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### November 22, 1990

Arkansas Baptist State Convention

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**Hereafter House**

# Arkansas Baptist

November 11, 1990  
22



FOREIGN MISSIONS EMPHASIS

**A Rapid Pace**

## In This Issue

### Cover Story



(FMB) photo / Joanne Pinneo

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*Missionary Ralph Bethea congratulates a new believer after a baptism service in Kenya. The Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering is Dec. 2-9.*

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### Next Issue: Dec. 6

### ACTS Replay

ACTS will carry a replay of the President's Message from the Arkansas Baptist State Convention on Wednesday, Nov. 21 at 5 p.m. and Thursday, Nov. 22, at 10 a.m.

## IT'S UPLIFTING

### New Ideas For Homemakers

RICHMOND, Va. (BP)—Beth Wilson bakes cakes in a clay pot over an open fire. Wilson, a Southern Baptist missionary in Tabligbo, Togo, teaches cooking classes for women in an African kitchen she designed in her backyard. She also shows Togolese how to raise animals, improve their diets and earn some cash by selling eggs or animals.

At the same time, she tells them about Jesus Christ.

Wilson, from Norman, Okla., is one example of how Southern Baptist missionary homemakers use their talents in evangelism and church planting, according to Shirley Bruce, chairman of a Southern Baptist Foreign Mission Board task force on "church and home" workers.

The task force was assigned by the board's Global Strategy Group to study ways to enhance the role of the missionary homemaker in evangelism and church planting, Bruce said. Bruce and a group of 10 missionary homemakers have worked on the project for about two years.

The task force surveyed a representative sample of more than 100 Southern Baptist women missionaries worldwide to learn how they used their home and skills in evangelism and church planting. A total of 1,463 "church and home" workers are among the board's 3,578 career and associate missionaries, according to FMB officials.

Most married women missionaries have the "church and home" label but some have specific job titles, depending on their assignments, Bruce explained. The "church and home" label is "a rather broad title but it allows women a measure of freedom to find, under the Lord's direction, ways they can minister outside and through the home while taking care of their families,"

she said.

Bruce, from Clarendon, Ark., was a church and home missionary in Central America for 16 years. She and her husband, Joe, who now directs Southern Baptist mission work in Middle America and Canada, live in Guatemala City. He is from Clarkton, Mo.

In the survey, church and home workers were asked about such issues as how they work with their husbands in ministry, whether or not husbands and wives have separate ministries, what resources they use and how their children are involved. They also were asked to give suggestions for new missionary homemakers who sometimes struggle to find their ministry niche.

"We wanted to know not only how they began ministry but especially what had been effective for them," Bruce said. "One thing we wanted to do was to be able to share these resources with other missionaries."

The task force used the survey results to compile guidelines and ministry models for church and home workers.

The ministry models contributed by missionaries show "how creative women can be in using their homes and the gifts that God has given them to minister effectively on the foreign mission field," said Bruce.

Missionary Jeanie Wood, from Durant, Okla., described a model for using quilting classes to start a church on the island of Mauritius. During the classes, she played Christian music and used a Bible to answer questions that came up during conversations about Christianity.

"I tried in every way to exemplify God's love," wrote Wood.

Her efforts paid off. The quilting classes eventually led to organization of a church.

Ministry models such as Wood's will be in a missionary homemakers' manual to be published in 1991, Bruce said. Women carried out the entire project.

### SENIOR CITIZEN APARTMENTS

Available for qualified elderly in three high-rise buildings—Parris, Cumberland and Powell Towers. Call 376-2961 to make application appointment during weekdays 8:00 a.m.-3:30 p.m. at 100 Wolfe Street. Rent is 30% of the verified monthly income. Range, refrigerator and drapes furnished.

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Arkansas Baptist Home is looking for dedicated Christian singles (with no children) or couples (with two or less children) to live and work with children in a home-like setting. Salary, fringe benefits, and training are provided. Call or write Royce Aston, P.O. Box 180, Monticello, AR 71655; phone 501-367-5358.

# A Chance to Prepare

J. EVERETT SNEED

When the title for the amendment to legalize the lottery was declared unconstitutional, devoted Christians breathed a sigh of relief. All of us need to praise and thank God for this event. There also are many people who deserve our applause, but before we get too comfortable, we should recognize that this is only a temporary victory at best. Rep. James Dietz has already announced that he will attempt to get the legislature to put it on the ballot in 1992. If we are to avoid this horrendous blight on our state, we must educate our people and prepare financially.

Among the people who deserve our thanks are Little Rock Attorney W.H. "Buddy" Sutton, who served as the public spokesman for Citizens Against Legalized Lottery; Executive Director Don Moore, who served as ad hoc chairman of the organizational committee; Associate Executive Director Jimmie Sheffield, who served as organizational consultant; and Christian Civic Foundation Executive Director John Finn, who not only served as liaison between the various denominational groups, but served in every capacity possible to assist in the endeavor. There were others, too numerous to name, who worked faithfully in CALL.

If the lottery had remained on the ballot, it is probable that the vote would have been close. The fact that the commissioners had written themselves into the proposed amendment was beginning to change of the minds of many voters; the forged signatures may also have had an impact. Some are now saying that it appears in certain counties as many as one-third of the signatures were forged. This, of course, reveals the length to which individuals who sponsor such immoral activities will go.

There is little question that another effort will be made in the future to legalize the lottery. If we are to prevent this blight from occurring in Arkansas, we must both educate our people and raise funds. Unfortunately, the fund raising activities during the recent campaign against the lottery were very meager. The evil forces supporting the lottery had almost unlimited funds, while those of us who were opposing the lottery had very limited funds. Elections are often determined by who has the best and most advertisements. Some system of consistent fund raising for opposition to such moral issues must be discovered and



implemented.

Perhaps even of greater importance is the need to educate people across our state as to the vicious nature of the lottery. It is one of the most devastating things a state can adopt. For example, the poorest one-third of the population in the state of Maryland buys half of all the weekly lottery tickets sold. A study by Charles Colson indicates that in Connecticut and in Massachusetts the lottery is the equivalent of a 60 to 90 percent tax on low income groups. Families with an annual income of less than \$10,000 spend one-fifth of their income on lottery tickets. Hence, the lottery is economically immoral.

The lottery and other forms of gambling can literally destroy an individual's life. Pete Rose may literally have gambled away his chance for immortality in baseball's hall of fame. This man who had almost everything has virtually destroyed his life.

The lottery also is devastating to community morals. When the state becomes the promoter of gambling, it encourages the population to become compulsive gamblers. J. Emmett Henderson observed, "The National Council on Compulsive Gamblers estimates that 'more than half of the nation's pathological gamblers turn to illegal means of obtaining funds at some time, from bad check writing to bogus insurance' claims, to embezzlement'."

For the committed Christian, the most important reason for opposing the lottery is the fact that it is contrary to the Word of God. Proponents of the lottery maintain that the Bible is silent on the issue. But, there are numerous principles in God's Word which oppose the lottery. Among these is the direct commandment of God which said, "Thou shalt not covet" (Ex. 20:15,17). Anyone who seeks financial gain through the lottery is coveting the material possessions of another.

As already noted, the lottery exploits the poor. The Old Testament is filled with exhortations against the oppression of the poor and the needy. The Prophet Isaiah said, "The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye eaten up the vineyards; the spoil of the poor is in your houses" (Is. 3:14).

