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Arkansas Baptist State Convention

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Take Time to Enjoy It!

Arkansas Baptist

May 3, 1990

A Mother's Care





A mother's care is both tender love and deep concern. This Mother's Day, show your gratitude for a mother's care.

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IT'S UPLIFTING

Offering Eternal Employee Benefits

MEMPHIS, Tenn (BP)—When industrialist Bill Gurley arrives at his clay-processing plant in Middleton, Tenn., he has to like what he sees. Workers take the earth's clay and transform it into consumer products—cat litter, oil absorbents and grease absorbents.

The earth's clay has been good to Gurley. His company holds an estimated 13 percent of the U.S. market share of cat litter. But despite his business success, the 67-year-old Gurley is a modern-day potter who is more interested in molding and transforming the hearts of men and women.

At least once a month, Gurley drives from his Memphis, Tenn., corporate headquarters to Middleton and meets one-on-one with new employees. It is the new employee's opportunity to ask the boss any questions. And Gurley gets to ask some important questions, too.

"I want to spend some time with you talking about where you are going to spend eternity," says Gurley to each employee.

Casually dressed so as not to intimidate employees, he clearly notes that their conversation will have no effect upon employment. Employees are not to respond because of who he is.

During a simple presentation of the gospel, he asks employees if they know

why Jesus Christ died on the cross.

"That I don't know," said one man who claims to be in church every Sunday. "But I sure believe in it."

Gurley finds that most people don't understand the significance of Christ's death and resurrection because no one has ever taken the time to explain it to them.

Gurley's commitment to marketplace evangelism stems from his own conversion experience. He is quick to share his testimony of how a Mississippi dentist led an 18-year-old farm boy and budding entrepreneur to Christ during an office visit.

He didn't get serious about his faith until he was 25. Since then Gurley's personal ministry has centered around starting churches and leading people to faith in Christ.

But it wasn't until the last 10 years that Gurley realized he had "a place of evangelism right here in my own organization" and began witnessing to employees.

"If the Lord has prospered you, you should give," he said. "But I don't think we should give with the expectation of." Now Lord, I've given and I expect you to give it back to me."

"The Lord really doesn't need what I have, because he's got it all already. But he needs my commitment and my faithfulness. If I don't do that I don't feel like I'll be a complete person that can be submissive to whatever God's will is for my life."

GOOD NEWS!

The Secret Of Happiness

Matthew 5:3-12

In his book *The Secret of Happiness*, Billy Graham wrote, "I sat down to write a book on 'The Greatest Sermon Ever Preached'—the Sermon on the Mount—but I got no further than the eight Beatitudes."

The Beatitudes are not sentences. The King James Version indicates this by placing the verbs in italic print. *Makarios* is an expression best translated, "Oh, the happiness of; " and the happiness of which it speaks has nothing to do with outward circumstances. The Beatitudes describe the person who has found the real secret of happiness.

The secret of happiness is not dependent on outward circumstances (v. 11)—The persons who first heard these words had left all to follow Jesus. They had felt the criticism and contempt of their former

friends and would feel increasing pressure to abandon Jesus in the future. But Jesus promised happiness in the midst of persecution. He even called on them to rejoice because they were involved in a great heritage. The prophets of God had been persecuted before, and they could know they were not alone.

The secret of happiness is found in a Christlike life (vv. 3-10)—In a series of characteristic statements Jesus describes the kind of life that will know true happiness.

Happiness comes to the person who realizes his condition and places his trust in God. It comes to the person who suffers for his own sin and for a suffering world. Happiness is found in gentleness, self-control, and humility. It comes when we have a desire for righteousness and when we are merciful and forgiving.

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A Child's Salvation

J. EVERETT SNEED



Every person is individually responsible before God for his eternal destiny. Salvation is by faith. Faith saves because it is the bond that unites the soul to God in Christ. Salvation is in Christ who redeems us from our sin.

But what of infants who are incapable of faith? Many theories have been set forth which require some activity on the part of parents to protect the eternal destiny of children who have not reached the age of accountability. The Scripture is clear, however, that infants are recognized by God as being in a state of relative innocence. Through the grace of God in Christ, they are certain of salvation. Because of this truth we should avoid pressuring children to make premature professions of faith.

First, let us examine the state of infants. All people are sinners and are in need of regeneration. This includes infants who have not reached the age of accountability (the point in an individual's life in which he is recognized by God as being responsible for his unbelief).

Infants are special objects of divine compassion and love because they do not understand sin. God's love for children is reflected in the ministry of Christ. There are several instances in which Jesus took time to express his deep love and affection for little children.

On one occasion when there were many who desired the attention of our Lord, small children were brought to him that he might put his hands on them and pray for them (Mt. 19:13). His disciples rebuffed them, but Jesus took time to bless the children.

The statement that Jesus made on this occasion is of particular significance. He said, "Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Mt. 19:14). Two things are evident in this statement: (1) children, who have not reached the age of accountability are included in "the kingdom of heaven;" and (2) adults who are saved by grace through faith must have the same attitude as do little children. Each individual must, as he reaches the age of accountability, accept Christ for himself.

Several misconceptions have developed regarding the salvation of infants. First, there is the idea that children are under the protection of God's salvation only if they

are church members or if they have been baptized. This would be totally unfair to many children because it would make them responsible for the actions of others over whom they have no control. Further, there is no example of infant baptism in the Scriptures. Nor does the Bible, anywhere, give evidence that baptism or church membership will save anyone.

Fear for the eternal well-being of children may, in some instances, lead Baptists to pressure young children to make professions of faith. It is equally as wrong to restrain children from making a public profession of faith because they have not reached a certain chronological age. One has reached the age of accountability when he knows he has committed sin and is able to exercise saving faith.

