. 1:4-5, NEB). Light always dispels darkness. We may refuse to let our light shine by covering it up, but this is a denial of a basic Christlike quality.

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# Limiting Information

J. EVERETT SNEED

Until recently, executive sessions (sessions where the press and visitors are excluded) were almost unheard of in Baptist life. The only occasion for such executive sessions was when an employee was being investigated for some act of gross immorality. Even on these occasions, executive sessions were brief. In recent months, executive sessions have become far more frequent. In the last two weeks, both Southern Baptist Theological Seminary and the Radio and Television Commission have had lengthy executive sessions. One might excuse the RTVC since they were employing a new president. However, we believe that it is best even in the employment of a new chief executive officer for everything to be done in openness.

Southern Seminary's trustees apparently set an all time record with their executive session. This executive session extended from one day into the next (see story on page 18). Such executive sessions raise a number of questions: What do the trustees have to hide? Why shouldn't all Southern Baptists have the information being dealt with behind closed doors?

Another example of failure to trust the people with all the information is the decision by President Jerry Vines to reduce the minority report on the Baptist Joint Committee. This minority report, signed by one of Arkansas own Executive Committee members, Frank Lady, an attorney from Jonesboro, was reduced by Dr. Vines after having been approved by the executive officers of the Executive Committee.

Dr. Vines has consulted with the SBC parliamentarian (see story on page 24) who states that he has this right. We are not debating whether or not he has the right to reduce this report, but our question is why shouldn't both sides have full airing to the public?

There are grave dangers in the limiting of information. First, distortions and misunderstandings become much more frequent. In any organization as big as Southern Baptists, communication is difficult at best. There are those who are infrequent with their church attendance. Others, who are regular in church attendance, fail to read the periodicals and papers that are produced by our denomination. This produces fertile soil for misunderstanding, rumor, and distortion. The best antidote to this is full, frequent,



and total disclosure of all information.

Limiting of information vests power in the hands of a few. The ability to limit information provides the ability to control. Without information, members must accept, on blind faith, the decisions that are made. In many instances, there may be no intent to do anything that is wrong. We must, however, never forget the old axiom: "absolute power corrupts absolutely."

Limitation of information also limits involvement of people. People give their time, energy and money to those things in which they are involved. A part of involvement is proper information.

Our Baptist polity is rooted in the doctrine of the priesthood of the believer. All believers are able to relate directly to God through Christ and to be involved for him in today's world. Involvement requires in-

formation. God respects man's right of choice even to extent that he allows every person the option of acceptance or rejection of salvation. Can we trust our Baptist brother and sisters less than God does?

George W. Truett, pastor of First Church, Dallas, for 47 years, never tired of saying, "If you give Southern Baptists the facts, they will do the right thing." In recent days, it has been difficult for even Baptist state paper editors to get the facts as the boards of various agencies and institutions have engaged in executive sessions, and reports which have already been approved have been suppressed. We believe that Baptists deserve the facts because every church member is, in a sense, a stockholder in all that Baptists do. Without information for proper involvement of people at the grassroots level becomes impossible, and proper decisions become difficult.

Without information the very roots of our Southern Baptist democratic process are imperiled. We as Southern Baptists have the responsibility to expect and demand full information. This means that each individual must assess the positive, as well as the negative in any situation.

We call on our trustees and elected officers to keep executive sessions to an absolute minimum. We believe that this should be done only on the rarest of occasions. When it is necessary, these sessions should be extremely brief. We believe that Southern Baptists can be trusted with the facts, and when they have the facts, they will respond and do what is right. Our system is built on openness and trust. When we destroy these elements we endanger our ability to serve the Lord as we have in the past.

## Arkansas Baptist

VOLUME 89 NUMBER 14

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DON MOORE

## You'll Be Glad To Know



We continue to hear good reports out of the Here's Hope revivals. How we thank God for the encouraging evidence that he will still use our churches to reach the lost!

These meetings have been marked by a greater effort in prayer than in recent years. Those carrying a burden for the lost have been able to get the lost in the service. The power of God on the Word of God has again been confirmed. The fact remains that when the people of God get a burden of concern for the unsaved, they pray, witness, give and attend evangelistic services and God blesses. We need a lot more of this. We must not let up until the glory of God rests in fullness on our churches.

On a similar vein, the six weeks of camp at Siloam Springs will begin on June 18. God has chosen to bless this ministry in a wonderful way. But we need not to take it for granted the blessing is secured just because of getting young people to the camp. We need to pray earnestly for the salvation of the lost. The churches need to work hard at getting the unsaved to attend the assembly with their church group. Some churches do this. Every pastor and youth worker should make that the burning question each year, "How many unsaved young people do we have going to Siloam?"

The Lord willing, these six groups will be the last ever to use the old tabernacle. Even more thrilling for some will be the fact that when they return next year they will have highly improved quarters. Every friend of Siloam will need to make some contribution to the "Friend of Siloam" campaign, if this is to be accomplished.

\*\*\*\*\*

Every area of denominational life benefits from a free press. May 20 has been designated as a day of prayer for the *Arkansas Baptist Newsmagazine*. Let me encourage you to pray for Dr. Sneed, the staff and their vital ministry.

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

## Letters to the Editor

### Former Pastors

Cotter First Baptist Church is seeking information and pictures of former pastors to be placed on a wall of former pastors.

Information is needed on the following: a Rev. Smith 1904; a Rev. Danner 1905-07; a Rev. Lovelace 1908-15; Rev. A. Rigg 1916; Rev. M.F. Gathright 1917-18; Rev. L.H. Davis 1921; Rev. A.P. Elliff 1924-25; Rev. Amos Muncy 1925-26; Rev. J.W. Burnett 1926-28; Rev. W.V. Walls 1929; Rev. L.L. Jordan 1942-43; Rev. D.F. Yates 1944 & 1946-48; and Rev. J.S. Comper Jr. 1945.

Persons with information can contact Don Corbitt, P.O. Box 130, Cotter, AR 72626.—Mary Lou Ross, Cotter

### Great Alarm

As a newcomer to the Arkansas Baptist State Convention and Benton County Southern Baptist Association, I am learning fast the impact of politics among Arkansas Baptists. My 20 plus years in the pastorate have not equipped me to understand, let alone deal with, the impact of politically motivated individuals, especially on the associational level.

I have served in every area of state and associational work in Louisiana, the Northern Plains, and now in Benton County. It has been my joy to serve as moderator of the association several times, on several committees in the association, Sunday School, youth, and evangelism director at the associational level, vice-president of the state convention for three terms. To say that I believe in Southern Baptists and their cooperation would be an understatement indeed.

I remember well that in the 70s I came home from many Southern Baptist Conventions wondering about the outcome and feeling the convention was going in the wrong direction. I rejoiced in recent years to see a return to a biblical standard that I believed represented the majority of Southern Baptists. Now, I find myself with those same feelings of the 70s.

When a spokesman and editor of one of the most right wing publications is nominated to the SBC Sunday School Board, it brings me great alarm! The editor of the publication has repeatedly attacked the reputation of individuals without documentation.

Recently, an article in the publication was distributed in a pastor's church prior to its arrival in Arkansas. The whole intent was to harm and discredit the pastor by reporting of activities that occurred long

before the pastor entered the ministry. What have we come to? Is this how Christ leads us to operate in his kingdom? I think not! Certainly, we do not need individuals such as this on the Sunday School Board or as a trustee for any other agency or institution!

I will continue to pray for our association and the convention's working, trusting that our Lord is in control and I will claim the precious promises of Romans 8:28.—Roy Woodard, Centerton

### Disturbing Words

Mr. Timm's choice of words in his letter to the editor (April 26) was, to say the least, disturbing: Abortion clinics as "necessities"? Unaffordable pregnancies as "irregularities"?

All adopted children do not grow up to be "happy" adults, neither do all children who are raised by their natural parents! However, Jesus does give joy to those believers who are living a spirit-controlled life, regardless of circumstances. That God's grace is sufficient seems to be ignored by me. I know several adopted adults who praise God that they were not "eliminated."

If one can eliminate "what could be an unwanted, unloved, and uncared for unhappy child," the next step is to eliminate those elderly who are known to be "unwanted, unloved, and uncared for unhappy" adults. Taken further, eliminate twins because only one child was planned. God forbid!

I realize that my loved, wanted, cared for and happy adopted child, at some point in time, may wish to locate the birth mother and ask, "Why did you give me away?" But the question which could be asked on behalf of many children is, "Why did you 'eliminate' me?"