History has proven that the lottery does not produce a utopia. The lottery was a popular form of fund raising in England and was transported to Colonial America. From 1790 to 1860, 24 of 36 states sponsored government run lotteries. However, because of the moral decay produced by the lottery and the fact that it did not produce as much funds as hoped for, by Jan. 1, 1894, the legal lottery in the United States was no more. Today, it appears that a majority of individuals have forgotten about the moral decay and the lack of revenue produced by the lottery.

God has given committed Christians a chance to properly prepare for the efforts that will again be made to legalize the lottery. We must continue to educate our people and we must raise money if we are to be successful in keeping this tragic and immoral force from coming to our state.

## Arkansas Baptist

VOLUME 89 NUMBER 31

J. Everett Sneed, Ph.D. . . . . . Editor  
 Mark Kelly . . . . . Managing Editor  
 Erwin L. McDonald, Litt. D. . . . . Editor Emeritus

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## Letters to the Editor

### Public Invitations

Saving faith involves a clear knowledge of one's sin and hopelessness, a sincere trust of the Christ of the sacred Scriptures as one's personal Savior, and a genuine commitment of one's whole life today, tomorrow and forever to the loving obedience of Christ as Lord.

Public invitations involving the urging of people to lift their hands, stand and walk forward are not necessary for genuine spiritual regeneration and real Christian conversion. And unless all public invitations are done properly they almost always cause confusion and do more spiritual harm than good. This is true especially in the case of children, as any wise parent and pastor can testify.

Too often, in their haste for visible results, some preachers become guilty of picking "green" fruit. True, they get visi-

### Bold Mission Thrust Prayer Requests

"Call to me and I will answer you, and I will tell you great and mighty things, which you do not know" (NAS). Jeremiah 33:3 is a wonderful invitation of our Lord to meet him in prayer for the purpose of seeing the activity of God in our state.

—Pray for volunteers to help with the North Pulaski Caring Centers, which minister to physical, emotional and spiritual needs. Ask the Lord to grant Laurel Pierce wisdom as she directs this vital work.

—Pray for student leaders who have applied to serve as BSU Outreach Coordinators for the 1991-92 school year. Ask the Lord to help them develop their skills in witnessing and leading Bible studies.

—Dramatic things are happening in the Middle East. The foreign mission study scheduled for November focuses on this region. Pray that God will move Arkansas Baptists through this study to greater prayer support for Christians in this part of the world who often must whisper the gospel. Pray for guidance and wisdom for world leaders as they seek a solution for this crisis.

ble "decisions" but frequently those who respond to the pressure of the preacher's plea to "raise your hand, stand and walk to the front" are not born of the Spirit.

Too many lost sinners are led to think they are saved because they made a visible decision. Most churches have lots of the "members" who lack spiritual appetites, attitudes and aspirations. The reason: They do not have spiritual life! They have never been born again. They are lost but they think they are Christians. How sad!

None of us should contribute to this crippling problem that seriously plagues many, if not most, contemporary churches of all denominations and none more than the Southern Baptist Convention. May God keep all of us from doing anything that would cause people to confuse "visible decision" or "church membership" with genuine Christian conversion. Let's not foolishly contribute to the leading of people into a "false assurance" and eventually to hell.—Charles Rosson, Rogers

ERWIN L. McDONALD

## The Golden Years

### That Ye Love One Another

*"By this shall all men know that ye are my disciples, if ye have love one to another" (Jn. 13:35).*

The main thing Judge Edward T. Maddox has noticed about retirement is that he and his wife, Kathryn, have more time to call their own. Just to be sure he has a place of refuge to flee to when his wife's "honey do" jobs start coming too fast and furious, when he closed his law office, he immediately opened a study at home.

The Maddoxes, life-long residents of Harrisburg, recently observed their 47th wedding anniversary. They were married at the home of the bride's parents, Dr. and Mrs. H.N. Smith, in Harrisburg, on Oct. 17, 1943, with Rev. C.W. Anderson, then pastor of their church, First Baptist, performing the ceremony.

For all of their years together they have been active partners as they have served in their church and community and in Baptist denominational affairs. Judge Maddox, who accepted Christ and joined the Harrisburg church on Oct. 15, 1923, when he was 13, has since held practically every office in the church but pastor. On his birthday two years ago the church presented him a plaque, commemorating 65 years of active service. Now he is 80, and "still going strong."

The Maddoxes feel that the greatest impact Christians can make upon the world is to "love one another as Christ commands."

They see their golden years as an opportunity to "grow and glow for the Lord," remembering Luke 12:48b: "For unto whomsoever much is given, of him shall be much required. . . ."

The Maddox home has been a center of Christian hospitality across the years



Judge Edward Maddox, and his wife, Kathryn, display the plaque presented to him in honor of Christian service by Harrisburg First Church.

as this devoted couple has opened it to many a "way-worn traveler." In their golden years, they continue to find great happiness and satisfaction in giving of themselves in Christian service.

Erwin L. McDonald is editor emeritus of the Arkansas Baptist Newsmagazine and a member of Park Hill Church, North Little Rock.

Fifth in a Series of Seven Articles on Church Growth

## God Gets the Credit

by J. Everett Sneed  
Editor, Arkansas Baptist

"God has sovereignly chosen the Trinity Church for his tabernacle," declared Wallace Edgar, pastor of Trinity Church, Texarkana, a suburban church. "All the credit for our growth goes to God, not to any individual. If anybody deserves the credit it is our lay people who are excited about God and tell others."

When Edgar became pastor of

Trinity Church in December of 1978, the congregation was averaging approximately 95. Last year the church averaged 808 and last month the church averaged 850. People, in regular attendance, are coming to the church from a 30 mile radius.

In the early 1970s, the church had averaged approximately 350 under the leadership of Stan Coffey. After Coffey left, certain factors occurred which produced rapid decline in the attendance.

Soon after Edgar became pastor the church began to grow. The congregation is composed of all kinds of people.

The church has had an excellent baptismal record. For the last 10 years the church has baptized over 100. Last year the church baptized 179.

Edgar feels that from a human standpoint, one of the major keys to the church's growth is the providing of space and staff. In April of 1979, the Trinity congregation called its first full-time staff person, other than the pastor. Each time there has been a need to add staff or facilities, the congregation, after prayer, has responded. Currently there are five staff members, including Pastor Edgar.

Worship and family enrichment centers have also been erected. Edgar said, "You must show the people of the community that you are making plans for growth. This includes both staff and space."

Rick Ellis, minister of education and outreach, said, "The lifestyle of the people of the Trinity Church is to reach out for the prospects. People are excited about what God is doing and tell others about it."

The church conducts a visitation program every other Monday night. Sunday School leadership from all Sunday School age groups come for visitation. They pick



(L to R) Rick Ellis, Ed Brennan, Wallace Edgar, and Keith Biggs.

up their visitation packets and return them on the next Wednesday.

Ellis believes that a major key to sustained growth is proper use of the Sunday School. Sunday School must be organized to reach people. This requires outreach leaders and group leaders. Each group leader is responsible for six to eight people. Ellis said, "This makes Sunday School visitation manageable."

Pastor Edgar feels that MasterLife training has had a very positive effect on the congregation. Ellis has led two groups in this program for the last three years.

