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**January 5, 1989**

Arkansas Baptist State Convention

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Seeking Relief

# Arkansas Baptist

January 5, 1989



THE CHRISTIAN WILL

*A Family Affair*

## Cover Story



ABN photo / Millie Gill

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January is "Make Your Will Month." A page four article highlights just how crucial a will is, even to young families with more bills than money.

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# IT'S UPLIFTING

## Credit Card Plan Provides Blankets

OKLAHOMA CITY (BP)—With winter setting in, Robbie Quillin is again providing blankets to needy people.

Last year Quillin organized a plan that purchased 600 blankets, 29 sheet sets and 19 bath towels for various missions in the Oklahoma City area. This year the system will continue in Oklahoma City, but she hopes her idea will be used throughout the state and "in the cold climates."

It was one of those days last winter when 10 to 11 inches of snow was forecast that Quillin said God gave her the idea for blanket distribution. She was cooking a big pot of chili when she heard a radio announcement that the Grace Rescue Mission, operated by Capital Baptist Association, was at capacity and in need of blankets.

Five inches of snow already had fallen and people were urged to stay indoors.

"Within a few minutes, God gave me a plan for helping the needy during this storm," Quillin said. "I remain to this day in awe of how clearly it was laid before me."

The member of Nichols Hills Baptist Church of Oklahoma City said she realized people throughout the city would help the homeless if they did not have to get out

in the weather themselves. She also knew that many of the people who would be willing to help have credit cards.

She called the managers of several department stores and found that area Sears and Penneys stores would allow people to call the store, order a blanket, and charge it to their credit card account. Quillin or one of her volunteers could pick up the merchandise and take it to one of the centers designated to receive blankets.

Quillin called local radio and television stations to announce her plan. She said the media checked with the stores to verify the plan then cooperated in the effort by announcing the proposal.

During the storm, about 600 blankets were purchased for the needy. When some of the stores sold out of blankets and comforters, the stores sold 29 sets of sheets and 19 bath towels. Quillin took the sheets and towels to Grace Rescue Mission where one man told her his sheets were in shreds.

Despite the weather, Quillin said she didn't mind picking up and delivering the blankets. It was a joy to see people respond to others in need.

One of the biggest advantages for Quillin is that she does not have to handle any money. People buy the merchandise with their store credit card. The store is responsible for verifying the account number and billing the customer.

# GOOD NEWS!

## Death in the Home

Genesis 23

The first cemetery and the first arrangements concerning death are found in this Scripture passage.

Sarah died at the age of 127 years in the land of Hebron. Abraham owned no land in this territory and needed to make some arrangements because of his wife's death.

Death is a frequent visitor, indifferent to tears and unaffected by grief. The Bible frequently refers to the brevity of life and the certainty of death.

Abraham found himself in a situation similar to that which confronts many today. As Abraham was moving about the countryside, so Americans have become mobile. This makes it even more imperative not to overlook the basic steps that need to be taken in preparation for death.

The mortuary should be chosen. Valuable papers should be located and put in order. Financial consideration should be given to funeral costs.

It should be a personal decision as to

whether the person facing death wants input concerning the funeral service. It is better to plan ahead with the family, the pastor, and the funeral director. It is good to have written instructions.

Abraham spoke truth about this life when he said, "I am a stranger and a sojourner with you" (v. 4). The writer of Hebrews said, "For he looked for a city which hath foundations, whose builder and maker is God" (He. 11:10).

Death for a Christian is a transfer of residence to the Father's house (Jn. 14:2). It brings joy and glory; but it is a tragedy for the unsaved, for the Master will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Mt. 25:41).

Here is the inevitable question, "How can we know the way?" Jesus responded to Philip's question by telling him that salvation is found when one comes into a personal relationship with Christ.

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# Rules to Live By

J. EVERETT SNEED

The beginning of a new year is the traditional time in which individuals make resolutions. This is good, but the most important resolution would be to set a standard by which an individual plans to live the balance of his life. The most important question is: "What set of rules do I plan to live by?" Many of the answers given to this question today will lead to ultimate destruction of the individual and to chaos in our society. Some of the answers sound good at first, but are selfish and destructive. For the Christian there can be but one answer, "Jesus sets the rules for my life and I will seek to follow the instructions he has given in his Holy Word."

Many people today follow the doctrine of hedonism, which says, "I set the rules for my life, and I will live it to provide the highest possible pleasure for me." Such a philosophy has no concern for others, and self becomes the god of each person's life.

Those holding to the hedonistic concept argue that they have no responsibility for anyone and that each person is the master of his own fate. When self gratification is the only aim in life, morals are flaunted and each person will fight for his own personal pleasure. When society is totally controlled by such ideology, destruction is inevitable.

A second philosophy, endorsed by many, says, "I will do what is best for mankind, and these are the rules that I will live by." This ideology, called "utilitarianism," sounds good on the surface but fails to answer the question, "Who determines what the best rules for mankind are?"

Many who follow the utilitarian philosophy hold to concepts which are totally immoral. Some argue that to provide the greatest good for society, the lives of elderly should be terminated when their years of productivity have ended. They would also maintain that it is right for a woman to have an abortion when a pregnancy is unwanted. Thus, they propose to improve the quality of life for everyone by reducing the problem of overpopulation. When people set their own rules and "do that which is right in their own eyes," chaos, immorality, and destruction will reign.

A third philosophy says, "I will do the loving thing under my rules of compassion, benevolence, and concern." This ideology, called "situationism" (or situation ethics), sounds extremely good at first, but it



denies the existence of absolutes. It also fails to answer the question, "How is a person to know what is the most loving thing to do in a given situation?"

Situationism declares that nothing is always right or wrong. They insist that it depends on circumstances. By this "topsey-turvy" method, such things as lying, stealing, adultery or even murder have been justified. Some theologians who hold to this philosophy point to Christ's emphasis on love and Paul's statements on freedom to try to justify this teaching.

It is true that Christ emphasized the importance of love. But the love taught by Christ was one in which God entered a person's life and changed his motives. For example, Jesus said, "Ye have heard that it was said by them of old times, thou shall not kill; and whosoever shall kill shall be

in danger of the judgment: but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of judgement..." (Mt. 5:21-22a).

Paul emphasized Christian freedom, but said, even for the Spirit-directed person, there are some absolutes. In Galatians the apostle contrasts the fruit of those who are Spirit-led with those who are controlled by their carnal nature. Among the works of the flesh are such things as adultery, hatred, strife, and murder (see Ga. 5).

The Christian says, "Christ sets the rules for my life and I find these in the Bible." This concept of life eliminates many of the subjective elements and provides absolutes. The Christian will find more true happiness, and this ideology will provide a stable society.

Everyone can be assured that temptation will come to him. So it is important for an individual to have made his decision in advance. The Bible carefully tells us many of the things that are right and wrong. Even when there is no definite word on a particular situation, the Bible lays down principles for an individual to follow. If an individual doesn't know what he will do in a given circumstance, it is likely that he will succumb to his sin nature.

Most Christians agree that our rule book is the Bible. Yet, all too often, we must admit that we have been influenced to some extent by the worldly philosophies of hedonism, utilitarianism, or situationism. To avoid this and to truly provide the highest good, we must read our Bibles daily and stay close to the Lord.

In 1989 let us resolve anew that we will allow God's Word to provide direction for our lives. We will find the highest good not only for ourselves but also for society.