I thank our Lord Jesus daily that the birth mother of our child chose to be inconvenienced for nine months by an "irregularity" instead of "eliminating" our precious child!—Jena Mayes, Beebe

### Lack of Understanding

The letter to the editor in the April 26, 1990, issue of the Arkansas Baptist from Mel Jacob Timm demonstrated a total lack of understanding and logic. Mr. Timm views handicapped children as "irregularities" that many young couples cannot afford, and childbirth as condemnation.

He seems to show concern over a "brilliant and gifted" young adopted woman who is experiencing depression about being unable to locate her birth mother. Is this to imply she would have been better off if her mother had paid someone to end her life before it began, in order to spare her from this difficult time? He goes on to say that abortion is not murder, but instead is the elimination of an unhappy child. Mr. Timm puts a very high value on happiness.

The pro-life movement places a very high value on life. The right to life is the most basic of all human right! It supersedes the right to happiness, career, education, financial comfort, physical comfort, reputation, peace of mind, etc.

I am so thankful that the parents of Rev. David Miller did not view him as an irregularity they could not afford. I'm so glad they allowed their gifted and talented child the experiences of depression, love, joy, and most importantly, salvation.

I believe the Bible speaks regarding abortion in Jeremiah 2:34-35. They sacrificed their babies to their god Baalim. Today the god is self. The Bible tells us what not to do in Isaiah 5:20, and tells us what we must do in Proverbs 31:8.—Robin Cook, Magnolia

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WILLIAM J. REYNOLDS

## Hymns Baptists Sing



### Fairest Lord . . .

"Fairest Lord Jesus"

"A song sung by German knights on their way to Jerusalem," is a footnote that appeared with this hymn in several collections more than 100 years ago. From this and other comments, an imagined, romantic story has grown, associating the hymn with the Holy Crusades of centuries ago. The name of the tune in many hymnals today is "Crusaders' Hymn."

In spite of the fact that none of this is true, there is still little known about the real origin of the words and music. The German text has been traced to the Jesuits in Munster, Westphalia (now West Germany). A handwritten copy, dated 1662, and a published collection in 1677, seem to mark its earliest appearances.

So, at least we know the geographical area where it began. The hymn reflects the thinking of ordinary people of that area. Here is the simple faith fashioned in the hearts and minds of the country folk around Munster in the 17th century.

The teachings, practices, and rituals of the Roman Catholic Church had been rejected, but these folk held to their strong faith in God. They believed that Jesus was both Son of God and Son of Man, and while he was ruler of all nature, he was fairer than all. This is the theme of the hymn.

So popular has this hymn become that it appears in all our hymnals and is frequently sung in our churches. It reminds us that regardless of the beauty of the meadows, the woodlands, the flowers of spring, the sun and the stars, Jesus is fairer and brighter, even "purer than all the angels heaven can boast."

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

BOB PARKER

## Today's Issues

### A Needed Re-Run

With the push proponents of state lottery gambling are now giving, the following article first published in the Dec. 22, 1988, issue of the *Arkansas Baptist Newsmagazine* needs to be rerun.

Never have I known anyone as opposed to unnecessary risk gambling such as horse and dog racing, casinos, and state lotteries as Austin McGuigan, a former attorney general in the state of Connecticut. He is a Roman Catholic lawyer who was born and spent his early years in the Irish ghetto of Boston, Massachusetts. During last March's annual meeting of the Arkansas Christian Civic Foundation, he related how, until he began to see that most gambling was related to organized crime, he was not opposed to gambling. Also, in taking a closer, more serious look at the issue, noting especially the devastating effects of all types of gambling on the poor, he began the conversion process to strong opposition. After telling how illegal bookies in the ghetto neighborhood where he grew up would sometimes discourage the poor from betting money that should be spent on food and clothes for children, Mr. McGuigan stated that legal gambling such as state-operated lotteries showed no mercy to the poor but instead encouraged spending money for lottery tickets. After his speech last March, someone asked during the ques-



tion and answer period if organized crime was related to state lottery gambling as he had stated it was to most other gambling. His answer was, "If you in Arkansas vote for state lottery gambling, you will be the 'mob.'" As one who has spent almost all of his life in Arkansas, I never want to be a member of the "mob," characterized ordinarily as disreputable characters who take unfair advantage of others for financial gain. Genuine love for God and one's neighbor, plus practicing the Golden Rule, are in no way consistent with gambling. Cut out this article keep it handy to share with others who need to know that there are those besides Baptists and other evangelical Christians who strongly oppose gambling.

Notice particularly that Mr. McGuigan is greatly concerned about the poor who would be hurt the most should the gambling interests win another victory.

By the way, a recent *Arkansas Gazette* editorial (April 5) indicated that a survey of southern California high schools showed that the percentage of children who participated in some form of gambling went up by 40 percent after California started its lottery in 1985. As suggested in the above re-run article, please share this information with others.

Robert A. Parker is director of the Christian Life Council.



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## Fighting Video Pornography

There is strong drive on in Arkansas to rid our counties and state of X-rated videos. The state of Arkansas has one of the clearest defined laws against hard-core pornography than any other state in the United States. Yet still the video stores continue to rent and sell these obscene films because it is their money maker and Christians are silent. Many of the law enforcement agencies our cities and counties are not even aware that there is a state law against hard-core pornography and when contacted many of them will not enforce the law.

But thank God, something is finally being done. More than 30 counties in Arkansas have been cleaned-up to the point where there are no X-rated videos being rented or sold in these counties. Pastors and lay people in many of these counties have done what is necessary to see that such laws are enforced. Many of the law enforcement agencies are not aware of State Laws 5-68-201 up to 5-68-416 and in particular Code 5-68-303. This crime is a felony and does carry a fine up to \$20,000 and from 0-6 years in jail upon conviction. The whole state of Arkansas could become the first state in the southwest to be completely clean of these videos. But we need your help, for it is a war that can be won only if enough Christians get involved.

We have talked with the State Attorney's office as well as with some of the local prosecuting attorneys. In order to clean up this situation, this is what a concerned Christian must do to have X-rated videos removed from the stores.

First: Visit the video stores in your area. Some will be in stores and places of business that you would not expect to be renting X-rated videos. These X-rated videos will not be in open view but will be hid under the counter or in a back room. You must ask for "adult videos" or "X-rated videos."

Secondly: You will have to spot view the video and record on paper what you witness: kind of act, how many people involved, etc. Do not view the whole video; these films are dangerous to anyone's morals. Also make a copy or save your rental slip. The slip will not contain the name

of the video but only the film's code number. Write down the address of the store and the owner's name if at all possible.

Thirdly: Take the video film back to the video store and do not get involved with the clerk or store owner about the sinfulness of the film. Just return the video. Now, visit the police or local law enforcement agency and ask to speak to the highest ranking officer on duty. Show him the rental slip, name of the video, store address and owner's name. Call his attention to Code 5-68-303 and that you wish to file a written complaint. Do not allow the run-around. Sign a written complaint and let them know that you will return in a few days to check on what is being done on your written complaint.

Fourthly: Once you file a complaint, it will be necessary for you to send someone else to check the store out. Telephone calls inquiring about X-rated videos will not work now. The store owner has been alerted but unless the law has been enforced, he will still rent to other customers but not you.

Fifthly: You may have to circulate a petition in the churches in your area. Other denominations have been quick to help us in many areas. Several thousand or a few hundred signatures sent to your local prosecuting attorney's office will move him in on the case and when he moves, the police move. Code 41-3534 of Arkansas Law, "Duty of Prosecuting Attorney," states that he can be removed from office after conviction for failure to enforce the law. Persistence is the bottom line. You must have a strong conviction to see that the videos will be removed.

Yes, it is work, and dirty work sometimes, but we must stop these videos from being circulated into hands of pornography addicts before the family life in America is completely destroyed. Someone from our group will be glad to help you, send you a workable petition, or answer any questions you might have about how to get involved. Remember, "The wife you save may be your own."

Rev. John D. Noland, Marianna Arkansas Valley Association, Christian Life Council, Chairman Friendship Baptist Church, Rt. 3 Box 63, Marianna, Arkansas 72360

### SILOAM SPRINGS ASSEMBLY

## Coincidence or God's Command?

Was it coincidence or God's command and his providence that led Arkansas Baptists in 1923 to establish the permanent camp at Siloam Springs that we call the Arkansas Baptist Assembly? My 25 years of experience at Siloam—plus a review of God's Word—assures me that our Lord led nothing to chance in the establishment and location of this beautiful campground.