Great care should be exercised in deal-

ing with children. It is not difficult to extract a "decision" from most children for several reasons. It is a child's nature to strive to please others. Second, he is easily frightened. And, finally, he is eager to do whatever other children are doing.

These negative aspects, however, should not keep parents and Christian workers from offering children the privilege of trusting Christ. The older one becomes, the more difficult it becomes for him to trust Christ as Savior. The percentage of people saved drops with each year after they reach the age of 20. It is also significant that when a child becomes a Christian, an entire life is saved for service.

There is a proper way to discuss salvation with a child. Since the vocabulary of a child is different from that of an adult, he will express his thoughts in other words. It is necessary to allow him to express his feelings in his own words, rather than to simply ask him questions requiring a positive or negative response. In dealing with a child, one should never overrate or underrate his ability to understand.

Above all, in any witnessing situation, it is necessary to rely on the Holy Spirit. Mechanical or canned approaches are to be avoided. It is necessary for an individual presenting the plan of salvation to know where he is going, but every situation is different and must have divine guidance.

Parents should be aware of God's love and protection for children who are under the age of accountability. But parents and Christian workers should be alert to the salvation needs of children as they reach the age of accountability. Remember, a child, like an adult, is saved when he accepts the basic truths of the gospel and personally relates himself to them.

Arkansas Baptist

VOLUME 89 NUMBER 13

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DON MOORE

You'll Be Glad To Know



The forces of darkness can be defeated! They can't without the power of God. They can't without the people of God. They can't without the people of God rising up in righteous indignation. They can't without the people of God taking a stand and paying the price in prayer, finances and hard work.

Thirty-two states and the District of Columbia now have state run lotteries. All studies reveal that the poor people buy lottery tickets. They can least afford to lose what money they have through gambling. The chances of being struck with lightning are greater than their chance of big winnings.

State government has as one of its main purposes the protection of her citizens. Through state run lottery the government exploits its citizens. It takes advantage of human weakness "to try to get something for nothing." It will add to the social problems that are already costing the state, such as crime, homelessness, aid for dependent children and other welfare programs. It will encourage laziness, irresponsibility and other harmful attitudes.

The lottery will not keep taxes from being increased. In every state they keep calling for more taxes even though they have the lottery. What does happen is that the public is not open to additional school funding, because they are led to believe that once you have the lottery your school needs are solved. Missouri and other states have been disappointed. Lottery produced one-third as much money as they predicted it would. Gambling forces are now trying to get casinos to help supplement what the lottery has not done.

If Arkansans bought \$100,000 worth of lottery tickets in a year, where would that money come from, their savings, their grocery money, their rent money, their car payments, their insurance premium? Since lotteries do not create any new money for the citizens, it has to be taken away from legitimate businesses. Lottery is a rip-off for everyone. Do not sign the petition for the lottery!

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

Woman's Viewpoint

Take Time to Enjoy It!

MARY ELIZABETH HERRING

I have many fond memories of my childhood years. I had the blessing of growing up in a happy Christian home, and we did many things together as a family. Each day seemed to be filled with heavenly joy. One of the activities that made a lasting impression on me was the family's Sunday afternoon "joy ride." At the time it seemed a trivial thing, but it was to help mold and shape my philosophy of life.

I don't remember just when it was that people stopped taking joy rides. Today we are so conscious of our destination that we have lost the joy of the trip along the way. In this "instant generation" we seem to have lost so many of the simple joys we once knew because of our accelerated lives. Sometimes we hurry to get there just to sit down.

We had a very wise friend in Florida who would remind us, "Don't be so destination conscious



that you forget to enjoy the ride." There is an enormous amount of wisdom in the philosophy of this friend from Two Egg, Fla. We practiced this joy in times past. Why can't we revive it again? There are so many situations where this wisdom would make life much more pleasant and it wouldn't cost any money to practice it.

Often we are so interested in getting our children grown that we fail to enjoy their precious little lives on the way up. True, we can't hinder their growing up, but we can enjoy those happy years when they just want our undivided attention. We should not be so destination conscious of their becoming great adults that

we fail to enjoy their childhood.

In my lifetime I have known so many parents who literally dreaded the teenage years of their children. Personally, I looked forward to that time in our children's lives and can truthfully say those were exceedingly happy years with our son and daughter as well as their peers. Enjoy those years. It will do you and yours a lot of good.

Enjoy each period of life. When the children are small. When the children reach the awkward time in life. When it is time to give them to another in marriage. When the grandchildren come (Oh blessed day!). When you and your life's mate are left alone. Then enjoy each day of having each other. Enjoy the ride through life today! Have a real "joy ride!"

Mary Elizabeth Herring is a homemaker and wife of R. Wilbur Herring, pastor emeritus of Central Church in Jonesboro.

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A SMILE OR TWO

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Life's difficulties are not watered down to fit our abilities, the problems are not given to us already solved, nor even with the answers appended.

....

Argue for your limitations and sure enough, they are yours.

It's easy to spot the people who can't count to ten. They're usually in front of you in the supermarket express lane.

Some Conclusions

What are some conclusions Christians may assume in relationship to the New Age Movement? What are the strengths and weaknesses of the NAM teachings? As in most philosophical and religious movements there is both error and truth.

Some positive concepts in the New Age Movement include: cooperation, protection of creation, individual initiative and creativity, peace, and the transformation of individuals and institutions. Other factors include: the care of the body, man is in the image of God, the concept of one world or dialogue with the East.

What are the errors and weakness of the New Age Movement? Errors include: denial of human finiteness or limitations, that each person is God, no basic objectivity, no basis for a moral code. Other errors include: the movement relates to superstitions and mysterious actions, and the downplay of reason and history. The basic flaw is their error concerning the distinctive nature of Christ as the unique Son of God.

