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January 2, 1992

Arkansas Baptist State Convention

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Arkansas Baptist

THE DOCTRINE OF THE
RURLE

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January 2, 1992



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7 The Doctrine of the Bible

"The annual Baptist Doctrine Study for 1992 will focus the attention of Southern Baptists on one of the most basic and timely areas of doctrine study for our churches," comments Robert Holley, director of the Arkansas Discipleship Training Department. The doctrine study for the current year is The Doctrine of the Bible.

10 Boyce school fills need

Lehman Webb, director of Boyce Bible School in Little Rock, observes that the school is an effort on the part of Southern Baptist Theological Seminary, in Louisville, Ky., to bring quality theological education to students who because of age or work responsibilities will not be able to go to a seminary campus.

11 OBU's Decade of Progress

Ben M. Elrod, president of Ouachita Baptist University announced Dec. 11 that the institution's Decade of Progress Campaign was off to a record-breaking start and named Frank Hickingbotham, founder and CEO of TCBY Enterprises, the national chairman of the capital campaign.

COOPERATIVE PROGRAM INFORMATION **HOT LINE**

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9:30 a.m. to 3:30 p.m.
Monday - Friday
Stewardship Commission, SBC

Cover story

(BP) photo / Mark Sandlin



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In a guest editorial, SBC Foreign Mission Board President Keith Parks urges Southern Baptists to complete their Lottie Moon Christmas Offering for Foreign Missions, citing recently opened doors in Eastern Europe and other ongoing needs, such as health care in a remote Nepalese village.

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Entering open doors

J. EVERETT SNEED

[Editors note: This guest editorial by Keith Parks, president of the Foreign Mission Board, is being run to encourage churches to complete their Lottie Moon Christmas offering.]

As we start the new year, we Christians have much to celebrate. Who can doubt that God is at work in our world when we see walls crumbling; warring parties making peace; hostages set free and, especially, when we see the gospel preached where it was once suppressed?

I still marvel when I think of the possibility of Southern Baptists and Korean Baptists cooperating with the Iranian government to open a hospital. Or when I hear of New Jerusalem Baptist Church in Montrovia, Liberia, and how it has grown from 40 to 190 members in a matter of months, in part because Southern Baptist missionaries and African Baptists have fed refugees of that nation's bloody civil war. Or when I hear of 70 people accepting Christ as Savior when two Baptists, including Baptist missionary Bill Wagner, preached on the steps of the Communist Party headquarters in a Bulgarian city.

Yes, I marvel that in the midst of repression and injustice and even bloodshed, God is at work and that he has allowed Southern Baptists to be among those he uses to carry out his work in our world.

I marvel also at those God has sent as his people in this world. Under the Foreign Mission Board, there are about 3,900 missionaries assigned to 121 countries, and serving and visiting several additional countries. Their witness touches more of the earth than any of us really understands. My conviction is that if you could gather 3,900 people from any other group, that none would surpass the quality, the ability, the commitment, the dedication, the expertise, the effectiveness, the evangelistic zeal and spiritual qualities of these 3,900 who call themselves Southern Baptist missionaries.

The first thing I would say about them is they are called of God to be his servants, his missionaries representing Jesus Christ and proclaiming him to a lost world. In a day when so many are reluctant to make long-term commitments to anybody or anything, it continues to be a remarkable phenomenon that so many come forth from Southern Baptist churches to acknowledge that God has called them to open-ended, unrestricted, unlimited com-

mitment of service.

Secondly, I would observe they evidence a level of commitment beyond that which most people demonstrate. I have read the testimonies recently of that one in the tropical mountains walking two days beyond where the outrigger canoe could take him, where 20 people were saved. An old man said, "Now, I know there is a God who cares if an American would come this far to share the gospel with us."

There is also doctrinal integrity among the missionaries whom we appoint. Missionaries are examined thoroughly by staff and board trustees. But missionaries are constantly evaluated in other ways. They are heard by Southern Baptists at the grassroots. They preach in churches; they speak in state and national conventions; they write newsletters regularly.