Consider Psalms 43:3-4, "O send out thy light and thy truth; let them lead me; let them bring me unto they holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God (who is) my exceeding joy!" In going to Siloam, one notices the progression from the drudgery and disquiet of everyday life—the background of Psalms 43—to the holy hills—holly because God is there—to the tabernacle where we worship together, and to the altar where we answer God's call.

While God speaks to us daily, his life-altering messages and commands arrive with thrilling regularity in mountain retreats. The Ten Commandments were given to Moses on Mount Sinai—not on the desert floor. Remember Matthew

5—the Sermon on the Mount. Remember Luke 9—the Mount of Transfiguration. Do you recall that when Jesus wanted to more fully communicate with his Father, he went into the wilderness or to the mount of Olives?

Psalms 121:1 in the American Standard Version contains two sentences and ends with a question mark. This version fails to make a crucial connection, one that is emphatically made in the King James Version with its one conjoint sentence which ends with a period as a note of calm and compete finality. The Hebrew nation automatically looked to the hills for help, for their history and experience taught them that in periods of crisis or moments of revelation, God usually spoke to them and helped them from those same hills and mountains. When God's voice was diluted by their everyday world, the Hebrews knew where to look to find his undiluted message and his very present help.

"I will lift up mine eyes unto the hills, from whence cometh my help." (Ps. 121:1 KJV). The Siloam experience tempts one to end this scripture with an exclamation point!—Rel Gray, Ruston, La.

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# Draw Near



*Draw near to God and he will draw near to you. Cleanse your hands . . . purify your hearts . . . humble yourselves before the Lord. (Ja. 3.8ff)*

The great need of the hour is spiritual awakening among God's people. Our world is sliding rapidly toward moral and spiritual oblivion, and far too many Christians are content to sit passively by and watch the holocaust.

Do you feel God's burden for the world? He calls us to take up the cross of self-sacrifice and bring a lost world new life in Christ. But God's will is thwarted by sin among his people, not the least of which are materialism, self-satisfaction, and complacency.

God's Word promises that, when his people confess their sins and turn to him in humble repentance, he will respond by coming to them in power and glory. The staff of the ABN calls upon Arkansas Baptists to make Sunday, May 20, the Day of Prayer for the Arkansas Baptist Newsmagazine, a day of confession, repentance, and prayer for spiritual awakening. And let this be but one day among many that we earnestly seek God's face. Persevere in prayer until revival shakes the churches and awakening dawns across the land.

**Sunday, May 20, 1990**

**The Arkansas Baptist Newsmagazine Day of Prayer for Spiritual Awakening**



## Arkansas All Over

MILLIE GILL

### People

**Bob Barnett** was recognized April 15 by Sylvan Hills First Church in North Little Rock for 25 years of service in the music ministry. He was presented with a certificate of recognition by Pastor Don Mosley. Barnett, who serves the church as music evangelist and currently is serving as interim minister of music, has served churches in Arkansas and Texas.



Barnett

**Roy Fowler** observed six years of service May 1 as pastor of First Church in Mountain Home.

**Russell Shuffield** has resigned as pastor of Mount Tabor Church.

**Stephen Shults** has accepted a call to serve as youth director of Pine Grove Church at Sweet Home. A student at the University of Arkansas at Little Rock, he has been attending Park Hill Church in North Little Rock. He also has served as a summer missionary in Chicago.

**Barbara Long and Jenny Turner** have assumed the responsibility of assistant preschool ministers at Little Rock Second Church.

**Chris Walls** will begin serving May 20 as youth director for Des Arc First Church.

**Rick Harrison** has joined the staff of Nall's Memorial Church in Little Rock as pastor of discipleship. He attended Oklahoma Baptist University and Central State University in Edmond, Okla. Harrison and his wife, Dayna, are residing at Maumelle.

**Floyd and Chleo Shaw** were recognized April 29 by Hardin Church in Pine Bluff for more than 30 years of active involvement in the church's music ministry.

**Rex Holt** recently completed six years of service as pastor of Central Church in Jonesboro.

**David P. Wilcox Jr.** has joined the staff of West Helena Church as associate pastor/minister of music and youth, coming there from First Church in Giddings,

Texas. He is a graduate of Ouachita Baptist University and Southwestern Baptist Theological Seminary. Wilcox and his wife, Karen, have a daughter, Elizabeth Elaine.

**Michael Davis** has joined the staff of Second Church in West Helena as minister of music and youth, coming there from Second Church in Paragould.

**Bobby Keen** is serving as pastor of First Church in Patterson, where he was a member.

**Michael White** is serving as pastor of Rison Church, coming there from Thomasville, Ala. A native of Crossett, he is a graduate of Ouachita Baptist University and Mid-America Baptist Theological Seminary. He and his wife, Jo Ellen, have two children, Emily Kathryn, and Benjamin Paul.

**Keith Brickell** has accepted a call to serve as pastor of Second Church in Monticello, going there from Caddo Valley Church in Arkadelphia.

**Barry Bates** has resigned as minister of music and education at Hillside Church in

Camden to begin his service as a foreign missionary to Portugal.

**Scott Patton** has resigned as minister of youth at Hillside Church in Camden to continue his education at Midwestern Baptist Theological Seminary.

**Rusty Kisling** as serving as interim pastor of Bethlehem Church at Whelen Springs.

**Tom Greer** has resigned as pastor of Antoine Church.

**James Duke** has accepted a call to serve as pastor of Bismarck Chapel, beginning in August. He currently is completing his education at Southwestern Baptist Theological Seminary.

**Eddie Combs** of Fort Smith has joined the staff of First Church in Booneville as part-time educational director.

**Johnny Wink**, professor of English at Ouachita Baptist University, has had two poems accepted for publication in an upcoming issue of *The Plains Poetry Journal*.

**W. David Moore** was recognized May 6 by Immanuel Church in Pine Bluff for three years of service as pastor.

1

ARNB photo / J. Everett Sneed



*First Church, Ward, held a dedication service for their new facilities April 29. The new 9,600 square foot facilities include educational space and a fellowship/recreation hall. The facilities were constructed at a cost of \$145,000 with a replacement value of \$375,000. The new building includes 15 Sunday School rooms, five restrooms, and a commercially-equipped kitchen. The facilities are carpeted throughout the educational portion and the fellowship/recreational hall is surfaced with epoxy so that basketball and volleyball can be played in the 2,900 square foot area. Editor J. Everett Sneed preached the dedicatory message. Fred Gay is pastor.*

**Bob G. Magee**, music professor at Southern Baptist College, has been selected as winner of a 1989-90 Sears-Roebuck Foundation Teaching Excellence and Campus Leadership Award for his resourcefulness and leadership as a private college educator.

**Rodney Reeves** and **Randy Hatchett**, professors at Southern Baptist College, have been commissioned to write articles for the new edition of the *Dictionary of the Bible* by Holman Bible Publishers in Nashville, Tenn.

**Jeffrey Allee** joined the staff of Mountain Home First Church May 6 as minister of activities, coming there from Mexico, Mo., where he served as assistant pastor of Centennial Church. He is a graduate of Hannibal-LaGrange College in Hannibal, Mo., and attended Southwest Baptist University in Bolivar, Mo. He and his wife, Sherry, have two sons, Brandon, and Shawn.

**Brian Choate** has resigned as minister of youth at Calvary Church in Little Rock to join the staff of First Church in Brandon, Miss., as minister of youth and recreation.

**Delton Cooper**, pastor of First Church in Wilson, has returned from New Underwood, S.D., where he led a "Here's Hope, Jesus Cares for You" revival at First

Church. The revival resulted in three baptisms.

**James Freeman McMenis** of Smackover died May 4 at age 65. He was a retired Baptist minister, having pastored several Arkansas churches, as well as serving as superintendent of missions in Woodruff County where he organized and built Patterson Church. Memorials may be made to Maple Avenue Church, where he was a member. Survivors include his wife, Eleanor McMenis of Smackover; two sons, James E. McMenis of Fort McPherson, Ga., and Robert C. McMenis of Smackover; two daughters, Debbie Jefcoate of Little Rock, and Barbara Teaster of North Little Rock; two brothers; and 10 grandchildren.

**Mark Taylor** has resigned as minister of youth at First Church in Osceola.

**Lawrence Vowan** has resigned as pastor of Emmanuel Church in Conway.

**Steve Peoples** of Greenbrier has been selected as Man of the Year by the Fellowship of Christian Athletes. He is a member of First Church in Greenbrier where he serves as a deacon and Sunday School teacher.