## Arkansas Baptist

VOLUME 88 NUMBER 1

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DON MOORE

## You'll Be Glad To Know



I am assuming on this date, Dec. 20, that you will be reading this Jan. 5, and that we will have entered into a brand new year. It will be true only if God wills it to be so. If he does,

I want to give you a Scripture that seems so appropriate for the new year. "Commit to the Lord whatever you do, and your plans will succeed" (Pr. 16:3 NIV). That fits awfully well with Proverbs 3:5,6, doesn't it? I hope we can memorize that verse and be blessed by it throughout the year.

Some burning issues face us in 1989. Some are very negative and some very positive. We need wisdom and spiritual power to seize the opportunity and deal with both as we should. From recent reports, it appears no moral consensus will be expressed to prohibit the establishment of "school based clinics." This battle will probably have to be fought on the local level. These basically provide birth control measures (condoms and foam) for kids who want to have sex but do not want to have a pregnancy. The implication is that premarital sex is OK, as long as no pregnancy occurs. Our schools are not allowed to teach moral values because they are based on the Bible. The clinics also provide sex education, again done without the benefit of biblical standards. This intrusion into family life and taking over the role of parent by government is a trend that will encourage further moral decay and surrender of parental responsibility. With your encouragement our legislators might take action. Two of our Baptist deacon legislators have carried the fight up to this point. God bless them.

Here is a positive. April 8, we have the Youth Issues Institute. We expect to have 500 youth workers (not just paid youth ministers) who will come to be motivated, trained and equipped to help the youth of their church. Special notebooks and materials will be given to each worker. When the day is over, they should be able to lead effective lessons in Sunday School, Church Training, retreats, etc. on sex, pornography, drugs, alcohol and suicide. These are burning issues. Volunteer workers from all size churches should plan to get this help. We can do something about the crises our young people face in 1989.

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

MAKE YOUR WILL MONTH

## A Family Affair

"You must be kidding! I don't need a will! Why, I am too young and, besides, about all we have is a budget full of bills."

So often the above statements describe the attitude of the public concerning matters of estate planning. We think that wills are for old people with large estates, when in reality a will is just as important for a young family with small children and a budget full of bills.

While it is true that for a couple without children the surviving spouse would in most cases be cared for through joint bank accounts and jointly owned property, there are times when a will would be important. One such occasion would be common accident, in which both spouses were killed. Without a will, assets would then pass to the family of the last spouse to die, even if the time difference between their deaths could only be measured in minutes.

Take, for example, a recently married couple. The parents of the bride provide a generous gift to be used as a down payment on a home. The funds are placed in a joint account until the couple can find the "right" house.

Following the honeymoon the couple drives out to a new residential area to look for their "dream home." As they enter an intersection, another driver runs a stop sign, resulting in a fatal accident. The bride is declared dead at the scene and her husband dies enroute to the hospital. Because he left no will, the assets pass to his family. In this case, the husband's parents receive the assets that were a gift from the wife's parents.

Although the above illustration involves some unusual circumstances, other illustrations could show that the need for wills is not limited to the elderly. Several years ago, a young attorney said that it was the birth of his first child that prompted him to design a will.

In their wills a couple can provide for the welfare of their children. Guardians for minor children can be nominated. The guardians, as surrogate parents, would have the opportunity to provide the proper environment that would enable the children to continue to grow in an atmosphere of love.

In addition, a trust can provide for the financial welfare of the children. Assets in the trust would be managed by a professional or corporate trustee. The children would be entitled to all the income and any principal needed for medical care, education and welfare. The will specifies when the trust terminates and how the assets are distributed.

Thus, as a family designs a will each member is assured of the love of the others and children have security in knowing that their parents cared enough to plan for the unexpected.

In designing an estate, a family should use the techniques the laws provide for conserving an estate. Statistics show that of the people who have a will only 20 percent have utilized these techniques.

Under our present system, everyone has a unified tax credit (gift and estate tax) of \$192,800. Generally, this credit will protect a net estate of \$600,000 or less from exposure to estate or gift tax. However, without proper planning the estate of the first spouse to die could lose this credit altogether, thus substantially increasing the tax burden on the estate of the survivor.

Other concerns arise when a family begins to design a will. What would be the best way to leave assets to loved ones? Is there a child, grandchild, niece or nephew that, because of health problems deserves a larger consideration? What about Christian causes beyond your family? Should some percentage of your estate be directed to your local church for specific projects or to some area of denominational ministries such as child care, Christian education, some area of missions (association, college campus, state, home, foreign), or to retired pastors with minimum income? Your will can designate that gifts be made directly to the cause you've selected or through your Arkansas Baptist Foundation as an endowment.

Designing a will is a family affair. It says, "Family, I love you." Children are benefited by knowing their needs have been considered. It provides the means by which a family can have a part in the Lord's work " 'til Jesus comes."

For information and guidance in designing your will, contact your Baptist Foundation at P.O. Box 552, Little Rock, AR 72203 or telephone 376-0732. Your family will be glad you did.

(BP) photo / Jim Newton



Teresita Naranjo (left) and the Yelvingtons.

## Molding and Shaping

by Jim Newton  
SBC Home Mission Board

SANTA CLARA, N.M. (BP)—For 27 years, Ben and Shirley Yelvington have been molding and shaping the spiritual lives of the Indian potters famed for their black pottery.

It is a time-consuming process, operating constantly on "Indian time" when no one ever gets in a hurry. At times their missionary work has been tried and tested by the fires of opposition from Catholic priests, Indian religious leaders, or village governors who don't want them in the pueblos.

Despite slow response to the Christian gospel in the seven pueblos near Santa Fe, N.M., the Yelvingtons never seem to be discouraged; they are content with what they feel God has given them during their 34 years among the Indians of New Mexico.

"The thing that has kept us here is the awareness of God's calling and God's word and the realization that we are building, little by little—the knowledge and understanding of the gospel among the people," said Yelvington.

The Yelvingtons don't want to go back to their native Florida when they retire in a couple of years. Instead, they want to stay in Espanola—the New Mexico town closest to their seven beloved pueblos.

"This is home for us. The Indian people are our people," added Yelvington, 63.

About a dozen members of the Santa Clara church are potters, including Teresita Naranjo whose pottery sells for thousands of dollars and is displayed in museums

across the nation. The Santa Clara and San Ildefonso pueblos are famous for their black pottery, polished and fired to a high gloss sheen.

Making pottery reminds Teresita of the hymn, "Have Thine Own Way, Lord." Lyrics of the hymn say that God is the potter, mankind is the clay, and urge God to "mold me and make me after thy will."

Judy Tafoya, a young potter also a member of the Santa Clara church, said God has taken the broken pieces of her life, changed them completely, and put the pieces back together again.

She accepted Christ as a young girl at the Santa Clara church, left the pueblo as a teen-age girl and rebelled in a life dominated by drugs, alcohol and sex. "I was constantly searching for something to satisfy me."

After a traumatic experience when her brother committed suicide, Judy left Santa Fe and came home to Santa Clara. She went to a drug and alcohol treatment center, started going to church, and with God's help was able to change.

"I gave it all up and turned it over to the Lord," she said. "I felt strengthened when I came to church and felt the love of the Yelvingtons and people here. Now I'm able to share the strength of the Lord with those former friends who once gave me drugs. I believe God saved me for a purpose, and he has given me a whole new life."

Today Judy is a happily-married mother of two, teaches Sunday School in the church's nursery, leads an Acteens group, and is trying to improve her talent and

business as a potter.