These missionaries are evangelistic. Our primary purpose is evangelism that results in churches. We would forfeit our calling unless all of our missionaries have an evangelistic emphasis. All of them, whatever their assignment, have been trained in personal evangelism, and they not only exemplify it, but they influence Baptist leaders in the countries to which they have gone. For the last decade, the ratio of baptisms to membership overseas has been approximately 12 to 1. This averages out those very hard and difficult places with the more responsive fields, and even though we have made extraordinary gains in numbers, the ratio has remained remarkably stable.

At this time of special emphasis of for-

eign missions, I would simply want to appeal to all Southern Baptists to intensify our praying for our missionaries. They face the dangers of disease, traffic accidents, rebel activity and unrest to a degree of which we are not aware. God knows, and even as we pray, he releases his protective power. We need to pray for them in times of discouragement and burnout and temptation and exhaustion and depression, and in times of victory, enjoyment and excitement.

I would appeal to you also as you give to the Lottie Moon Christmas Offering to consider the eternal significance of your gift. Your gift may buy a film projector for showing the Jesus film to thousands who can't read those same words in the book of Luke. Your gift may buy discipleship materials which strengthen believers in Egypt to face the struggle of living as Christians in a Muslim land. Your gift may buy a strategic plot of land in Argentina so that a church can bring the gospel into that community.

But more importantly your gift supports missionaries like Curtis and Betty Dixon, who have devoted their lives to people of the African nation of Angola. Living out of a suitcase, often sleeping in church buildings, they traveled the war-torn country providing Angolan Baptists with theological training. Today, they have a home, but they rejoice even more in the coming of peace and new opportunities for witness and discipleship.

More than 3,900 Southern Baptist missionaries like the Dixons are counting on your support as they face both the difficulties and joys of serving in the lands where God has called them. Start the new year by completing your gift to the Lottie Moon Christmas Offering.

Arkansas Baptist

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DON MOORE

You'll Be Glad To Know



The beginning of this year is different from most years. We begin it with the awareness that it is a changed world. Geographically and politically, the lines have been redrawn. Racially, the differences are being blended and distinctions erased. Financially, the entire world is being traumatized with debt, greed, instability and unparalleled need. Educationally, each day seems to bring us one step nearer to despair with regard to public education. Domestically, the changing status and role of marriage and family in our society is producing a generation suffering from more purposelessness and uselessness than we can imagine.

Religiously, Christianity is being attacked in the U.S. as it was in other countries 40 years ago, except in more subtle ways. Concerted efforts are being waged by neighborhoods to keep churches from getting permits to build. In some instances, permits are being granted on the condition that certain ministries will never be conducted there. This makes the government the one determining the church's ministry rather than the church. The presence of a church is being viewed as "toxic waste." "The community didn't view us as an asset," said one developer whose own church had to change its structure and program to get a building permit.

Additionally, the credibility of church leaders and movements is being attacked in an effort to nullify their work and witness.

So, what of the new year for you and your church? Mission doors were never wider open. You have never had more opportunity for being involved directly in missions and in helping fund the work of our mission boards. The weary world is waiting for hope and help.

Along with these opportunities is the challenge the church faces of seeking the face of God on behalf of a blessed nation whose major influences have been turned away from God.

To address either of these challenges is enough to keep any church profitably engaged for the next 12 months.

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

Woman's Viewpoint

Refueling our spiritual tanks

MARCIE HATFIELD

Our family travels in a 1983 white Chevrolet Suburban. There are, eight seats in our truck; so our family of seven just about fills it up! As a pastor's wife, I also hold several other titles: mom, cook, house cleaner, tutor, nurse and all too often, taxi driver. Since our taxi is always full of passengers, I would never consider setting out on a "run" without plenty of gas. It would seem rather silly to think I could even begin to drive without checking the fuel gauge and, if necessary, "filling it up."