In the main the positive qualities of NAM are in the areas of human relationships. Most Christians hold to these values. Because an individual holds to some of these values does not mean he or she is a New Age advocate. For example holistic health is a growing value in the medical world. This does not mean such health advocates are New Age people.

The errors of the New Age Movement are conflicts with basic teachings of the Bible.

We conclude that where Christians sometimes retreat, groups such as the NAM advance. Christians should rise up and meet head-on the false teachings of our day. We must attempt to reverse the trend which leads people into the New Age Movement. With renewed dedication we must share the glories and fruit of the biblical view of man, God sin, and the new birth of freedom and eternal life in Christ.—Lawson Hatfield, Malvern

Information for this series is based in part on a seminar conducted in February 1990 at Southwestern Baptist Theological Seminary, Fort Worth, Texas. Dr. David Fite, chairman, Dr. John Newport, leader. Tapes are available from Dr. Fite's office at the seminary.

For further reading:

- Chandler, Russell. *Understanding the New Age*. Dallas: Word Publishing, 1988.
- Groothuis, Douglas R. *Unmasking the New Age*. Downers Grove, IL: InterVarsity Press, 1986.
- Newport, John P. *Life's Ultimate Questions*. Dallas: Word Publishing, 1989.

WILLIAM J. REYNOLDS

Hymns Baptists Sing



Morning Has . . .

"Morning Has Broken"

This hymn with its tune "Bunessan" first

appeared in 1931 in a hymnal published in England, intended for the Church of England.

Percy Dearmer, the editor of the hymnal, was a Church of England minister. He remembered a Gaelic tune from his childhood and thought it would make a fine hymn tune for congregational singing.

He asked a friend of his, Eleanor Farjeon, a poet, to write a hymn to fit this tune. She asked if he had a topic or subject to suggest. He suggested the theme of thanksgiving for each day as it comes. The words she wrote were delightful and fit the tune most appropriately.

The hymn remained hidden away in that 1931 hymnal until about 1972. Cat Stevens, a British pop singer, included the song on an album that became immensely popular; he taught the world to sing "Morning has broken like the first morning."

Eleanor Farjeon, in writing these stanzas, superimposed the story of creation on each day's rising sun, reminding us that there was a first sunrise. Those who heard Cat Stevens singing the song rarely realized that he was singing about the Genesis account of creation, and inviting us to sing praises every morning of "God's re-creation of the new day."

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

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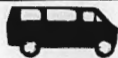
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LOCAL & STATE

Arkansas All Over

MILLIE GILL

People

Chris Couples has joined the staff of Pinson Park Church in Texarkana as minister of youth. He is a student at Ouachita Baptist University.

Therman McCasland is serving as pastor of Pisgah Church at Fouke.

Pauline Cox recently retired as church printer for Baring Cross Church in North Little Rock, following 14 years of service. She will be honored May 6 with a reception at the close of the evening service.

Terry Fortner completed his master of divinity degree at Southwestern Baptist Theological Seminary in December with a 4.0 grade average. He has been elected to receive the President's Merit Scholar Award for Theology in 1990. Fortner is the son of A.C. and Doris Fortner of Sherwood. He and his wife, Lisa, have two daughters.

Homer Shirley celebrated seven years of service in April as pastor of First Church in Siloam Springs.

Dan G. Smith, who has been serving as interim pastor, has been called to serve as

full-time pastor of Douglasville Church in Little Rock.

Vernon Wickliffe is serving as interim pastor of Tyler Street Church in Little Rock.

Doug Applegate has resigned as pastor of First Church in Patterson to move to Walnut Ridge.

James Schmidt of Port Richey, Fla., has accepted a call to serve as pastor of Sulphur Springs Church, Pine Bluff.

Briefly

Petit Jean Mountain First Church ordained Allen Harris to the deacon ministry April 1. B.L. Dorman is pastor.

Trinity Church in Blytheville held its "Here's Hope, Jesus Cares for You" revival March 18-23. Johnny Green of Wynne served as evangelist and Mike Syputl served as music evangelist. Pastor James Browne

reported 18 professions of faith and three additions by letter.

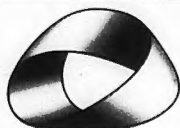
Shannon Church at Pochontas held a "Here's Hope, Jesus Cares for You" revival March 18-23 that resulted in six professions of faith and eight rededications. Lawrence Harris was evangelist. Don Walker is pastor.

Oregon Flat Church in Bergman held a "Here's Hope, Jesus Cares for You" revival April 1-6 that resulted in four professions of faith and 12 for rededication. Don Walker was evangelist. Don Wright is pastor.

Piggott First Church observed Deacon Appreciation Sunday April 22, presenting plaques to the deacons who had served 30 or more years. Those receiving the plaques were Elmer Johnson, Louis Nettles, Rudy Lankford, Dorris Cox, Cecil Crews, Charles Hardcastle, Eugene Mosbey, Bill Mayo, and Louis Morrisett. Certificates were presented to other deacons. The 28 deacons represent a total of 685 years of service.

Geyer Springs First Church in Little Rock will break ground May 6 at 3 p.m. for an alternate worship site.

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PEOPLE TO DEPEND ON



East Side Baptist Church in Fort Smith dedicated a new 1,500-seat worship center in an afternoon service April 22. The 35,000 square foot, \$2.5 million facility also includes an administration suite, a music suite, and two assembly rooms. The congregation's new Rodgers Oxford 925 organ is believed to be the largest in western Arkansas. Don Moore, executive director of the Arkansas Baptist State Convention, delivered the dedicatory message, and Arkansas Governor Bill Clinton brought a word of greetings. W. Trueman Moore has pastored the congregation since 1972.