Minister of Youth and Recreation Keith Biggs not only leads in traditional recreational programs such as softball, volleyball, and basketball, but also has developed some very innovative evangelistic programs. Edgar said, "Keith has excited our youth more than anyone concerning the biblical basis for growth."

A recently developed ministry by Biggs is called "Street Care." Not long ago Biggs took a group of young people to Houston to do evangelistic work and to give out food. When the young people returned to Texarkana the youth wanted to continue this in their own area. Currently the young people are distributing tracts and witnessing in shopping centers, at ball games, and in areas where the youth gather. They also are going to underprivileged homes to distribute food and witness.

Ed Brennan, associate pastor in charge of singles and adults, has served the church on two occasions. When he was with the church the first time there were less than 50 singles actively involved in the church. He credits Rick Ellis who worked with the singles for a time with the growth that has taken place in the singles ministry. Current-

ly there are over 300 singles enrolled in Sunday School. Edgar said, "Ed's ministry is the most difficult in our church, but we want people who have been through traumatic experiences to know that God still loves them. Regardless of the circumstances they have been through they are important to God's kingdom."

Singles are graded by ages. So there is no need to know if a person is single and never been married, or single and divorced, or single and raising children. Bernard said, "We have worked to eliminate as many barriers as possible. We don't want to classify anyone other than by their age."

The goal is to involve all the singles in Bible study. Pastor Edgar said, "Bernard has given excitement to the work to the singles which has made it possible for the church to minister to people where they are in today's society."

Gary Lanier, minister of music, produces two pageants each year. One is at Easter and the other is at Christmas. Some of these pageants involve as many as 250 of the church's people. Each of these pageants are presented on Friday night, Saturday night, and Sunday night. On both Friday and Saturday nights, many individuals who are not church members attend the pageant. In each of the services there is standing room only. Last year the ACTS network filmed one of these pageants.

Lanier strives to have Christian music that will appeal to all kinds of people. Basically his music in contemporary Christian music. He often uses the traditional hymns, as well as choruses. Pastor Edgar said, "Our goal is to have music that is truly heartfelt."

Pastor Edgar feels that another key to the church growth is to have a consistent emphasis on both missions and evangelism. The church gives 13.5 percent to the Cooperative Program and 5 percent to associational missions. The congregation also conducts a World Missions Conference each year in which home, foreign, state and local missions are emphasized.

In summary, Edgar and the Trinity staff pointed to some of the ingredients that are essential for growing churches. Among these are sound biblical preaching, unity of fellowship, freedom of the staff to respond to the leadership of the Holy Spirit, and a trust level by the congregation which allows pastor and staff to work with new ideas without fear of criticism.

Pastor Edgar observed that it is an exciting thing to be a part of a church where prior to almost every service a pastor is told by the members that they have led people to Christ and they will be coming during the invitation. He said, "When you know that people are going to respond, this gives you liberty and sets you free to preach the Word of God."

## Arkansas All Over

MILLIE GILL

### People

**Millburn M. Hill**, who is retiring as a Southern Baptist pastor following more than 36 years, will be honored with a reception Nov. 25 at First Church in Ward where he was ordained to the ministry. His most recent pastorate was at Caney Creek Church near England, but he has served churches in Arkansas, Louisiana, and Alabama. Hill, a native of Ward, attended Beebe Junior College, Ouachita Baptist College, and New Orleans Baptist Theological Seminary. He is married to the former Mary Alice Harlan. They have four children, Kathy Skidmore, Vickey Jackson, and Jerry Hall, all of Ward, and Pam Griffin of Austin.



**Chris Wright** was recently licensed to the ministry by First Church in Luxora. A freshman at Williams Baptist College, he has served as president of the associational youth in Mississippi County Association

and is serving as volunteer minister of youth at Calvary Church in Walnut Ridge.

**John Finn**, who will retire in 1991 as director of Arkansas' Christian Civic Foundation, has accepted a call to join the staff of Life Line Church in Little Rock.

**Robert Lever** has joined the staff of First Church in Fort Smith as associate pastor, coming there from an Oklahoma pastorate. Lever will direct the ministries of evangelism, language missions, senior adults, and single adults.

**Jeff Wentz** has joined the staff of Hardin Church in Pine Bluff as minister of music.

**Joe Silva**, a senior at Ouachita Baptist University, is serving as youth intern for Second Church in Hot Springs.

**Billy Harwell** is serving as pastor of Parks Church, going there from Casa Church.

**Mike Jones**, pastor at Bigelow Church, was ordained to the ministry Oct. 21 at Plumerville Church.

**Bob Lamb** is serving as pastor of Oak Grove Church near Jefferson, coming there from Daniel Chapel in Delta Association.

**Mark Fricke** is serving as pastor of Linwood Church, coming there from Providence Church in Hamilton, Texas. He is a graduate of Baylor University and Southwestern Baptist Theological

Seminary. Fricke and his wife, Debby, have a son, Cameron.

**Keith Sandefur** began service Oct. 29 as pastor of First Church in Desha, coming there from Palestine Church at Quitman.

**Charles Crowson** has resigned as pastor of Rehobeth Church at Moorefield.

**Larry Webb** has resigned as pastor of Canfield Church, Lewisville.

**Nat Shaddix** has joined the staff of Immanuel Church in Magnolia as youth director.

**Daniel R. Grant** of Arkadelphia, president emeritus of Ouachita Baptist University, and Mike Arrington of Arkadelphia, vice president for academic affairs and dean of the School of Arts and Sciences at OBU, have been elected to offices in the Cooperative Services International Education Consortium. Grant was elected president of the organization and Arrington was elected member-at-large of the Executive Committee.

**Jimmy Hogg** has resigned as pastor of Faith Church, Forrest City.

**Gene Hoggatt** has resigned as pastor of Wheatley Church to accept a pastorate in Marion, La.

**Robert Pruett** has resigned as pastor of education at University Church in Fayette-

### Classifieds

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**Needed**—Child Care Director—Responsible for Mothers Day Out, all extended sessions (Sunday, Wednesday, Visitation). Part-time position. Send resume to Markham Street Baptist Church, 9701 W. Markham, Little Rock, AR 72205. 1122

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VIDEOS



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teville to assume a similar place of service at First Church in Cleveland, Tenn.

**Vernal Ridgeway** has completed 20 years of service as pastor of Board Camp Church. He and his wife, Mattie, were honored with a fellowship meal and presented with a gift certificate.

**Raymond Reed** of Camden is serving as pastor of First Church in Grady.

**Coy Camp** is serving as pastor of Hickory Grove Church, Star City.

**Jimmy Tate** of Monticello is serving as pastor of North Side Church, Star City.

**Eugene Ryan** has resigned as pastor of Antioch Church, Beebe, to serve as pastor of Lexa Church.

**Mark Henkel** has resigned as minister of music and youth at Trinity Church in Searcy to join the staff of First Church, Perryville.

**Bob Featherston** is serving as pastor of New Hope Church, Dardanelle. He and his wife, Wanda, moved there from Pleasant Grove Church, Mount Pleasant, Texas.

**Norman Powell** is serving as pastor of Harmony Church, North Little Rock.

**Lawrence Vowan** has joined the staff of Holland Church, Vilonia, as associate pastor for outreach.

**Brenton Powell** joined the staff of Highland Drive Church in Jonesboro Nov. 18 as minister of music and youth, coming from the staff of Matthews Memorial Church, Pine Bluff.