**Greg Kirksey** resigned as pastor of Hillside Church in Camden May 9 to begin serving as pastor of First Church in Benton, effective June 1.

ABN photo / J. Everett Steed



*First Church, Greenbrier, held a dedication for its new 3,400 square foot facility April 29. The new addition to the church was erected at a cost of \$60,000 with a replacement value of \$100,000 with much of the labor being donated. The addition contains eight classrooms, two handicap-accessible restrooms, a kitchen, maintenance room, and a supply room. The four adult classrooms convert into a fellowship with use of folding doors. The fellowship area is equipped to seat approximately 120 people. Bill Kreis, pastor of the Bono Church, Damascus, and former associational director of missions, brought the dedicatory address. Kenneth Bunch is pastor.*

**Henry Applegate**, a Southern Baptist pastor for 43 years, will retire May 20 as pastor of Ingram Boulevard Church in West Memphis, following more than four years of service there. He and his wife, Josephine, will reside in Hot Springs.

## Briefly

**Nall's Memorial Church** in Little Rock conducted its "Here's Hope, Jesus Cares for You" revival April 1-6. Tim Hight of Lepanto served as evangelist and Duane Gantz, church minister of music, directed music. Pastor Frank Gantz reported one baptism, four additions by letter, and two commitments to mission service.

**Cross Road Church** in Little Rock honored Pastor Bill Fleming and his wife, Sharon, April 22, recognizing their four years of service to the church.

**Park Hill Church** of Arkadelphia exceeded its Annie Armstrong Home Mission offering goal of \$2,000 by \$1,152.22. The church recently held a "Here's Hope, Jesus Cares for You" revival that resulted in six professions of faith. Randy Brantley, associate in the ABSC Evangelism Department, was evangelist and Mike Nelson was music evangelist. Bobby Cook is pastor.

**Glenwood First Church** held its first annual women's banquet April 26. Rosemary Chu, dorm mother at Ouachita Baptist University, was speaker.

**Central Church** in North Little Rock members recently voted to complete the original building by constructing a new wing needed for future growth.

**Barling Cross Church** in North Little Rock summer mission team is scheduled to assist with renovation projects July 6-14 at Packard Road Church in Ann Arbor, Mich.

**Matthews Memorial Church** in Pine Bluff has scheduled four super Sundays in May with emphasis on senior adults, Mother's Day, building promotion, Gideon work, and Memorial Day. James Walker, ABSC stewardship director, and Jesse Inman will be guest speakers. Mike Gilchrist Jr. is pastor.

**Warren First Church** ordained Millard Adams, Bill Binns and Joe Hairston to the deacon ministry May 6.

**Hardin Church** at Pine Bluff will dedicate its redecorated sanctuary May 20. James Walker, ABSC director of stewardship, will be speaker.

## LOCAL & STATE

**Fort Smith Trinity Church** recently conducted a "Here's Hope. Jesus Cares for You" revival that resulted in eight professions of faith, two baptisms, and 10 rededications. Angel Martinez was evangelist and Calvin Remy directed music. Bruce Morris is pastor.

**Van Buren First Church** exceeded its Annie Armstrong Home Missions offering goal of \$4,000 by \$1,278.40. Bryan Smith is pastor.

**Searcy Second Church** recently ordained Orville Nichols, Marvin Mosley, and Michael Vaughn to the deacon ministry. The message and charge were brought by Dennis Smith, moderator of Calvary Association. Gary Ulrich is pastor. The church held a "Here's Hope. Jesus Cares for You" revival March 25-30. Jim Wiley was evangelist and Virgil Brandt directed music. Ulrich reported four professions of faith, one baptism, and four additions by letter.

**Harvey's Chapel** in Hot Springs held a "Here's Hope. Jesus Cares for You" revival April 22-26 that resulted in 41 professions of faith and two additions by letter. Charles Massege of Ranger, Texas, was evangelist and his wife, Beverly, led the music program. Tommy Freeman is pastor.

**Viola First Church** will dedicate a new church plant May 20 at 2 p.m. David Miller, director of missions for Little Red River Association, will be speaker. John Hodges is pastor.

**North Arkansas Association** sponsored a "Parent-Enrichment" rally May 11 at Eagle Heights Church in Harrison. Randy and Nan Maxwell of Batesville were leaders.

**Gosnell Church** observed Senior Adult Sunday April 27 when former pastor Harold Sadler was speaker. Gene Ross directed congregational singing. Bill Oakley is pastor.

**Arkadelphia First Church** has launched a prayer ministry that will involve members one hour a week in the church's prayer room.

**Russellville Second Church** has purchased a 9.5-acre tract of land to launch a new work at Crow Mountain. Arkansas Baptist State Convention's Missions Department, church members and Arkansas River Valley Association are assisting with funding for the new work. David McLemore is pastor.

**Independence Association** is sponsoring a Missions Fair Spectacular and Family Missions Night May 18 at the associational camp. Rev. and Mrs. Doyné Robertson, who formerly served as missionaries to Peru, will be speakers.

**Finch Church** in Paragould held its "Here's Hope. Jesus Cares for You" revival April 16-22. Pastor Junior Vester reported five professions of faith, five baptisms and one commitment to special ministry. Rick Hyde of Murfreesboro was evangelist.

**Lakeside Church** in Hot Springs held a "Here's Hope. Jesus Cares for You" revival April 22-27 that resulted in 64 professions of faith, 12 other decisions, and 28 rededications. William Blackburn of Fort Smith was evangelist and Tom Millican of Rockville, Md., directed music. Ronnie Rogers is pastor.

**England First Church** held its weekend Youth Quest '90 April 27-29. Randy Brantley, associate in the ABSC Evangelist Department, was speaker. Music was led by Mack and Shayla Blake of Ruston, La. Harry Black is pastor.

**Oak Cliff Church** in Fort Smith held a tent revival April 1-4 that resulted in 31 professions of faith and 25 baptisms. William Blackburn of Fort Smith preached the revival and Lyndel Hobbs, minister of music, directed music. Phil Whitten is pastor.

**Brookwood First Church** in Little Rock ordained Ralph Donham to the deacon ministry April 8. Pastor David Brown preached the ordination message.

**Walnut Street Church** in Jonesboro launched a new ministry for homebound

members May 6. Evelyn Gallant will be teaching members their Sunday School lesson via telephone hookup.

**Monticello Second Church** hosted a reception May 6, honoring Raymond H. Reed, who had been serving as interim pastor, and his wife, Norene. The couple was presented with a money tree.

**Ozark First Church** hosted Jack Price in concert May 9.

**Amboy Church** in North Little Rock held a "Here's Hope. Jesus Cares for You" revival April 15-21 that resulted in five professions of faith, 11 reaffirmations of Lordship, and 25 other decisions.

**Gold Creek Church** at Conway is sponsoring a new work, Easterwood Chapel, that is currently meeting in a portable building. The chapel will be in revival May 21-23 with Troy Akers, pastor of Pleasant Grove Church in Perryville, as evangelist.

**Harlan Park Church** at Conway is beginning a Bible study in Forest Lake Mobile Home Park. Study leaders will be Steve Stephens, James Wilson and Wayne Campbell.

**Pleasant Valley Church** at Trumann will observe homecoming June 3 with traditional morning services, a noon meal, and an afternoon program, featuring the Songsmen Quartet.



Photo / Robert O. Hale

*Spencer Church, Gentry, dedicated its new worship facilities on April 15. Dedication speakers were Don Moore, executive director of the Arkansas Baptist State Convention; Joe Atchison, director of missions for Benton County Association; and Pastor Joe Finfrock. The 13,000 square foot building, which seats 1,000 people, was built for approximately \$500,000 with donated labor.*



Activators from Danville were among those commissioned April 28. Pictured are: (left to right) Jeannette Hodel, Genevieve Neustead, Leader Betty Neustead, Angela Matheson and Melanie Palmer.

## Activators Commissioned

by Millie Gill  
Arkansas Baptist Newsmagazine

A renewed commitment to the Great Commission among Arkansas Baptist Acteens was evidenced April 28 when seven Activator teams were commissioned for summer mission assignments. These teams are composed of Acteens, age 15, who have completed 50 hours of training and have been assigned to work with home missionaries. Both the first associational and state teams were commissioned in this service.

Bob and Karen Gross, home missionaries assigned to Hope Migrant Mission Center, will have the Concord Association team assisting them, as well as the state team, composed of nine girls and three leaders, representing eight churches. Also working at Hope will be teams from Brinkley First Church and Cross Roads Church in Little Rock.