Riverside Church at Maumelle Joy Class, a women's class, recently held a planting day to beautify the property. They planted shrubs and plants purchased by members. Robert McConnell, youth chairman, Steve McConnell and Robert Graham spent spring break working on a project of a basketball goal. The goal will be used for Siloam Springs summer camp activities and church functions.

Springdale First Church recently concluded its "Here's Hope. Jesus Cares for You" revival led by Jay Strack, evangelist, and Jack Price, music evangelist. The revival resulted in 181 professions of faith and 79 baptisms. Ronnie Floyd is pastor.

Watson Chapel Church at Pine Bluff held its "Here's Hope. Jesus Cares for You" revival March 18-22, reporting 113 professions of faith and 31 other decisions. Kelly Green of Mobile, Ala., was evangelist. Dwayne Tanton, minister of music, directed music. Sonny Simpson is pastor. On April 29, the church ordained Bill Stinson and Terry Morris to the preaching ministry.

Northside Church in Batesville held a "Here's Hope. Jesus Cares for You" revival April 15-18 that resulted in one profession of faith and six rededications. Jack Kwok, ABCS director of Cooperative Ministries, was evangelist. Music was led by Steve and Cheryl Spurlin, students at Southern Bap-

tist College. Special music was provided by the choirs of Calvary and Ruddell Hill churches in Batesville.

Siloam Springs First Church observed Mission Month in April, contributing \$26,590.76 to mission causes, exceeding their goal by \$1,090.76. The church's 1989 gifts to the Cooperative Program and missions totaled \$89,554 which represents \$67.03 as the average gift per member. The average gift per member for all Southern Baptists is \$4.74.

Stephens First Church is conducting a "Here's Hope. Jesus Cares for You" revival April 29-May 4. Mike Huckabee, pastor of Beech Street First Church in Texarkana, is serving as evangelist. Larry Harrison of El Dorado, admissions counselor at Ouachita Baptist University, is directing music. Robbie L. Hobbs is pastor.

Horseshoe Bend First Church is sponsoring a single parent support group that meets the first and third Sunday of each month at 2 p.m. in the church's fellowship hall. They also launched a young single adults Bible study April 29 that will meet weekly at 9:30 a.m. The church will observe "Children's Day" May 20, with activities that will include mission study, a puppet show and refreshments.

Hughes First Church held its annual youth banquet April 29 at which

graduating seniors received recognition in conjunction with Youth Day. The children's spring musical also was presented.

Beech Street First Church in Texarkana ordained Ronnie Bell, Ed Wright, David Simmons, Tarleton Rutledge, Doug Elkins, David Reavis and Mike Hickerson to the deacon ministry April 22. Gary Underwood was ordained to the preaching ministry.

Little Rock Immanuel Church held an Acteen Recognition Service April 22, recognizing Misty Wright, Melissa Snell, Holly Tidball and Treva Justice, who had completed their first level of Studiact.

Barnett Memorial Church in Little Rock celebrated Pastor Carter Dey's ninth anniversary of service March 25 with a fellowship and a gift of appreciation.

Little Rock Second Church, in conjunction with First United Methodist Church of Little Rock, will conduct a workshop, "Speaking the Truth—in Love," Saturday, May 19. The adults only workshop topics will include sex, AIDS, and drugs.

Concord Association will sponsor an Activators Commissioning Service May 6 at First Southern Church in Central. Activators to be commissioned for summer mission work are Cindy Anderson, Tina Harris, Cindy Holt, Jenny Moore, Jackie Lynn Pollock, Kaye Robertson, Jessica Sallis, Juanita Shade, Ha Vuong, and Relda Williamson.

Dallas Avenue Church in Mena recently ordained Jerry Staggs, Terry Lunsford, Weldon Curtis, and Jeff Olson to the deacon ministry.

Russellville Second Church recently ordained Kingsley Bost, Kim Mortenson and Jim Rhyne to the deacon ministry. Pastor David McLemore led the questioning. Speakers were Don Carnahan and Jeff Cheatham, director of missions for Arkansas River Valley Association.



ABN photo / J. Everett Sneed

New Hope Church, Jonesboro, held a dedication service April 22. The new 3,520 square foot facility was erected at a cost of \$40,000 with most of the labor and some of the materials being donated. The new facility will seat 300 people and has an organ, a baptistry, two baptistry dressing rooms, central heat and air, carpet throughout and two restrooms. Editor J. Everett Sneed was the speaker during the morning service and Associational Director of Missions Harold B. Ray brought the dedicatory message in the afternoon. Don Yuncannon is pastor.

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St. Matthew 27:22-24



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FOREIGN ASSIGNMENTS (above, top)—(left to right) Jill Chism, SBC, Philippines; Jay Langston, UA, Uganda; SuLyn Miles, OBU, Philippines.

RESORT MINISTRIES (above, bottom)—(front row) Carman McGehee, UAM; Melinda DeYoung, HSU; Kristi Taylor, SBC; Melissa Barnes, UAM; (back row) Todd Jones, SBC; Rusty Titsworth, SBC; Sam Huskey, SBC. Not pictured: Mark Myers, UA.

HOME MISSION BOARD APPLICANTS (above, top)—Tausha Owens, SBC; Wendl Gregory, UAM; John Frady, OBU; Brice Early, SBC; John Mark Huneycutt, UA; Dayna Bilderback; Christi Cooper. Not Pictured: Donna Sims, UALR.

GA CAMP & SPECIAL PROJECTS (above, bottom)—Kerry Sears, UA; Ava McDaniel, SBC; Tracy Clary, ATU; Robin Colbren, SBC. Not pictured: Michelle Davison, EACC; Laura McAdams, SAU.



CHILDREN'S HOMES & FAMILY MINISTRIES (left)—Tricia Sharp, OBU; Jody Thompson, HSU; Robert Richards, OBU; Scott McKinn, OBU; Wesley Johnson, SBC. Not pictured: Stacey Cantley, UAM; Karen Hamilton, UAM.

