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### September 6, 1990

Arkansas Baptist State Convention

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'Moderates' Organize

# Arkansas Baptist

September ~~August~~ 6, 1990



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STATE MISSIONS

*Singing The Same Song*

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ABN photo / Mark Kelley

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Language missions is one of many forms that state missions takes in Arkansas. The Season of Prayer for State Missions and Dixie Jackson Offering is Sept. 16-23.

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## IT'S UPLIFTING

### Behind The Scenes

ATLANTA (BP)—As the world focuses on the Middle East, Southern Baptist chaplains are working behind the scenes to provide a ministry in the Persian Gulf countries.

At least 15 Southern Baptists are apparently among chaplains sent to the Middle East after Iraq's invasion of Kuwait, although that number cannot be officially confirmed.

Bob Vickers, chaplain at Georgia's Fort McPherson, said he knows of chaplains sent with crews on ships carrying weapons to the gulf. "What an opportunity for ministry," he said, as he considered the environment on board ship during the nearly two-week voyage.

Chaplains routinely are sent with troops on deployment missions. Lew Burnett, director of military chaplaincy for the Southern Baptist Home Mission Board, noted that chaplains were sent with troops into Panama, Grenada and Honduras.

Stateside, chaplains are helping soldiers fight internal battles.

A leader at Fort Bragg, N.C., who taught troops how to combat chemical warfare confessed his fears to Southern Baptist Chaplain Donald G. Wilson. As soldiers left for the Middle East, the man wondered if he had taught them well, if they would remember how to put on their gas masks

correctly or when to wear the protective clothing.

Wilson assured him that if he had done his best, it was all he could do.

Another man remembered as he was getting on a plane bound for Saudi Arabia that his power of attorney needs to be renewed in September. Wilson wrote down the soldier's wife's name and phone number and promised to take care of it.

Other family matters are of primary concern for the soldiers, Wilson said. It will be the first separation for some couples. Spouses wonder how they will take care of the children alone.

Wilson said every unit at Fort Bragg has a family support group where soldiers' spouses can find consolation from each other.

Communication is another key concern. "Nothing takes priority over mail, not even food," Wilson said. He added that a system has been established for soldiers in the Middle East to send and receive mail.

Once chaplains are established in the Middle East, Burnett said Southern Baptists can assist them by sending Christian literature to use with the troops.

"The enemy may be something other than the publicized enemy," Vickers said, suggesting boredom and fear as potential foes. "Chaplains do behind-the-scenes ministries to boost their courage and hope."

## GOOD NEWS!

### Learning About God's Ways

Joshua 6:1-27

Every person is a unique creation of God. People are said to have their peculiar ways or idiosyncrasies. This means that you and I have habits or actions which are distinctive to us.

God also has his ways. The ways of the Lord often cause amazement to human beings. Some of God's ways are disclosed in the fall of Jericho. From this amazing story let us learn some insights about God's ways.

*God's ways are different*—In order for Israel to capture the city of Jericho, the people had to follow God's instructions. They were instructed to march around the city for six days and return to camp without an act. On the seventh and climactic day, they were to march around the city seven times. These instructions are unusual, but they are God's ways.

In light of the secular world, God has some peculiar ways. He wants us to love our enemies, turn the other cheek, and go the second mile. God's ways are different.

*God's ways are to be followed*—Israel only had two choices. She could follow God's instructions and capture Jericho, or she could disobey God's instructions and experience defeat. This time in Israel's history she followed God's ways and won.

The real winners are those who choose to obey the Lord. God's commands are not to be questioned; they are to be followed.

God's ways are vindicated.—When the people did as God commanded, the city walls of Jericho fell. The Israelites took the city. Though the commands were peculiar, the ways of God were vindicated.

Ultimately God's ways will be vindicated. He will show to his People that his ways are the best.

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# Firings Justified?

*The Arkansas Baptist Offers Two Perspectives on the Termination Of Baptist Press Editors Al Shackleford and Dan Martin*

**Yes** The firing of Shackleford and Martin was unfortunate, but necessary. Baptists demand not only a free press, but also a fair press! A free press does not exempt editors from being responsible and accountable to the folks who pay their salaries! Editors are not "miniature gods" who are free to shape Baptist opinion according to their own bias. July 1990 was not the first time the Executive Committee had addressed this problem with their editors. Shackleford and Martin should have applied the "principle of the hole," i.e., "when you're in one, quit digging!"

Baptist Press has shown considerable disdain for the conservative resurgence in the SBC. Dr. Mark Coppenger, executive director for Indiana Baptists, put it this way, "I offer \$200 to the first person who can convincingly demonstrate that even 10 percent of the SBC editors voted for Morris Chapman in New Orleans. I would not dare offer \$100 to anyone who could prove that dozens of these editors voted for Dan Vestal. I don't have money to burn."

Because Baptist Press favored the election of Dan Vestal, they made a hero out of David Montoya who used ungodly and unethical means to record the private conversation of four conservative preachers in Arkansas. With BP, the end obviously justified the means! Yet, BP dropped the ball on getting the word out on the endorsement of Morris Chapman by Joel Gregory, John Bisagno and Jim Henry. Coincidence? Give me a break!

Has not the secular press given high marks to BP news coverage and also condemned the Executive Committee's action in firing Shackleford and Martin? Most Baptists would consider the secular press's condemnation of the Executive Committee about as significant as a feisty dog barking at a freight train! Where is an intelligent Baptist with whom the secular press has any credibility?

Baptist Press has abdicated its responsibility to give a full disclosure of all information. Regarding Trustee Jerry Johnson's charges against Roy Honeycutt and Paul Simmons at Southern Seminary, all we have heard from BP is a chronological history of Jerry Johnson. "Would not Baptists" be more interested in the substance of the charges? However, BP knows that if they were to print generous quotes from Honeycutt's commentary on 2 Kings 2:23-25 or Exodus 3, there would be an uprising among the natives!

Ethics Professor Paul Simmons teaches in the classroom at Southern Seminary that it is morally correct to abort an unborn child through the 26th week of pregnancy. Why hasn't BP told us about that? Why hasn't BP told Baptists how many ordained women preachers and deacons are on the payroll at Southern Seminary?

Why hasn't BP told us how many professors at Southern Seminary embrace the "developmental hypothesis"? It would be "big time" news to most Baptists to learn that they are paying the salaries of professors who are teaching our preacher boys that Genesis 1-11 is not historical fact, i.e., Adam and Eve were not real people, the flood didn't actually happen, etc. The average Arkansas Baptist who reads this article is unaware of the above mentioned problems, and BP has been unwilling to inform them.

With Baptist Press the problem is not so much what they have said, but what they have not said!

David Miller, currently a trustee on the board of Southern Seminary, has been director of missions in Little Red River Association for 21 years, and formerly pastored the Dr. John Grace Memorial Church in Belleville.