**George E. Pirtle** has resigned as pastor of Dermott Church to serve as pastor of First Church in Kenton, Ohio.

**Mason Bondurant** is serving as interim pastor of Indianhead Lake Church in Sherwood.

**Dan H. Champlin** of Harrison died Nov. 5 at age 85. His funeral services were held Nov. 7 at Eagle Heights Church in Harrison where he was a member. He had served as a Southern Baptist pastor for 67 years, having pastored churches in Boone, Carroll, and Newton counties. Survivors include his wife, Geneva Kelley Champlin; a daughter, Oleita Champlin Wright of Tulsa, Okla.; and two grandchildren.

**J.T. Harvill**, who has been serving as interim pastor of Fairview Road Church in Camden, was called Nov. 7 to serve the church as full time pastor.

## Briefly

**Markham Street Church** in Little Rock is observing two Sensational Sundays this month, Nov. 18 and 25, with Rick Caldwell, national conference speaker, as leader. Emphases include messages to youth, college students, and single adults; worship services; and parenting seminars. Tiffeny Thompson was musical guest Nov. 18 and Tierce Green and The Praise Trio will perform Nov. 25.

**Genoa First Church** observed homecoming Oct. 14 by dedicating a new sanctuary. Chester Gray, who served as pastor from 1965-67, was speaker.

**Luxora First Church** celebrated payment of a \$40,000 indebtedness with a recent noteburning service. The note, made in June of 1986 for a fellowship hall and Sunday School space, was paid in full in October, 1990. Participants in the service were Logan Perkins Jr., Buford Wilkerson, Jimmy Corkran, and Pastor Ronnie Tom.

## Hereafter House

Life Line Church, Little Rock, held a dramatic presentation, depicting hell and heaven Oct. 24-27. The portrayal, based on Scripture, was called "The Hereafter House."

This was the third annual event of "The Hereafter House" given by the Life Line Church. The lower floor of the educational building depicted hell while the second floor portrayed heaven. Both the scenes in heaven and hell were accompanied by verses of Scriptures, as well as recognizable biblical characters being present in each region.

On the stairway between heaven and hell, Pastor Tommy Cunningham presented the plan of Salvation. The visitors were instructed that in reality there was no gulf or transition between heaven and hell. Individuals who are sent to heaven or hell must remain in that abode throughout all eternity.

There were approximately 2,600 who attended the "Hereafter House." There were 119 who made professions of faith and over 800 who indicated a desire for "a closer walk with the Lord."

The portrayal involved over 100



Costumed biblical characters appeared throughout the Hereafter House. (Not pictured are organizers Ray and Belinda Moore.)

members of the church either as a part of the portrayal or involved in preparatory labor.

It required three working shifts to care for the dramatic presentation because of the hours involved. The hours were 6:30 p.m.-1 a.m. (Wed.-Fri.) and 4:30 p.m.-1:30 a.m. (Sat.)

The start-up cost was over \$2,500 in materials alone and has required an annual update of approximately \$800. All labor was donated.

Pastor Cunningham indicated that he would be delighted to provide information for any church wishing to develop a similar program in the future.



# LOCAL & STATE

**DeQueen First Church** ordained Horace Valentine and Dave Palfreeman to the deacon ministry Oct. 28.

**Grand Avenue Church** in Fort Smith observed Norman Williams Day Oct. 28 in recognition of 25 years of service.

**Booneville First Church** will ordain Don Lyle to the deacon ministry Nov. 25.

**Mount Bethel Church** at Arkadelphia recently ordained Danny Beene and Tad Fenley to the deacon ministry.

**Helena First Church** ordained Murray Benton to the deacon ministry Nov. 4.

**Friendship Church** at Clinton recently ordained J.D. Todd and Busher Beach to the deacon ministry.

**Hartford First Church** held a revival Oct. 7-10 that resulted in 54 professions of faith and 32 other decisions. William Blackburn was evangelist. Tom Harris is pastor.

**Holly Springs Church** held a revival Oct. 22-26 that resulted in 12 professions of faith and two other additions. Harold Danley of Elaine was evangelist. Chester Caldwell of Little Rock directed music. Joe

Berry is pastor.

**Cross Road Church** at Little Rock recently held a recognition service for Achteens, Girls in Action, and Mission Friends. Queen Regents in Service recognized were Robin Wood and Monica Justice. Queens with Scepter were Rachel Garrett and Helen McWay. Melissa Justice received Queen recognition. Leaders are Judy Wood, Floye Loux, Marcia Justice, and Kim Bates.

**Walnut Street Church** in Jonesboro ordained David Deaton and Marty Bryant to the deacon ministry Nov. 4.

**Desha First Church** will hold a noteburning service Dec. 9 at 2 p.m. with Paul Huskey of Norfolk, a former pastor, as speaker. Former members and pastors will be special guests.

**Ro-Lynn Hills Church** of Rogers recently recognized two Achteens for completing their queen level of Stuidact and three Girls in Action for completing Adventure Three.

**Olivet Church** in Little Rock youth choir will present the musical "Surrender" Nov. 2 to inmates and their families at Tucker Prison near Pine Bluff.

## HMB

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## A SMILE OR TWO

### Help Wanted

*Livestock wanted, Plant City (Fla.) Courier:* Want to buy small horse. Must be gentle, and able to work. Also do auto repairing.

*Temporary help, Belen (N.M.) News:* Wanted—salesgirl. Must be respectable until after Christmas.

*Cheboygan (Mich.) Tribune:* Man to handle dynamic. Must be prepared to travel unexpectedly.

# Wynne Centennial

by Millie Gill  
Arkansas Baptist

Wynne Church, a congregation with both outreach and missions vision, celebrated 100 years of service Oct. 27-28 by not only celebrating the past, but by looking to the future as a time capsule, containing memorabilia, was buried to be raised when the church observes its 150th anniversary.

Elder William Nutt, as well as Ajax Tyer, were instrumental in organizing the Mount Zion Association in 1852 which supplied preachers to hold services at interval in the little settlement that was developing around the east-west portion of the railroad and would be called Wynne Junction by 1887. In 1890, A.J. English of New Hope Church and E.J. Newsom and



Members buried a time capsule as part of the celebration.

John King of Harmony Church assisted in the organization of Wynne Church.

As a result of the seeds sown by those early organizers, the Wynne congregation has continued to sow seeds as they have sponsored and organized both the Union Avenue and East Churches in Wynne, as well as a church in Buenos Aires, Argen-

tina. The church also has provided a dormitory for Tri-County Association Camp.