SHARE TEAM (left, middle)—Jennifer Bouzaari, UA; Angie Shalley, ASU; Ken Odom, SAU/Tech; Brennon Manning, ASU; Scott Goodman, SBC. Not pictured: Michelle Utley, OBU.

OUT OF STATE ASSIGNMENTS (below)—(front row) Kim Chebatab, SAU, Alaska; Leigh Anne Woodford, OBU, Illinois; Cindy Schopmeyer, OBU, Montana; Tony Hinch, OBU, Illinois; Cindy Lee, SAU, Illinois; Mika Tipton, ASU, Illinois; (back row) Garry Jackson, SBC, Illinois; Don Niemann, UCA, Chicago; Jay Sparks, SBC, Illinois; Brian Jensen, UALR, San Francisco; Russell Colbert, ATU, Alaska.



NEW ORLEANS DISCIPLESHIP TEAMS (above)—(front row) Becky Steele, OBU; Cathy Queen, ASU; Ava Stevens, SBC; Annette Kemp, SBC; Tracie Nall, AC; (second row) Jackie Goff, SAU; Chris Walker, SAU; Diane Ross, ASU; Renea Butler, SBC; Terry Walls, SBC; Robert Page, ATU; Shane Howe, SBC; (third

row) Toby Simers, ASU; Clay Davis, ASU; Kevin Warren, SAU/Tech; Diana Thomason, SBC; Laura Niemann, UCA; Marilyn Majors, UCA; Tony Christensen, OBU; Lisa Watson, UAM; Susan Garey, UCA. Not Pictured: Denise Dickson, SBC; Reza Shabim, UA; Angula Davis, AC; Steven Walker, OBU.

OBU Video Yearbook

ARKADELPHIA—The first ever video yearbook at Ouachita Baptist University is beginning to come to life in the editing rooms of Flenniken Hall. The video is made to "enhance the memories of the 1989 academic year," said Dave Ozmun, director of telecommunications and sponsor of the video yearbook. The video will feature videotape of various Ouachita events from the past year, all arranged to help students remember the Ouachita family in a new and different way.

"We don't want to be compared with the school's yearbook because there's no way we could include every activity and every person in about 30 minutes," said Ozmun. "We're dealing with a television generation that likes everything to be fast with a lot of action. Any longer of a video would slow the pace and make it less exciting."

The video is being created by Shannon Holland, Suzi Lloyd, Rusty Havener and other OBU students and is a trend catching on with several colleges and universities.

Included in the video will be interviews of both students and faculty members, as well as many activities and events as

possible.

The video will be accompanied with original music written and performed by Joe Shell, and OBU senior. Original music from other OBU students for use in the video is welcome and encouraged.

This spring's Ouachita commencement exercises will be included in the video, which will delay its completion until late May. They will be mailed to those students who order one.

Ouachita video yearbooks, costing \$13 may be ordered in Flenniken Hall, room 103 or charged on a major credit card by calling 1-800-476-5658.

Bold Parenting Seminar

Jonathan Lindvall, home education specialist from California, will conduct a Bold Parenting Seminar at Central Church, Jonesboro on May 5 from 9 a.m. to 4:30 p.m. Lindvall subtitled the seminar "Scriptural Strategies for Training Godly Sons and Daughters."

Cost is \$25 per family or \$15 per individual. Call 932-6063 for more information.

OBU Exchange With Soviets

ARKADELPHIA—Ouachita Baptist University, through its Daniel R. Grant International Studies Program, recently reached an agreement with Kazakh State University in Almaty, capital city of the Republic of Kazakhstan, Union of Soviet Socialist Republics, for a student exchange program starting this fall.

Ouachita students going to Russia will be able to earn 24 to 30 hours of college credit in Russian language, Soviet studies, intercultural communications, and research.

Kazakh State University, located in the south-central part of the Soviet Union, has an enrollment of approximately 12,000 students.

The exchange program will be managed by Trey Berry, assistant in the office of the vice-president for academic affairs.

Classifieds

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Position Available—Gosnell Baptist Church, Blytheville, Ark., is presently seeking an associate pastor who has experience in church education and has some musical background. Applications should be received before June 1, 1990, and should be mailed to: Fred Roberts, c/o Gosnell Baptist Church, 603 Highway 181, Blytheville, AR 72315. 5/24

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Missionary Walter Moore Dies

MENA, Ark.—Retired Southern Baptist missionary Walter Moore, 72, died of cancer April 14 in Mena, Ark. Moore worked as a missionary doctor for 18 years in Nigeria and 10 years in Ghana. He helped provide famine relief in 1974 in the Republic of Niger when thousands of refugees sought aid in southern Niger.

After retirement in 1983, Moore and his wife, Charlean, settled in Mena. He helped open a rural health clinic in Wickes, a town 30 miles south of Mena, the same year.

Moore returned several times to Africa as a medical volunteer after retirement. In 1984, he spent four weeks in Mali vaccinating people for yellow fever. He returned the next year for 10 weeks to help with a general vaccination program.

Appointed to Nigeria in 1952, Moore worked as a physician and medical adviser in three Baptist hospitals in Nigeria until 1971. In 1973, the Moores began



Moore

work in Ghana, where he was a public health physician.

Moore had said that some of his most rewarding work was in preventative medicine and health education. In 1979 before leaving for a furlough in the United States, Moore vaccinated more than 50,000 people against a measles epidemic in northern Ghana. That year the disease had killed hundreds of children.

Born in Beggs, Okla, Moore received a bachelor's degree in science from Oklahoma Baptist University and two medical degrees from the University of Oklahoma Health Science Center. He also received a divinity degree from New Orleans Baptist Theological Seminary and a master's degree from Tulane University in Louisiana.