*(Editor J. Everett Sneed has surrendered his editorial space this week in order to present these two points of view.)*

September 6, 1990

**No** It is a privilege to share with you a few words concerning my conviction that Al Shackleford and Dan Martin have become victims of denominational political machinery. A possibly legitimate concern on the part of some over theological liberalism has been used as a smokescreen many times in the last 12 years to remove people, whose theology was conservative beyond question, from positions of leadership because they refused to be dominated by a small group of unscrupulous persons whose stated purpose is control of the Convention. While I am theologically conservative and believe the Bible is inerrant, I have refused to take sides with either the Conservatives or the Moderates. I am a Baptist and believe in soul-freedom.

I have worked with Al Shackleford for a number of years and I know him to be one who is not only theologically conservative, but a man of integrity and fairness. For years I watched him go beyond the call of duty, working far into the night many, many times, digging for facts, so that he could present an unbiased view and allow readers to make their own evaluation.

Al was chosen as Baptist Press Editor because he had proven his ability to report news of Baptist life with a balance of freedom and responsibility in 22 years of experience as editor of the *Indiana Baptist* and editor of the *Baptist and Reflector*, newjournal of the Tennessee Baptist Convention.

Two studies of Baptist Press have been made in the last three years. In 1988, one year after Al Shackleford was elected to head BP, a study was made by the Southern Baptist Press Association and a separate study was made by the Executive Committee's Public Relations Groups. Both studies found BP to be as fair as "humanly possible."

Baptists were among the leaders in obtaining the freedoms that we enjoy in America. Preachers, such as Isaac Backus and John Leland, were at the forefront of the struggle which produced freedom of religion and the other freedoms that we enjoy as Americans. They sacrificed greatly in order for us to obtain this God-given right. In the last three years, no one has been more vigorous for Baptists' right to know than have Al Shackleford and Dan Martin.

Those whose motives are pure do not fear the truth and therefore do not feel a need to control the press. I prefer a press that will give me all the facts and allow me to decide who and what is right or wrong. We used to say, "Trust the Lord and tell the people!" for a people who know the truth respond in a positive way to the Lord's work. In Baptist life today, people trust politics, not God. As a result, our people do not know the truth and it produces chaos in all our boards and agencies.

In 1986, it was my privilege to visit China. I discovered that Mao Tse-Tung, in what he called the Cultural Revolution, had removed the capable, well-educated persons from all influential positions and placed them on isolated farms throughout the country. He then elevated those who were less capable but were loyal to the Party. This is a parable on SBC life. It can only result in a Tiananmen Square revolution. May God help it to come soon.

To Al and Dan I would suggest Matthew 5:11-12, "when you are reviled and persecuted and lied about because you are my followers—wonderful! Be happy about it! Be very glad! for a tremendous reward awaits you up in heaven. And remember, the ancient prophets were persecuted too" (The Living Bible).

R.V. Haygood, pastor of Garfield First Church, is former executive of director of the Indiana Baptist Convention, former employee of the Arkansas Baptist State Convention and former director of missions for Pulaski Association.

DON MOORE

## You'll Be Glad To Know



Having just returned from several days in China, a couple of days with our mission work in Hong Kong and Taiwan, and three days at the Baptist World Alliance in Seoul, Korea, I find myself filled with mixed feelings. That God is at work in our world is abundantly clear. That Southern Baptists have been a primary world influence for the kingdom of God is abundantly clear. That the overpowering masses in the Orient constitute one of our greatest challenges is also clear. That they respond in gratifying numbers is a matter of record. Those coming out of Russia, Romania, Bulgaria and other East European countries report the masses are ready to hear but they are short on Bibles and other literature to use in evangelizing their peoples.

Can you imagine my frustration in seeing and feeling the needs of the masses and returning to the states to find the mission giant—that's what the Southern Baptist Convention is compared to other Christian groups—sitting with handcuffed arms, unable to respond or move toward the greatest opportunity in their history. Upon closer examination you find that the giant has two sets of handcuffs on, both applied from within, both equally disabling, but having differing brand names on them.

While each wants to blame the other, the fact remains that actions or reactions threaten to paralyze our ability to function well in our own society and in our world. This can't happen unless we allow it to. At this point, it would not make any difference who wins what, the opposing side would doubtless react with equal vengeance. If the winners changed tomorrow, the losers would probably be reacting as defensively as the losers today. Of course, the real losers are the lost of the world.

Hebrews 12:1 gives a powerful warning that Christians must receive the grace of God. Yes, if we are going to make any progress in the cause of world missions, winners will have to have grace and losers will have to have grace. For God, his gospel, and the lost, let's receive grace to work together and go for the big victories in the kingdom.

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

MARGARET KOLB

## Woman's Viewpoint

### In Defense of Female Spouses

I can't believe I am the only housewife-mother who has stood over the kitchen sink thinking, "I wonder what this family would do if they came in this evening and found a note from me saying I had taken a bus to points unknown with no idea of when I might return." No way could I save up air fare. After 30 years of picking up dirty socks, hair brushes, empty snack bags, and old newspapers, while wondering why not one family member commented on last night's cooked-from-scratch supper, I know I'm only a servant around here.

The day gets no better as I answer the phones the umpteenth time, letting the jelly boil over, each caller giving me an additional task. I remind myself, "As thy days, so shall thy strength be." It doesn't help. I'm feeling in an unappreciated mood. With sympathy, the cat rubs affectionately around my legs. It doesn't help.

I think of other women who have wealth and families who appreciate

them. Then guilt begins to creep in and I breathe a prayer for forgiveness as I think of my fine husband and wonderful children. As I pray, I suddenly think of my pastor's wife who has children, an ever-absent husband who belongs to everyone, even the dead who have to be funeralized. I think of her 24-hour ringing phone to say nothing of the expectation that she participate in every activity of the church. What a superwoman! Think I'll take her out to lunch, and drop off a fully cooked meal for her family. She's got to be that virtuous woman described in Proverbs.

I think I can postpone that bus trip for a while. In the meantime, I'm studying the words of my Lord on servanthood.

"Be kindly affectionate one to another with brotherly love; in honour preferring one another" (Ro. 12:10).

Margaret Kolb, a community activist, teaches Sunday School at Pulaski Heights Church in Little Rock.



## EMPOWERED!

Therefore...

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Camp Paron

A Cooperative Program Ministry of  
Arkansas W.M.U., P.O. Box 552  
Little Rock, AR 72203

Third in a series of four articles

## Being Baptized Again

I know that many people do not feel that anyone who has been scripturally baptized should be baptized again. However, the question remains as to who is scripturally baptized. In dealing with Baptists' requirement that all members of Southern Baptist churches only be persons who have been baptized according to the New Testament, we have to consider the issue of re-baptism.

**Being Baptized Again**—Now suppose a member of a church of another denomination has been baptized for the right reason and in the right manner and now he wishes to be a member of a Southern Baptist church. Why should he have to be baptized again?