Ben, who is quiet, serious and soft-spoken, said he has been accepted in the pueblos primarily because of what he calls his "grief ministry."

Whenever there is a death in the pueblo, the Yelvingtons are there. Shirley is often found in the kitchen, preparing food and washing dishes for the large extended families that come for the funeral.

Several villages which previously did not want non-Catholic ministries have opened to the Yelvingtons after Ben preached a graveside service emphasizing the hope of the resurrection.

"The native Indian religion does not deal with the hereafter, with life after death," Ben said. "Our grief ministry has given us an edge when we preach the resurrection at every funeral. It's been my most effective method of evangelism."

Shirley observed that her most effective work has been leading Vacation Bible Schools for both Indian children and adults.

Several pueblo "governors" have attended Vacation Bible Schools led by the Yelvingtons, and at least one accepted Christ as a result. The pueblo governor, who has much more power than a mayor in the average American city, can grant or deny permission for the missionaries to hold worship services in the village.

One governor, not a Christian, urged the villagers to support the Baptist mission work. "If you people will listen to what the Yelvingtons are preaching to us, we will have a better community, and we'll have better homes; and you know how many problems we have in our families," the governor said. The next year the governor presented them a plaque in appreciation for what they had done in the pueblos.

The Yelvingtons get plenty of help from Baptist volunteers, including youth groups which have been to nearby Gloriaeta Baptist Conference Center on summer mission trips, and from Baptist students at the Air Force Academy in Colorado Springs.

Shirley said the response has been greatest numerically at the San Juan pueblo, where 110 attended Vacation Bible School this summer. The strongest congregation is in Santa Clara, where the only Baptist church building is located.

They don't know what will happen when they retire in a few years, but are convinced their ministry will continue. They hope a young Santa Clara Indian who is now studying at Southwestern Baptist Theological Seminary in Fort Worth, Texas, will return to the pueblo as pastor.

But they aren't worried about the future, because the future is in God's hands, just as their lives have been molded and shaped by the Master Potter.

## Arrington Named Vice-President

ARKADELPHIA, Ark.—Michael E. Arrington has been named vice-president for academic affairs and dean of the school of arts and sciences at Ouachita Baptist University in Arkadelphia. The announcement was made following a Dec. 8 meeting of the OBU board of trustees.

Arrington has been serving as acting vice-president for academic affairs since January 1988. He joined the OBU faculty in 1973.

Dr. Arrington holds three degrees from the University of Arkansas at Fayetteville, including the doctor of philosophy degree. He is the author of the history of Ouachita Baptist University, *Ouachita: The First 100 Years*, published in 1986 in connection with OBU's centennial celebration.

## SBC Promotes Swaim

WALNUT RIDGE, Ark.—Jerol Swaim, academic dean for Southern Baptist College in Walnut Ridge, has been promoted to executive vice-president with responsibilities for academic instruction, student development, and fiscal affairs.

The promotion, which took effect Jan. 1, was voted by the Southern College trustee board Dec. 1.

SBC President D. Jack Nicholas will assume responsibility for public relations, fund raising, and admissions.

Swaim joined the SBC faculty in 1964 as an instructor in history and social science. Dr. Swaim is a graduate of Union University and George Peabody College and holds the Ed.D. degree from Memphis State University.

He was named academic dean in 1973 and instituted seven new associate degrees and three baccalaureate programs.

## Hartford Pastor Retires

Harold Plunkett retired Dec. 25 after 37 years as pastor of the First Baptist Church of Hartford.

A service was held in Plunkett's honor at the Hartford church Dec. 11. Paul McClung, associate in the Evangelicalism Department of the Arkansas Baptist State Convention, preached during the morning service, and Plunkett was presented with a love offering from the congregation. His wife, Effie Nell, received a dozen red roses from the church. An open house and reception was held during the afternoon.

Plunkett also was honored Dec. 5 during the annual Buckner Association Christmas dinner for church staff members and their wives. Associational Director of Missions Johnnie Darr presented a plaque to Plunkett, recognizing his years of service to the congregation.

A native of Greenwood, Plunkett made his commitment to gospel ministry in 1942. He entered Ouachita Baptist University in 1945 after three years of military service in Europe and Africa during World War II. After graduation from OBU in 1949, he taught in the public schools for 31 years, pastoring bivocationally all the while. He retired from teaching in 1980.

Plunkett came to the Hartford congregation in 1951. Previously he had pastored the Midland, Excelsior, and Fellowship churches, as well as a congregation in Oklahoma.

He attributes the unusual length of his tenure at Hartford to the tolerance of the congregation. "They were always willing to put up with me," he jokes, and adds, "I guess we had our problems, like all churches, but they were never much."

Plunkett believes misunderstandings and a lack of cooperation between pastor and people contribute to the problem of short pastoral tenures. The Baptist church is a democracy and the people have the right



*The Plunketts*

to determine what the church should do, he said. A pastor cannot and should not try to force his will upon a congregation. Rather, both pastor and people need to be understanding, patient, and cooperative with each other.

He said he has always appreciated the attitude of the Hartford congregation and especially complimented the deacons of the church.

During Plunkett's tenure, the church built a debt-free sanctuary and fellowship hall (1980) and is in the process of completing a new three-bedroom pastor's home, also debt-free.

The Plunketts have been married for 46 years and have two sons, two daughters, and eight grandchildren.

## Classifieds

**For Sale**—Gestetner Model 2140RE copying machine, excellent condition, \$600. First Baptist Church, Berryville, Ark. Phone 501-423-2028. 1/5

Classified ads must be submitted in writing to the ABN office no less than 10 days prior to the date of publication desired. A check or money order in the proper amount, figured at 65 cents per word, must be included. Multiple insertions of the same ad must be paid for in advance. The ABN reserves the right to reject any ad because of unsuitable subject matter. Classified ads will be inserted on a space-available basis. No endorsement by the ABN is implied.

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## Arkansas All Over

MILLIE GILL

### People

**Alan Moore** joined the staff of South Highland Church in Little Rock Jan. 4 as minister of music and youth, coming there from Fort Worth, Texas, where he served as student minister of music at Sagamore Hill Church. A native of Hope, he is a graduate of Ouachita Baptist University and a December graduate of Southwestern Baptist Theological Seminary. Moore is married to the former Lynda Casstevens, a graduate of the University of Texas in Arlington.



**Rick Montgomery** is serving as associate pastor of Zion Mission in Conway.

**Tom Smith** observed his fifth anniversary of service as pastor of First Church, Bentonville, Dec. 11 when the church presented him with a plaque, gifts, and an anniversary cake.

**Tom Vandgriff** has joined the staff of First Church, Mount Ida, as minister of music and youth.

**Tommy Wallace** was ordained to the preaching ministry Dec. 11 by First Church, Beirne, where he serves as pastor.

**Jerry Elkin Miller Jr.** of Little Rock has been selected as one of the 1988 Outstanding Young Men of America. Miller, a Batesville native, is a member of Little Rock Markham Street Church. A graduate of Golden Gate Baptist Theological Seminary, he currently is serving as a chaplain intern at Little Rock's Baptist Medical Center.

**Darwin Meighan** joined the staff of Hot Springs First Church Jan. 5 as minister of youth. He is a graduate of Dallas Baptist University and Southwestern Seminary. Meighan and his wife, Linda, have two children, Matt, and Melissa.