In addition to his wife, survivors include two sons, Mason and Charles.

Funeral services were held April 16 at First Baptist Church in Mena and April 18 at the grave site in Montgomery, Ala.

Convention Uniform

Love and Hate

by Erwin L. McDonald, Editor
Emeritus, Arkansas Baptist

Basic passage: 1 John 3:11-24

Focal passage: 1 John 3:11-24

Central truth: Christians are to practice sacrificial love toward one another, even as God has done toward them.

Love and hate, as seen in the context of this study, are antithetical, as different from each other as day and night. In attitudes and relationships toward God and toward our fellow human beings, they are as different as life and death. Pray that through this study and the new light it brings to our lives we shall be quickened in the showing of our Christian love in both word and deed.

(1) Christ requires of Christians that they love one another (vv. 11-15).

John "the beloved," believed to have been the only one of the apostles to live to old age and die a natural death, was preeminently qualified to remind his readers of the Lord's command to all Christians to "love one another." He had previously recorded this in his gospel (see Jn. 13:34-35).

Having experienced persecution as a follower of Christ, John warned that the Christian lifestyle is never a bed of roses. "Marvel not" (don't be amazed or flabbergasted), John said (v. 13), "if the world hate you."

We are reminded of the Lord's own specific warning, in Matthew 10, as he was instructing the apostles prior to sending them out as his witnesses: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves" (v. 16).

(2) Christ's love for us is our motivation (v. 16).

John reminds us that Christ loved us so much that he died for us. Note that the "three/sixteen" of 1 John is a most worthy follow-up of John 3:16: "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (see also 2 Co. 5:14-17).

(3) The key of living (and loving) for Christ (vv. 21-24).

Being Christ's disciple means "believing in his name," loving one another, possessing his gift of the Holy Spirit. Thus are we used and equipped for his service.

Life and Work

Honest Confrontation

by Emil Williams, First Church,
Jonesboro

Basic passage: Jeremiah 12:1,5; 20:7-11

Focal passage: Jeremiah 12:1,5; 20:7-11

Central truth: Laying our honest feelings before God is a great step toward finding an answer.

The passage before us contains portions of Jeremiah's "confessions." The honesty of Jeremiah's feelings may take us aback, but it is in such honesty before God that we move toward an answer, and that answer is not a philosophical or theological proposition, but the assurance of a relationship.

The first verses (12:1,5) bring the familiar problem before us—the prosperity of the wicked, the apparent blessing of God upon the treacherous. God's answer in verse 5 is not really an answer at all, but a challenge. In effect, God says Jeremiah can expect even more opposition and challenges him to live with that in faith. The "dialogue" reminds us that the servant of God does not have immunity from suffering and must live without the full resolution of life's problems and without the "just reward" for his service. That appears to be a bleak prospect for the Lord's servant; it continues in the next passage (20:7-11) as his honest question moves him toward an "answer." It comes in the midst of a bitter lament, following an experience of mistreatment.

Again, he begins with a complaint (vv. 7-9) and he actually accuses God of deceiving him. He feels God has compelled him to preach a message of doom, but has not protected him from the persecution and opposition that came as the result of that preaching. In spite of that, Jeremiah yet cannot refrain from preaching. He feels a compulsion; the word (message) is like a burning fire within him and must be expressed. He has been mastered by God, but to his own destruction!

It is in the midst of the free expression of that complaint, however, that Jeremiah finds the answer. Actually, it is an answer that is affirmed, rather than found.

Jeremiah comes to believe, in the midst of honest expression, that his enemies may triumph temporarily, but not finally—and so with all opposition and hardship. We always, like Jeremiah, come to that conviction by faith—in the midst of honest confession.

Bible Book

Priestly Service

by Verne Wickliffe, First Church,
Des Arc

Basic passage: Hebrews 8:1-9:28

Focal passage: Hebrews 8:1-2; 9:11-15, 24-28

Central truth: Jesus' priestly role is a help for our living.

Intricate and detailed presentations need a good summary, we have such a summary beginning with Hebrews 8:1. Finally, we can put it all together and satisfy ourselves with the truth, Jesus is our high priest.

The importance of Jesus as our high priest is pointed out in Hebrews 8:1-2,9:11-12, and 9:24. Our priest is not in a tabernacle of human construction, limited by human weakness. Jesus has entered the true tabernacle erected by God. There is nothing like having a direct line to the boss. We have a direct line to God through Jesus Christ, is seated at the right hand of God interceding for us.

Jesus is our high priest "of the good things to come" (He. 9:11). If the old system of priests and sacrifices made it possible for people to be cleansed for sins (He. 9:11-15) we can be sure that the new covenant is far better for us. The new covenant brought with Jesus' sacrifice of himself works infinitely better to sanctify and cleanse us. Thus, Jesus is high priest of good things to come, since through him we have "obtained eternal redemption" (He. 9:12) and "receive the promise of eternal inheritance" (He. 9:19).

Some of "the good things to come" are already here. Christians have been redeemed by Christ and live now in the presence and power of God. We have received the "promise of the eternal inheritance," Jesus said in John 11:25-26, if we believe in him we shall live and never die.

The utility of struggling to fulfill the law and offering sacrifice, after sacrifice has been replaced with the single sacrifice that makes us righteous and gives us life (He. 9:24-28). His death was enough to bear the sins of all who believe. The sacrifice is done, we have only to believe in Jesus, the high priest of good things to come, to have life eternal and abundant.

All that we do is temporary. Whether it is the tabernacle or sacrifice, if it is of our hands, it does not last. God has come in Jesus for our salvation with a one time sacrifice and an eternal priest who is coming again to complete our salvation.