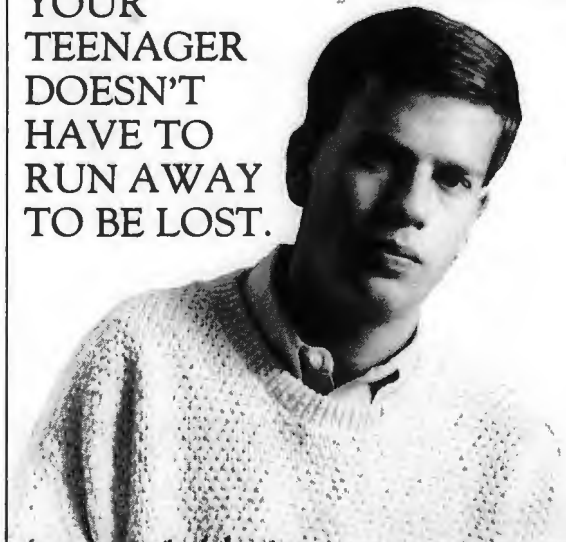
Seed sowing has resulted in members being called into commitment to Christian service. In 1897 a \$2 offering was recorded as the church's first foreign mission offering and in 1989 a \$15,958 offering was recorded. Missions awareness has resulted in three serving on foreign mission fields.

Education awareness continues weekly through a variety of activities directed by Wilbur Herring, interim pastor; Earl Cumble, minister of education and senior adults; and Richard Wentz, minister of music and youth.

Thirty pastors have grown a membership from 25 charter members to a current congregation of 916 resident members and 253 non-resident members. They also have led in numerous building programs with current buildings, including the parsonage, being valued at \$2,600,000 with no indebtedness. Wynne Church cooperates in the work of Tri-County Association and the Arkansas Baptist State Convention.

The 1990 budget of \$359,477, in addition to Cooperative Program gifts, includes five special offerings: foreign, home, and state missions; world hunger, and Arkansas Baptist Children's Homes and Family Ministries.

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## How Dare We?

by Don Moore  
ABC Executive Director

RSS is an abbreviated way to refer to a radical Hindu group in India. Their real name is *Rastriya Sevak Sayana Sangha*. Now you see the reason for the shortened form.

The following quotes came from the Oct. 24, 1990, Baptist Press release.

"RSS instigators have beaten church workers and burned churches, many of them Baptist. Also, local Hindu authorities have imprisoned some Baptists for their Christian beliefs." "Recently two church leaders, Srikanth Dugal and Simon Nayak, were attacked while doing evangelistic work in a Khond Hills village. one was shot and the other was hacked but they were not killed."

"Violence began two years ago when Hindus burned 15 Protestant and Catholic churches in Orissa."

"The latest violence began after RSS leader exhorted followers to put Hindu gods on carts and push them through village streets. Eyewitnesses said Christians were dragged out of their homes and told to bow down and worship their idols. When they refused the Hindus beat them, then destroyed their houses and churches." "Saraswati reportedly said that in two years the group would drive all Christians out of the Khond Hills. However, Baptist work continues to grow in the area; 500 new believers are baptized every year."

The following quotes are from the same press release, but they are from Israel. Connie Anthony, a Mount Ida native who is a missionary in Jerusalem said, "The worst case scenario for us is for the family to be separated... with John at work, the children at school and me at home." Their fellow missionary said, "I have to be real careful where I go and when, since I have been hit by rocks or bottles five times in the last month."

"Each Southern Baptist family can choose to leave at any time. There's no indication that it's time to leave or that this is not where he wants me, even if it means death. It is better for me to die in his will than to live outside of his will." These are the statements of Sonny Rogerson, missionary to Israel.

Why has I told you of these heroic Christians in the hot spots of the world?



Moore

Similar stories are coming out of Kenya, Liberia, Angola and other places. These are the reasons:

(1) We are not grateful enough for the freedoms we enjoy.

(2) We are not putting forth sacrificial efforts to use our opportunity to the fullest.

(3) We are too casual about the Lottie Moon Christmas Offering.

How dare we be greedy and selfish in our gifts to support our foreign missionaries. Is there anyone, is there any church that would dare to be as heroic and sacrificial in their giving to foreign missions as the missionaries are themselves? I have a feeling there will many records set this year in this offering. I am praying to that end.

Other great things happen in December. Not as many as in other months, but these are of great significance.

**Week of Prayer for Foreign Missions**—I believe Baptists are going to become prayer warriors. The WMU will likely lead the way. Dec. 2-9 has been set aside for special prayer meetings related to Foreign Missions and the Lottie Moon offering. It will take prayer for Arkansas churches to reach the goal. Our goal is \$2,850,000. If at all possible, let the WMU lead some service or services in December to lay the prayer burden on the entire church.

**Joy Explo '90 Youth Evangelism Conference**—This tremendous event at the Hot Springs Convention Center brings thousands of our youth together for inspiration and training in sharing their faith. A great youth speaker and a singer have been enlisted to lead in this. It is the top event for a Christian young person in December. It is Dec. 27-28. Parents and youth workers need to be making plans for their youth to attend. Holiday happiness will be utilized and maximized at this event.

**All State Band and Choir**—This event is on the same days and in cooperation with the Joy Explo described above. This is a great time for gifted Christian musicians to come together for the development and use of their gifts. They will be a part of the tremendous services of worship. Don't forget your instruments. Regional rehearsals will be held Dec. 1 and Dec. 8.

**Evangelism Workshop**—Each December associational evangelism chairmen are brought together to prepare for the special emphasis for the coming year. This year the emphasis will be on the Witnessing-Giving Life activities of 1991.

We need you leaders to get the training J.W. Hutchens will provide. Then, bring it back to the associations and churches. We will pray for you to come back with a real commitment to lead the rest of us. Satan hates evangelism so much, it seems we all have to have "a lot of encouragement to keep making 'the main thing the main thing.'" The dates are Dec. 6-7 at Camp Paron.

You could be a potential missionary and not know it. Cooperative Services International is helping place Christian people with non-religious vocations throughout the world. This is a major strategy of our Foreign Mission Board in these countries that will not allow conventional missionaries. Should you explore this? If so, you will want to meet with David Garrison from the Foreign Mission Board, Dec. 8, 1990. The meeting will be at the Radisson-Legacy Hotel on Capitol Avenue in downtown Little Rock. Many Arkansas people have found fulfilling and effective service by this means. Pray about this possibility for you!

All new trustees elected at the recent state convention are urged to make their plans to attend the orientation scheduled especially for them on Dec. 3-4. Accommodations will be at the Radisson-Legacy Hotel, next to the Baptist Building. The Monday night meeting will be at the hotel. The Tuesday morning meeting will be at the Baptist Building. This meeting serves to speed up the time it takes for a person to become a knowledgeable and effective trustee for our agencies and institutions. Dan Stringer, a gifted and knowledgeable executive from Arizona will lead us in the general orientation.

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## Stewardship/Annuity Health Care Addressed

Participants in the Church Comprehensive Medical Plan received notification of rate and benefit changes for 1991 in October.

The spiraling cost of health care has Paul Powell's attention. The Annuity Board president addressed this issue in a pastoral letter to participants in the Church Comprehensive Medical Plan.

Powell cautioned participants saying, "If someone offers you cheap insurance it means you are very unlikely to collect meaningful benefits." Some have faced cancelled coverage, or excessive costs, or unpaid claims when they weren't cautious in selecting health care coverage.

Powell explained rates are high because "that's what it costs us to maintain the program." Participants receive 94 cents in claims for every dollar paid for coverage.

President Powell has asked a national committee to study the feasibility of some sort of group plan for smaller membership

churches. He encourages members to "Stay with us. We'll do you good!"