**Wayne Kocourek** is serving as pastor of Nimrod Church, Perryville.

**Mark Taylor** has accepted a call to join the staff of First Church of Osceola as part-time assistant minister of youth. He is a student at Mid-America Seminary.

**Homer Monroe Robertson** of Melbourne died Dec. 14 at age 76. He was a retired Southern Baptist minister, having pastored churches for 49 years in Arkansas, Tennessee, and Kentucky. In addition, he had served as missionary in north Arkansas and as staff evangelist for First Church, Melbourne. He attended Southern Baptist College the first year of its existence

and later attended Union University in Jackson, Tenn. Survivors are his wife, Marie White Robertson; a son, Doyme Robertson of Lima, Peru; four daughters, Ruby Miller of Melbourne, Rebecca Roberson of El Dorado, Ruth Carnel of Martin, Tenn., and Rachell Mathis of Memphis; 12 grandchildren; and six great-grandchildren. Memorials may be sent to First Church, Melbourne, for the Lottie Moon Christmas Offering.

**Mark Sadler** has resigned as pastor of Bowman Church of Lake City to move to Kansas City.

**Ron Bray** has resigned as pastor of Mount Zion Church, Paragould.

### Briefly

**Jonesboro First Church** single adults will sponsor a retreat at Mount Zion Association camp Jan. 6-7 with Diane Swaim, a staff member at Immanuel Church in Little Rock, as leader.

**Springdale First Church** 12-member mission team will leave Jan. 11 for Togo to do dental work and personal witnessing. This mission project is being done in conjunction with the SBC Foreign Mission Board.



*Caroline Association elected an "M" Night queen Nov. 28 at First Church, Lonoke. Church representatives were (left to right) Tammy Walker, Ward First; Shay Moore, Keo; Becky Garland, Austin Station; Queen Angelita Spence, Old Austin; Tina Schenede, DeValls Bluff; Emily Capps, England First; and Kim Carson, Mount Carmel. Jim Edwards is associational CT director, and WT. Bynum is director of missions. Attendance at the meeting was 279.*



*Hebron Church in Little Rock held dedication services Dec. 11 for a new sanctuary. The church recently has done \$306,000 in improvements to its property along with the sanctuary, which has a seating capacity of 300. Participating in the dedication were building committee members and Pastor Nick Farley. Pictured (left to right) are Bill Angle, Charles Bost, L.T. Bates, Arcbie Hogue, Martin Smith, committee chairman, Farley, and Lloyd Tugwell.*



## Boyce Term 3 Announced

Five courses will be offered when Boyce Bible School opens Term 3 on Jan. 20.

Two classes will be taught on Friday evenings. Music in Worship (08800) will meet from 6-7:55 p.m. and will be led by Peggy Pearson, associate in the Music Department of the Arkansas Baptist State Convention. J. Everett Sneed, editor of the *Arkansas Baptist*, will teach New Testament Survey 2 (05610C) from 8:20-10:15 p.m.

Three courses will be offered on Saturday mornings. Pastoral Leadership in the Smaller Church (07280) will be taught from 7:45 to 9:40 a.m. by James Walker, director of the Stewardship/Annuity Department of the Arkansas Baptist State Convention. Jim Berryman, professor of religion at Ouachita Baptist University in Arkadelphia, will lead Introduction to Theology (06000) from 10:15 a.m. to 12 noon. How to Understand the Bible (05100) will be led by Ron Ford, pastor of Central Church in North Little Rock, from 12:50 to 2:45 p.m.

For registration information, contact Lehman Webb, ABSC director of continuing theological education, at 376-4791.

## Vaught Ready To Teach

W.O. Vaught, emeritus pastor of Immanuel Church in Little Rock, is planning to return to his teaching ministry early this year.

Vaught was hospitalized in April and May of 1988 for treatment of a cancerous thyroid gland. In December, his doctors told him they believed he had recuperated sufficiently to return to teaching the Bible conferences which he had been leading since retiring in 1983 after 38 years as pastor of the Little Rock church.

Vaught's wife, Mary Frances, also is recuperating from surgery. She recently had major back surgery at Baptist Medical Center in Little Rock.

Vaught told ABN Editor J. Everett Sneed the couple is "deeply thankful for the outpouring of affection" they had experienced during their difficulties. "Your daily prayers have helped sustain us through our 'job' year," Vaught said.



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## He Struck the Jackpot!

Drury Traylor was minding his own business, just pumping a tank of gas at the Shell station in Brinkley last July.

Perhaps the 55-year-old farmer was thinking about the mission trip to Belize his church was planning in January. First Church, Brinkley, had made several trips to the Central American country in the last five years. They had put up buildings for two churches and conducted door-to-door visitation and evangelistic services. In January, they would put up a third church building. That would be Traylor's fourth trip to Belize.

At any rate, when he finished filling his tank and shut off the pump, a bell started ringing, and a light went on in Drury Traylor's head.

It seems the Shell station in Brinkley is part of a network of stores which feature the "jackpot" gasoline pumps. Each pump has a slot machine-like series of dials which spin around and, if they stop in the right sequence, award a prize to the customer.

Traylor's pump had come up with three "jackpots" on the dials, meaning he not only had won a case of soft drinks but he also was eligible for a \$10,000 monthly

grand prize.

"I knew right then I was going to win that money," said Traylor, who is a deacon and Sunday School teacher at Brinkley First. "I promised the Lord that when I did, I would give it to build the church in Belize."

Sure enough, when contest officials drew a winner from among 500 eligible contestants on Aug. 4, Traylor's name was the one they pulled out.

"I knew I was going to win," he recalled. "I was so sure, I would have been disappointed if I hadn't."

And when the company officials handed him the check for \$10,000, Traylor made good on his promise to the Lord. He immediately passed it along to his pastor, Jim McDaniel, who was standing next to him at the awards ceremony.

Traylor, who grows rice, beans, and wheat on 700 acres in Lee and Monroe counties, said he never had second thoughts about what to do with the money.

"I figured the money was never mine, anyway," he explains. "It was nothing I had planned to make a crop on. Something you don't have, you just don't miss."

Besides, he had promised.

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## CHURCH TRAINING

### 'A Moral Compass'

by Terri Lackey  
Baptist Sunday School Board

NASHVILLE (BP)—Southern Baptists entering the last decade of the 20th century in a "bewildering, controversial, changing time" need a moral compass to keep them focused on the tenets of the Christian faith, Roy Edgemon told state church training leaders attending annual December planning meetings in Nashville.

"I think church training is that moral compass," said Edgemon, director of the Southern Baptist Sunday School Board's church training department.

"So many things are changing, and consequently moral values are being threatened," Edgemon said. "American people are caught up in strange and bizarre teachings. Cults are being disguised in the clothing of Christianity."

Through church training, Southern Baptists who are unsure of what they believe can study the Bible and learn the basic doctrines that lie at the foundation of the Southern Baptist faith, he noted.

"What we are doing in our 1989 Baptist Doctrine Study book ('The Doctrines Baptists Believe') is trying to keep the compass focused on the important doctrines of our faith," he said.

The church training department began a three-year "back-to-basics" emphasis in October, said Edgemon, who explained the emphasis is an effort to call Baptists back to their roots.

The influx of people from other religions into Southern Baptist churches, as well as those who become members but do not know the foundations of their faith, is causing the root system of Southern Baptists' heritage to decay, he said: "We can't build on somebody else's faith. Baptists have to have some roots and understand

why they believe what they do.

