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February 16, 1989

Arkansas Baptist State Convention

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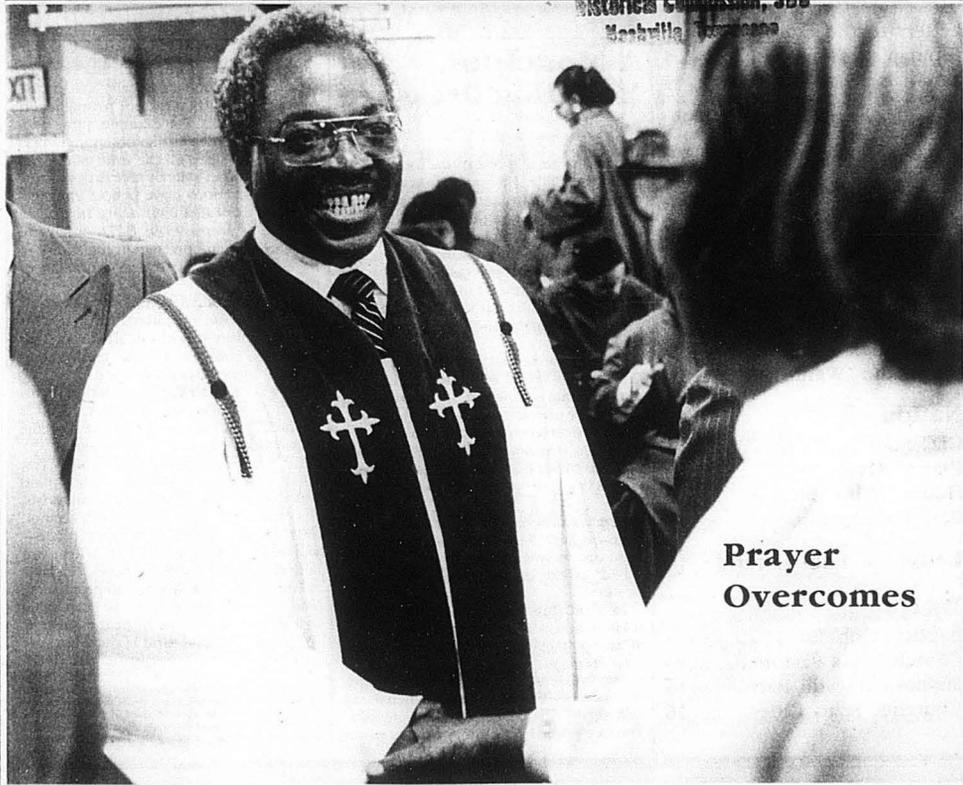
Baptists Hopeful

Arkansas Baptist

February 16, 1989

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Prayer
Overcomes

In This Issue

Cover Story



HMB photo / Paul Obregon

Prayer Overcomes 12

Like other home missionaries, Chicago pastor Don Sharp knows that obstacles are overcome only when human efforts are bathed in prayer.

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IT'S UPLIFTING

Prayer Request Exchange

BIRMINGHAM, Ala. (BP)—As missionaries asked viewers to pray for non-Christians in the United States, telephone operators were doing some praying of their own during the 1989 Southern Baptist Home Missions Teleconference Feb. 5.

Traditionally, phone calls primarily have come from viewers who had missions questions to ask or who wanted to report their viewing site. But this year, phone operators discovered that several non-Christians and hurting people were watching and calling the toll-free number.

In an interview during the teleconference, Home Mission Board President Larry Lewis told of one phone call he answered. A woman whose husband died two years ago called to say she was lonely.

Lewis told her one good thing about being a Christian is that Christians never are alone. He asked her if she were a Christian. She said she wasn't sure.

"I read some Scripture to her and talked with her," Lewis said. Afterward, the woman prayed to receive Christ into her life.

"When we finished, she said, 'Praise God,'" he said.

One woman called to say her granddaughter is missing and asked for prayer. Another called to say her marriage was falling apart. She, too, wanted prayer. Even an hour-and-a-half after the show aired live, the phones still were ringing with prayer requests.

In addition to exchanging prayer requests during this year's teleconference, several Southern Baptist home missionaries also shared with viewers the work they do.

GOOD NEWS!

A Model for Handling Pressure

Psalm 56

David's career is one of the most colorful in the Bible. He was shepherd, musician, poet, outlaw, and king. Through all the glory and shame that marked David's life, he remained a man after God's own heart. He stood boldly as a man of strength, but Psalm 56 portrays him as a man on the run. Relentless pressure hounded his every step. Enemies surrounded his camp.

How can a man handle the pressures of life?

David experienced pressure as a major fact of life—Verses 1-2 indicate an urgency of extreme agitation in David's voice. He was under pressure "daily" (v. 2). He was almost overwhelmed by concentrated pressure: "For many fight against me" (v. 2, RSV). "They band themselves together" (v. 6, RSV). Have we not been where David was?

David exhibited courage in the face of pressure (vv. 3-4)—He tackled pressure head-on. In the stress and strain of life, David called on all the resources he possessed.

In a moving vow, David promised to trust God in his difficult situations. Whatever happened, David knew God was for him (v. 9).

David exhibited "copability" in the face of pressure—We live in a time when many people do not cope well with pressure. Pressure-riddled people may react in panic,

retreat, or escapism. Such attempts to escape pressure are tragically inadequate for handling difficulty. Still people resort to escape tactics. For example, some people drink themselves into oblivion. Others take pills or sleep all the time. Some run away to another state or take drugs. These artificial reactions leave people empty.

David exhibited confidence in God in the face of pressure (vv. 8-11)—What can be more contemporary than the ability to have confidence in God in the midst of pressure?

He was confident of God's awareness (v. 8). One of God's greatest qualities is his personal awareness of our situation. This awareness consists of God's tender compassion and constant presence.

He was confident of God's action on his behalf (v. 9). What an assurance, "God is for me!" This may be one of the supreme affirmations of the Old Testament.

He was confident of God's ability (vv. 10-11). "What can man do to me?" God was able to bring David through this crisis.

As David reflected on God's deliverance, only one response was appropriate—worship. In worship we can affirm our faith in God, cope with pressures, celebrate answered prayer, and keep our promises to God (vv. 12-13). In worship we learn again that when the pressure is the most severe, we are never alone. God is there because "this I know; . . . God is for me" (v. 9).

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Planning to Witness

J. EVERETT SNEED

The Scripture clearly teaches that anyone who has not had a personal encounter with God through Christ is lost. Yet, even in our Baptist churches, there are very few who consistently present the claims of the gospel to others. Few if any of our Baptist people would admit that they believe in universalism. But all too often we act as though we believe that everyone will ultimately live eternally with Christ. Every individual needs to regain an understanding of what it means to be lost. Every Baptist also needs to have a strategy for communicating the gospel to those with whom he has contact.