There is an important point to be remembered here: baptism a second time is not wrong. To be baptized is to profess faith in and fellowship of Jesus. Baptism a second time is not contrary to Scripture. Believers at Ephesus were baptized a second time after they had been more fully instructed in the way of the Lord (Ac. 19:5).

However, to answer the question, we have to point out that it is necessary for church members to be in agreement on the main doctrines of the church. The Bible makes this plain. Read 1 Corinthians 11:17,18. This was written concerning those taking the Lord's Supper together. If it is true of the Memorial Supper, how much more is it necessary on the church ordinance of baptism and church membership! This brings up the whole question of Christian doctrine and creeds of denominations. Baptists believe God is Father, Son, and Holy Spirit. We believe that Jesus was born of a virgin, lived a sinless life, died on the cross to make an atonement for our sins, and rose again on the third day. We believe that he will personally and visibly come again soon.

Baptists believe that the Bible is the inerrant, inspired Word of God. We believe a person putting his faith for salvation in Jesus Christ is saved forever and cannot be lost again. We believe in baptism by immersion as the New Testament pattern of baptism. We believe in the work of the Holy Spirit to fill, sanctify, and enable the believer. We believe the works done by a follower of Jesus are done because of the transformation. Of course, there are many more important beliefs. Those mentioned will serve to illustrate that there are some important doctrines which we are not willing to surrender for the sake of getting one or many others to join our church.

We firmly believe a person should join a Baptist church only when he holds to the New Testament doctrines as we do. To admit people to our churches without their holding to the basic truths we hold would be a disservice to them and to the church of the Lord Jesus Christ.

**No Preferential Treatment**—Another reason for baptizing all who join Southern Baptist church is that everyone who is presently a member received that privilege only after being baptized in a Baptist church. To admit new members who were sprinkled or even immersed on the authority of some other group or person would show partiality to the newcomer. We completely reject the preferential treatment that this would involve. God is no respecter of persons, and we are not either (Ja. 2:1). The Bible says, "Let all things be done decently and in order" (1 Co. 14:40).

In the concluding article next week, we will consider some basic qualifications for biblical baptism.

—W. Trueman Moore, pastor, East Side Church, Fort Smith

WILLIAM J. REYNOLDS

## Hymns Baptists Sing



### God Will Take Care of You

Civilla Martin and her husband, W. Stillman Martin, were in Lestershire, N. Y., for a few weeks in 1904, at the Practical

Bible Training School. Martin, an ordained minister, was invited to preach in churches of that area.

Usually his wife accompanied him on Sundays, but one Sunday she was ill and remained home. In the quietness of a lonely day, Mrs. Martin found inspiration and strength in writing this hymn. The assurance of God's care and providence in times of adversity are expressed in the hymn. There comes the repeated affirmation that God will provide sustenance "through days of toll when heart doth fall," "when dangers fierce your path assail," and "no matter what may be the test."

When her husband returned from the preaching appointment, Mrs. Martin showed him the poem she had written. At the small reed organ in their home, Martin composed the tune as it now stands.

In 1916, Dr. and Mrs. Martin moved to Wilson, N. C., where he became professor of Bible at Atlantic Christian College. Three years later they moved to Atlanta, Ga., and spent the following years in Bible conferences and evangelistic meetings.

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

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# Budget Proposal Adopted

The Executive Board of the Arkansas Baptist State Convention approved a \$14.06 million budget recommendation and a dramatic new plan for promoting Cooperative Program giving in a meeting Aug. 28 at Little Rock's Baptist Medical Center.

The budget will be on a slate of recommendations submitted to messengers at the 1990 Arkansas Baptist State Convention annual meeting Oct. 30-31 in Immanuel Baptist Church in Little Rock.

The proposed 1991 budget anticipates a 4.5 percent increase over the 1990 budget. If subscribed by Arkansas Baptist churches, it will provide \$8.23 million for Baptist missions causes in the state and will send \$5.83 million on to Southern Baptist worldwide missions.

While the overall projected budget increase amounts to 4 percent, Arkansas state causes actually will only receive a 3.5 percent increase. Arkansas Baptists each year are increasing by .25 percent the percentage of Cooperative Program funds passed along to the national convention. The 1991 budget would allocate 41.5 per-

cent to Southern Baptist causes.

The budget proposal is drawn up according to a strict formula which projects income based on recent giving patterns and then allocates that income according to fixed percentages for the ABSC and SBC.

The plan for promoting giving to the Cooperative Program will involve recruiting local church members to keep the vision of missions supported by the CP before their congregations.

State convention leaders will consult with Stan Madden, a marketing professor at Baylor University in Waco, Texas, who will help them develop and implement the plan for a period of at least five years. As with the state's recent "Missions Advance" campaign, state leaders believe that increased awareness about the Cooperative Program will lead to increased support.

Executive Board members also adopted a statement of goals and objectives for Executive Board programs in 1991 that will be submitted to messengers at the annual meeting. They also elected three persons to fill unexpired terms on the board: Tom

Calhoun of Arkadelphia, Mitch Tapson of Cabot, and Nancy McClure of Van Buren.

Also adopted was an increase in the amount of scholarships provided by the state convention's Ministerial Scholarship Fund. Scholarships were increased from \$250 to \$350 per semester for full-time students entering the pastorate and from \$30 per hour to \$40 per hour for part-time students. Scholarship amounts for student spouses also were increased.

Members also adopted a resolution encouraging Arkansas Baptist churches to "faithfully continue supporting the Cooperative Program at their present or increasing level." The resolution expressed "profound disappointment in any attempt to decrease or withhold mission giving through the Cooperative Program."

Executive Board President Jim McDaniel appointed a committee that will review the formula used by the state convention to allocate Cooperative Program funds to mission causes. Appointed to the committee were: Jerry Wilson of El Dorado, Jere Mitchell of Fayetteville, Gearl Spicer of Little Rock, Jerry Cooper of Jonesboro, Bryan Moery of Wynne, Sonny Simpson of Watson Chapel, and Don Phillips of Camden.

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Sept. 18, 1990

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	4:00 p.m.
	7:00 p.m.
Wednesday	10:00 a.m.



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Fred Savage



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# A Common Goal

The Morning Star National Baptist Church, Cotton Plant, was constructed on May 12 by the Arkansas Baptist Brotherhood construction group called "Church in a Day." The materials needed for constructing the building were itemized by Ken Davenport, an architect who provides assistance to various Baptist volunteer building groups. The construction supervisor was Russell Miller, a deacon from First Church, Mountain Home.

In spite of intermittent rain, the 36 Church in a Day builders along with many people from the Cotton Plant community were able to complete 80 percent of the construction work. The materials were already on the ground and the slab had been poured with the plumbing roughed in.

The 900 square foot building has a sanc-

tuary that will seat 90 people. It also contains a pastor's study, kitchen and fellowship area, a utility room for central heat and air, and two rest rooms. The congregation still must purchase its central heat and air equipment.

The previous church building had burned approximately two years ago, and the Morning Star congregation had been worshipping in a sister National Baptist Church approximately two miles away.