"It's time churches train their members and call their people back to the basics."

The basics also include "what it means to be a Christian and what it means to be under the lordship of Christ. We have to learn what God wants for our life, morally and ethically, and how he wants us to carry out the ministry in his world. We need to give our people the basics and follow the true course of the Bible."

The Bible's moral teaching is the only answer for this "crazy, pressurized" world, he said: "We are going to explode as a world if we don't come back to these values. I don't think people can keep their sanity in a crazy, pressurized world without having these moral values."

The results for churches who teach their members the basics of their faith will be strong and unified congregations, Edgemon said.

"The families in the church will be solid, moral families with high ethical value that will pull family members to one another. The ministry of the church will become evangelistic and missions-minded as members see they have to take the gospel into the world."

Meanwhile, state Baptist church training leaders discussed an umbrella discipleship training program due out in 1990, a new record-keeping system and numerous other program-related concerns during their year-end meetings.

DiscipleALL is the umbrella discipleship program to be launched in October 1990. It calls for a balanced discipleship training program for all church members and their families. The 1995 Southern Baptist Convention goal for church training enrollment is 2.5 million.

Implementation of a new church training records system begins in October 1989.

### November Cooperative Program Report

Received . . . . . \$1,011,196.80  
Budget . . . . . \$1,072,525.00  
Under budget . . . \$61,328.20

**Year-to-date**  
Under budget . . . \$300,867.22

**Same time last year**  
Under budget . . . \$264,523.08

Can you believe that 1988 is over? Our projections are still holding at 97 to 97.5 percent of budget for this year. If we reach that level of giving, it will amount to a 4 to 4.5 percent increase in Cooperative Program receipts over 1987.

When you consider that the Southern Baptist Convention Cooperative Program receipts were 4.53 percent below 1987 through November, we have to praise the Lord for the way God is blessing Arkansas.

Thank you, Arkansas Baptists, for your faithfulness in giving.—Jimmie Sheffield, associate executive director

## RA Counselor Fellowship



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## CLC Hires Consultant

NASHVILLE (BP)—Texas journalist Louis Moore will become a media relations and publications consultant for the Southern Baptist Christian Life Commission, effective Jan. 1, announced CLC Executive Director Richard Land.

Moore, who lives in the Dallas area, on an interim basis will edit the agency's various publications, including *Light* magazine; manage the news operations of the commission's regional and national meetings; participate in program planning; and work with the CLC trustees and staff to plan the use of mass communica-

tions for the agency, Land said.

Moore, 42, was religion editor of the *Houston Chronicle* from 1972 to 1986 and was editor of the Plano (Texas) *Star Courier* from 1986 to 1988. He currently is professor of journalism at Collin County Community College and writes for a variety of publications.

From 1984 to 1986, Moore was president of the Religion Newswriters Association, the professional journalism society for reporters who cover religion for secular newspapers, newsmagazines and wire services.

## Another \$375,000

FORT WORTH, Texas (BP)—The Southern Baptist Radio and Television Commission would receive up to \$375,000 under terms of an agreement to grant a second extension for closing the sale of the ACTS network to a for-profit corporation.

The extension of the closing date to March 14, 1989, was granted at the scheduled December 13 meeting of the executive committee of the RTVC trustees at the request of Friends of ACTS, a group of investors based in San Antonio, Texas. Commission spokesmen said the Friends of ACTS private sale offering document is due to expire on that date.

Friends of ACTS, a private corporation headed by San Antonio, Texas, advertising executive Center (Chip) Atkins, originally was scheduled to complete the sale Sept. 15 under a contract with the RTVC signed June 9. The contract calls for Friends of ACTS to continue the programming policies currently in effect for the network and provide up to 35 hours per week of time for commission-produced programs for 30 years.

In addition, the commission is to be paid \$11 million at closing. The network is to purchase RTVC programming to be used on the network at the rate of \$2 million per year for 11 and one-half years, and pay a 3 percent override on advertising income for 30 years.

Atkins said the offering document was not complete until Sept. 14, and his group did not have enough time to get the \$20 million investment package committed as required by the contract. A spokesman for Friends of ACTS said, "The SEC knew what it was doing when it established a six-month time for private placement documents."

In exchange for the extension of time, the purchasers have agreed to pay the \$85,000 monthly satellite transponder fee on behalf of ACTS and a \$40,000 monthly payment toward the RTVC operating budget. If the full three months is required to complete the purchase, Friends of ACTS would provide \$375,000 toward the operation of ACTS and the RTVC, according to Atkins.

Atkins said that since April his group had spent almost \$1.2 million in pursuing the purchase, including \$780,000 for the transponder lease. He said confidence in their ability to raise funds to complete the sale made them willing to invest additional money in the network.

The executive committee also reviewed financial reports for 1987-88 and the first two months of the 1988-89 fiscal years.

## RELIGIOUS LIBERTY

# Unconstitutional Amendment

by Kathy Palen

Baptist Joint Committee on Public Affairs

WASHINGTON (BP)—A federal judge has ruled Congress' attempt to force the District of Columbia government to amend its human rights statute is unconstitutional.

In October, Congress enacted legislation—known as the Armstrong amendment—requiring the D.C. City Council to allow religious schools to discriminate against homosexuals. Failure to do so would have resulted in the loss of all the district's \$3.2 billion in funding.

U.S. District Judge Royce C. Lamberth held the law placed an unconstitutional burden on the council members' free speech.

"Congress may at any time exercise its authority as the legislature, but that exercise of authority must be constitutional," wrote Lamberth, who said he was not persuaded that authority is broad enough "to permit Congress to create an elected city council, accountable to its electors, and then force the council members to vote in accordance with Congress' dictates."

The Armstrong amendment came in response to a D.C. Court of Appeals decision that held the D.C. Human Rights Act required Georgetown University—a Jesuit institution—to provide facilities and services to gay student groups.

The legislation, which was attached to the D.C. appropriations bill, gave the district's government until Dec. 31 to adopt language making it legal for a religious educational institution to deny funding or facilities to "any person or persons that are organized for, or engaged in, promoting, encouraging or condoning any homosexual act, lifestyle, orientation or belief."

All 13 council members joined in the suit against the federal government. The council members argued the law coerced political speech; effected an unconstitutional taking of district funds; discriminated among religions; and violated speech and associational rights of district residents.

"No one disputes that Congress could have enacted the amendment themselves," Lamberth wrote. "Congress' only arguable interest is in accommodating the free exercise of religion through causing the amendment to be adopted; the Armstrong amendment, however, plainly accomplishes this purpose through the most burdensome means."

The judge noted his decision was based solely on the free-speech question and expressed no opinion on the substantive constitutionality of the proposed amendment to the Human Rights Act.

"The court did not object to what Congress did but rather to how it did it," said Oliver S. Thomas, Baptist Joint Committee on Public Affairs general counsel. "Congress is free to exempt religious organizations from the district's gay rights law, but it may not coerce the district government into taking such action."

"The obvious solution is for the law's sponsor to introduce a straightforward exemption that is not linked to an appropriations bill."

The sponsor, Sen. William L. Armstrong, R-Colo., announced he has asked the U.S. Justice Department to appeal the ruling all the way to the Supreme Court if necessary. Other lawmakers have indicated they will introduce new legislation should the court ruling stand.

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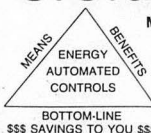
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# Exemption Revoked

by Kathy Palen

Baptist Joint Committee on Public Affairs

WASHINGTON (BP)—The Internal Revenue Service has for the first time revoked the tax-exempt status of a local church.