New Testament Christians understood that the unconverted were eternally separated from God. Christianity burst into the ancient world with a stirring demand for instant and total renunciation of sin. It also required its followers to denounce all forms of pagan worship.

Jesus taught his followers, "Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven" (Mt. 18:3). The priority of the early church was to turn men from their sins by the presentation of the gospel.

Southern Baptists are fortunate to have several ways to prepare individuals to be witnesses. One excellent method is the Lay Evangelism material. This approach uses two basic tools. First, there is the presentation of the plan of salvation through a booklet entitled *How to Have a Full and Meaningful Life*. This method also teaches an individual to use his own personal testimony of salvation to lead others to know Christ.

Another method which gives more in-depth training to those who are involved is called Continuing Witnessing Training. An individual learns how to approach the lost and memorize a number of Scriptures to use in dialoguing with those who need Christ. Each trainee is trained by another and eventually takes over the witnessing dialogue. Upon completion of the training, the trainee becomes the teacher of another.

An important ingredient in preparing to be a witness is prayer. In order for a person to succeed in leading others to Christ, he must have opportunity and boldness. Often individuals are reluctant to present the claims of the gospel because of sin in their own lives. Prayer can help to eliminate this problem.



There are three kinds of people in the world. First is the natural man who has never had an experience with Christ (see 1 Co. 2:14).

Then there are carnal Christians who choose not to live as Christ would have them to live (see 1 Co. 3:1-3). Paul speaks of these individuals as "babes in Christ." The carnal Christian has been saved but has never grown in the Lord and succumbs to the sins of the flesh.

The individual who is most usable in the hands of the Lord is the spirit-controlled Christian (see 1 Co. 2:15). This individual strives to live as Christ lived. He is yielded to God and is energized by the indwelling Spirit of God.

How can a person become Spirit-controlled? There are several basic principles laid down in the Scriptures. Among

these are for one to: (1) genuinely desire to be Spirit-controlled, (2) deal with the sin in his life, and (3) turn his will over to God's will.

Finally, if one is to be a successful witness, he must proclaim. There are many ways that one can communicate the gospel to others. Among these is by one's life, actions, and words. However it is never adequate to say that one will witness simply through his life and actions. If he is to be a successful witness, he must verbalize the gospel to others.

Good works are exceedingly important. A life filled with good works will influence others. But we need to clearly understand that good works will not save an individual. A Christian does good works because he has already had an experience with Christ.

Paul emphatically declared, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works lest any man should boast" (Ep. 2:8-9). But he went on to declare that we are "created in Christ Jesus unto good works" (Ep. 2:10). Paul was clearly saying that our priority is to lead the lost to a saving experience with God through Christ.

If an individual is to be a successful witness, he must have a witnessing plan. This means that he must have a set time and method for witnessing. Failure to plan means that he will never become the kind of witness that God wishes him to be.

Undoubtedly the greatest need in our churches today is for Christian lay people to become effective witnesses. Each individual must accept his God-given responsibility to carry the gospel to those with whom he has contact.

Arkansas Baptist

VOLUME 88 NUMBER 6

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Letters to the Editor

Fed Up

This is an open letter to all Southern Baptists. With the Southern Baptist Alliance (SBA) forming on the left and talking of starting a school and what is perceived as the "Right Wing of the Convention" (RWC) firmly in control, and now with the formation of a "centrist" group called "Baptists Committed to the Southern Baptist Convention" (BCSBC), I think it is time to announce the organization of a yet untapped group of Southern Baptists, FED UP. The Fellowship of Evangelicals Denouncing Unnecessary Politics (FED UP), besides having the best name, thinks it is high time we ended all this organizing among ourselves and get on with the task of winning this world to Jesus. It's time to stop organizing and start evangelizing. . . .

Friends, people all around us are lost and we are organizing instead of evangelizing, we are building walls instead of building bridges, we are arguing among ourselves instead of agonizing over the lost. And I for one am FED UP!—**Pepper Puryear, Vivian, La.**

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Virginia Nicholson

At a Loss

In response to Carroll Caldwell's letter (1/26/89) in which questions are raised regarding a letter sent out to a small group of pastors, I need to correct some inaccuracies in his letter. I am sure that the director of missions in Southwest Arkansas Association did not intentionally misrepresent the facts. The letter dealt with our last convention and efforts to elect a future president. There have been groups supporting particular candidates. Is there anything unbaptistic about that? His letter strongly implies that people's theology was attacked, executive board employees were challenged, and there is some kind of devious group seeking to divide our convention. The letter in question makes no mention of any of these subjects.

The subject of a "secret meeting" raised was not secret at all, but opened to all during the convention. Perhaps he is confused with a "Fact Sheet" circulated over the state that did not have a signature on it. The letter in question by my missionary friend did have a signature on it. Nowhere in the letter in question does the author call himself the leader or makes any such boasts. We have no single leader, but do have some of the finest pastors in this state whose only desire is to unite their voice so it can be heard over the issues that are of concern to us.

The charge is made that we are being led by "Pressler and Patterson" in our efforts. Though we have the highest respect for these two gentlemen, they have not had the slightest input on what we have done.

I am at a loss as to why the missionary of Southwest Arkansas would raise the question regarding Don Moore and the executive board staff, since they are not even mentioned in the letter he questions. We believe they are a great resource for our work.—**J.W. Atchison, Bentonville**

To Feed the Hungry

Jesus taught that we should help those in need. Many people give to various organizations that claim to help worldwide. Some of their pleas for help make it look like that when you send money to them that you are giving the money to God. It is reported that some of these (do-gooders) actually spend less than a nickel of each dollar on the needy. If you will check and see where the money is actually spent, you will probably find it hard to believe how it is spent.

I believe that you will find that almost every penny that is given to Baptist world

hunger goes to feed the hungry.

Matthew chapter 25, verse 35: "For I was an hungry, and ye gave me meat." In verse 40 we read: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

We should never get the idea that Jesus is going to take us into heaven just because that we have helped someone. But, Jesus will certainly approve of our helping the needy.

I feel that we are fortunate to have the opportunity to help the needy by giving to Baptist world hunger. We can be assured that the money will go to those who need it.—**Ben Fried, Mena**

(Editor's Note: Every penny given for domestic or world hunger through the Southern Baptist home and foreign mission boards goes directly to hunger relief.)

Height of Folly

The future of the Southern Baptist emphasis on religious liberty and separation of church and state may well be determined by decisions of the SBC Executive Committee in February.