As Christians, many times we find ourselves so busy "doing good," we don't realize that our spiritual tanks can run dry without proper attention. I'm thankful that our Lord allows each one of us to come to him personally to receive the strength and power that only he can



give. Over the past 15 years that I have been a pastor's wife, I have realized that being in a position of leadership and supporting my husband's work can be a very draining responsibility. I must plan the times of personal retreat and refilling for my spirit. Every time I have made such an effort, I have returned renewed and refreshed.

I'm proud to be a part of the planning of the first annual Staff Wives' Retreat that will be held March 27-28, 1992 at the Holiday Inn West in Little Rock. This will be a wonderful time of fellowship, inspiration, and encouragement

as Mrs. Landrum Leavell leads us to receive a blessing. All women in ministry, those married to ministers, or denominational leaders are invited to come to this retreat. Many times church budgets do not allow for staff wives to attend such a conference. Would you consider giving this retreat as an expression of love and appreciation for those on your staff?

I plan to be there. My vehicle will be ready to take me to the hotel. I am looking forward to personal renewal and building friendships with those who attend. Join me for a blessing.

Marcie Hatfield lives in North Little Rock, where her husband, Stephen, is the pastor of Baring Cross Baptist Church. They have five children. Marcie has spoken to many ladies' groups on Timeless Notions—time management for today's Christian woman.

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Children are a heritage

by Richard D. Land
SBC Christian Life Consultant

The psalmist proclaims, "Lo, children are an heritage of the Lord; and the fruit of the womb is his reward" (Psalm 127:3).

The word translated "heritage" (Hebrew *nachal*) means an inheritance and is used of land or possessions in other biblical contexts (cf. Ex. 23:30; Num. 18:20, 23-24). It is also the word for a river or a fountain, symbolic of productivity and water as a life source. The word "reward" (Hebrew *sakar*) underscores the concept that children are an undeserved blessing bestowed by God upon parents in particular and upon humankind in general.

God is telling us that children are an unearned gift through which he blesses each succeeding generation.

Other biblical passages reveal God's involvement in the conception and birth of children. Eve proclaimed God's assistance in the birth of her child (Gen. 4:1), and Jacob told Rachel that children were given by God, not man (Gen. 30:1-2, cf. Gen. 33-5). Isaiah spoke of "the children whom the Lord hath given me" (Isa. 8:18).

God's involvement in human conception is, if anything, even more explicitly revealed in passages such as Jeremiah's revealed from God: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee" (Jer. 1:5). God's detailed preparation, planning and participation in the specific personal attributes of particular individuals are revealed in the psalmist's description of being "knit... together in my mother's womb" (Ps. 139:13, NIV) and his realization that in God's "book all my members were written when in continuance were fashioned, when as yet there was none of them" (Ps. 139:16).

Children are indeed a blessing and an in-

heritance from the Lord. When we allow the wholesale abortion of our children, we follow the terrible and tragic example of the Prodigal Son who "wasted his substance with riotous living" (Lk. 15:13). *Webster's Dictionary* defines "prodigal" as "given to reckless extravagance" and "using up one's means." When we abort our unborn children, we are killing individual human beings for each of whom God had a place and a purpose. We are sacrificing our children to the false gods of career and convenience. Through the wholesale slaughter of our unborn children we not only bring down God's judgment upon us for our callous disregard of human life, we also deny ourselves the great blessings God has prepared to bestow upon us and our world through our children.

In our killing of approximately 1.5 million children every year by abortion have we aborted the girl God had planned to discover the cure for cancer? Have we destroyed the boy God planned to find a cure for AIDS? Have we snuffed out the life of that one that God had gifted and prepared to lead us safely through some future national or world crisis? Have we aborted the one God intended to be the world's next great evangelist and soul winner?