Park Hill Church in North Little Rock Activators have been assigned to work at Bartholomew Migrant Mission Center, Hermitage. This is the first team to ever work with Ariel and Elda Hernandez.

Perryville First Church Activators will be in Cherokee, N.C., July 8-14 to assist home missionaries Bill and Hazel Saunders. Danville First Church members have been assigned to work with Sherrie Pridemore in Harbor, Penn.

Another evidence of renewed commit-

ment, came when Acteens from Brinkley First, Danville First, and Little Rock Cross Road churches received "Friend-to-Friend" recognition certificates for the launching of new Acteen organizations at First Church in Delaware, Indianhead Lake Church in North Little Rock, and Greater Grace Church in Little Rock.

More than 80 Acteens received recognition for their continued missions education awareness through Student.

These services were a part of an Acteens Encounter held April 27-28 at Markham Street Church in Little Rock. Eighty Arkansas Baptist churches were represented by the 546 in attendance.

Program personnel emphasized the program theme of "Friends" as they encouraged participants through skits, seminars, music, and theme interpretations to be a friend to God, others, and self.

Arkansas Woman's Missionary Union sponsored the encounter. Angela Lowe is state Acteens director.

## Correction

Curtis Styles has resigned as pastor of Joiner Church. He has resigned to serve Casar Church in Lawndale, N.C.

## Chapman Speaks In Rogers

ROGERS, Ark.—One of two men campaigning for the presidency of the Southern Baptist Convention addressed a "pre-convention rally" May 4 at Immanuel Baptist Church in Rogers.

Morris Chapman, pastor of First Baptist Church in Wichita Falls, Texas, spoke to more than 90 persons about the controversy which has occupied Southern Baptists for the past decade and his reasons for seeking the office of president.

Chapman is the candidate of the "conservative" organization in the convention. At the Southern Baptist Convention annual meeting next month in New Orleans, he will face "moderate" organization candidate Daniel Vestal, pastor of Dunwoody Baptist Church in Atlanta, Ga.

Chapman affirmed his belief that the controversy among Southern Baptists has been theological, not political in nature. He told his audience he believed his election as the "conservative" candidate will bring the convention closer to the completion of the "course correction" begun in 1979.

He referred to efforts to redirect the convention's agencies and seminaries away from what "conservatives" have called a "liberal drift." The "conservative" organization has successfully elected its presidential candidate each year since 1979. "Conservative" presidents in turn have led the way in placing persons sympathetic to their movement on convention trustee boards.

Noting that Southern Baptists "are weary of the struggle," Chapman said his election would cement the "conservative resurgence" and close the convention's "discussion" about the nature and authority of the Scripture. That event, he said, would bring Southern Baptists to the "threshold of their greatest era in soulwinning."

With that agenda accomplished, Chapman said he wanted to "enlarge the tent" and "reach out beyond perceived political parameters" to unify Southern Baptists around "the perfection of Scripture."

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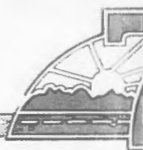
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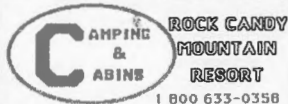
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## ASSOCIATIONAL MISSIONS

# Strategy Planning

by J. Everett Sneed  
Editor, Arkansas Baptist

Arkansas Baptist associations are achieving great things for the Lord. Recent achievements include the planting of numerous new churches, the development of caring centers assigned to assist individuals in crisis, and the establishment of family ministry programs. All of these positive things have been a result of good planning. "Planning is an essential part of getting almost anything done," declared Conway Sawyers, director of state missions. "Resources can be put to best use," Sawyers continued, "when planning has transpired. Because advance planning has been done by the state convention, it is most helpful when the associations can give us some advance notice on projects and activities that are being scheduled in a given area. It is difficult, at best, and impossible in some cases, for us to be of maximum help unless we have at least 18 months advance notice."

One of the assignments of Tommy Goode, an associate in the missions department, is to assist associations in strategy planning. Associational strategy planning is a formalized process developed by the Home Mission Board to help associations in being on mission in the area they serve to fulfill the goals of the Bold Mission Thrust.

Because strategy planning is so important, the Home Mission Board furnishes funds to be used in this activity. Goode said, "An association can conduct strategy planning, a process of setting priorities for three to five years, with very little expenditure of funds."

It is strategic in that months are spent in the study of population demographics, strength of local churches, profiling of the local churches, the impact of other religious groups, and social structures of the area.

The work is done by volunteers who serve on committees of the churches from the association. Goode furnishes a certified trained consultant who studies the materials and assists in making recommendations. These recommendations assist an association in setting goals and enhancing the effectiveness of their overall program. Goode observed, "Where associations have done effective strategy planning they have increased their budgets, enhanced their fellowship, strengthened the churches and made all of the organizations function more appropriately."

Other kinds of planning include New

Work Probes and the use of the associational council. The New Work Probe is a special kind of effort to determine where new congregations are needed in a particular geographic area. Many of the new congregations that have been started in Arkansas have come as a result of New Work Probes. The associational council does short term planning, including the annual calendar for the association. The associational council should plan on the basis of the priorities that have been determined by strategy planning.

Strategy planning has had an extremely positive impact on North Pulaski Association. As a result of strategy planning, the association found the need to employ a director of missions, restructure the association, rewrite the associational con-

stitution, and establish two caring centers for individuals who have critical financial or food problems. In addition, the association found the need to build a new associational office facility.

North Pulaski's associational director of missions, Marvin Peters, observed that the association had discovered the need for nine new churches. One of these has already been started and others will be in the not too distant future. The associational caring centers, located in North Little Rock adjacent to the Park Hill Church, and in Jacksonville adjacent to First Church, provide food, clothing and emergency funds for individuals. The caring center in Jacksonville also has a nutrition class, designed to help women do a better in providing balanced meals for their families. These caring centers are managed by Laurel Pierce who recruits and trains volunteers to work in the ministries.

Pulaski Association did strategy planning four years ago and is currently in the

JIMMIE SHEFFIELD

## 'Unsung' Heroes

Arkansas Baptists have many "unsung" heroes. Many people pay a high price to serve God, and Arkansas Baptists are privileged to have 39 associational directors of missions who serve unselfishly to enable our 1,284 churches to be on mission.

The Arkansas Baptist State Convention owes a great debt of gratitude to these missionaries. Our Southern Baptist churches also owe much to these men.

These directors of missions serve in many ways. They provide consultation to pastors, staff members and lay people in all areas of church life. In fact they are expected to be "experts" in every facet of church life.

The directors of missions lead their associations to plan training events for church leaders. They serve as mission strategists. They lead in planning where new missions need to be started. They lead out in planning and implementing ministries such as food and clothing centers for those in need. They lead churches to cooperate in evangelism efforts, mission education, and mission action projects.

The directors of missions serve churches also by preaching in the absence of a pastor. Some even serve as interim pastors when the situation demands it. Often, they are called on to be peacemakers for churches having conflict. Many times they serve as a resource for churches searching for a pastor or staff member.

The directors of missions team with the state Executive Board staff to plan and implement programs and projects designed to assist churches in many ways. They give time to serve on committees and work group of the state convention. They are truly partners in the Bold Mission Thrust endeavor.

The directors of missions also cooperate with our institutions and agencies. They provide opportunities for communicating needs and programs. They encourage our church members to make use of the services provided by our institutions and agencies. They are a vital link in the overall scheme of denominational work.

Therefore, to all Arkansas associational directors of missions, we say thank you for your time, your energy, your ideas, your counsel, your support and your tireless efforts in assisting churches to be on mission.

Thank you, directors of missions, for your work with the Executive Board staff and all the Arkansas Baptist State Convention institutions and agencies. You are the best!

Jimmie Sheffield is associate executive director of the ABCS.





Laurel Pierce (left), a member of Marshall Road Church, Jacksonville, serves as coordinator for both of North Pulaski Association's caring centers. Along with volunteer J.B. Drewett (right), a member of Park Hill Church, North Little Rock, she is trying to help a woman with her utility bills by contacting outside agencies.

process of doing it again. A number of priorities were established, including traditional church type missions, mobile home parks, and apartment ministries. As a result, four mobile home park ministries have been started, a traditional type church mission, and an apartment ministry.

Initially the association worked to start a preaching type ministry in conjunction with the apartment ministry. When this failed, "an apartment minister" was secured. He lives in the complex and functions as a chaplain or activities director. He ministers to the children, the singles and to any individual who has need within the apartment complex. This ministry is proving quite successful.