The committee faces a recommendation from a small subcommittee to start an expensive, exclusively Southern Baptist "Religious Liberty Commission." At the same time, proposed budget constraints bring recommended cuts to SBC home and foreign missions programs. It would be the height of folly to begin a new and redundant program at the very time state and national ministries are being compelled to cut back mission support.

That folly is compounded by another little-noticed proposal to be considered by the Executive Committee. The proposed budget would attempt to silence the historic Baptist voice for religious liberty by removing the Baptist Joint Commission from agency standing and burying it in the budget of the Executive Committee. This is especially troubling because it ignores that action of the full Southern Baptist Convention meeting in San Antonio in 1988, which voted clearly to affirm a separate line item in the SBC budget for the BJCPA.

Southern Baptists should be greatly alarmed if the current Executive Committee, a little group of less than 80 persons, proposes to start this redundant venture while slashing support for existing missions programs and presumes to reverse the actions of the convention itself.

The final decision, of course, would be in the hands of the messengers at the SBC;

but it is hoped that this recommendation will be headed off at the pass by an informed and responsible Executive Committee.—Grady C. Cothen, Pass Christian, Miss.

Salt of the Earth

Recently I saw a letter with the salutation, "Dear Leaders," which listed my pastor and five others as being, "... probably the chief architects among the moderates. . . ."

I don't know the "leaders" to whom the letter was mailed so I would like to give our *Arkansas Baptist* readers a word of commendation for my pastor.

He is Jere Mitchell of First Church, Fayetteville. He is a good "salt of the earth" type Christian man. Theologically, he is a solid conservative, in the best sense of the word. He preaches and teaches his convictions, but respects the rights of those who may disagree with him, and is charitable toward them.

In personal relationships he is a warm, friendly, positive, and Christlike person. In relating to different groups within our church, I have never observed any disposition on his part to desire to exercise political or authoritarian control. Instead, he is open minded and fair, and tries to involve others in decision making.

Everything I have observed about him indicates that he desires peace, unity, fairness, and cooperation between pastors and churches in both the Arkansas Baptist and Southern Baptist Conventions. So, I cannot conceive of him desiring to be the leader of a political faction within our state convention.

I wish we had many more people with his spirit and his type of commitment to the Lord, his church, and our denomination.

I have written the brother who wrote the letter, expressing the hope that he can get to know my pastor as I know him. If this could happen, I believe his perception would change.—**Jamie L. Jones Jr., Fayetteville**

DON MOORE

You'll Be Glad To Know



Who has succeeded because of you? I am certain that the success and effectiveness of one person is not due to the influence of another person alone. We think of parents, pastors, friends and others who powerfully influenced us, but none of these influenced us apart from the others.

One of the great blessings of getting older, besides grandchildren, is living long enough to see the results of your life and labors. "I have no greater joy than to hear that my children walk in truth" (3 Jo. 4).

Who has succeeded without you? Let's face it. Many Sunday School teachers, pastors, and other church leaders have worked under great strain and discouragement and succeeded without those who could have helped. In spite of indifference and unconcern, they have survived and succeeded without the help they should have had.

Who has succeeded in spite of you? You didn't like the person, the program, the plan, and you deliberately did what you could to keep them from succeeding. Yet, time proved them to be well motivated, wise, and right. With stubborn resistance, they were denied your friendship, your support, and even your prayers. Such delight filled your heart when momentary indications were that there would be a failure. If they fail, it would prove your proud heart to have been right all along. They went on to succeed in spite of you.

Oh, how our hearts need to be purged of preconceived ideas and attitudes that keep us from helping each other to succeed in the things of God. If others should succeed without our encouragement and help, how sad that we cannot join in the joys and rewards of a shared victory. If others should succeed in spite of us, how shameful that we were a hurdle over which a fellow Christian had to climb to keep his call and commitment to the Lord.

What is happening in your church, in your life? If we all suddenly become committed to the biblical concept of helping others succeed, our personal joy would be greatly multiplied and our collective witness would reach levels of effectiveness never known before. Let's dream of it. Let's do it in 1989.

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

Woman's Viewpoint

The Real Needs of Children

DEBBIE SMITH



"Just go to bed and get a good night's rest. You'll feel better in the morning." Many times this very phrase is given to our children during times of stress in a family. Several times each of us have been guilty of the thought, "Oh, if only I could be a child again. Children never have a care in the world." As adults we tend to either forget our childhood and the stresses, heartaches, and misconceptions that we faced, or we idealize the childhood years as just a time of fun and games.

We romanticize the children with the mistaken idea that they are so adaptable that they do not really have crises until the teen years. Often times when we do know that a child is going through a difficult time, we think that all he or she needs is a good dinner and a good night's rest, and "everything will be

better in the morning" type of philosophy. It's true that children are more adaptable than adults. They learn quickly and change their ideas more easily, but this adaptability also means more vulnerability. Because children think more concretely, they can easily form misconceptions about things and events surrounding their life. These misunderstandings can cause damage that can hurt for a lifetime.

Look around you. There are children who are hurting because of divorce, death, disasters, sexual or physical abuse, financial crises, and the list could go on and on. There are

children who need an adult who cares, listens, helps, and understands.

We as parents, pastors, Sunday School teachers, and just interested adults need to open our eyes and hearts to the hurts of childhood. We need to stop idealizing and move beyond our fears of inadequacy and touch the life of a child that needs a minister. After all, children are part of the church family also. Hurting, confused children grow up to be hurting, confused adults that are caught in a web of low self-image and wrong choices. We need to truly follow the example of the Lord Jesus when he took the children in his arms and held them, listened to them, and loved them.

Debbie Smith is the director of Children's Ministries at Geyer Springs First Church, Little Rock. She has been in full-time Christian work for 12 years.

Brotherhood Commission photo / Damian Stromeyer



Mission Service Corps volunteers Frances and Ray Boggs

Town Drunk Turns

by Jim Burton
SBC Brotherhood Commission

DENVER (BP)—Alcohol drove Ray Boggs to the depth of life's valley. From 1946 until 1955, Boggs was the self-proclaimed town drunk of Deerfield Beach, Fla.

When he owned a 24-hour service station that sold beer and wine, Boggs was his own best customer.

When he built the town's jail, he was the first inhabitant.

"It was hell on earth," recalled his wife, Frances. "It was embarrassing at times." But she stayed with her husband. She knew he was better than his rough exterior.

In the 1950s, anybody who was the town drunk was hopeless, Boggs said: "They were usually dead by the time they were 45. I was about 37."

He began looking for help. Eventually he found it in Scripture.

"My Bible says that Jesus was the same yesterday, today and forever," said Boggs. "What he could do then he could do today. When I couldn't get help from anybody else, I went to the Lord in 1955."