Pastor W.L. Palmer said, "This was a beautiful experience. In spite of the rain, the men, both black and white, worked side by side to accomplish a common goal."

Many people from the community, both black and white participated in the effort. For example, Fowler Funeral Home of Cotton Plant furnished a tent that sheltered the men during the frequent rain storms.

In preparing for the work day, the Morning Star Church organized a welcome committee. On the evening of May 11, a supper was prepared for all who had arrived. On the morning of May 12, the women of the Morning Star Church began preparing breakfast at 4 a.m. Palmer said all four of the meals there was more than enough food for everyone.

The dedicatory message was preached on July 1 by Jack Kwok, director of Cooperative Ministries with National Baptists. National Baptist Associational Moderator Albert Parrish also participated



*Kwok and Palmer*

in the dedicatory service. Pastor Palmer has served the congregation for 24 years.

Both Dr. Kwok and Pastor Palmer indicate that the construction has had a most positive impact on race relations not only in Cotton Plant but all across the state. Kwok said, "Projects like this not only allow people of both races to become better acquainted but also show our common needs and common interest."

## Classifieds

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**For Sale**—Allen organ. Great for church. For information call 501-737-2941 after 5 p.m. 918

**Needed**—Minister of music and youth needed by First Baptist Church in Star City. Please send resume to: Search Committee, P.O. Box 368, Star City, AR 71667. All replies will be treated confidentially. 919

**Wanted**—Organist wanted. Paid Position. Bingham Road Baptist Church, Little Rock. Call 888-2140. 913

### Just a Reminder! ARKANSAS ACTEENS ADVISORY PANEL

applications are due  
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**September 18, 1990.**

Acteens who are 14 or older  
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Stuadiact level of Queen  
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Contact: State WMU Office

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Paul R. Sanders, Pastor



*Dr. McGriff*





ABN photo / Mark Kelly

Sang Kee Lee, pastor of North Little Rock's Korean Church, interprets as Elias Pantoja, language missions director for Arkansas Baptists, reads a Scripture passage.

## STATE MISSIONS

# Singing the Same Song

by Mark Kelly

Managing Editor, Arkansas Baptist

If you ever walked into the song service of a truly typical Southern Baptist congregation, you might be a little confused. "I recognize the tune," you might say, "but why aren't we all singing the same words?"

The elderly Asian woman on your right would reply enigmatically: "The words are the same. It's the languages that are different."

More than 36,000 Southern Baptist churches across the United States proclaim the same good news of Jesus Christ. But they preach that message in 97 languages and dialects. One congregation in six workshops in a language other than English.

Like the nation we seek to win, Southern Baptists are becoming many people. The 1990 U.S. Census is expected to show that 92 million Americans — almost one person in three — are ethnic Americans. The Southern Baptist Convention — the nation's most ethnically diverse denomination — has seen its aggressive ethnic congregations multiply 420 percent since 1980.

Burgeoning Hispanic populations and a rising tide of Asian immigrants place a tremendous challenge before Southern Baptists. We must evaluate our priorities and adjust our strategies to win our changing nation to faith in Christ.

Arkansas is not immune from that

challenge. Although not as ethnically diverse as San Francisco or New York, Arkansas from Bentonville to Crossett rub shoulders every day with Asians, Hispanics, Native Americans, and other groups. And Arkansas Baptists are hard at work, trying to reach them for Christ.

The state's almost 1,300 Southern Baptist congregations sponsor 60 units of language work, says Elias Pantoja, the Arkansas Baptist State Convention's language missions program director. While many are concentrated around Little Rock and Fort Smith, virtually every section of the state has some sort of Southern Baptist language work, he explains.

Half of those ministries reach out to the state's estimated 21,000 deaf persons. The rest are divided between Asian and

## Hispanic works.

Arkansas has been starting new language work fairly steadily, with 19 new units begun since 1985, Pantoja observes. And the ethnic congregations outpace their Anglo counterparts by baptizing one new convert for every 18 resident members. Arkansas Baptists average one baptism for every 42 resident members.

Pantoja, who came to the state staff July 1 from the Baptist Sunday School Board, says he sees significant potential for more language ministries being launched by Arkansas Baptist churches. According to the 1980 census, the state is home to 41,000 ethnic people, in addition to the estimated 21,000 deaf persons. He believes the 1990 census will show much higher figures.

A 1986 study revealed 382 businesses statewide are owned by ethnic persons, Pantoja says. In addition, major state industries such as timber and poultry employ large numbers of immigrants. Unlike the more visible migrant farm workers, these ethnics reside permanently in Arkansas and are diffused throughout the general population, he says. Yet they often retain so much of their home culture that Anglo congregations can not reach them.

However, starting new language work will require more resources, Pantoja explains, and most of that will have to come from local sources. He says many churches and associations are willing to invest in language ministries and points out that stewardship education in existing ethnic congregations also will provide more resources for starting new work.

"Often you have a need in one area, and the available resources are in another," he observes. "One part of my job is to try to match the needs we have with the resources we discover."

Pantoja also is responsible for "networking" language congregation needs with state and national convention programs. "Ethnic congregations have Sunday School, Discipleship Training, and stewardship needs. I am not a Sunday School, Discipleship Training, or stewardship expert. My role is to help ethnic congrega-

## Make Christ Known

### Season of Prayer for State Missions

### Sept. 16-23

### 1990 Dixie Jackson Offering Goal: \$575,000

tions get their needs met by the existing programs and services Southern Baptists have to offer."

He cites as paramount among those needs the problem of finding literature in a group's native tongue. While Anglo churches have the luxury of deciding between several curricula for Bible study or discipleship training, many ethnic congregations have few or no options. Of the 98 language groups currently reached by Southern Baptists, 64 have no printed materials of any kind available.

Another critical need among ethnics is leadership, Pantoja adds. Most ethnics reached by language congregations have little or no Christian background, and virtually none have any Southern Baptist experience, he says. Thus, recruiting and training leaders from among the people is a tremendous challenge. The problem is further compounded by the lack of material to use in training.

Language missions is just one of more than 25 areas of missions ministry promoted by the Missions Department of the Arkansas Baptist State Convention. Those ministries will be the focus of the annual Season of Prayer for State Missions Sept. 16-23. The Dixie Jackson Offering for State Missions provides 45 percent of the Missions Department annual budget.

The 1990 goal for the Dixie Jackson Offering is \$575,000.



**International Sunday**—Language missions held everyone's attention at Fort Smith First Church when that congregation celebrated International Sunday on August 8. More than 200 members of First Church's three language missions — Hispanic, Laotian, and Korean — made their distinctive contributions to the combined worship service, according to First Church pastor Ron Herrod. Each mission presented a special music segment (Hispanic mission members pictured above), and the congregation enjoyed a 100-voice combined choir. One Hispanic was baptized and four Laotians made professions of faith that day. The worship service was followed by a common Lord's Supper observance, and an International Luncheon attended by an estimated 500 people concluded the day. The congregation boasts more language mission units than any other in the state.