Another ministry started by Pulaski Association was with a couple who works with family ministry. Ross and Sandy Woodbury became Family Ministry coordinators as a result of a need that was discovered through strategy planning. These volunteers work with the needs of teenagers, singles, and divorcees. They also assist in development of marriage enrichment seminars. Associational Director of Missions Glenn Hickey said, "This ministry has proven to be extremely beneficial to our churches."

Dr. Hickey feels that strategic planning is exceedingly important for associations. He said, "It enables an association to set priorities within the bounds of the finances that are available. It is essential that the needs of a given association be prioritiz-

ed, so those that are most important can have proper resources."

The Washington-Madison Association has started a number of new works as a result of a New Work Probe that was conducted in 1985. Five new missions have been started in the association. Harold Gately, director of missions, observed that the need for new work was probably the second greatest in the state. He said, "Normally there is one church for each 1,800 people. In the Fayetteville-Springdale area there is only one church for each 3,200 people. We are seeking resources to enable us to start additional new church mission type congregations in the near future."

The North Arkansas Association holds an annual Missions Development Awareness conference. This conference is held in early May, shortly after the state Key Leader meeting. Church organizational leaders are encouraged to attend this activity and receive training and do planning for the year. Director of Missions L.B. Atchison said, "We have had excellent response to this meeting and it has improved the quality of the work in our association."

ASP coordinator Tommy Goode said, "Our goal is to provide opportunity for every association to do strategy planning. It is the most exciting and productive activity that an association can engage in. It keeps the association relevant to the needs of the area and assists the association in providing resources to meet the needs of the churches."

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A newly graduated attorney had his first case, a public defender assignment to represent a client accused of stealing chickens. The lawyer cast enough doubt on the procedural details of the arrest to cause the judge to declare the defendant not guilty.

Not sure of the judge's oral orders, the defendant asked, "What does that mean, your honor?"

"Why, young man, that means you are exonerated," the judge replied.

"Do I get to keep the chickens?"

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Washington-Madison



**Edward Powers**  
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## Not Pictured

Ferrell Morgan, Concord  
Max Gregory, Current-Gaines  
David Miller, Little Red River  
Gerald Hill (Interim), Little River  
Marvin Reynolds, Mississippi  
Harold Ray, Mount Zion  
Lester Nixon, North Central

## No DOM

Big Creek Association  
Buckville Association

## SOUTHERN SEMINARY

# 'Conservatives' Take Control

by David Wilkinson & Pat Cole  
Southern Baptist Theological Seminary

LOUISVILLE, KY. (BP)—In a shift of power, conservatives gained control of Southern Baptist Theological Seminary's board of trustees April 23-25.

At their annual meeting in Louisville, Ky., conservatives captured three of the board's four offices, strengthened their position on the board's executive committee and used a new working majority to approve through a variety of contested motions.

In a series of unprecedented actions, trustees also:

- Blocked the election of three people recommended by the trustee executive committee to fill trustee positions vacated during the year. The trustees would have served only until new trustees were elected by the Southern Baptist Convention in June.

- Adopted a resolution on a social issue, declaring abortion "the greatest moral issue faced by Christians today."

The resolution, presented by David Miller of Heber Springs, Ark., asked all seminary employees to "desist from publicly espousing the right of a woman to have an abortion except where the physical life of the mother is in danger" and encouraged them to join trustees in working for anti-abortion legislation. After Larry Adams of Oklahoma City requested a roll call vote "so folks back home will know how we voted," the resolution was adopted by a vote of 32 to 24.

- Established a policy to allow students to use tape recorders in seminary classes. The seminary previously had no policy

prohibiting use of tape recorders, leaving the question to the prerogative of each professor. The motion by Michael Harris of Elizabethtown, Ky., was approved, 30 to 19, despite opposition from several trustees and seminary President Roy L. Honeycutt who voiced concern about "moving into the area of telling a professor how he or she can conduct class."

During more than four hours behind closed doors, trustees debated possible responses to a 16-page document prepared by trustee Jerry Johnson of Aurora, Colo., accusing Honeycutt and several faculty members of "doctrinal infidelity," along with other charges. Titled "The Cover-up at Southern Seminary," the material was received by most trustees the week before the annual board meeting and was then published during the meeting by *The Southern Baptist Advocate*, a "conservative" Baptist publication (see story p. 19).

Although Johnson's document was being discussed by the board's executive committee, trustees approved a motion from John Michael of Louisville, Ky., to move the issue to the full board for consideration, thus pre-empting any recommendation by the executive committee. After discussion, trustees then voted to postpone action on the matter until the next annual board meeting in 1991.

Johnson also introduced a motion on the seminary's governing doctrinal statement,

the Abstract of Principles, that sought to interpret the document's statement on the inspiration of Scripture in light of an 1888 book by Basil Manly Jr. Manly, one of the seminary's original faculty members, is credited with principal authorship of the Abstract. Late in the meeting's last session, however, trustees approved Johnson's request to "postpone indefinitely" his earlier motion.

Also in executive session, trustees approved separate statements critical of two faculty members while also adopting a motion expressing appreciation for Honeycutt and "the method in which (he) has handled the affairs of the seminary."

A resolution adopted after debate expressed disapproval of Christian ethics professor Paul Simmons' activities related to abortion. Harm done to the seminary by "continued activities in this area," the resolution added, "may be considered sufficient grounds for dismissal."

Simmons, who has taught at Southern Seminary since 1970, has been under fire for several years for his views on abortion.

Another action requested Honeycutt to express the board's "deep concern" to church history professor E. Glenn Hinson for "intemperate comments about controversial issues which negatively affect the public perceptions of Southern Seminary."

Trustees also chose to deal with all faculty personnel recommendations in executive session. Although some recommendations reportedly received opposition, each was approved.

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# Honeycutt Responds

by Pat Cole

Southern Baptist Theological Seminary

LOUISVILLE, Ky. (BP)—In an emotional response to accusations he does not believe the Bible, Southern Baptist Theological Seminary President Roy L. Honeycutt told the school's trustees "the Word of God has been the dynamic and integrating focus for my life."

Prior to the Louisville, Ky., seminary's April 23-25 trustee meeting, trustee Jerry Johnson, pastor of Central Baptist Church in Aurora, Colo., circulated a 16-page document, titled "The Cover-up at Southern Seminary," which accused Honeycutt and several professors of "doctrinal infidelity" and other charges.

Honeycutt said that many of Johnson's accusations against him and the professors were dealt with in 1987 in the seminary's response to the concerns of the Southern Baptist Peace Committee. Johnson's article, however, accused the seminary of a cover-up in connection with its Peace Committee response.

Johnson charged that Honeycutt's writings in commentaries on four Old Testament books "create problems for all Bible-believing Southern Baptists." Citing a variety of illustrations from commentaries, Johnson wrote that Honeycutt "scoffs at the historical reality" of some passages and "displays a bias against the supernatural in the Bible."

Although trustees voted in executive ses-

sion to postpone actions concerning Johnson's document until next year, Honeycutt requested permission to speak briefly about his views on the Bible.

In his response, Honeycutt told trustees he could not "allow a year to lapse (before the next annual meeting) when the issue has been raised about whether or not I believe the Bible," adding, "I consider that issue second only in seriousness to the question of whether or not I believe in Jesus Christ."

In his article, Johnson accused Honeycutt of "scoffing" at Scripture. Noting that "the word scoff means to deride, mock, ridicule or scorn," Honeycutt said: "My love and reverence for the Bible flow so deeply through my life I am offended by the suggestion that I take such an attitude toward the Word of God."

Honeycutt emphasized he had "never known a time when I did not read the Bible" and "seek to live out of its revelation." The 63-year-old Old Testament scholar also stressed he had spent 44 years in serious study of the Bible in an academic setting.

"It was the Bible which brought me the good news of Jesus in salvation, voiced my call to ministry and still sustains daily through circumstances such as these accusations," he said.

Claiming that one criticism hinged on the interpretation of six Hebrew words, Honeycutt said, "You can tell me you disagree with my interpretation of Scrip-

ture, but please don't tell me you disagree with my belief in the Bible."

Students in the room and most trustees responded with a standing ovation.

Following Honeycutt's statement, Johnson told reporters he was "not satisfied" with Honeycutt's explanation. He said he stands "completely and totally behind" the truthfulness of the charges he made in his document.

He also expressed confidence "the future will vindicate my article."