In terms of sheer numbers, we have aborted approximately 30 million American babies since 1973. The oldest of these babies would now be in their freshman year of college or joining the work force with a full lifetime of productivity before them. The economic and social costs of abortion are staggering and will seriously impact our ability to bear the medical and other retirement costs of the baby boom generation's elderly years.

The horrible consequences of abortion will negatively impact us all for the rest

of our lives. We must stop this national nightmare. We must bear witness to human life's sanctity. We must protect our children. We must call our people to repentance that we might claim our Father's promise, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14).

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Twelve steps to an effective marriage

First in a three-part series on family relationships

by Larry Henderson

Special to the Arkansas Baptist

It was 1:30 Sunday afternoon and Chuck was making a phone call. He thought this was one call he would never have to make. His stomach was queasy as he heard his pastor's cheerful voice answer the phone, "Hello, Bill Jones speaking." Chuck took a deep breath and asked the pastor if he could have some time to visit with him that afternoon. "I have a real problem, pastor. I'm afraid my marriage is falling apart. Can we talk about what I can do?"

In 1988 there were 34,935 marriages in Arkansas. In that same year there were also 16,747 divorces and annulments. It seems that the phrase "til death do us part" is losing its meaning in our society.

What is going on with the institution of marriage? Is it an idea whose time is past? Or, is it not being taken seriously by those who enter into it?

In over 20 years of counseling with couples and families, I have noticed there are marriages that survive and are quite healthy. As one looks at these marriages some common factors are easily identified.

These marriage partners are dedicated to each other in a special way. We would do well to review some of the strengths and characteristics of these positive marriages. Recognition of these traits and getting couples to develop strong marriages will strengthen our homes and set good examples for our children.

Communication is the first trait of a strong marriage. The ability to talk to each other on any subject, regardless of the content is important. When marriage partners do not openly talk or treat each other with silence, all types of problems can develop. Reality can become distorted very quickly and major problems can arise merely because good communication was not used. If he thinks he knows what she is thinking, and she thinks she knows what he is thinking, but they do not share ideas, trouble is not

far away. Silence may be golden in the public library but it is not acceptable in a good marriage.

Good communication is the cornerstone of an effective marriage relationship. Talking about your feelings and being responsible for them is an excellent way to keep the relationship open and growing. Use of responsible communication such as "I messages," will insure healthy relationships. An "I message" is a seven word formula that is simple and helps us to talk with our spouse. "When you . . . , I feel . . . , which results in. . ."

The "I message" can be used to communicate positive or negative messages. For example, "When you angrily yelled at me, I felt hurt, which resulted in my not wanting to be near you." This negative situation is clearly stated. The person delivering the message is pointing out the negative behavior of a spouse and how he or she feels. The result of that anger is the spouse feels distanced from the partner. This person is being responsible to recognize his or her own feelings as well as the behavior of the spouse and the resulting action of that behavior.

A positive use of the "I message" is as follows. "When you thanked me for picking up the dry cleaning, I felt appreciated, which helps me feel closer to you." "I messages" are only one tool that can be used to enhance communication in marriage.

A second trait of a strong marriage is touch. Child development specialists are unanimous in agreeing that the growth of a baby is enhanced by physical touch and holding. I think we never outgrow our need for touching and hugging. Several studies have been done where puppies and kittens have been taken to nursing home patients and used to bring people out of a withdrawn state.

Hugging and touching are extremely important to a good marriage. Often when couples are first married, they seem to be touching almost constantly. As they stop touching and hugging, the closeness seems to lose its intensity. Just as a fireplace will not produce

warmth without fuel, couples need hugging to fuel fires of close feelings.

Complimenting is a third element of a good marriage. We all love to receive praise for a job well done or for a talent we have exercised. Compliments draw us closer together to our spouse and build self esteem. Giving compliments shows we care and appreciate the person we have complimented. A simple word of gratitude or appreciation on a daily basis is a positive, proactive boost to the relationship.