Following two examinations, the IRS concluded Second Baptist Church of Goldsboro, N.C., did not qualify under the Internal Revenue Code as a charitable organization for the years 1983-1985,

because it operated a racially segregated school during that period.

The school in question was established in 1963 by a non-profit corporation—Goldsboro Christian Schools Inc.—that was affiliated with the independent Baptist congregation and primarily supported by funds from church members.

From the school's inception, the school corporation adopted an admissions policy that barred black students. The policy

stated a "religious belief that God set up racial barriers and that the mixing of races is contrary to the teaching of the Bible."

Because of the admissions policy, the IRS denied the school corporation tax-exempt status during 1969-1972. The corporation's legal challenge to the IRS ruling became part of a publicized 1983 Supreme Court decision.

In that decision—which also involved the revocation of Bob Jones University's tax-exempt status over racially discriminatory policies—the high court upheld the IRS's position, ruling that a private school must maintain a non-discriminatory policy in order to qualify as an exempt organization. The court held that schools with racially discriminatory policies violate a fundamental "public policy" and cannot be viewed as conferring a public benefit within the "charitable" concept of common law standards.

In 1974, shortly after the original IRS action against the school corporation and nine years before the Supreme Court decision, Second Baptist Church acquired all of the school corporation's assets and took over operation of the school. From 1974 until 1983, the school maintained its closed admissions policy. Following the 1983 high court decision, the congregation adopted a non-discriminatory admissions policy for both the school—which closed after the 1986-87 school year—and a day-care center the church began operating in 1979.

Despite the adoption of the new admissions policy, the IRS concluded the church did not adequately show that the school was operated during the years in question in a "bona fide racially non-discriminatory manner" as required under federal tax regulations. The IRS specially mentioned the school failed to publicize its non-discriminatory policy in printed materials and actively to recruit black students and teachers.

Oliver S. Thomas, general counsel for the Baptist Joint Committee on Public Affairs, called the issue an extremely difficult one for the religious community.

"No one wishes to defend racial discrimination," Thomas said. "Yet, at the same time, who can be comfortable knowing that a church's tax exemption is conditioned upon its acting in accordance with 'public policy'?"

"It is racial discrimination today, but might it not be sex discrimination tomorrow? It is the Goldsboro congregation now, but might it not be peace churches later? And what about Martin Luther King Jr.? It would seem that anybody engaged in civil disobedience is not acting in accordance with public policy.

"The IRS really has us over the barrel on this one."

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### *Responding to Jesus*

by Norene A. Reed, Bartholomew Association, Warren

Basic passage: Luke 5:1-11

Focal passage: Luke 5:1-11

Central truth: Jesus issued a call—they left all and followed him.

The Lake of Gennesaret, also known as the Sea of Galilee, was the region of the early ministry of Jesus. It was the site of many miracles, selection of the disciples, and teaching the people. The foundation of Christianity was laid there and spread to all the world through the ages.

Jesus stood by the lake teaching a multitude. As the people crowded around he used one of the fishing boats belonging to Simon, and asked that they move a little from shore. Simon obliged. After finishing his message, Jesus told Simon to go out into the deep water and let down the nets. Simon did not see much point in trying to catch fish during the daytime. They had already spent all night working and had caught nothing. Even so, Simon put his nets into the water.

This incident took place early in the acquaintance of these men, possibly before Jesus healed Simon's mother-in-law. Simon demonstrated faith by following the instructions of Jesus when his fisherman's mind thought it was useless. Much more could be accomplished today if people exercised faith the same as Simon did before he was called as an apostle.

The results of following Jesus' word in throwing out the nets shocked Simon and his partners. There were so many fish that two boats began to sink. God took a little faith and multiplied the outcome many times. Simon fell at Jesus' knees. He recognized that they had witnessed holy, gracious power.

Jesus gave comfort and assurance and in words compatible to Simon's life told him what he was to do. He would catch men. Peter, James, and John responded immediately by leaving all they had to turn full attention to being disciples of Jesus.

The days of God calling and a person responding did not end in Bible times. God still actively reaches down to men and women to impress them with a task or call. Let us quickly respond: "Here, Lord take and use me; I willingly follow you. Multiply the faith that I have as you did for Simon Peter that I may serve and glorify you, extending your kingdom wherever you lead."

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## Life and Work

### *Preaching Christ Crucified*

by Don Moseley, Sylvan Hills First Church, Sherwood

Basic passage: I Corinthians 1:18,21-31

Focal passage: I Corinthians 1:18

Central truth: The simple message of Christ crucified has transforming power.

When the Corinthians came to Christ they came out of various philosophical backgrounds and were dragging some of their pagan philosophies over into the church. This is still happening as we sense a continuous influence of a humanistic world view upon the church today.

The Corinthians' emphasis on man's wisdom was causing division. In our passage Paul is drawing a clear contrast between the wisdom of man and the wisdom of God. And the main thrust of this contrast was that they must quit hanging on to man's wisdom or else they will negate the gospel.

In our focal passage Paul plunges into the simplicity of the preaching of the cross in contrast to man's wisdom. The preaching of the cross is foolishness to the lost man, but to the saved it is seen as the power of God. The reason is because of its power to transform. Human wisdom cannot save, but God's wisdom can.

God would use the foolishness of preaching to reach men. They would not be allowed to discover God by their own wisdom. That is humbling. The lost do not just object to the method, God has chosen to use (preaching), but they also object to the simplicity of the message (Christ crucified, v. 23).

As the preaching of Christ crucified was a "stumbling block" to the Jew and "foolishness" to the Greek, men today respond no differently. Not many "wise" men (men of great intellect) or "mighty" men (men of prestige) or "noble" men (kings, queens, and heads of state) are open to the only message that can save them.

God has chosen the foolish, weak, and less significant things in the eyes of the world to put man's wisdom to shame. Why? "That no flesh should glory in his presence" (v. 29).

Wisdom does not come through man but through Christ (v. 30). We have "redemption" in Christ. We are set free from the penalty of sin. Did we do nothing to earn or deserve this salvation? No. "...Let him glory in the Lord" (v. 31).

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## Bible Book

### *Salvation Comes*

by Timothy L. Deahl, Olivet Church, Little Rock

Basic passage: Acts 2

Focal passage: Acts 2:1-12,32-38,41-42

Central truth: Personal conviction leads to spiritual commitment.

Acts 2 provides fertile soil for reaching the lost and the uncommitted on Sunday School rolls. The familiarity of students with the passage is surpassed only by their curiosity toward its contents. However, several major lessons are often overlooked.

First, the opening verses of this passage make clear that the Holy Spirit is capable of getting God's message to a willing audience. Here were people in Jerusalem who needed the gospel presented in a way which they could understand. Through a miracle, the Holy Spirit enabled Christ's followers to speak plainly in languages foreign to them. The word translated "language" (v.8, AV) means "dialect." God miraculously enabled these believers to speak languages which they had not learned through ordinary means. By no means limited to one type of miraculous intervention, the Holy Spirit is still capable of using extraordinary means to get the attention of the lost.