"I said, 'If you're still there and can help me, if you will deliver me and set me free of this bondage that I'm in, I'll give you every part of my life.'"

"He physically delivered me from the demon of alcohol in 1955."

Boggs joined First Baptist Church, where Frances was a member, and for 10 years held every job there. In 1965, their lives were changed again during a lay renewal weekend conference.

Two of the renewal team members were

former drinking buddies. They, too, had become Christians. But Boggs could see that they had something he didn't have.

"He (God) was Lord of their lives, and instead of them working for God, they allowed him to work through them," said Boggs.

Church renewal caused the Boggses to make a transformation equally radical to overcoming alcoholism—total surrender to Christ's will.

From 1965 until 1972, Boggs was the janitor of First Baptist Church in Deerfield Beach, a church he had built as a contractor. "I humbled myself as a servant because all the Scripture I read says we have to become the servant," he said.

Boggs spent the next five years seeking God's will for his life. On a renewal

weekend in 1970 at a Florida drug and alcohol rehabilitation camp, he found his answer.

Out of their own experience with alcoholism, the Boggses could help residents there. But it was still two years before they joined the camp staff, where they ministered for seven years.

"When we retired, I thought we were going to sit on the porch in our rocking chairs and catch catfish and speckled perch out of Lake Okechobee," he said. But Southern Baptist volunteers were going into New York City's South Bronx to restore burned-out buildings. Boggs was asked to be the coordinator for the projects and volunteer work teams.

"It was without any fear or reservation that we went to the Bronx," said Boggs. "We never had a day of fear in all of our ministry."

In 1980, they moved west to the Rocky Mountains to serve as Southern Baptist Mission Service Corps volunteers. Responsible for 14 states, the Boggses are national renewal consultants based in Denver. They have trained consultants in eight western states. There are 35 renewal coordinators and 600 team members.

A recent heart attack and car accident haven't kept Boggs from seeking the next phase of ministry. "I feel right now that it will either be Alaska or Hawaii," he said.

After serving in both states on short-term renewal assignments, the Boggses see tremendous opportunity for ministry in either state.

But Boggs seems partial to Alaska, which has an alarmingly high rate of alcoholism. He wants to go into the logging camps and oil fields and tell people how God saved the Deerfield Beach town drunk and made him an instrument of renewal.

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- ◆ and for being our friends. We love you.

OUACHITA BAPTIST UNIVERSITY — ARKADELPHIA, ARKANSAS
Baptist Seminary, College and School Day — Sunday, February 19, 1989

LOCAL & STATE

Arkansas All Over

MILLIE GILL

Briefly

England First Church will hold a Youth Quest Feb. 11-12 that will be led by a 10-member drama and puppet team from Southern Baptist College.

Jacksonville First Church members recently approved plans to renovate the worship center at an estimated cost of \$85,000.

Helena First Church observed Baptist Men's Day Jan. 29 when Steven Jones, president of Phillips County Community College, was speaker. Special music was provided by a men's ensemble and a men's choir.

Lakeshore Drive Church in Little Rock ordained Wes Hasty to the deacon ministry Feb. 5.

Bentonville First Church members recently voted to buy a bus for use in its outreach ministries.

Mena First Church has scheduled a doctrine study Feb. 26-March 1. Victor Gore of Mount Vernon, Texas, will be leader.

Harrisburg First Church was host Feb. 12 to the Southern Singers of Southern Baptist College.

West Memphis Second Church held a Spiritual Life Crusade Feb. 12-15 led by the Gospel-Aires.

Walnut Street Church in Jonesboro observed Baptist Men's Day Feb. 5 with a 7 a.m. breakfast, followed by a worship service in which a men's choir presented special music.

Grady First Church recently dedicated a new baby grand piano. Church Training, Wednesday evening prayer services, Bible study, and a Royal Ambassador chapter have been added to the church's programs. Robert Holley, ABCS Church Training director, was present for the CT organizational meeting. R.G. Merritt is pastor.

Ashdown First Church held a Discipleship Weekend Feb. 3-4 at which Frank Money, Jerome Smith, Larry Grayson, and David Newberry were leaders.

DeWitt First Church will hold a spring Bible conference March 19-22 for which W.O. Vaughn of Little Rock will be leader.

Rogers First Church youth have been invited by the Home Mission Board to work in Broomfield Church near Denver, Colo., June 5-15. They will be a part of an evangelistic force that will have a goal of reaching 740,000 homes in the Denver metropolitan area.

Wynne Church 10-member team left Feb. 3 for a two-week mission trip to Buenos Aires, Argentina, with missionaries Robert and Annette Crockett and the Martin Coronado Church. Their work will include construction on a church building, evangelistic services, personal witnessing, and home Bible studies.

Mansfield First Church had a missions emphasis Jan. 14 for which Richard Derby, missionary to the Philippines, was speaker. Derby also was speaker for a Baptist Men's Day breakfast and worship service. Jan. 15.

Geyer Springs First Church in Little Rock observed Men's Night Feb. 16 when Charles Lowry of First Church, Dallas, Texas, was speaker.

Sherwood First Church held a mother-daughter brunch Feb. 4. Frances Usery, ABCS Woman's Missionary Union director

of Girls in Action and Mission Friends was speaker.

Pulaski Heights Church in Little Rock will hold its annual Brooks Hays lecture series March 3-5 with Foy Valentine, retired executive director of the Christian Life Commission, as lecturer.

Higginson First Church observed Pastor Appreciation Day Jan. 29 by presenting Pastor Dennis Smith with a plaque and giving him an old-fashioned pounding.

People

Vernon Wickliffe Sr. completed 10 months of service as interim pastor of Otter Creek First Church in Little Rock Feb. 5.

Alan Moore recently was licensed to the ministry by South Highland Church in Little Rock, where he serves as minister of music and youth.

John Hough recently observed his fifth anniversary of service as associate pastor

ABN photo/Mark Kelly



First Southern Church in Bryant is renovating a building for their mission at Ranche Acres near Alexander. A volunteer crew under the direction of Walter O'Neal has been working on the house, which was cut in two and moved to the church site. There the halves were separated and a new section added between them. The men from First Southern were joined Jan. 28 by a team of Baptist Men from Otter Creek First Church in Little Rock.

of education at Beech Street First Church in Texarkana.

C.R. Cooper of Almyra died Feb. 1 at age 88. He was a retired Southern Baptist minister. His funeral services were held Feb. 4 at First Church of Almyra. Survivors include his wife, Nell Cooper; three sons, J.N. Cooper and Cecil Cooper of Almyra and Don Cooper of Little Rock; a daughter, Esther Robnett of Gilroy, Calif; nine grandchildren; and 13 great-grandchildren.