A fourth trait of a good marriage is friendship. Being married to our best friend is a great way to insure one will never take advantage of the marital relationship. A best friend is one who has your best interest at heart. If your spouse is not a best friend, then working toward that level of relationship can be fun and exciting.

Humor is an important element in marriage. Often we need to stop for a good laugh. Norman Cousins wrote a best selling book on the use of humor to treat illness. Being able to laugh at ourselves means we do not take ourselves too seriously and we can release tensions that could be hazardous to our life and our marriages.

Dating and courtship are elements of a good marriage. We never outgrow our need to go have a good time with our special friend and mate. The event does not have to be expensive. Some of the best dates couples have experienced were long walks, a day in the park, a picnic, or other such event. A date to be together just to talk and to visit can be very meaningful.

A seventh ingredient of a great marriage is being considerate. When we love and care for another person, we consider his or her feelings and values as we make decisions and as we speak. Consulting each other on major purchases or commitments reflects how considerate we are of each other.

An eighth factor is to develop the ability to compromise. You are not always right and your spouse is not always wrong. Each of you have good ideas and abilities. As you bring those talents together into an effective blend,

compromise takes place and strengthens the marriage.

Truth and honesty is a ninth element that is pivotal to a good relationship. It is very difficult to work well with people in your job if you do not trust them. The same is true in marriage. Telling the truth and being honest with each other creates a climate of trust that makes a strong foundation for a couple to build upon.

Respect, a tenth trait, is important to a marriage. If respect is not present in a relationship, it is difficult to be proud of that relationship. It is a result of treating each other with truth and honesty.

Forgiveness is an eleventh factor of a strong marriage. God's great love for us is best shown in his ability to forgive. When we receive that forgiveness it helps us to feel closer to our Lord. When we do not forgive, it hurts us and our relationship. If we are angry and hold it in, bitterness and resentment can grow. This creates distance in any relationship. Forgiveness leads to health in our marriage.

Christian commitment is the twelfth element of a healthy marriage. When we are committed to our faith, we are more willing to forgive, to be truthful and honest, and to pay attention to all the traits of a good marriage. Exercising our faith together through worship and prayer is just as important to our marital health as proper diet and hygiene to our physical health.

Being positive and pro-active toward marriage is difficult sometimes in a negative world. Our Lord gives us the strength to have good marriages in a world filled with divorce. God gives us grace sufficient to empower us to take seriously our promises to each other of "till death do us part."

Larry Henderson, D.Min., is a pastoral counselor who deals with marriage, family and individual needs and is on the allied staff at Rivendell Psychiatric Hospital. He is endorsed by the SBC Home Mission Board for his counseling work and as a chaplain in the Army National Guard. He also works with the ACTS television series "Just Kids."

1992 Doctrine Study

"The annual Baptist Doctrine Study for 1992 will focus the attention of Southern Baptists on one of the most basic and timely areas of doctrine study for our churches" comments Robert Holley, director of the Arkansas Discipleship Training Department. The doctrine study for the current year is *The Doctrine of the Bible*.

The adult book for this emphasis is *The Doctrine of the Bible* by David S. Dockery. The annual Baptist Doctrine Study Preview will be conducted in conjunction with the State Evangelism Conference on Monday, Jan. 27, at Geyer Springs First Church in Little Rock. The preview study will begin at 4:30 p.m. at the conclusion of the afternoon session. The preview study includes a dinner served by the host church. The study will conclude in time for participants to attend the evening session of the Evangelism Conference.

Henry Webb, program planning coordinator in the Discipleship Training Department at the Baptist Sunday School Board, will lead the preview study. He will present an overview of the book, familiarize participants with the organization and content of the book, and demonstrate teaching approaches using the *Teaching Workbook*. Webb will also speak at the Evangelism Conference on Tuesday afternoon addressing the subject, "Closing the Evangelism Backdoor."