Pastors, staff members and other employees continue to look to the Annuity Board for coverage. Arkansas had 678 enrolled in the Church Comprehensive Medical Plan on Oct. 5, 1990, a decrease of 10 from June 30. Seven new families enrolled in September. The Annuity Board will continue efforts to provide adequate coverage at competitive rates.—James A. Walker, director

## Brotherhood Partnership Pattern

The Guatemala-Arkansas Partnership pattern should be that of the summary found in Acts 14:21-23.

The passage is suggestive for the church and associations involved in starting 25 new churches in Guatemala City. Those committed to beginning the 10 plus new churches in the interior of Guatemala can

also profit from it.

Three distinct areas of missionary activity are recorded: first, conversion (v. 21); secondly, confirmation (v. 22-23a); and thirdly, commendation (v. 23b). These three do not necessarily happen in chronological order, they may occur concomitantly.

Evangelism, the conversion of the lost, is obviously basic to starting a new church. Most mission churches receive very, very few members by transfer of letter. In Guatemala, winning the lost to Jesus is a primary task.

Two evangelistic activities are mentioned in v. 21: "preaching" and "teaching." The first is literally "telling the good news." The better translation of "teaching" would be "making disciples."

For Arkansas Baptists "telling" should include both preaching and personal witnessing in Guatemala through various types of projects. "Discipling" is the follow-up process of leading in assurance and guidance in initial spiritual growth. We must find ways to partner with Guatemalans in evangelism that is "teaching" as well as "telling."

During a second visit, when "they returned again," Acts describes the missionary activity as confirmation. Doctrinal, ethical and leadership training are indicated in v. 22-23. Along with these three, Arkansas Baptists will seek to help confirmation by helping with the purchase of property and construction of the church building. Local churches and associations will seek divine guidance in planning types of work to confirm new Guatemalan Christians.

The third type of involvement in the growth of new churches on the mission field is described by Luke as "they commended them to the Lord" (v. 23). This must be a reference to intercessory prayer. Prayer is mentioned as a part of the second visit. It is the underlying power source for all effective mission work.

Some Arkansas Baptists will be directly involved in the conversion of Guatemalans. Others will be involved in the confirmation of the Guatemalan Christians through training conferences or construction.

Every Arkansas Baptist ought to be involved through prayer; "commending" (1) those who go as partnership missionaries, (2) lost Guatemalans who need to believe in Jesus, and (3) new believers who need to grow spiritually.

In direct proportion to the intercessory prayers of individual Arkansas Baptists and churches for Guatemala, Acts 16:5 will correctly summarize what God will do through the Guatemala-Arkansas Partnership: "And so were the churches established in the faith, and increased in number daily."—Glendon Grober, director



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FOREIGN MISSIONS EMPHASIS

## A Rapid Pace

by Craig Bird  
SBC Foreign Missions Board

MOMBASA, Kenya—Ralph Bethea grins slowly, and often. Everything else he does at full speed—and even more often.

He even has to sleep in a hurry because most nights there are only a handful of hours between the last prayer meeting, witnessing opportunity or planning session and the first phone call or knock on the door. Mombasa, Kenya, is a busy place spiritually.

"I'd pay Southern Baptists to be a missionary in here right now," says Bethea, just beginning his second term as a church developer. "What the Holy Spirit is doing here is so exciting I couldn't stand to be anywhere else."

Bethea is referring to an openness to the gospel that apparently has turned this 1,000-year-old coastal city into the most responsive Muslim stronghold in the world.

Before last summer's four-week coastal crusade, Bethea talked of 10,000 baptisms and more than 100 new churches (most of them preaching points or house churches and many others not yet affiliated with the Mombasa Baptist Association) in the past five years in a city of 500,000. During the crusades, 35,515 more people signed spiritual commitment cards in Mombasa.

Such figures are sometimes challenged

by those familiar with Mombasa's religious history, a skepticism Bethea understands. "What is happening is beyond our experience or our expectations, he admits. "We don't know why God has chosen this time to put his hand on this city. All we can do is get into the harvest full speed while it is still daylight spiritually."

But Bethea doesn't think the revival is an example of spontaneous generation. "Christians have been working and praying to win Mombasa to Jesus for decades," he points out. "Two of the men in James Hampton's first discipleship class 30 years ago are pastors along the coast today (Hampton and his wife helped open Southern Baptist mission work in Mombasa).

By any count, the number of professions of faith, baptisms and church starts push the statistics into the unbelievable range. Last Easter just 10 churches in Mombasa baptized more than 1,000 new believers in the Indian Ocean. One, Ushindi Baptist Church, which meets under a temporary roof on public land, baptized 276 converts—and a layman apologized to visitors because there were so few.

Because they are guaranteed religious freedom, Mombasa Christians are able to saturate neighborhoods with door-to-door visitation and have become masters of an unusual form of sharing the gospel—ferry

(FMB) photo / Warren Johnson



*Kenyan leads in prayer.*

evangelism.

Mombasa is built on an island, connected to the north mainland by a bridge and the southern coast by ferry. For the five-to-10-minute trip, car and truck drivers and passengers and hundreds of pedestrians—are pretty much a captive audience. Since a one-time charge of less than 10 cents lets people ride as long as they wish if they don't disembark, Christians spend free hours escorting loads across the bay, passing out tracts and witnessing.

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## Convention Uniform

### Starting Over

by Jim Lagrone, Bryant First Southern Church

Basic passage: Luke 15:11-24

Focal passage: Luke 15:17-20

**Central truth:** Grace and forgiveness are only found through a personal relationship with God through Jesus Christ.

All of us have wanted to begin again sometime in our life. It seems that when difficulties and situations overcome us we all would like to have an opportunity to stop and get off before we decide to deal with the problem. We will learn through this parable, perhaps Jesus' greatest parable, that God's grace is sufficient to allow us to begin once again.

First of all we need to see how the son rebelled against his father. There is perhaps nothing as difficult as there is when families are having problems. The difficulties can be so simple, but when families are involved the problems are magnified.

The son also rebelled against the moral standards of his day. The son had religious instruction. When he was young he knew the Scripture, he knew the law of God, he knew what right and wrong was, but yet he chose deliberately to say no to good things and say yes to a path that always leads to a bitter end.

The son rebelled against himself. This was the possibility of total humiliation for a Jewish boy feeding an unclean animal. His rebellion was now complete, he rebelled against God, his family and himself and he was bearing the fruit that he himself had planted.

But yet God's grace is sufficient. The young man came to himself, realized he had separated himself from God, realized he had separated himself from his father and he was weeping what he had sown.

To begin again, repentance and confession must come before grace. Confession is realization on an individual's part that what he has done has offended a just and holy God and that must be set right.

True repentance contains four characteristics. First, it has to be after the act has taken place. Secondly, it involves a change of mind. Then comes regret. Lastly, true repentance signifies a change of conduct.

Could the prodigal son begin again? Yes! Can you begin again? Yes!

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## Life and Work

### The Seeking Savior

by Bobby Tucker, Maple Grove Church, Trumann

Basic passage: John 4:10, 28-35, 39-42

Focal passage: John 4:28-42

**Central truth:** Jesus seeks to bring sinners to salvation.

The earthly life of Jesus could be characterized as a divine compulsion in seeking sinners. That was not only his mission, but his lifestyle. In John 4:4, it can be clearly seen that Jesus often had divine appointments. "He had to pass through Samaria. . ." The Savior knew the tension between Samaritan and Jew, yet that small roadblock would not hinder his objective.