Charles Chesser was honored Jan. 15 by First Church of Carlisle when he was named pastor emeritus. Chesser, who served the church as pastor for 23 years, was

presented a plaque by Eugene Ryan, interim pastor.

Lewis Clarke is serving Marianna First Church as interim pastor.

Marvin M. Ogle is serving as pastor of First Church in Tupelo.

Dr. and Mrs. Tom Cox, members of First Church in Van Buren, were in Richmond, Va., Feb. 8 for a dialogue session between the Foreign Mission Board and self-supporting mission groups. In the session the FMB was seeking ways in which the groups and FMB could work together in world missions.

FCCS Names Top Ten

Arkansas Baptist Family and Child Care Services has released the top 10 churches in direct gifts in 1988. They are as follows: First Church, El Dorado, \$11,386.50; Brown's Chapel, Paragould, \$7,314.09; First Church, Pine Bluff, \$6,828.13; Geyer Springs First Church, Little Rock, \$6,310.10; First Church, Sparkman, \$6,257.00; First Church, Russellville, \$3,770.00; First Church, England, \$3,564.40; Highway Church, North Little Rock, \$3,461.68; First Church, Searcy, \$3,398.75; Immanuel Church, Little Rock, \$3,337.00.

SBAA Accepts Southern

The Southern Baptist College Division of Business and Education was recently accepted into the Southern Business Administration Association (SBAA). The SBAA, which consists of over 200 schools in 14 different states, admits colleges and universities in the southern United States that have divisions of business administration and that meet its qualifications for membership.

The business administra-

tion deans and division chairmen meet annually in forums for exchanging information. This year the meeting is in November in New Orleans, La., and will focus on business and accounting accreditations.

Television Gift to OBU

ARKADELPHIA—A gift of \$200,000 to Ouachita Baptist University from the Harvey and Bernice Jones Foundation of Springdale will be used to expand the school's television production program.

"It couldn't have come at a better time," said Dr. William D. Downs Jr., chairman of the department of communications and director of public relations at OBU. "We had the students and we had the faculty. The only thing we didn't have was the equipment to get us going. Now we do. We are deeply grateful to the Joneses."

David Ozmun, director of telecommunications at Ouachita, said the money will be used by television production classes and the office of public relations.

"Video plays an increasing role in many areas of life. Students with a working knowledge of video production can enhance their career opportunities in broadcasting, business, medicine, and the ministry," said Ozmun.

In expressing his gratitude to the Jones Foundation for its most recent gift, OBU President Ben Elrod said, "This demonstrates the Joneses' continuing interest in Ouachita and in the quality of our program. We are fortunate indeed to have such friends as Mr. and Mrs. Harvey Jones."

In 1988, the Jones Foundation gave Ouachita \$1 million, the largest contribution from a foundation ever received by OBU during any single year.

Arkansas Child Watch

A local affiliate of Child Watch, a national child identification program, is being launched in central Arkansas.

Known locally as "K.I.D.S." (Kids Identification Service), the program involves the completion of a confidential emergency information form and a set of iron-on clothing labels imprinted with a child's personal identification number. In the event a child is lost or injured, the labels permit immediate access to the emergency information through a nationwide toll-free hotline.

For more information regarding the program, contact Tony Ezzi at 7606 Club Lane, Sherwood, AR 72116; telephone 501-835-3000.

1988 Index Available

A comprehensive index to the 1988 issues of the Arkansas Baptist has been completed and is available to interested persons.

For a copy of the index, send name, address and \$1 to cover return postage to: ABN Index, P.O. Box 2777, Little Rock, AR 72203.

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WS-100

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It's in the 'Want To'

by Mark Kelly

Managing Editor, Arkansas Baptist

"I can't memorize!" is a familiar refrain. Every pastor or Sunday School teacher has heard it who has tried to get adults to commit Scripture verses to memory.

But at Geyer Springs First Church in Little Rock, hardly anyone dares use that tired excuse anymore, not since Sarah Helm proved how easy it really is to memorize Scripture.

The honey-haired, freckle-faced six-year-old committed to memory all 23 verses involved in the 13-week Continuing Witness Training evangelism program, easily the most challenging witness training program in Southern Baptist life.

Her mother, Rebecca Helm, is an equiper in the church's CWT program, which in three semesters has trained 150 church members as soulwinners. When Sarah made a public profession of faith one Sunday, a friend in the church jokingly asked if she would now take CWT from her mother. Sarah liked the idea.

After talking with David Welch, Geyer Springs' associate pastor in charge of evangelism, everyone agreed that Sarah would memorize all the CWT Scripture passages and accompany her mother on home visitations, but that she would not try to memorize the CWT presentation or receive the certificate which recognizes completion of the process.

During the summer of 1988, Sarah and her mother worked on Scripture memorization. They recited verses while



Sarah Helm

they worked around the house and as they drove back and forth from their Bryant home to Little Rock. They wrote verses out on pieces of paper and used rhythms to aid recollection.

At the end of the summer, Sarah was asked in a CWT meeting to share her favorite verse with other team members. The six-year-old calmly climbed up on a chair and quoted Isaiah 53:6: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." And she did the same thing, microphone in hand, for the entire congregation when the CWT trainees were recognized for having completed the

course. Instead of a certificate, she received a set of children's devotional books.

And as if to prove she understood what was going on, Sarah began telling her schoolfriends about Jesus and what had happened in her life. As a result, one young playmate also made a profession of faith.

"It makes me ashamed that she has memorized so many verses while I can give chapter and verse only on about 10 verses," admits Sarah's father, Tim, who owns Helms Grocery in Mabelvale. "Like most people raised in the church, I know lots of Bible verses, but I can't quote them exactly or tell you right where to find them."

In addition to following Sarah's example, most adults also could afford to recapture the simplicity and sincerity of children when it comes to sharing their faith in Christ, observes Welch. "Sarah had met the Lord, and as she watched her mother witness to others, she wanted to share Christ, too. She didn't have a bunch of excuses like adults often have. She just wanted to share what Jesus had done in her life."

And while a witness training program like CWT challenges its adult participants, Scripture memorization is not hard for anyone who wants to learn and is willing to work at it, says Rebecca Helm.

"Memorizing Scripture was no harder for me than memorizing was for high school biology," she says. "It's all in the 'want to.' You can find time and do it if it is something you really want."

"And the rewards are great. I don't think I would ever have led anyone to the Lord myself, if I hadn't memorized the Scriptures we learned in CWT."