## Meeting Arkansas Hunger Needs

Arkansas Baptists continue to meet human needs through their offerings through the Dixie Jackson State Missions Offering.

Last year, Central Association used state missions funds to sponsor a summer lunch program for needy children. The program, coordinated by associational Christian Social Ministries leader Diana Lewis, provided sack lunches for children who receive free lunches during the school year but often go hungry during the summer months.

This summer, the Malvern-area feeding project was repeated, and an area in eastern Hot Spring county was added, according to Lewis. The area, called Dixonville, contains some of the poorest housing conditions in the state, she reports.

The feeding program was conducted during the last week of June and July, when hunger needs tend to be greatest, Lewis said. More than 40 volunteers from



Photo / Diana Lewis

Feeding hungry children in Central Association

five Central Association churches helped fix the more than 400 lunches delivered in the two-week period.

An average of 21 children and five

adults received the Dixonville meals, which were accompanied by Bible stories, songs, Scripture verses, puppets, and a clown.

## Arkansas All Over

MILLIE GILL

### People

**David Tohlen**, associate pastor of West Church in Batesville, was recognized Aug. 19 for 10 years of service. The day's celebration activities included the morning worship service, a noon meal, a roast, and the presentation of gifts and a money tree to be and his wife, Gayle, and their daughters, Julie, and Jennifer. A scrapbook and letters of appreciation were also presented.



**Thomas H. Jacobs** of Harrisburg received the master of divinity on July 27 from New Orleans Baptist Theological Seminary in Louisiana. He is a graduate of Southern Baptist College and Ouachita Baptist University.

**Joe Angel** completed five years of service Aug. 16 as minister of business at Hot Springs Second Church.

**Scott Jackson** joined the staff of Calvary Church in Little Rock Aug. 19 as minister

of youth, coming there from Carrollton, Texas. He had worked this summer as youth minister at Sand Flat, Texas. His wife, Mona, is a native of Van Buren. Both attended Ouachita Baptist University, and he is a graduate of Southwestern Baptist Theological Seminary. The Jacksons have a son, Joshua, age two.

**Chris Hackler** has joined the staff of Prairie Grove First Church as youth director. He attended the University of Arkansas. Hackler and his wife, Patty, moved there from Enola.

**Ronny Bedford** is serving as interim music director for First Church in Farmington.

**Linda Halbrook** has completed 13 years of service as director of preschool ministries for Geyer Springs First Church in Little Rock.

**David Oliver** has completed two years of service as minister of music for Geyer Springs First Church in Little Rock.

**David Jackson**, director of television ministries, has completed eight years of service at Central Church in Jonesboro.

**Wayne McDuffee**, director of properties, has completed five years of service at Central Church in Jonesboro.

**Roy A. Fowler** has resigned as pastor of First Church in Mountain Home.

**John Redding** will begin serving Sept. 9 as minister of youth and outreach at First Church in Nashville. He is a May graduate of Southwestern Baptist Theological Seminary. Redding was married Sept. 1 to Pam Gibbs of Nashville, Tenn., an employee of the *Baptist and Reflector*, the newjournal of the Tennessee Baptist Convention.

**Tom Jones**, a Little Rock native, began serving Aug. 1 as vice-president for public affairs at California Baptist College in Riverside, Calif. He is the son of Helen Jones and the late Donald Jones, a former interim pastor of Hickory Grove Church, Star City. Jones is married to the former Gail Arnold. They have two children, Sara, and Matthew.

**Rusty Branson** is serving as pastor of Humphrey Church, coming there from First Church, Tichnor.

**Don Walker** has resigned as pastor of Shannon Church, Pocahontas.

**Steve Bricker** has resigned as pastor of First Church, Greenway.

**Les Battles** is serving as pastor of Good Hope Church, McCrory. He previously served as pastor of First Church, Cotton Plant.

**Gary McCormick** has resigned as pastor of Trinity Church, Searcy, to serve as pastor of Bayou View Church in Gulfport, Miss.



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## Briefly

**Ozark First Church** launched a deacon family ministry program with a church-wide orientation and dedication service Aug. 12.

**New Bethel Church** at Floral recently has experienced growth through the addition of new members by baptism.

**Greenwood First Church** youth have returned from Laredo, Texas, where they conducted vacation Bible schools and assisted with building improvements and the cleanup of mission grounds. They also were allowed to visit in Nueva Laredo, Mexico, where they presented dental care kits provided by the church. Their work resulted in 13 professions of faith. Ronnie Brock is minister of youth.

**Bruno Church** at Everton has completed a debt-free improvement program to the church plant that includes the installation of a roof, paneling, pew cushions, stained glass windows, chairs for the classrooms and fellowship hall, and the construction of sidewalks and a handicapped ramp. Pastor Kenneth Raines also reported a recent revival in which Tim Cypert, pastor at Yellville, served as evangelist.

**Armored Church** recently observed its 60th anniversary with a morning worship service, potluck luncheon, fellowship and

a 2 p.m. service, featuring The Miracles. Wayne Moore was speaker. Roland Chappeil is pastor.

**Van Buren First Church** recently observed David Hogan Appreciation Day, recognizing his service as interim music director.

**Cabot Second Church** ordained Ed Galuck to the deacon ministry Aug. 19. Cody Rogers, pastor of Mount Zion Church in Arkadelphia, preached the ordination message. Barry Morgan served as moderator.

**Harvey's Chapel Church** in Hot Springs ordained Jamie Powell to the gospel ministry Aug. 26. Powell serves as the pastor of the church's mission, Twin Lakes Chapel. Gene Ellis, director of missions for Garland County Association, served as moderator, and the candidate's father, Kerry Powell, pastor of First Church in McGehee, preached the ordination message.

**Wynne Church** will celebrate its 100th anniversary Oct. 27-28 with former pastors, staff personnel, and church members as special guests.

**Rolling Hills Church** in Fayetteville 17-member mission team visited Hermitage Migrant Mission Center July 26-28, assisting with the building of benches, installation of basketball posts and goals, painting, and plumbing repairs. They also led a day camp.

**Midland First Church** will ordain Paul Brewster to the ministry Sept. 9. Trueman

Moore, pastor of East Side Church in Fort Smith, will preach the ordination message.

**Vandervoort Church** mission team has returned from a trip to Michigan. Roy-Brooks is pastor.

**Elmdale Church** in Springdale will celebrate its 30th anniversary Sept. 9.

**Old Austin Church** at Cabot recently concluded a vacation Bible school that set an attendance record with an enrollment of 165 and an average attendance of 118. Pastor Randy Magar reported the school resulted in six professions of faith and one baptism.

## New Age Seminar

Churches of the Faulkner Baptist Association are sponsoring a New Age Seminar on Saturday, Sept. 15 from 9 a.m. to 3 p.m. in the fellowship center of Second Church, Conway. The seminar speaker will be Dr. Norman Geisler, dean of philosophy and religion at Liberty University, Lynchburg, Va. Included will be four 50-minute sessions focusing on the basic teaching of the New Age Movement and how they have influenced society and Christianity.