Our first principle in this passage, then, is this: never let an obstacle hinder you from being a sharer of the gospel. Even though the Lord Jesus knew the difficulty that stood in his way, he proceeded full speed ahead. We, too, should not let any obstacle stop us. Fear of failure, nervousness, and lack of visible results all serve as discouraging factors to our sharing the gospel. Approach them as "overcomeable" obstacles that can be easily dealt with as the Holy Spirit empowers you.

A second thing to note about the seeking Savior is the intent of his heart. Verse 34 describes this clearly. Jesus says, "My food is to do the will of him who sent me. . ." How profound! The purpose of our Lord's heart was continually bent toward his Father. His food, that is to say, his life sustaining means, was to be actively engaged in the will and work of his Father.

Have you ever gone a day without food? Missed a meal? If you have, then you know how the physical body acts when it is deprived of food. Now think about this spiritual principle. Do you long to do the will of the sovereign Lord, yes, even to the degree that it becomes your "food"? Jesus did. It was that purpose of heart which drove him to do the will of God.

Because Jesus had focused on doing the will of God, he could say, ". . . Lift up your eyes, look on the fields, that they are white unto harvest" (v. 35). Why did Jesus see the harvest? Simple. He wanted to do the will of his Father. When you being to seek God's will, he will show you the fields, and then you will see the harvest.

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## Bible Book

### Called to Commitment

by Wayne B. Davis, North Park Church, Van Buren

Basic passage: Luke 9:1-50

Focal passage: Luke 9:1-26, 46-50

**Central truth:** Christ's teachings are to prepare his disciples for the kingdom of God.

As Luke 9 opens, Jesus is calling the twelve together to receive power and authority over demons and diseases. They went and were successful. Their success sparked political and religious interest. This interest stirred even more popular response. This response allowed Jesus to perform miracles (vv. 12-17).

At a moment of teaching and resting, Jesus asked, "Who do men say I am?" and "Who do you say I am?" The answer followed fear and rumor, but Peter answered, "The Christ of God." This proved to be the Christian bedrock of faith. To be a prepared and committed Christian, you must believe this. Who is Jesus? The Christ of God, Jesus, the Christ, is God's solution to your sin problem. A heavenly plan has been given and you are in it. God has given it. Jesus is the centerpiece of it. Peter's confession of faith is the confession essential to preparation for the kingdom.

Jesus moved from confession to clarification of his mission. He must suffer and die and rise. His followers must get ready for the task of commitment (vv. 21-22). His call is to "any man," but everyone will not follow. Some will follow a while then quit. Some will pretend to follow. Followers must meet muster. They must know who Jesus really is. They must understand it is a battle. They must be willing to die for the "Christ of God" (vv. 23-25). The social climbers and political power usurpers must face the reality of Jesus' coming. He will return the follower's service to him in kind.

It was only a small step that sent the twelve plunging into the abyss of "self-glory" or "popularity." They really liked the "spotlight" (v. 46). Jesus said, "the least is greatest," and "like a little child" (v. 47-48).

Not only did Jesus reject the reasoning of self-seekers, he allowed people outside the accepted channels to be included in "faith." He said those who didn't oppose are supporters (v. 50). They can come to him. We cannot control access to Jesus or to the kingdom. We can help. We can't control. Jesus, the Christ of God, controls.

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# LESSONS FOR LIVING

## Convention Uniform

### True Spirituality

by Jim Lagrone, Bryant First Southern Church

Basic passage: Luke 18:9-14

Focal passage: Luke 18:13

Central truth: True greatness in God's kingdom comes through humility.

God resisteth the proud. Those words are very familiar, but yet are rarely acted out in our modern Christian world. It seems that every church has one or more persons who desire the privilege of being seen in the highest position and making a show of whatever they are doing to advance a cause of that fellowship.

It also happens to those in ministry who feel that higher positions or bigger churches or bigger budgets elevate themselves in front of God. Jesus was saying quite simply in this parable that the one man who could not even look up and just cried out for mercy was far more spiritual than the Pharisee who stood up and prayed about himself and was pompous in his religious attitude. The one who humbled himself and pleaded was far closer to the kingdom of God.

Confession is simply asking for God's mercies, but the actions and the words of the Publican demonstrated his total unworthiness in lack of dependence on God. Salvation comes to those who humbly repent and ask Jesus to come into their lives, regardless of their past experiences.

No man has anything of which he can boast about before God, but the one who humbles himself will be exalted. The penitent sinner who humbly looks for God's mercy will find it.

Just what does this say to us? It says confession is available to those who truly and humbly confess. It says that no matter how elegant a speaker is, or how rich the tithes, the condition of the heart is a far greater barometer to spirituality than the pocket book or public displays. This parable also says that God forgives the sinner who truly repents.

The Pharisee had placed his confidence, for his salvation, in himself and his works. He also took a great deal of pride in the fact he was living a "better" life than others.

The Publican placed his confidence in the grace of God. God's grace is sufficient!

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## Life and Work

### Rise Up and Walk!

by Bobby Tucker, Maple Grove Church, Trumann

Basic passage: John 5:5-9, 14-19

Focal passage: John 5:5-9

Central truth: The Savior proves his deity by his power to heal.

Most of us have no idea what it's like to be physically confined or paralyzed. Those who are can surely sympathize with the plight of this man described as having an "infirmity" (v. 5). For 38 years he had commanded his body to act, yet it would not. His condition seemed rather hopeless until Jesus comes on the scene. The resolution of his problem appeared to be futile. But alas! When the moment seems bleak the Savior shows up!

Isn't that our testimony, also? During hardships, difficulties, and insurmountable situations that we often face, doesn't Jesus give us his abiding presence? A key principle in this passage of Scripture is that our Savior stands ready to help those whom he loves in any of life's difficult situations. The question Jesus asks, "Do you wish to be made well?" (v. 6) is one that he asks those who need emotional wounds healed, as well as those who need his grace that comforts amid life's turbulent times. Such is the nature of the Savior.

At times it may seem that life caves in on us. Often, we feel as if there is no reprieve for our weary bodies. Indeed, the lame man in this passage felt more than once the hopelessness of his situation (v. 7). As believers, we must come to understand that even in the darkest night, Jesus is with us, even offering us the words, "rise... and walk" (v. 8).

I'm convinced that one way Jesus continues to prove his deity is by the simple, yet powerful way he calls sinners to "rise and walk" from a lifestyle of rebellion and sin. Everytime a lost person is saved by the grace of God, Jesus is saying, "Rise and walk in the newness of life." That being the case, there are many who daily receive the eternal proof of his deity—the miracle of salvation.

This week, why not be a vessel that our Lord can use to proclaim the gospel? You see, it is a gospel of hope, and that's a message our world desperately needs to hear. The spiritually lame and infirmed cannot heal themselves. But by a clear presentation of the good news, you can give them the remedy.

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## Bible Book

### For Laborers

by Bill Howard, Salem Church, Benton

Basic passage: Luke 9:51-10:54

Focal passage: Luke 9:51-56; 10:1-12

Central truth: Jesus teaches his disciples the importance, the necessity and the joy of evangelism.