December Cooperative Program Report

Received \$1,287,644.70
Budget \$1,072,525.00
Over/under \$215,228.18

Year-to-date
Under \$85,639.04

Same time last year
Under \$333,051.15

Almost! We needed only .66 percent more to reach our 1988 Cooperative Program budget. How grateful we are for the gracious response of our churches to the challenge of Cooperative Program giving, December was a record month. Let's just praise the Lord!—Jimmie Sheffield, associate executive director



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CLC Solving Financial Woes

Will Be in Black by Spring, Land Says

NASHVILLE (BP)—The Southern Baptist Christian Life Commission will be back in the black financially by late March or early April, Executive Director-Treasurer Richard Land told commissioners during their called semi-annual meeting Jan. 30-31.

Land, who was elected to head Southern Baptists' moral and social concerns agency in September 1988, said he found the agency "\$60,000 to \$80,000 in the hole" when he assumed day-to-day direction Oct. 24, 1988.

Financial woes were brought about by a "combination of factors," he said. "We (the commission) had been consistently in the red for about a year. That came about because of the unusual demands on the resources of the commission."

Land said among the unusual demands were expenses for a consulting arrangement with Foy Valentine after he gave up the office of executive director. Details of that arrangement were not made public, but commission sources said the CLC paid Valentine in excess of \$100,000 for salary,

office expenses, and travel.

Another unusual demand was the coming of N. Larry Baker as executive director-treasurer, in March 1987 and a severance package of \$41,835.45 when he left June 10, 1988, after 15 controversial months. Baker's severance package and performance in the job were discussed for more than five hours during a closed-door meeting of the commission in September 1988.

When Land arrived, he said, he faced a bank note and a number of bills which were at least 90 days past due. He said many other bills were 30 or 60 days past due. "We are now current," he said.

Another problem he faced was in trying to correct an imbalance of about \$15,000 in designated accounts of the agency. Details of the problems with the designated accounts were not made public, and reportedly were discussed at length during the September closed meeting.

Land told trustees in January the "integrity of the designated accounts" has now been restored.

Contributing to financial troubles was "flat Cooperative Program" support. The Cooperative Program is Southern Baptists' unified giving plan which supports educational, missions and other work of the Southern Baptist Convention.

For the first quarter of the 1988-89 budget year, the CLC was \$30,427 under projection in contributions, including a deficit of \$14,029 in Cooperative Program funds.

The good news, Land said, was that the agency was below budget in spending by \$74,547.

"We have been very, very careful," Land said. He also pointed out the commission did not replace staff members who had left during that period.

Correction

The Feb. 9 *Arkansas Baptist* passed along an erroneous piece of information. It should have reported that Charles Hampton, retired missionary to South Africa, is serving as pastor of Calvary Chapel in the Ebenezer Community between Malvern and Arkadelphia. Pat Titsworth is the pastor of Temple Church in Benton.

Church Arkansas Rally

First Baptist Church Benton, Arkansas

March 9, 1989 at 6:45 p.m.

Church Arkansas Slide Report by Dr. Don Moore

Music



Soloist
Malvie Giles



Message by
James Chavis



Host Pastor
Randel Everett

Testimonies

Fellowship

Message

Child Care
Provided

Dinner Provided
at 5:00 p.m.

Church Missions Development Conference

Invited: Associational and Church WMU Directors, Brotherhood Directors, Missions Development Council Members, and Pastors

HOME MISSIONS EMPHASIS

Prayer Overcomes

by Mark Wingfield
SBC Home Mission Board

Southern Baptists must pray earnestly for God to redeem America and then adjust their own lives in response, a national prayer leader said.

In an interview concerning the 1989 Week of Prayer for Home Missions, Henry Blackaby said Southern Baptists must move beyond praying only for others in missions. Blackaby directs the Home Mission Board's prayer and spiritual awakening office.

The annual week of prayer March 5-11 is observed during the time the Annie Armstrong Easter Offering for Home Missions is taken. This year's theme is "Pray That They May Believe."

"There's no question in my mind of the tremendous impact prayer has for the people on the (mission) field," Blackaby said, recalling his personal experiences as a director of missions in western Canada.

However, Southern Baptists need to discover the link between earnest prayer and personal actions, he said. "Prayer is fellowship with God that adjusts us to God's redemptive activity in our world.

"It's not just praying for God to do something for me, but for God to do something through me," Blackaby said. "It's too easy to use the time of prayer to ease our conscience rather than to change our ease.

"I don't know how in the world to reach our nation for Christ without sacrifice," he explained. "But we're not geared to that. We're geared to ease."

Last year Southern Baptists gave only 18 cents per lost person in America to the Annie Armstrong offering. Blackaby said that level of giving indicates Baptists aren't praying any better than they're giving.

"I think there's a direct correlation be-

tween our giving and our praying," he said. "It is spiritually impossible to have a meeting with God in prayer and come out of that without a readiness to release to God whatever he has asked to meet the need of the hour."

While some individuals may need to change their ease in giving, others need to change their ease in going, Blackaby said.

"There is a crying need for laborers," he explained. "Churches are disbanding because there's no one to go, yet I know of many parents who will not let their children go.

"You cannot go to God in earnest praying and not release to him everything there is of you, including yourself and your children."

Blackaby called on Southern Baptists to "recapture the significance of coordinated, unified, extraordinary prayer" through the Week of Prayer for Home Missions. "Some of the greatest moments in biblical history occurred when people responded to God with one heart, one mind and one soul," he said.

"Prayer must be our first line of strategy for missions. We need to move prayer from the undergirding of our strategy to becoming our strategy," Blackaby said

"If this week turned into a real week of prayer and God took us and adjusted us, there's no telling what God could initiate," he added. "We need to see every encounter with God as a potential nation-changing moment.

"The single greatest untapped resource is prayer. We shouldn't just pray for our work. Prayer is the work," Blackaby said.

As long as Baptists just pray for their work, without also following through with personal action, they will always "come up short," Blackaby said.



Home missionary Don Sharp founded Faith Tabernacle in Chicago's inner city 25 years ago with just 12 people. The congregation now averages 350 people in worship on Sunday mornings. Faith Tabernacle became the first black congregation to join the Chicago Metropolitan Baptist Association in 1969. Prayer is vital to the success of this ministry, Sharp says. "In doing ministry here in the city, there are daily obstacles that we have to overcome. Whatever we attempt to do, we have to bathe it in prayer."

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Hunger Gifts Increase

NASHVILLE (BP)—Southern Baptists in 1988 reversed a downward trend in giving to the denomination's program of world hunger ministries, according to figures released by the Southern Baptist foreign and home mission boards.

Southern Baptist contributions for domestic and foreign hunger last year reached \$9,009,764, representing an increase of about 1 percent over similar giving in 1987. It is also the third-largest amount ever given by Southern Baptists to hunger causes.

The figures do not reflect receipts for "general relief" at the Foreign Mission Board nor money given for hunger that

were utilized in local Baptist churches, associations and state conventions.