Registration cost is \$20 until Sept. 10; after this date the fee is \$25. College students will receive a \$10 discount. Contact Faulkner Association at 327-4456 or Conway Second Church at 327-6565.

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# 'Moderates' Organize

by Jim Newton  
Baptist Press

ATLANTA (BP)—Moderate Southern Baptists organized a new fellowship Aug. 25 but stopped short of forming a new convention.

During the closing session of a three-day Consultation of Concerned Baptists, more than 3,000 participants elected a 60-member interim steering committee to propose future meetings, plans, programs and budgets for the unnamed fellowship.

The interim steering committee was authorized to receive and distribute funds through the Baptist Cooperative Missions Program Inc. The non-profit corporation will provide an alternative funding mechanism through which moderate SBC churches can give to causes they support.

The interim steering committee, chaired by Daniel Vestal of Atlanta, was given seven assignments, including developing plans for a convocation this spring "for further planning and action of this body."

Date and place of the spring convocation will be determined by the interim steering committee.

Organizers of the three-day consultation denied they were taking the first steps to organize a new convention that might split away from the SBC.

Instead they used terms like "fellowship," "renewal movement," and "body" to describe the new organization.

In an opening news conference, Vestal declared, "Our purpose is not to birth a new denomination or new organization, but to bring about renewal."

Baptists Committed Chairman Jimmy Allen, who chaired the meeting, said the fellowship does not have an official name, and that the convocation's planners have avoided adopting a name that implies organization of a new convention.

Even though this is not a convention, the fellowship eventually could send out its own missionaries, Allen said.

The new Baptist Cooperative Missions Program gives Baptists an alternative way to express their conscience, Vestal said. "It will only be a matter of time until the character of SBC institutions will change so drastically that many Baptists will no longer be able to support them in good conscience."

Vestal said this movement is to foster and recreate trust among Baptists who have come to distrust the denomination.

"The Cooperative Program is built on trust," Vestal said. "We are trying to promote more cooperative giving, not less. It just may not be through the same channels as in the past."

In addition to disbursing money received through the Cooperative Missions Program, the interim steering committee was asked:

- To develop a mission statement and operating documents for consideration in the spring;
- To take any further interim actions necessary to function;
- To promote understanding, harmony and community among Baptists who want to become part of the fellowship;
- And to develop future strategies based on input from workshops and interest groups which met during the session.

Elected to the interim steering commit-

tee were representatives from 23 states, plus seven at-large members who had been involved in organizing and planning the fellowship. The committee includes 34 ordained people (including four ordained women), 26 laypeople, 39 men and 21 women. Those elected from Arkansas were John McClanahan and Billie Sharp.

Vestal pointed out that the interim steering committee is a completely different group than the board of directors of the Baptist Cooperative Missions Program. Duke McCall, retired president of Southern Baptist Theological Seminary in Louisville, Ky., was listed as incorporator of the BCMPP board of directors, which was constituted with 17 directors.

Throughout the three-day meeting, several speakers called for an emphasis on Baptist ideals such as priesthood of all believers, the autonomy of local churches, separation of church and state, freedom of religion, freedom of the press, and quality theological education.

A special interest group on alternative information systems adopted a resolution expressing support for Associated Baptist Press, a proposed alternative news service to be established by an independent board of directors in Nashville.

A group discussing theological education expressed a desire to protect faculty members at SBC seminaries but urged developing alternatives immediately.

The group was divided between those who foresee a split within the SBC resulting in a new convention and those who want to remain within the existing SBC.

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## SUNDAY SCHOOL BOARD

## Trustees Convene

by Jim Lowry  
Baptist Sunday School Board

NASHVILLE (BP)—Finances, products and planning commanded the attention of trustees of the Southern Baptist Sunday School Board during their semiannual meeting in Nashville Aug. 13-15.

In financial matters, the 91-member board approved a 1990-91 budget of \$190.4 million which is \$6.7 million more than the current year's budget.

During the publishing committee's report, trustees heard an update on the progress of *The New American Commentary*, including the announcement of the first volume for publication in the 40-volume set.

In June 1991, the board will publish a volume containing commentary on Philippians, Colossians and Philemon, written by Richard R. Melick Jr. of Mid America Baptist Theological Seminary in Memphis, Tenn.

Trustees adopted several recommendations from the church programs and services committee, including a proposal to establish a special workgroup of trustees to work in consultation with Sunday School Board employees to prepare a 13-week series of Sunday school lessons for evaluation. A preliminary report will be made to the full board of trustees in August 1991 and a final report at the February

1992 meeting.

Final approval was given to an average 5.8 percent increase in church literature prices to become effective with the April 1991 issues. Also, Sunday school periodicals will be increased an additional 4.4 percent, effective October 1991, to cover additional costs related to Breakthrough Sunday school literature improvements being introduced that quarter.

Trustees also authorized the deletion of five products, the addition of six new products and one title change. Items to be deleted include three foreign-language periodicals, a youth Bible study audio cassette, and a leisure-listening tape. One of the new products is *Home Life Digest*, a cassette tape edition of selected, unabridged articles from each monthly issue of *Home Life* magazine.

Four new Spanish Bible study products also were approved and the title of the Workers Meeting Resource Kit was changed to Planning and Promotion Resource Kit.

Johnnie Godwin, vice president for general publishing, told trustees about the board's involvement, along with the Foreign Mission Board and other evangelical groups in the Moscow Project, a plan to provide four million New Testaments for distribution in Moscow in the summer of 1991.

Trustees also were given information on the June 21 approval of the body's executive committee to terminate operation of the Baptist Telecommunication Network. Reasons for the termination were a total "cumulative loss of \$14.3 million in a seven-year period and an anticipated loss next year of \$1 million."

Recommendations from the general administration committee dealt with several employment benefits, including an increase from 3 to 4 percent for matching compensation in the Employee Savings Plan. The retirement plan was amended, effective Oct. 1, to provide possible retirement benefits for employees over age 55 whose jobs are terminated because of business conditions.

## History Will Not Be Published

NASHVILLE (BP)—The Southern Baptist Sunday School Board has decided not to publish a book written to commemorate its 100th anniversary.

The board stopped the publication process on "Celebrating Heritage and Hope," written by H. Leon McBeth, during its summer trustee meeting Aug. 13-15 in Nashville. The board will be 100 years old next May.

The decision was made because "this board has not wanted to fan the flames of controversy" within the Southern Baptist Convention, said Donald Moore, chair of the board's general publishing committee. "The book was unbalanced."

"I stand by the book," responded McBeth, chair of the church history department at Southwestern Baptist Theological Seminary in Fort Worth, Texas. "It is a balanced interpretive history of the first 100 years of the Baptist Sunday School Board."

McBeth has been paid \$12,000 of his \$18,000 contract, and the final \$6,000 payment is in process.