Our Lord's teaching about reaching seems to come with his emphasis upon the cross and the ascension. All four of the gospels, as well as Acts 1:8, give his commission within the framework of Jesus leaving either by death on the cross or by his return into the cloud. Last commands are important ones. Each time we find Jesus ready to depart, we also see him sending his disciples on missions.

The record of Luke 9:51-56 also teaches us how to respond even when we are not accepted. Jesus and his disciples were not accepted in Samaria at this time. Some one and a half years earlier in John 4, Jesus was on a mission in Samaria and was accepted. Our Lord's mission this time will take him to Jerusalem and the cross. His disciples learned a great lesson that Jesus "came not to destroy, but to save" (v. 56). This is true, even when we are not treated well. Several years later, the Holy Spirit sent Phillip to Samaria and he had a great ministry (Ac. 8:5). This could not have been accomplished had Jesus listened to his disciples, and "consumed them with fire" (Lk. 9:54).

Personal evangelism is our Lord's command (10:1). He sent them to every city. This was not mass evangelism with a city wide crusade, but personal encounters with saved to lost. This plan cannot be improved upon because it is the Master's plan. It has not been revoked.

After Jesus' assurance of a plentiful harvest (10:2), he gives a twofold command. Pray for laborers to enter the harvest fields. Pray for laborers to continue season after season in our Lord's bountiful harvest. Pray for long term laborers.

Jesus knew then, as he knows now, that discipleship would not be easy. Our problems are no surprise to him. The disciples were to go in spite of wolves, fatigue, hunger, rejection, and even low pay and a slim wardrobe.

But there is no joy like the true joy of knowing the relationship of sonship and the obedience of fellowship. Being God's child and acting like his child brings great joy. This obedience includes going on mission for Jesus (10:17-20).

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## Chapman Holds Private Session

DALLAS (BP)—Twenty-five Southern Baptist pastors met privately with SBC president Morris Chapman Oct. 18-19 to discuss SBC leadership and missions opportunities.

Chapman said he invited 36 pastors he described as "theological conservatives" to the two-day meeting at a hotel at Dallas-Fort Worth Regional Airport. The meeting was not political, he said, but reporters were not allowed in because it was private.

Chapman said he sought input on "enlarging the tent," his pledge to include in leadership those who have not been involved in denominational politics.

Chapman said he limited his invitations to "theological conservatives" as "a first step." He said he plans other meetings but added he is not ready to decide whether to invite moderate-conservatives.

While appointments and CP support were topics at the recent Dallas meeting, Chapman said most of the discussion

focused on the "windows of opportunity" opening for SBC missions and evangelism efforts around the world, particularly in Eastern Europe.

Chapman did not list those attending, but the group was known to include James R. Darper, Euless, Texas; Adrian Rogers, Memphis, Tenn.; Joel Gregory, Fort Worth; John Bisagno, Houston; Stan Coffey, Amarillo; Curt Dodd, Houston; Jack Graham, Dallas; David Hankins, Lake Charles, La.; Jerry Sutton, Nashville, Tenn.; and Fred Wolfe, Mobile, Ala.

## Lee Porter Demoted

NASHVILLE (BP)—As a result of remarks made during the 1990 Southern Baptist Convention meeting in New Orleans, SBC Registration Secretary Lee Porter has been demoted from his editorial position at the Sunday School Board.

Porter, 61 and a 14-year employee of the board, is now projects consultant in the

Sunday school youth-adult department. Porter has written a letter of apology to the administration and the board of trustees.

Porter, who has been registration secretary since 1977, conducted a Wednesday afternoon session June 13 in New Orleans with a seminary class from Southern Baptist Theological Seminary in Louisville, Ky.

During the two-and-one-half hour dialogue session held in the messenger registration area at the Louisiana Superdome, Porter made critical interpretations and personal comments on a wide range of issues in the 12-year SBC controversy.

Board officials reviewed the matter and concluded, according to an administrative report, that Porter "violated the established parameters of the Baptist Sunday School Board for acceptable employee conduct."

Sunday School Board President Lloyd Elder said, "This has been dealt with fairly and firmly as a personnel matter. The Sunday School Board deeply respects the work of the churches and want to move on with the challenging tasks assigned to us."

The Arkansas Baptist's

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## Across the Country

### Brotherhood President Announces Retirement

James H. Smith, president of the Southern Baptist Brotherhood Commission, announced his decision to retire June 30, 1991, at the fall commission trustee meeting. The decision to retire is not related to the Southern Baptist controversy, said Smith, who will turn 70 in May 1991.

### 'Shared Governance' Key to Southeastern Meeting

"Shared governance" was the predominant theme of the Southeastern Baptist Theological Seminary's semi-annual trustee meeting held Oct. 16. The meeting was at the North Carolina Conference Center at Fort Caswell, near Wilmington.

Faculty members were invited to officially observe the workings of the board trustees. This was believed to be the first time in Southeastern's history that faculty was invited. Furman Hewitt, professor of Christian ethics, and Michael Hawn, professor of church music at the Wake Forest, N.C., school, were elected by the faculty to attend the session.

### Clear-TV Ends Burger King Boycott

The executive committee of Christian Leaders for Responsible Television has voted unanimously to end early a one-year boycott of Burger King, citing the fast-food chain's willingness to be more selective in its sponsorship of television shows featuring sex, violence, profanity and anti-Christian bigotry.

The organization made the decision to end the boycott after Burger King announced plans to begin a special national advertising effort in support of traditional values on television. On Sunday, Oct. 28, the fast-food chain began running ads that affirm traditional family values in daily newspapers throughout the country.

### Annuity Board Trustees Say Retirement Funds Secure

Trustees of the Southern Baptist Annuity Board unanimously adopted a statement designed to distance the Annuity Board from the politics of the Southern Baptist Convention in their regular fall meeting.

The "open letter" on the position of the Annuity Board relative to the denominational problems said: "In light of the controversy in the Southern Baptist Convention, we want to be sure that all those we serve understand our mission and the spirit in which it is being undertaken. We also wish to reassure any who might be concerned about the status of the Board and the security of their funds.

"The Annuity Board of the Southern Baptist Convention is the second largest church pension fund in the United States. The growing assets of the Board total over \$2.8 billion, consisting of contributions and earnings managed for the benefit of members and their beneficiaries."

### Southern Faculty Opposes New Employment Guidelines

Southern Baptist Theological Seminary's faculty voted unanimously Nov. 1 to ask the school's trustees to "rescind" their action establishing new employment guidelines for teachers.

The faculty action came in response to a trustee decision in September to add the 1987 Southern Baptist Peace Committee Report as a guideline for hiring, promoting and granting tenure to faculty at the Louisville, Ky., seminary.

### Churches Warned of Woman Who Claims to be Satanist

Churches are warned to beware of a woman who has conned at least four Alabama churches by claiming to be a Satanist trying to escape death by ritual sacrifice.

Three Assembly of God churches and one Southern Baptist church in Mobile, Ala., have given the woman food, clothing, bus tickets and other assistance. The tickets were later cashed in and not used for transportation, says Doug Shelton, an interfaith witness associate trained by the Southern Baptist Home Mission Board.

Shelton said the woman claims to be 18 years old, but could be as old as 24. She has shoulder-length blonde hair, is approximately 5 feet 8 inches tall and weighs about 230 pounds. She has used several names, including Melanie Cartwright, Melanie Lexington, Stacy Thornton, Carrie and Ariel.