**(A full text of Honeycutt's response is available. Send a self-addressed, 8 1/2 by 11 envelope with \$1.05 postage attached to: Honeycutt's Response, Arkansas Baptist Newsmagazine, P.O. Box 552, Little Rock, AR 72203.)**

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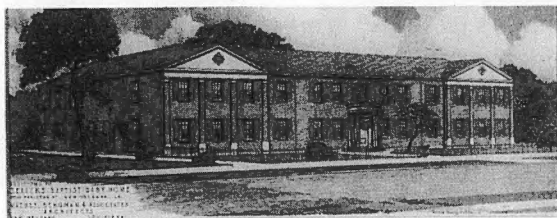
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—Euripides



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# Radio-TV Elects Johnson

by Toby Druin  
Texas Baptist Standard

FORT WORTH, Texas (BP)—Jack Johnson, 55-year-old executive director of the Arizona Southern Baptist Convention, was elected president of the Southern Baptist Radio and Television commission in a called meeting of the commission May 3.



Johnson

Jackson implied he would accept the call to head the Fort Worth, Texas, agency but said a formal announcement would have to wait until he had talked with the Arizona convention's executive board May 7.

"I am very excited about the prospects and impressed with the opportunity," he told the commission. "You can assume what you will assume." Commission Chairman Michael S. Hamlet, pastor of First Baptist Church of North Spartanburg, S.C., an-

nounced Johnson's election following two closed sessions of the commission lasting almost two hours at the Sheraton Grand Hotel near the Dallas-Fort Worth Airport.

A vote count was not announced, although the vote apparently was not unanimous, observers noted. The vote reportedly was 13-9, according to several trustees.

Johnson's salary will be \$95,000 a year, plus fringe benefits such as retirement and insurance.

In announcing Johnson's election following the second of the two closed sessions, Hamlet added that with the election the commission had given Johnson an "expression of our unanimous support."

He declined to say following the meeting, however, if the search committee had been unanimous in recommending Johnson or if the vote had been unanimous for Johnson.

Johnson spoke briefly to the commission following Hamlet's announcement that he had been elected and said that he knew it had been difficult for them.

"But it is important that I know I have your support," he said. "We can build so long as I have your support."

He asked if anyone on the board "could not or would not support me" and if they could support one another after the decision.

"The challenge we face is more important than our differences," he said, adding that if anyone had "any sacks to empty," then was the time to do it.

"It is important that we be together, together," he said. "If you aren't big enough to work with people who disagree with you, we are not together."

"None of the trustees indicated any disagreement with the election.

In presenting Johnson to the commission, Hamlet said the search committee had worked through 20 to 25 recommendations and had interviewed three people before settling on Johnson.

They had followed a five-point set of criteria, he said, that included: energy, commitment and a vision for the future of the RTVC; denominational experience and knowledge; ability to communicate with grassroots Southern Baptists; denominational acceptance; and administrative skills.

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*Stellman N. O'Brien*

Executive Director  
Woman's Missionary Union, SBC

## Convention Uniform

### Faith and Life

by Erwin L. McDonald, Editor Emeritus, Arkansas Baptist

Basic passage: 1 John 5:1-15

Focal passage: 1 John 5: 1-13

Central truth: Faith in Jesus as the Son of God brings eternal life and victory over the world.

What difference, really, does having faith in Christ, and therefore being "born again," make in the daily lifestyle of the one who is "in Christ?"

According to John, the big difference is that the believer in Christ has now become a child of God and not only loves God, the heavenly Father, but also loves all of his new brothers and sisters in Christ (v. 1). And obeying God's commands is something Christians delight in doing (v. 3).

As Christians, we have new assets in Christ that help us to overcome the evils of the world (vv. 4-5). John reminds us that we are "of God . . . and have overcome them" because greater is he that is in you, than he that is in the world" (1 Jn. 4:4). "Them" refers to false teachers, who collectively constituted antichrist, or Satan. John could count on the Christians to withstand the false doctrine of the evil teachers because of the presence of God in the believers' hearts.

John cites three witnesses in heaven to the divinity of Jesus: ". . . the Father, the Word, and the Holy Ghost . . ." and three on earth: ". . . the spirit, and the water, and the blood" (vv. 6-7).

But there is still another witness to Jesus as Lord and Savior, the witness that God stamps upon the heart of every believer with the eternal presence within each of us of the Holy Spirit (v. 10 and John 14:16-17).

In verses 11-13, John seeks to impress upon fellow Christians what a marvelous gift they have in eternal life. The emphasis here is that eternal life is the instant possession of every one accepting Christ: "He that hath the Son hath life; and he that hath not the Son of God hath not life" (v. 12). It's just that simple!

In conclusion (v. 13), John emphasizes: "These things have I written unto you . . . that ye may know that we have eternal life, and that ye may believe on the name of the Son of God."

Eternal life is not something Christians are going to have when they die and go to heaven. It's a present possession!

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## Life and Work

### Ultimate Good

by Emil Williams, First Church, Jonesboro

Basic passage: Jeremiah 32:2, 6-7, 13-15, 24-25, 42

Focal passage: Jeremiah 32:2, 6-7, 13-15, 24-25, 42

Central truth: The present circumstances do not prevent God's ultimate purpose to do good.

Jeremiah's dire predictions were coming to pass, just as he had received the message from God. This week's scripture lesson tells us how Jeremiah learned from God that there would be healing and restoration beyond the present destruction. The revelation came in the form of a dramatic—and personal—transaction. We will follow that transaction through the verses in the narrative. The setting: Jeremiah was in prison and Jerusalem was under siege. The situation seemed hopeless for both (32:2).

A startling prospect: In that setting Jeremiah received a message from God that he would be given "the right of redemption of purchase" by his cousin, Hanamel, who would offer to sell him a field at Anathoth (32:6-7). Jeremiah exercised his right when Hanamel came to him, thereby demonstrating his conviction that the land would not be permanently under the control of Babylon.

A statement of faith: Jeremiah meticulously instructed Baruch to store the documents of purchase in a secure container where they would be safe for a long period of time (32:13-15). The act was an acted-out statement that though deliverance would not come quickly, there would come the time when life would be resumed in a normal and peaceful way.

A seeming contradiction: In Jeremiah 32:24-25 we see Jeremiah's honest feeling that his act violated reason, contradicted his own message and the present circumstances. He had predicted destruction and it was coming to pass. Yet, he had bought a field that would be in the hands of the Babylonians and carefully stored the deeds! Why? What good was personal ownership of property if it would all be owned by the king of Babylon?

The solution: Jeremiah had not been mistaken; he had understood the message of God correctly. Judah would be decimated, but the destruction would not be final (32:42). Though God brings judgment, his final act is one of salvation.

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## Bible Book

### Marathon of Faith

by Verne Wickliffe, First Church, Des Arc

Basic passage: Hebrews 12:1-13:25

Focal passage: Hebrews 12:1-4, 7-11

Central truth: Faith endures with the help of God

The race has been hard. Some of the other competitors have passed you by. You have passed other competitors, wondering if they would ever finish. Then you hit the "wall," as marathoners call it. Your body cried out to quit; only determination kept you going to finish the course.

Hebrews 12:1-4 is not the only comparison of faith and running a race; see 1 Corinthians 9:24-27 and 2 Timothy 4:6-8. To run the race well, in Hebrews 12:1-4, we are to put off everything that holds us back, run with endurance and look to Jesus for the strength we need to win.

To lay aside the sin that weighs us down, we know that we should avoid the obvious sins and less obvious sins of failing to confess our sins, lack of prayer, anger and other emotions hidden in our hearts. All sin must be confessed and cleansed for us to run the race. The race of faith we run is not a 100 yard dash, it is a marathon. Sometimes faith grows in spurts with a spiritual high or a problem for which we have to rely on God. If the spurt of growth is the only time we grow, we are losing ground while our faith is resting. We are to run the race with endurance. In the face of doubts and questions, when God doesn't seem as real, we are to run on in faith, knowing our great reward is at the finish.

In this race of faith we look to Jesus for encouragement and strength. He has already run the race and laid the course for us, and Jesus knows what we need to finish. Some of our endurance can come from the truth of how little we really suffer and how fortunate we are.

One is justified in asking the marathon runner why he runs. A likely answer will be for the glory of finishing. Why do we run the race of faith, even put up with God's discipline? (He. 12:7-11) For the glory of finish and for the glory of God's love along the way. God does discipline Christians, the most common being conviction of sin. Whatever the discipline we can be sure it is because of God's love. Discipline is not meant to be enjoyed, but after it is over we can rejoice because we have made progress in our race.