In 1985, Southern Baptists gave a record \$11,830,146 to hunger causes. Giving dropped in 1986 to \$9,089,279 and then dipped in 1987 to \$8,931,339.

For 1988, the Foreign Mission Board reported receipts of \$7,629,452, an increase over 1987. Receipts for domestic hunger through the Home Mission Board were \$1,380,312 and continued a five-year trend of increases.

"The upswing in hunger contributions in the midst of declining giving across the convention signals that the hunger issue is a priority issue among Southern Baptists

and that Southern Baptist have a growing confidence in the hunger ministries of our mission boards," said Robert Parham, associate director of the Southern Baptist Christian Life Commission, which coordinates education and action on hunger issues among Southern Baptists.

"Once again, the observance of World Hunger Day played a pivotal role in the amount of money Southern Baptists gave," Parham said. "More than 40 percent was contributed in the last quarter of 1988."

CP Has Best Two Months

NASHVILLE (BP)—The Southern Baptist Cooperative Program enjoyed its second-best month in January, completing its best two-month combination in its 63-year history.

The convention's national unified ministry budget received \$15,083,953 in January, announced Harold C. Bennett, president and treasurer of the denomination's Executive Committee. The monthly record is held by January 1988, with a \$15,514,367 total.

The latest December-January combination totals more than \$27.2 million, almost \$500,000 more than the previous two-month record, set in January-February 1988.

January 1989 receipts brought the Cooperative Program year-to-date total to \$47,242,141 after four months of the current fiscal year, Bennett said.

The year-to-date total represents a 3.53 percent gain over the amount for the same period last year, he reported.

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Convention Uniform

Total Commitment

by Norene A. Reed, Warren

Basic passage: Luke 18:18-30

Focal passage: Luke 18:18-23, 28-30

Central truth: Jesus' invitation to follow him asks a person to give all he is and all he has.

Do good works. Obey the commandments. Observe the feasts and fasts. Offer sacrifices in the temple. Pray. This is what the young ruler had heard all of his life from the Jewish teachers. He wanted to do right and followed their teachings. But why was there still an emptiness within his soul? Perhaps Jesus could tell him.

As the young man came to Jesus he gave the proper greeting of their day for a known teacher. Jesus probed in his heart as to why had he called him good; only God is good. Jesus did not deny he was God, but tried to help the ruler realize this truth. The conversation moved to the man's pressing question on eternal life. He felt he had kept all the commandments. What did he lack?

Jesus touched the problem: he did not love God with his total being as instructed in Deuteronomy 6:5. He was not willing to part with his wealth to help others nor leave it to follow Jesus.

A salvation experience involves a person recognizing his sinful condition. There is no forgiveness except as Jesus in his sovereign will and love reaches down to touch the life. No amount of wealth, works, talent, or friends can influence Christ. It is the repentance and faith within the soul of the person.

As one comes through the salvation experience there is a growing realization of God's goodness and blessings in various areas of life along with peace and joy as the Christian depends on God. Whatever God gives or allows a person to have in abilities or wealth should be returned to him to be used as he chooses. This will bring glory to his kingdom.

Peter and some of the other apostles probably had little more than family, home, and their fishing boats but they willingly gave up all to follow Jesus. God does not call all Christians to the foreign mission field or to be his ordained ministers, but there is the call to each one for total commitment of life, abilities, and possessions.

In verse 30, Jesus promises much more now and later to those who give their all for the kingdom of God.

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Life and Work

The Lord's Table

by Don Moseley, Sylvan Hills First Church, Sherwood

Basic passage: I Corinthians 11:18, 20-29

Focal passage: I Corinthians 11:20, 28-29

Central truth: At communion we are reminded that our relationships are based on Christ, our common bond.

Jesus had transformed the Passover, which was a celebration of the physical deliverance of Israel, into the Lord's Supper, which is a celebration of a greater spiritual deliverance made possible through a new covenant. The Lord's Table reminds us on what our fellowship with God and one another is based.

We are told that the early church had special fellowship meals that came to be called "love feasts" (Ju. 12). These meals were usually closed with the observance of communion. The Corinthians followed such a custom, but failed to turn the meals into gluttonous, drunken parties. Paul saw this connection of the Lord's Supper with such unholy practices as perversion and he gave a strong rebuke (v. 22).

The Apostle Paul then attempts to focus attention on the significance of approaching the Lord's Table very seriously (vv. 27-29). They were guilty of "unworthily" entering into what was supposed to be a significant worship experience. They were just going through the motions. It had become a mechanical thing. Since no grace or merit is imparted through the elements, some may have thought communion to be unimportant. Some Christians today go years without communion.

Then came the command from Paul: "But let a man examine himself . . . for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (vv. 28-29) ". . . not discerning the Lord's body suggests that the divisions of the church could have been solved at the Lord's Table. A Christian must not come to the Lord's Table with bitterness for a brother or the unwillingness to confess known sin. The unity of any church can be maintained if fellow members will "examine themselves" and "discern" the Lord's body. Failure to do so will result in "damnation" or judgment. This is not a reference to loss of salvation, but a reference to God's chastening hand in our life.

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Bible Book

Sharing Christ

by Timothy L. Deahl, Olivet Church, Little Rock

Basic passage: Acts 8:4-40

Focal passage: Acts 8:5-8, 26-31, 35-36, 38-40

Central truth: Christ's followers must learn to use available opportunities for witnessing.

The lesson last week contained the story of sacrifice. This week's lesson also involves sacrifice, but the public response is alarmingly different. When one thinks of Stephen, he thinks of cost, sacrifice. With Philip, one is struck by opportunity and reward.

Philip, like Stephen, was among those appointed by the early church to "serve tables" (Ac. 6:1-5). An initial glance might leave the impression that such appointment neither demanded spiritual maturity nor encompassed evangelistic involvement. However, both elements were present.

Two lessons must be learned if the people of the church are to be successful witnesses for Christ. First, Christ's followers must learn to use every opportunity to share God's message. Acts 8 places Philip in three very different locations. He is first located in Samaria, the "forbidden zone" to orthodox Jewish leaders. Although the Samaritans had much in common with the Jews, racial prejudice kept them isolated.

Although found in the middle of an enthusiastic revival, Philip was obedient to the call of God to leave the appreciative crowds of Samaria for an unknown audience on a distant roadway.

Once again Philip is led by God to a new area of service, this time to the coastal region, an area whose Gentile population was heavy (v. 40). Caesarea was a seaport city and the Roman capitol of Judea. We are not told of Philip's "success" here, but later accounts indicate that this became his home.