Second, proper awareness of sin leads to repentance. Unlike the religious leaders, who rejected personal guilt (compare Mt. 27:25 and Ac. 5:28), this group accepted responsibility and sought forgiveness (v. 27). Peter confronted his listeners with their guilt, and they responded. Jesus rebuked the religious leaders for their unrepentant attitude. He knew that until they acknowledged their need of forgiveness, there would be none. Only the hungry search for food, and only the sick go to a physician. Only the individual who willingly acknowledges personal sin will seek God's forgiveness.

Third, genuine repentance seeks avenues of obedience and changed behavior. False repentance serves only to placate a guilty conscience and to bolster an unrepentant ego (notice 2 Co. 7:8-11). The emphasis of verse 38 should be put on "in the name of Jesus Christ." Those who repented were baptized in the name of Jesus Christ, publicly demonstrating that they acknowledged Jesus of Nazareth as the promised Messiah and the Savior of mankind, and that they were staking their hope of salvation in him.

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FOREIGN MISSION BOARD

# Seeking Relief

by Bob Stanley  
SBC Foreign Mission Board

RICHMOND, Va. (BP)—Hit by the one-two punch of decreased income at home and a weaker U.S. dollar overseas, the Southern Baptist Foreign Mission Board voted Dec. 14 to send its trustee chairman to Nashville to inform Southern Baptist Convention budget decision-makers of the urgency of its financial needs.

The board unanimously approved a motion by trustee Paige Patterson that asks Chairman Mark Cortis to accompany President R. Keith Parks and Vice President for Finance Carl Johnson to the January

meeting of the SBC Executive Committee's program and budget subcommittee, when SBC agencies will present their needs for the 1989-90 budget year.

Earlier in the meeting, Johnson told the trustees that if the exchange rate of the Japanese yen to the U.S. dollar went down from its present rate of 122 yen to the dollar to a rate of 100 to the dollar, as proposed by some economic advisers to President-elect George Bush, the Foreign Mission Board would have to spend an additional \$1 million a year just to pay for the Japanese missionaries' cost-of-living increases. Similar cost increases would occur in other

countries if the dollar weakens further.

While a weak dollar helps U.S. exports, it hurts those who depend upon the dollar for their living and work expenses overseas.

The falling dollar has hit foreign missions at the same time income has dwindled from its two major funding sources, the Lottie Moon Christmas Offering and the Cooperative Program unified budget Johnson said. Cooperative Program receipts for October and November, the first two months of the the 1988-89 fiscal year, are 2.45 percent below last year.

Johnson, the board's chief financial officer, said he is concerned because the SBC budget goal for 1989-90, as approved by the SBC Executive Committee in September "subject to review and/or modification" in its February meeting, is a zero-growth goal that allows no room for escalating overseas costs or growth in the missionary force.

A major factor, he claimed, is \$26 million in capital needs for 14 SBC entities, approved in the 1985 SBC annual meeting.

He agreed that the remaining indebtedness incurred to finance the seven-agency SBC Building in Nashville is a legal obligation which must be met. Leaders have said they have a moral obligation to provide funds to match those received from foundations for capital projects, but Johnson said he doubts this obligation is nearly as great as the moral obligation Southern Baptists have to support their 3,900 missionaries in 114 countries.

Of the \$84 million goal for this year's Lottie Moon Christmas Offering, the board has budgeted \$72.5 million in its 1989 budget. Last year, Southern Baptists gave \$69.9 million of their \$75 million goal.

Because of the shortfall and increased costs for new missionaries, the board asked its overseas mission organizations to cut their 1989 operating budgets by 12 percent and sought similar cuts in its home office operating budget. Because of budget constraints, the board's staff will get no pay raises in 1989.

Parks, in his year-end report, said the board is making "a deliberate and studied effort" to determine the appropriate level of Southern Baptist participation in approaching all 252 nations of the world for Christ.

"We must complete the task God has given us," Parks said. "We are in our day of greatest opportunity, which can also be a day of greatest failure."

He described 1988 as "another good year in world missions," but said he continues to remind himself, the trustees and all Southern Baptists that "we must daily choose whether we will try to build our own empires or be instruments in the building of the Kingdom of God."

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## Couples Appointed

Three Arkansas couples were among the 31 people named missionaries by the Southern Baptist Foreign Mission Board Dec. 13 at Central Baptist Church in Richmond, Va.

Jerry S. and Linda Hogan will live in Ecuador, where he will be starting and developing churches.

Born in Little Rock, Hogan is the son the Mr. and Mrs. George Hogan of North Little Rock. He is a graduate of Baylor University in Waco, Texas, and Southwestern Baptist Theological Seminary in Fort Worth, Texas. He has pastored churches in Texas and has been actively involved in North Pulaski Association in Arkansas and is on the convention program committee of the Arkansas Baptist State Convention.

Mrs. Hogan, the former Linda Backer, is a native Texan. Since 1983, she has been a secretary in the department of pediatrics at the University of Arkansas for Medical Sciences in Little Rock.

The Hogans have two grown daughters. M. Tony and Cindy Ludlow will live in Japan, where he will start and develop churches.

Born and reared in Fort Smith, Ludlow is the son of Patricia Abernathy of that city, and A.J. Ludlow, also of Fort Smith.

He is a graduate of Memphis (Tenn.) State

University and Mid-America Seminary.

Mrs. Ludlow, the former Cindy Goad, is a native of Memphis. She is a graduate of the University of Tennessee at Martin.

The Ludlows have three children: Matthew Clayton, born in 1981; Melissa Jean, 1984; and Nathan Wells, 1988.

David R. and Janet Frierson will live in Senegal, where he will be working in agricultural development.

Born in North Little Rock, Frierson is the son of Mr. and Mrs. Doyle Frierson of that city. While growing up he also lived in Gurdon.

Frierson is a graduate of Ouachita Baptist University in Arkadelphia. He also attended Southwestern Seminary. He has been a wildlife area manager for the Arkansas Game and Fish Commission, and interim minister of education and youth at First Church, Augusta.

Mrs. Frierson, the former Janet Wilson, is the daughter of Mr. and Mrs. E.W. Wilson of Piggott. She attended Ouachita Baptist University and the University of Arkansas.

The Friersons have two children: Ryan Michael, born in 1979; and David Ross, 1981.

The families will go to Rockville, Va., in March for a seven-week orientation before leaving for the field.

## Journeyman Approved

Lynette Taylor, a graduate of Ouachita Baptist University, was among the 28 young adults recently approved by the Southern Baptist Foreign Mission Board for training as journeyman.

Taylor has been assigned as an administrative assistant/secretary in Nairobi, Kenya. She was born and raised in Dallas, Texas. She will be commissioned Feb. 26.

## Church and Community Ministries Workshop

*Leadership Training for Guiding Volunteers in Church/Community Ministries*

for church staff and lay leaders with responsibilities for church or associational ministries, such as food pantries, clothing closets, literacy ministries, weekday ministries, multifamily housing ministries.

**Thursday, Feb. 16, 1989**  
10 a.m. - 3 p.m.

Baptist Building, Little Rock

Lunch provided

### Leaders

Tommy Goode and Diana Lewis  
State Missions Department

### Agenda

Program management  
Volunteer supervision  
Volunteer ministry models  
Ministry resources available

Registration deadline

Friday, Feb. 10

Registration for Feb. 16 Church and Community Ministries Workshop

Name \_\_\_\_\_

Address \_\_\_\_\_

City/Zip \_\_\_\_\_

Send to:  
Tommy Goode  
P.O. Box 552  
Little Rock, AR 72203



The Hogans

The Ludlows

The Friersons

## Quake Assistance Offered

NASHVILLE (BP)—Baptists have offered \$30,000 to help victims of the Dec. 7 earthquake in Soviet Armenia.