Convention Uniform

Fear and Love

by Erwin L. McDonald, Editor
Emeritus, Arkansas Baptist

Basic passage: 1 John 4:7-21

Focal passage: 1 John 4:7-21

Central truth: Persons who love God and one another are able to overcome fear in their relationships.

"Love" so dominates this passage that it stands as a glowing illustration of one of the lesson's key truths: "...perfect love casteth out fear..." (v. 18).

In the 15 verses of our passage, the word "love," in one form or another, appears 27 times. By contrast, "fear" occurs only four times, all in verse 18, and, even then, is hedged in by three "love's." Which reminds us that fear, in the presence of love, is a mere shadow (Ps. 23:4).

The love John writes about here is no mere garden variety. It is the *agape* kind, the kind that originates in the heart of God. Only this pure, mature and others-serving kind can be accepted on the face of it as evidence that the person reflecting it "is born of God, and knoweth God" (v. 7).

The most compelling thing in our lives as Christians is God's love in action: "...while we were yet sinners, Christ died for us." As God/Man, the only perfect person ever to walk among us, Christ went to the cross, dying for our sins that through his loving sacrifice we might have forgiveness and the gift of eternal life.

As John puts it: "Beloved, if God so loved us, we ought also to love one another" (v. 11). The "if" reflects no uncertainty. The meaning is that since God, who is so infinitely exalted above us has loved us, inferior and unworthy, we ought to love those who are on a level with us.

One of the richest nuggets of all the Scriptures John placed at the heart of verse 16: "God is love." How can we finite creatures get to know the character and person of our infinite Creator? Out of his intimate walk with the Lord in his earthly ministry, the beloved apostle helps us to have a better understanding of what God, the heavenly Father, is like. He is love! Through Christ's coming into the world and through the demonstration of his own immeasurable love, we are helped to understand something of the character and nature of the heavenly Father. We know not only that he made us, but that he cares for us and is able and ever present to meet all our needs (1 P. 5:7).

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Life and Work

Fearless Proclamation

by Emil Williams, First Church,
Jonesboro

Basic passage: Jeremiah 28:11-15;
37:15-18

Focal passage: Jeremiah 28:11-15;
37:15-18

Central truth: The fruitful servant declares the truth, even when it is unpopular.

The Lord's servant is obligated to speak the truth honestly and boldly, for he or she knows only such speaking serves God faithfully.

These are the emphases of this week's scripture passages:

(1) The first passage (28:11-15) is an account of Jeremiah's conflict with Hananiah, a false prophet.

In chapter 27 Jeremiah counseled King Zedekiah to "bring his neck under the yoke of the king of Babylon." Hananiah insisted that God would deliver Judah, to which Jeremiah responded, "Amen! May the Lord do so!" (28:6a). Such a pleasant prospect was to be desired, but Jeremiah knew it was a false hope.

In a dramatic act, Hananiah broke the wooden yoke Jeremiah had placed on his neck to symbolize the bondage he knew would continue. Hananiah was again falsely claiming that God would deliver Judah. It was the message king and people wanted to hear, but Jeremiah knew it was false.

Jeremiah did not resist Hananiah's act, but quietly went his way (28:11c) and later God himself came to Jeremiah and confirmed his message personally (28:12-14). It was a painful message and it would not be believed, but Jeremiah returned to Hananiah and resolutely announced God's verdict: Hananiah had not spoken for God; he had committed a grave sin by leading the people to trust in a lie.

(2) Jeremiah 37:15-18 tells of an incident that took place during Jeremiah's imprisonment in the house of Jonathan. The king sent for him, seeking God's message, undoubtedly hoping it would be a hopeful message. Jeremiah assured him there was a message, but it was that Zedekiah himself would be delivered to the king of Babylon. Jeremiah consistently spoke God's truth, even when people did not want to hear it and rejected him because of it.

Though the true servant of God often suffers unjustly for speaking truth, he must, however, speak the truth as Jeremiah did.

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Bible Book

Faith Provides Victory

by Verne Wickliffe, First Church,
Des Arc

Basic passage: Hebrews 10:1-11:40

Focal passage: Hebrews 10:19-27; 11:1,
29-33, 39-40

Central truth: We are responsible for progressing toward spiritual maturity.

Guilt is often available in abundant supply. Christians feel guilty about sin and about their inactivity for Christ. It's not difficult to stir up the guilt, however, it is difficult to move people beyond the guilt and into action. It is easier to feel guilty than to do something for Christ.

The writer of Hebrews seems to have come across a similar situation. Dealing with spiritual immaturity (He. 5:12-6:3) is followed by the need to go on to spiritual maturity, boldly entering the presence of God with the help of Jesus (He. 10:19-21).

Having reason for boldness and making use of that boldness are two different things, it is easier to just feel guilty. If we are to use the boldness Christ gives us, we need to follow the instructions in Hebrews 10:22-27. To move forward, we must first draw near to God because he is the source of power. We must also hold fast to our faith or we will become like the double minded man of James 1:5-8. It is also necessary for Christians to be actively involved in the church.

To leave guilt behind and move on to spiritual maturity takes faith defined in Hebrews 11:1. It is through faith in God that our hopes are not empty but have real substance and that we know the reality of what we do not see but experience. Faith accomplishes this because it moves toward God and his truth. The examples of faith at work are plentiful as seen in the rest of chapter 11. In the Bible, we can find many examples of people who had failings just like we do, yet progressed because of faith. Do we need any more examples? You can wear yourself out with examples (He. 11:32-33). Since the writing of Hebrews even more can be found. Progress in spiritual maturity and finding the fullness of the life of God can be done. God does everything for us except give us the will to do it, that will is ours.

All of the examples listed in chapter 11 had faith under the old covenant. What excuse do we have? God has provided a better covenant for us. We only fail if we choose to.