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## Convention Uniform

### *Hidden Sin Revealed*

by S. D. Hacker, Harrison

Basic passage: 2 Samuel 12:1-10,13

Focal passage: 2 Samuel 12:9-10,13

**Central truth:** God can and will expose blatant sin and corruption regardless of the person or his status in life.

Our lesson text deals with an age-old human problem of lust, greed, and possession. Nathan uses the situation to illustrate the gravity of David's sin.

When sin is finished, the remorse in the heart asks, why? Why did I do that? After the fact, sin is revealed as foolish and totally unnecessary. The rush to sin occurs when the lure of the eyes, the pride of the heart, and the ambitious flesh make a person feel he is invincible.

Nathan knew David better than anyone else did, and had to draw out of him the cancerous affair that had soiled David's relationship with God. The sin of murder and adultery lost for David his personal charm expressed through the psalms of earlier years. His best thoughts and his zest in life were laden with guilt. In vain, he managed a form of godliness, but the salt had lost its savour.

Nathan watched the change come over David for about 10 months. When good men fall into sin and attempt to cover it up, they lose their spiritual charm. To David, God, said, "I gave you your master's house, and your master's wives into your arms. I gave you the house of Israel and Judah. And if all this had been too little, I would have given you even more (2 S. 12:8). Why are men tempted to throw God's blessings and favor aside? What lures them from the dark recesses of human nature?

What does God say to us today? Multitudes of people have jeopardized their lives, families, businesses, and churches, rendering them virtually useless—because of unconfessed sin. 2 Samuel 12:13 represents the only alternative for settling the issue of sin. Confess it unto God and repent. Restoration is the work of God. David prayed, "restore unto me the joy of thy salvation" (Ps. 51:12). This entreaty should be ours today in seeking cleansing and restoration from God.

God cannot bless and use a people who harbor unconfessed sin. Man receives the benefit when his sin is put away. God can accomplish much through the life of one who repents of sin, returns to God, and vows to walk God's righteous path.

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## Life and Work

### *Traits of a Sweet Fellowship*

by Joe Jones, Little Rock

Basic passage: Acts 2:42-47, 2 Corinthians 1:4-6; Ephesians 4:1-3; Hebrews 13:1

Focal passage: Acts 2:42-47

**Central truth:** For a sweet fellowship, we need to get back to the basics.

To be a part of the fellowship in that first church in Jerusalem must have really been something. In reading about it in Acts 2:42-47, it would seem that it was a perfect church! However, in Acts 6:1-5, we do see a little dissension appearing.

There were several traits that help make the fellowship of this church to be so sweet. First, they continued steadfastly in the Apostles' teachings, fellowships, breaking of bread, and prayers. There were distinct identifying marks of the early church. Every time they met, each of these activities would be present. Second, we note that miracles were present. Third, the fellowship was sweet because they shared with others the possessions they had. Fourth, they were in one accord.

Times have changed since that first church shook the world with their testimony. Our world today seems to be absorbed in possessions and pleasure. Some churches are becoming more and more focused on bigger buildings, better buses, and more entertaining worship services. Now, there is nothing wrong with buildings, buses and "livelier" services but these things do not build a great fellowship.

A great church fellowship is centered around the Word of God. Church fellowships are more than just social events. They are a time to fellowship together with God through the singing and preaching of the Word. Prayer is another trait of a great church fellowship. A church that spends time on its knees to God in prayer will most certainly have a sweet spirit. A great fellowship will see miracles. This means they will see things happening that can only be explained as the working of God in its midst. Also, great fellowship will strive to meet the needs of others. Finally, a great church fellowship has a unity of spirit. This doesn't necessarily mean they agree on everything, but it does mean that they are united on their goals and purpose and cooperate in obtaining them.

Let's get back to the basics of a great fellowship and once again enjoy our brethren and our God!

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## Bible Book

### *David's Compassion*

by William P. Oakley, Gosnell Church

Basic passage: 1 Samuel 23:14-16; 26:8-11, 21-24

Focal passage: 1 Samuel 23:14-16; 26:8-11, 21-24

**Central truth:** Because of a compassionate heart, David spared the life of Saul.

At the request of the Ziphites, Saul goes out in pursuit of David in the Ziph wilderness. David, observing Saul's camp, goes out to it by night with Abishai while all are asleep. Abishai urges David to seize the opportunity to slay Saul. Because of David's compassionate and obedient heart, he rebukes Abishai for his suggestion. David carries off Saul's spear and cruse of water. Because of David's sparing Saul's life, Saul seeks to be reconciled to David. The focal passage is divided as follows:

(1) Saul seeks David's destruction (1 S. 23:14-16). Every day of David's life was beset with the fact that Saul was seeking to take his life. The presence of the Lord was with David in all these circumstances; he was being prepared to serve as the king of Israel.

A rough and rugged wilderness may fall to our lot. This does not in any way indicate that God not loves us or does not care for us. It is possibly a further means of developing us into high spiritual qualities in order to better serve our Lord.

(2) Saul is saved by David's compassion (1 S. 26:8-11). David and Abishai find Saul asleep with his men in the field. Because of David's compassion and obedience to God's authority, he commands that Saul be allowed to live, and declares that if Saul dies it shall be in such a way as God may ordain, and not by the self-chosen hand of David.

It is compelling that we as Christians conduct our lives from hearts filled with compassion and obedience to God. We must always be subject to God's authority in our conduct in matters of human relationships.

(3) Saul seeks David's conciliation (1 S. 26:21-24). Because of David's godly actions toward Saul, for a moment in time, it seemed better things would come. Saul sought reconciliation with David. Although reconciliation was impossible, it expressed a right and kindly feeling! A compassionate heart will always serve as a catalyst toward reconciliation.

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# World Baptists Meet

## Members from 85 Countries Celebrate; Pledge Prayer

by Michael Chute  
SBC Foreign Mission Board

SEOUL, South Korea (BP)—Winds of newly won freedom around the world swept through Seoul, South Korea, Aug. 14-18 as Baptists attending the 16th Baptist World Congress celebrated their unity, stressing prayer and continued efforts in world evangelism.

Congress participants also elected Danish Baptist leader Knud Wumpelmann to a five-year term as president of the Baptist World Alliance, succeeding Noel Vose of Australia. Wumpelmann, 68, recently retired as secretary-treasurer of the European Baptist Federation.

Harold C. Bennet, president and treasurer of the Southern Baptist Convention's Executive Committee, was elected a vice-president. Catherine Allen, executive director of Samford University's Sesquicentennial Commission and a former Woman's Missionary Union executive, was elected president of the Women's Department.

A total of 10,649 Baptists from 85 nations "had their hearts warmed" by the "happy spirit" of their Korean Baptist hosts, noted Denton Lotz, BWA general secretary.

More than 50,000 Korean Baptists shouted the challenge, "Go to the world!" during the congress welcoming ceremony, punctuating the call by shining individual penlights to illuminate the darkened Olympic Stadium, site of the 1988 Seoul Olympics.