A second lesson which must be learned is equally important: we must learn to leave the results to God. One has only to compare the "success" of Stephen and Philip to understand that immediate visible results are not always the same. Is one less obedient? Did Stephen dishonor God or was he a failure? Christ's followers must be obedient in sharing their faith at every opportunity, but then let God take care of the results—and the rewards.

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Baptists Hopeful

by Art Toalston

SBC Foreign Mission Board

ASUNCION, Paraguay (BP)—The bloody overthrow of Paraguay's military dictator of 34 years has left Baptists sorrowful over the loss of life but hoping for a new democracy.

"Most people seem to be in a prayerful, hopeful attitude," said Tom Kent, a Southern Baptist missionary physician at the Baptist hospital in Asuncion, Paraguay's capital.

"They seem to be happy that things are working out the way they are," in that Latin America's longest-ruling dictator, Alfredo Stroessner, has been replaced by a general pledging democratic reforms, Kent said. But "they're sorry that folks had to lose their lives."

Wire services reported as many as 300 people may have been killed Feb. 3 in early-morning fighting between troops loyal to Stroessner and forces commanded by the new military leader, Gen. Andres Rodriguez.

Baptist leaders from throughout Paraguay had finished the first session of the Evangelical Baptist Convention of Paraguay's annual meeting several hours before the coup.

"Everybody had gone home for the night," Kent recounted. The convention's leaders canceled the remainder of the sessions. The high school where the meeting was being held is several blocks from military facilities where tanks commanded by Rodriguez attacked troops in Stroessner's presidential unit.

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Paraguay's uncertain future calls for prayer, Kent said. Rodriguez, the new president, has pledged to uphold the country's constitution, which guarantees freedom of religion and of assembly, hold democratic elections, and uphold human rights.

But the new president also has called for renewed respect for the Roman Catholic Church, Kent reported. Roman Catholicism is named as the official state religion in the constitution.

A Southern Baptist church association in Alabama that began a partnership with the Paraguayan convention last year still plans to assist Baptists in the South American nation.

A team of 12 church members from Etowah Baptist Association in Gadsden is scheduled to work with Paraguayan churches March 17-28. George Williams, the association's director of missions, said, "As far as we know, there is no problem" with continuing the partnership. He said he plans to stay in touch with Southern Baptist Foreign Mission Board officials aware of further events in the country.

Williams was part of a 14-member evangelistic team from the association that went to Paraguay in October.

German Church Seeks Pastor

Trinity Baptist Church, Baumholder, West Germany, is seeking a pastor starting June 1989. The English-speaking congregation is made up of people connected with the American military. Interested pastors may contact the search committee by writing to Terry J. Stockman, OSJA-BHR, APO NY 09034.

A SMILE OR TWO

Hired—A young man, undergoing an examination for a position, came across the question: "What's the distance of the earth from the sun?"

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WORLD

Missionaries Still Barred

by Art Toalston
SBC Foreign Mission Board

RICHMOND, Va. (BP)—Agony continues to mount in Lebanon, but another year or more may pass before Southern Baptist missionaries can live and work there again.

American passports cannot be used to enter Lebanon for a third consecutive year, said William Wharton, director of the U.S. State Department's Office of Citizenship Appeals.

Official notice of the continued U.S.-imposed ban was to be announced Feb. 3, he said.

The ban took effect in March 1987, prompting an exodus of Americans, including 24 Southern Baptist missionaries, from the war-ravaged Middle East nation.

New Secretary of State James Baker "has concluded that conditions in Lebanon have not improved from the standpoint of reducing the danger to U.S. citizens," Wharton said. Nine Americans remain hostages of Muslim extremist kidnappers. Baker made his decision before a Jan. 31 appeal from R. Keith Parks, president of the Southern Baptist Foreign Mission Board, arrived at the State Department.

Parks asked that "American citizens who are engaged in charitable and humanitarian service" be allowed to reside in East Beirut.

"We and our missionary personnel desire as soon as possible to resume our work in Lebanon," Parks wrote, noting the board's "continuing concern for the people of Lebanon and for those who wish to serve the citizens of that troubled land."

East Beirut and a section of Lebanon east and north of the city are populated by Maronite Catholics and several Christian minorities, such as Baptists.

Twenty of the 24 Southern Baptist missionaries lived in the region before the passport ban, and they said no American there had been kidnapped or feared such a possibility.

Virtually all of the kidnappings have occurred in predominantly Muslim West Beirut. One occurred in southern Lebanon. But Wharton said the State Department's ban makes no exceptions for East Beirut.

Only "a small number" of groups have expressed interest in their personnel returning to Lebanon, he said.

Eight Southern Baptist missionaries remain intent on moving back to Lebanon, and several others would give the idea serious consideration, said John Deal, the Foreign Mission Board's associate director of work in Europe, the Middle East and North Africa.

Four members of the Lebanon mission have transferred to Gaza, another Middle East hot spot. They are Nancie Wingo, Karl and Thelma Weathers and retiree Mabel

Summers.

Most of the other missionaries have remained on Cyprus, where they went after departing from Lebanon. They use the mails, telephone calls and other means to continue assisting Beirut-based media and publications ministries and Arab Baptist Theological Seminary.

Jim and Leola Ragland and David and Maxine King are scheduled to retire later this year. The Raglands worked in West Beirut for more than 30 years. The Kings lived in East Beirut, but he has been sending sermons on cassette tapes to a Baptist congregation in West Beirut for more than three years.

The 14-year civil war, which has claimed more than 125,000 lives in the country of 3.3 million people, has fragmented "into civil wars within civil wars," one Arab journalist said.

Animosity runs deep between the so-called Christian and Muslim factions, although exchanges of bullets and artillery shells have abated.

Churches Span Cities, Rain Forests

EL PROGRESO, Honduras—Baptists are growing in Honduras, as evidenced by 12 new churches and a new association.

The 12 churches are the largest group to join the Honduras Baptist Convention in a single year. The association, consisting of seven churches in eastern Honduras, is only the second to be formed in the country.

Among five new rural congregations is one in the eastern Honduran rain forest, several hours on foot or horseback from the end of a road. It was started by a bivocational pastor-farmer and other members of a church from a barren region in southern Honduras who moved to the rain forest in search of better farmland. Southern Baptist missionary Ralph Wilson and Mexican Baptist missionary Javier Valenzuela have been assisting the remote congregation.

Three of the churches are in the capital city of Tegucigalpa and four others are in urban areas. One church in the city of Comayagua, twin city to Tegucigalpa, consists of 100 members—85 of whom are recent converts. Southern Baptist missionaries Larry and Jean Elliott have been assisting the congregation.

A third church association is in the process of being formed in northern Honduras. There are 68 churches in the Baptist convention. Southern Baptist missionaries have worked in the Central American country since 1947.

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