The Southern Baptist Foreign Mission Board has offered \$20,000 for medicine, warm clothing and housing. The Baptist World Alliance, through its Baptist World Aid program, has made \$10,000 available, to be channeled through the All-Union Council of Evangelical Christians-Baptists, a member of the BWA.

A larger amount for hunger-related needs will be made available from

Southern Baptist world hunger funds if Soviet Baptists indicate such help is needed, said Keith Parker, director of Southern Baptist work in Europe.

Foreign Mission Board officials expect to receive further details after Nodari Kvirikashvili, the superintendent of Baptist work in Soviet Georgia, Armenia and Azerbaijan, arrives in Moscow. They are looking for the most expedient way to deliver the aid to the earthquake victims, Parker said. Soviet Baptists are also asking for prayer support during the crisis.

## Down, But Not Out

by Eric Miller

SBC Foreign Mission Board

RICHMOND, Va. (BP)—With 31 new Southern Baptist foreign missionaries appointed Dec. 13, total appointments came to 358 for 1988, compared to 407 in 1987—a 12 percent decrease.

Despite the drop in missionary appointments for the year, Southern Baptists still can reach their goal of 5,600 missionaries in 125 countries by the year 2000, a Southern Baptist Foreign Mission Board statistician predicted.

But it's going to be "very, very close," said Jim Slack, a missionary to the Philippines and scholar-in-residence at the board. Southern Baptists might miss the goal if the appointment rate slows much more, he added. However, with the higher percentages of appointments gained over the last 18 years, especially the last eight, Southern Baptists still are on target, he said.

"We are naturally disappointed that appointments in 1988 fell below 400 for the first time in four years," said Harlan Spurgeon, vice president for mission management and personnel.

Yet appointing 358 people to missionary service in one year is a high achievement, Spurgeon noted, adding, "A drop in appointments in one year is not uncommon, and the factors are not always identifiable."

"Traditionally, we've seen occasional blips in our curve of appointment of missionaries," said FMB President R. Keith Parks. "We think this is not a trend, because the number of people we're dealing with continues to remain at a very high level. We really think we'll be back up next year."

The Southern Baptist Convention's theological/political controversy is "sometimes discussed among candidates," Parks said. However, "we don't have any indication that it has had a measurable impact on our appointments at this point."

A focus only on 1988 in comparison to the last three or four years can be seen as negative, said Tim Brendle, associate vice president for mission personnel, referring to the 429 appointments in 1985, 411 in 1986 and 407 in 1987. "But if you back up and take a 10-year look back and look at the next decade, then we're very well on track," he added.

Annual missionary appointments totaled 247 in 1968 and climbed to 350 in 1978. The number topped 400 for the first time in 1982, with 406 appointments, but it dropped to 357 the next year and 343 in 1984.



## DATING TODAY

### A Live Teleconference for Parents and Teens

February 6, 1989 6:30-8:30 PM (CST)

Jimmy Hester, editor of *Living with Teenagers*, hosts this live teleconference dealing with such topics as

- Boy-Girl relationships
- Dating non-Christians
- When to start dating
- Why wait for sex?
- Curfews
- Teen pregnancy

A panel of experts on adolescent issues will be on hand to take your questions by phone.

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"Dating Today" is a joint production of the Family Ministry and Church Administration departments of the Baptist Sunday School Board.

## A SMILE OR TWO

"The condition my finances are in, you'd think I'd been getting advice from the government."—*Kirk Kirkpatrick*

"Profanity is a public proclamation of stupidity."—*Jerry Clower*

"Some of the best advice I ever got was from my mother-in-law. She said, 'Leave my daughter alone.'"—*Roy Hatten*



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## Church Reopened

BIRMINGHAM, Ala. (BP)—The residents of Penglai, China, now have a place to worship, due in part to the influence of Southern Baptist Woman's Missionary Union tours to China, national WMU leaders said.

WMU began making plans last year to sponsor tours to China to commemorate the 100th anniversary of the Southern Baptist Lottie Moon Christmas Offering for Foreign Missions. The tours specifically have focused on the Shandong Province, the area in which Moon worked. Moon, for whom the offering was named, was one of the first single women missionaries to China.

In initial negotiations with Chinese tour officials, one particular building in Penglai became the center of interest.

"During that time, government authorities and tourist leaders became aware of the significance of the Penglai church building because of our interest," said Catherine Allen, WMU associate executive director.

The church had been partitioned into a small clinic but no longer was in use, said Allen. It was in disrepair and had been boarded up.

When Chinese tourism officials questioned WMU leaders about their interest in the building's restoration, the women saw it as an opportunity for establishing a meeting place for a congregation. Chinese Christian leaders had long had an interest in securing a place for Christians in the area to worship.

"We told them, 'yes,' we were interested in seeing the building restored, but not as a museum for tours," Allen said. "We are interested to know if it can be used by a congregation," they told the Chinese officials.

"At that time, there was no open church in this part of China. The nearest one was about 40 miles away," she explained.

Since four groups began arriving in Penglai in March 1988, the building restoration progressed, financed by contributions from Chinese and at least one Chinese church, but no sign of its use as a place of worship surfaced—until recently.

When national WMU President Marjorie J. McCullough lead a group to Penglai in October, they discovered that the building not only had been restored completely, but a congregation of about 100 people was meeting in the church.

"Because they don't know a lot of hymns, they meet an hour before a service to learn hymns using flip charts," McCullough said. "That's what they were doing when we got to the church to see it—learning hymns."

The Western Christians joined the

Chinese Christians in a spontaneous worship service.

"The lay leader of the church led us in doing something we could do together," she said. "We recited the Lord's Prayer. It was great. One Hispanic woman in our group said it in Spanish. We had two Brazilians with us, and they said it in Portuguese."

The impact of the building restoration on the Chinese of Penglai also has made an impact on McCullough and other WMU leaders.

"It shows that no place is truly closed to the gospel," Allen said. "It shows that tourism is one way to make a witness possible. But the main thing I have felt is that it is an affirmation that what is done for God will last."

## Caribbean Communications

HOLLYWOOD, Fla. (BP)—Baptists broke ground Dec. 8 for the Caribbean Baptist Communication Center in Hollywood, Fla., a \$1.2 million facility that will produce Christian literature and broadcast material for the people of the Caribbean.

Construction will take about seven months and the center is to start functioning fully next August, said Bill Richardson, Southern Baptist Foreign Mission Board director for Brazil and the Caribbean.

At least six Southern Baptist missionaries and one journeyman will work at the center. Several Caribbean Baptists also will work there, including Arthur Edgar, director of Caribbean Christian Publications.

The two entities that will occupy the building are Caribbean Christian Publications and the Caribbean Baptist Media Center.

Southern Baptists established the media center for the Caribbean in Nassau, the Bahamas, in 1980, upon recommendation by the Caribbean Baptist Fellowship. However, Florida will be a more convenient location, Richardson said.

"People from the Caribbean come often to Miami to go to other places in the Caribbean because of plane schedules and flight patterns," Richardson said. Located 30 minutes from the Miami airport, the Hollywood location "will facilitate travel to and from the Caribbean" and will reduce material shipping costs, he added.

A significant production of the media operation that will continue in the Hollywood center is the television series "Caribbean Heartbeat," as well as "The Baptist Hour," which is broadcast on radio each Sunday.

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