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PAC Endorses Change

by **Marv Knox**
Baptist Press

WASHINGTON (BP)—The Southern Baptist Convention Public Affairs Committee voted 4-3 to endorse proposed changes in how the SBC addresses religious liberty.

The vote also included three abstentions, and Chairman Albert Lee Smith did not vote. Seven of the Public Affairs Committee's 18 members were absent for the vote during its spring meeting in Washington April 19.

The changes have been proposed by the SBC Executive Committee and will be considered by messengers to the convention's annual meeting in New Orleans June 12-14.

The changes would revise the SBC Christian Life Commission program statement to allow the commission to address religious liberty issues as well as moral concerns. The changes also would delete the Public Affairs Committee program statement. The Executive Committee assigned it five less formal "operational guidelines."

Historically, the SBC has addressed religious liberty through the nine-denomination Baptist Joint Committee on

Public Affairs. The Public Affairs Committee comprises the SBC's membership on the Baptist Joint Committee.

Some Southern Baptists have criticized the Baptist Joint Committee for being too liberal and unresponsive to conservatives' concerns.

PAC member Roy R. Gean Jr., an attorney from Fort Smith, Ark., offered the statement endorsing the proposed changes. Combined with a budget proposal that would cut SBC funding of the BJC by 87.24 percent, hike the CLC budget by 40.70 per-

cent and increase the PAC budget by 5.47 percent, the changes would make the CLC a primary Southern Baptist voice for religious liberty.

Before Gean made his motion, PAC members voted down a motion opposing the changes, suggested by J.I. Ginnings, an oil producer from Wichita Falls, Texas.

Larry Lewis, president of the SBC Home Mission Board in Atlanta, said, "The sentiment of the Southern Baptist Convention is the program assignment of the CLC should be expanded, and they should be the major voice for Southern Baptists on religious liberty, and the PAC should have a supportive role."

Helms Receives Award

WASHINGTON (BP)—Sen. Jesse Helms, R-N.C., received the Southern Baptist Public Affairs Committee's Religious Liberty Award during its spring meeting June 19-20 in Washington.

The award was created by the PAC last October to honor citizens who have done an "outstanding job maintaining and promoting religious liberty in the United States," said Robbie Hughes, chairperson

of the award committee from Jackson, Miss.

Helms, a lifelong Southern Baptist and senator for 18 years, was the only nominee for the first annual award, Hughes said, adding, "He has always stood strong for religious liberty" and has exhibited "unswerving, courageous dedication to God and country."

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PEYOTE DECISION

Free Exercise Affected

by **Kathy Palen**

Baptist Joint Committee on Public Affairs

WASHINGTON (BP)—The U.S. Constitution does not require a state to allow the religious use of the drug peyote, the Supreme Court has ruled.

In an April 17 decision, the high court held the state of Oregon not only can prohibit the use of peyote but also can deny unemployment compensation to individuals dismissed from their jobs for using the drug.

The case involved two drug rehabilitation counselors who were fired for using peyote as part of Native American Church ceremonies. When Alfred Smith and Galen Black applied for unemployment compensation from Oregon's Employment Division, they were turned down because they had been discharged for work-related misconduct.

Writing for the court's majority, Justice Antonin Scalia said, "If prohibiting the exercise of religion is . . . merely the incidental effect of a generally applicable and otherwise valid provision, the First Amendment has not been offended."

He added: "We have never held that an individual's religious beliefs excuse him from compliance with an otherwise valid law prohibiting what the state is free to regulate. . . ."

"The only decisions in which we have held that the First Amendment bars application of a neutral, generally applicable law to religiously motivated action have involved not the free exercise clause alone, but the free exercise clause in conjunction with other constitutional protections, such as freedom of speech and of the press."

Although concurring with the majority's judgment in the case, Justice Sandra Day O'Connor wrote a lengthy opinion opposing most of Scalia's arguments.

"In my view, today's holding dramatically departs from well-settled First Amendment jurisprudence, appears unnecessary to resolve the question presented and is incompatible with our nation's fundamental commitment to individual religious liberty," O'Connor began.

Because the First Amendment does not distinguish between religious belief and religious conduct, O'Connor said, both must be at least presumptively protected by the free exercise clause. But, she added, the court's majority now has interpreted the clause to permit the government without justification to prohibit religious conduct, so long as the prohibition is generally applicable.

The court's decision is a dangerous one that has serious implications for all laws affecting churches, said Oliver S. Thomas, general counsel for the Baptist Joint Committee on Public Affairs.

"Taxation of church assets, regulation of church schools and child-care centers, zoning and other land-use questions are all areas of the law where we've relied upon the compelling state interest test to provide churches with exemptions," Thomas said. "With a stroke of his pen, Justice Scalia has overturned 27 years of legal precedent and made the 'first liberty' a constitutional stepchild."

Braidfoot to William Carey

HATTIESBURG, Miss. (BP)—Larry Braidfoot has been elected academic vice president and dean of the college, as well as professor of religion and political science, at William Carey College in Hattiesburg, Miss.

Braidfoot currently is general counsel and director of Christian citizenship development for the Southern Baptist Christian Life Commission in Nashville, where he has worked since Sept. 1, 1981.

Braidfoot was elected unanimously to the William Carey College posts during a special meeting of the Mississippi Baptist school's trustees, announced WCC President Jim Edwards. Braidfoot will assume his new duties in May.

Braidfoot earned a bachelor of science degree from Texas A&M University, a law degree from the University of Texas School of Law and a doctor of philosophy degree in religion from Baylor University.

MK Birthday Prayer Calendar: May

Missionary Kids Attending College in Arkansas

5 Olga Hernandez
(Hermitage, Ark.)

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Fox Run Apartment J-9
Conway, AR 72032