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## Nominations Announced

### Arkansans Named; Minority Report Released

NASHVILLE (BP)—The 1990 SBC Committee on Nominations has released its recommendations for trustees to serve on boards and commissions of the Southern Baptist Convention. SBC President Jerry Vines also has announced his appointees to the Committee on Committees.

To serve, the nominees must be elected by messengers to the 1990 annual meeting of the SBC, scheduled June 12-14 in the Louisiana Superdome in New Orleans.

Arkansans nominated for these boards are: Ronnie W. Floyd, Spingdale, to the Executive Committee; Jack J. Bledsoe, For-dyce, to Foreign Mission Board; Rex Holt Jr., Jonesboro, to the Home Mission Board; Donald R. Dunavant, Wynne, to the Sunday School Board; and William A. Willis, Little Rock, to the Annuity Board.

Seminary trustees nominated from Arkansas are: Arnold Allen Burk, a pharmacist and member of First Church, Russellville, to New Orleans Seminary; and Dale Thompson, pastor of Immanuel Church, Rogers, to Southeastern Seminary.

In other nominations: Ozzie Berryhill, a member of Park Hill Church, North Little Rock, to the Brotherhood Commission; Roy R. Gean Jr., Fort Smith, to the Public Affairs Committee; and John Finn, a member of Lifeline Church, Little Rock to the North American Baptist Fellowship.

Arkansans appointed by President Vines to the Committee on Committees were: Ronnie Mays, pastor of First Church, Beebe; and Robert Ray Wilson, a dentist and member of First Church, Heber Springs.

### Minority Nominees

GRAVETTE, Ark. (BP)—A minority report containing 32 "alternate nominations" to the report of the 1990 Southern Baptist Convention Committee on Nominations has been released by committee member David Montoya.

Montoya, the Arkansas clergy representative on the 66-member Committee on Nominations, announced following the March meeting of the group he would

challenge some of the 132 people nominated to serve on the boards trust of the 24 entities of the SBC.

The pastor of First Baptist Church of Gravette, Ark., said: "I decided to make this challenge while serving as a member of the Committee on Nominations. As a member, I heard and observed things which saddened my heart. Throughout the meeting I saw evidence of a political machine using the system to reward and control.

"There is no motive of retaliation or theological exclusion in these challenges. The purpose is to offer an opportunity to truly carry out the spirit of the Peace Committee call for fairness and inclusiveness."

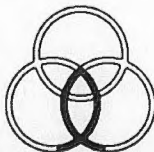
Montoya, who said he is acting as a minority of one, said he will try to present the report as a substitute motion to the report of the Committee on Nominations.

Arkansans named in the alternate slate are: John McClanahan, pastor of First Church, Pine Bluff, to the SBC Executive Committee; J. Randall O'Brien, pastor of Calvary church, Little Rock, to New Orleans Seminary; Charlie Womack, pastor of First Church, Pea Ridge, to Southeastern Seminary; and Mrs. Billie Sharpe, a homemaker and member of First church, Benton, to the Public Affairs Committee.

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# Court Upholds Porn Law

by Kathy Palen

Baptist Joint Committee on Public Affairs

WASHINGTON (BP)—The U.S. Supreme Court has held the state of Ohio may prohibit the possession and viewing of child pornography.

In a 6 to 3 decision, the high court upheld the Ohio law, ruling the state has compelling interests in protecting the physical and psychological well-being of minors and in destroying the market for the exploitation of children.

The case involved Clyde Osborne, who was convicted of violating the state statute and sentenced to six months in prison after Columbus, Ohio, police found in his home four photographs of a nude male adolescent posed in sexually explicit positions.

The Ohio Supreme Court affirmed Osborne's conviction, rejecting his claim that the First Amendment prohibits states from proscribing the private possession of child pornography. The court, which read the statute as only applying to depictions of nudity involving a lewd exhibition or graphic focus on a minor's genitals, held the law was not unconstitutionally overbroad.

Writing for the court's majority, Justice Byron R. White said the case in question, *Osborne v. Ohio*, differs from an earlier pornography-related decision, *Stanley v. Georgia*, because the interests underlying child pornography prohibitions exceed the interests justifying the Georgia law at issue in the earlier case.

"In *Stanley*, Georgia primarily sought to proscribe the private possession of obscenity because it was concerned that obscenity would poison the minds of its viewers," White wrote. "The difference here is obvious: the state does not rely on a paternalistic interest in regulating Osborne's mind. Rather, Ohio has enacted (this law) in order to protect the victims of child pornography; it hopes to destroy a market for the exploitative use of children."

Given the importance of the state's interest in protecting victims of child pornography, White said, Ohio should not be faulted for attempting to stamp out child pornography at all levels in the distribution chain, including that of possession.

Under the Ohio Supreme Court's interpretation, the statute is not overbroad and would not penalize people for viewing or possessing innocuous photographs of naked children, White wrote.

But in a dissenting opinion, Justice William J. Brennan Jr. called the statute—even under the state supreme court's reading—"fatally overbroad."

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MINORITY REPORT

Ruled 'Out of Order'

by Dan Martin  
 Baptist Press

NASHVILLE (BP)—Messengers to the annual meeting of the Southern Baptist Convention will not be able to see sections of a proposed minority report objecting to the recommended budget allocation for the Baptist Joint Committee on Public Affairs.

SBC President Jerry Vines has ruled that about a third of the proposed minority report is "out of order" and will not be printed in the Book of Reports or the SBC Bulletin.

The entire report, however, will be included in the May issue of the *Baptist Program*, the publication of the SBC's Executive Committee.

During its February 1990 meeting, the Executive Committee adopted a proposed SBC Cooperative Program unified allocation budget which cut funding for the Washington-based BJC from \$391,796 in 1989-90 to \$50,000 in 1990-91. The Executive Committee also adopted a revised program statement for the Southern Baptist Christian Life Commission which shifted major responsibility for representing Southern Baptists in religious liberty, separation of church and state matters to the CLC from the BJC.

It adopted a rationale statement, titled "Some Reasons for the Southern Baptist Convention 1990-1991 Budget Allocations to Support Religious Liberty and Separation of Church and State."

It instructed the document be published in the *Baptist Program*, the *SBC Book of Reports*, the daily SBC bulletin and in pamphlet form. The committee, after hearing a proposal to allow a minority report and subsequently determining it did not need to authorize a minority report, also authorized the publication of the minority report.

However, in mid-April, Vines telephoned Harold C. Bennett, president and treasurer of the Executive Committee, to note "some problems" with inclusion of the minority report in the publications.

He followed it up with a letter, dated April 20 and sent to all members of the Executive Committee, which noted "granting permission to give a minority report is a privilege that only the convention has the right to grant, and therefore, . . . the Executive Committee acted improperly to grant permission to offer a minority report."

Vines told Baptist Press the Executive Committee authorized the minority report "in an effort to be gracious to the minority,

a sentiment which I totally share. But, actually, they (the Executive Committee) acted improperly."

He said he discovered the problem "while reading *Robert's* (Rules of Order, the parliamentary authority of the SBC). I had been reading *Robert's* relative to minority reports, when I received a copy of the proposed minority report of the Executive Committee.

"According to *Robert's*, a minority report is not a right but a privilege granted by the assembly," he said, indicating the messengers to the convention will have to decide for themselves if they want to hear the minority report.

In recent years, rulings have gone both ways on whether the assembly wanted to hear a minority report. In 1987, messengers heard a minority report from 12 of the 31 members of the Christian Life Commission, but in 1988, messengers, in a ballot vote, decided 14,978 to 13,175 not to hear a report from a member of the Committee on Nominations.

Vines, in addition to commenting on the nature of minority reports, also ruled that about a third of the proposed minority report is "out of order" and will not be allowed to be printed in the *Book of Reports* or the convention bulletin.

"The proposed minority report, as written, violates *Robert's Rules of Order* in several places," Vines said. He noted the report "made several references to the majority, and *Robert's* is very specific that the reference should be to the committee report, not the majority report."

The minority report, he added, "also made allusions about the proceedings of the committee and in several paragraphs went into detail concerning the committee's work. That is a clear violation of the rules, which say there may be no allusions to the proceedings of the committee."

Vines therefore ruled out of order several paragraphs, cutting the *Book of Reports* and the convention bulletin versions from 1,754 words to 1,183.

The deleted sections relate to the claims of the minority about the votes of the Executive Committee on the proposed budget and questions about how the "Some Reasons . . ." document came into being.

Vines said: "In making the ruling, I in no way wanted to stifle the opinion of the minority. The very fact I voted as a member of the Executive Committee to allow a minority report would indicate it is not true that I am attempting to control the information available to messengers."