"People all over the world are waiting for someone to tell them the name of the one (God) they have been searching for," R. Keith Parks, president of the Southern Baptist Foreign Mission Board, told the crowd. "In a way never before since the days of Jesus, God is opening doors."

The opened door was seen perhaps most dramatically in the participation of 177 pastors and laity from Eastern European nations. Baptists from Bulgaria, Romania, Yugoslavia, the Soviet Union, Czechoslovakia and East Germany attended the congress, marking the first time in decades Baptists from some of these countries were free to attend an international Christian gathering.

Two baptism celebrations held during the congress and the observance of the Lord's Supper to close the meeting were called firsts in BWA history. About 2,000 new Korean Christians were baptized at the Olympic Rowing Site Aug. 13, and another 8,000 Christians were baptized Aug. 18.

The opening session's parade of banners, representing the BWA's 145 member conventions and unions, offered a glimpse of Baptists around the world. Each banner was carried by a Korean Baptist and a representative of the respective convention dressed in national costume.

The five-day congress provided worship, Bible study, prayer sessions and concerts by musical groups from around the world. The congress also featured meetings of the women's, men's and youth departments of the BWA. World Baptists heard reports of BWA work ranging from evangelism and education to Baptist world relief aid and efforts to protect human rights.

The congress theme, "Together in Christ," was apparent during the congress' business session as six resolutions passed in less than three minutes with no visible dissent.

Among the resolutions, the Baptist body endorsed the Seoul Covenant, a seven-part

agreement committing Baptists around the globe to make evangelism a priority. The covenant challenges them to present the gospel to every person around the world by the end of this century.

In other business, Baptists denounced religious persecution and intolerance—particularly the reappearance of anti-Semitic practices and slogans—and decried violence against any person or group. The congress also called on Baptists to foster movements for peace, justice and preservation of the natural creation.

Throughout the five-day meeting, congress leaders and speakers prayed repeatedly for God to open doors into North Korea, China and parts of the Soviet Union where the gospel message is hindered.

Newly elected BWA president Wumpelmann began his five-year term by pledging attention to Baptists in the east and south—areas he said will increasingly influence the Christian church. He claimed the church's geographical center is moving away from Europe and North America toward the east and south, which he called the "two-thirds world."

"Some get scared of difference," Wumpelmann acknowledged, "but variety is a gift of God which enriches us. None of us can express the full truth, but together we understand God's love."

The BWA General Council, meeting during the congress, unanimously approved Buenos Aires, Argentina, as the site of the next Baptist World Congress meeting, July 11-15, 1995.

The council also approved more than \$1.7 million in funding goals for Baptist World Aid projects for 1990. Hunger relief projects received \$300,000, while the council appropriated \$300,000 for distribution of Bibles in the Soviet Union.

Another \$100,000 was allocated for earthquake recovery in the Philippines and to the Baptist seminary in the Soviet Union.

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## WORLD

### Around the Globe

#### Baptist Couple Said to Be Well in Kuwait

The U.S. Embassy in Kuwait has water and "sufficient supplies" to care for an undisclosed number of Americans who have taken refuge there, according to the State Department.

Southern Baptist workers Maurice and Laurie Graham and their 13- and 10- year-old sons remain among other U.S. citizens who took refuge in the embassy after Iraq invaded Kuwait Aug. 2.

The State Department spokesman confirmed news reports that Iraqi forces cut off water and electricity to the embassy, and have blocked entry and exit at the compound, after the United States refused to obey an Iraqi order to close the embassy Aug. 24. Other countries' embassies still open in Kuwait in defiance of the Iraqi order also have lost their utility service, according to news reports.

"We're in communication with our embassy," the spokesman said Aug. 27. A skeletal staff of about 10 embassy officials is "functioning, their morale is good and they're trying to serve the American community," the spokesman said. According to news reports, the embassy has an emergency system for electricity.

#### Southern Baptist Workers Evacuating Jordan, Yemen

NICOSIA, Cyprus (BP)—Six Southern Baptist workers have evacuated Jordan and 14 in Yemen are making arrangements to evacuate as Middle East tensions continue to mount.

The workers from Jordan are the first Southern Baptist personnel to leave any of the countries of the Middle East since Iraq created a global crisis by invading Kuwait Aug. 2. They went to the island nation of Cyprus.

The deployment of U.S. troops to protect Saudi Arabia has stirred anti-American, anti-Saudi resentment and demonstrations in the region, especially in Jordan and Yemen. U.S. Embassy officials in Jordan and Yemen have advised Americans to leave, Thorne said. The highest-level advisory was issued in Yemen, he said. In each country, pro-Iraq public opinion is sizable.

Beyond the six Southern Baptist workers who have left Jordan, others there also may evacuate to Cyprus, Thorne said. Nine Southern Baptist workers in Yemen hope to continue working at a 70-bed Baptist hospital, one of the very few Christian ministries in the country.

In all, 19 workers have been in Jordan during the mounting crisis and 23 in Yemen.

The first three families to evacuate Jordan are Jeff and Susan Vann of Hickory, Ky., and Sacramento, Ky., their two sons, ages 10 and 5, and a 7 year-old daughter, who left Aug. 17; Charles and Nancy Browning of Judsonia, Ark., and Lonoke, Ark., their three daughters, ages 14, 11 and 2, and two sons, ages 10 and 5, who left Aug. 19; and Gary and SuEllen DeBerry, both of Gadsden, Ala., and their 11-year-old daughter, who left Aug. 21.

The first Southern Baptist worker scheduled to leave Yemen Aug. 23 or 24 is Judy Knight of Reidsville, N.C., along with her three sons, ages 11, 9 and 3. Her husband, Fletcher, a hospital maintenance worker from Madison, N.C., is one of the nine workers planning to remain in Yemen.

#### FMB Ask Judge to Set Aside Verdict

RICHMOND, Va. (BP)—Motions to dismiss a \$1.56 million verdict against the Southern Baptist Foreign Mission Board were argued in Richmond Circuit Court Aug. 20.

Foreign Mission Board attorney Lewis T. Booker of Richmond asked that a seven-person jury's July 13 verdict be set aside in a suit brought by a former missionary to Africa, Diana Sue Wade, on behalf of her four children.

During the trial, Mrs. Wade contended her children suffered trauma because board officials learned that her husband, G. Thomas Wade Jr., was sexually abusing their oldest daughter but did not disclose it to her, the mother, so she could halt the molestation. Mrs. Wade contended her husband continued to abuse the daughter as well as a second adopted daughter and began abusing a third daughter.

During the Aug. 20 hearing the board's motions to dismiss the verdict were heard by Judge T.J. Markow, who presided during the five-day trial in July.

Markow could issue a ruling in a week, a month or six months, Booker said after the Aug. 20 hearing. If Markow denies the motions, the Foreign Mission Board will have 30 days to file a notice of appeal with the Virginia Supreme Court and three months to file its formal petition.