The Baptist Faith and Message refers to the Bible as "a perfect treasure of divine instruction." This study on *The Doctrine of the Bible* is basic and foundational to our understanding of all other doctrines of our faith. It should lead to a better understanding of the Scriptures, how they came to

be written, principles of interpretation and, most importantly, a deeper personal devotion to God's Word and a renewal commitment to apply its teachings to our own lives.

Responses to the book by David Dockery have been very positive across a broad spectrum of Southern Baptists.

"... Represents Southern Baptist scholarship at its best... timely, conservative, and helpful." —Darold H. Morgan, president emeritus, Annuity Board, SBC.

"Many Christians can be helped to understand more clearly how our Bible came to be and how it ought to be read, studied, pondered, and obeyed." —James Leo Garrett, Jr., Professor of Theology, Southwestern Seminary.

"... a book on the Bible and what it says about itself that should be required reading for every Southern Baptist... combines brilliant scholarship with a deep-felt, reverential faith." —Richard Land, Christian Life Commission, SBC.

"... I do not know of any writing which could be more meaningful if Southern Baptists really want to come together on the Bible. I hope it has wide acceptance." —John P. Newport, retired, Southwestern Seminary.

Reservations for the Baptist Doctrine Preview Study should be made through the Discipleship Training Department by January 23. The \$11 registration fee includes a copy of the book and dinner. For reservations or additional information, contact the Discipleship Training Department, P. O. Box 552, Little Rock, AR 72203; phone 501-376-4791, ext. 5160.



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* Seminary wives (husband currently attending seminary) \$18 each, 4 to a room

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Arkansas All Over

MILLIE GILL

Briefly

Immanuel Church in Little Rock observed Demonstration Day Dec. 8, by exceeding not only its offering goal, but also its attendance goal. Pastor Rex Horne reported that the congregation and staff members had established an attendance goal of 2,000 and an offering goal of \$250,000 as the church entered a new era. He further stated that as a result of yeomen service in planning and praying there were 2,037 in attendance and an offering of \$436,304.54 was received, exceeding all attendance and offerings in the 100-year history of the church. Horne also reported the church was ahead in its 1991 budget.

Berry Street Church in Springdale Adult Choir presented "Come Home for Christmas" Dec. 22 under the direction of Joe Morris.

Oak Grove Church at Van Buren ordained David Crabtree and Randy Loyd to the deacon ministry Dec. 1. Participating in the service were Pastor Carel Norman, Tret Thomas, Wayne Davis, Leroy Rogers, Carl Bowen, and George Domeresse, director of missions for Clear Creek Association.

Wye Mountain Church, a mission of Perryville First Church, held their first worship service in a new building Nov. 24 with 41 in attendance for Sunday School and 48 present for the worship service. The 2,400 square building has a seating capacity of 100 with other additional space.

University Church in Fayetteville recently ordained David McKinney, Marvin Harlan, Joe Young, and Gene Calvert to the gospel ministry. Pastor H.D. McCarty led the service, the first ordination of four in the same evening in the history of University Church.

People

Don Cochran is serving as interim pastor of Pleasant Grove 2 Church, Mansfield.

Stephen Gaines is serving as youth director for Parks Church.

Joe Morris has joined the staff of Berry Street Church in Springdale as minister of music and youth.

David W. Brown resigned Dec. 8 as pastor of Brookwood First Church in Little Rock to begin serving Dec. 15 as pastor of First Church in Ward.

Randy Maxwell will begin serving Jan. 5 as pastor of South Highland Church in Little Rock, coming there from West Church in Batesville.

Mike Swint is serving First Church of Fouke as music director.

Jerry Smith has joined the staff of Arabella Heights Church in Texarkana as minister of music.

Fulton Amonette has resigned as pastor of Shiloh Memorial Church, Texarkana, to serve as pastor of First Church of Horatio.

Terry Owens is serving as pastor of Memorial Church in Blytheville.

Roland Chappell is serving as pastor of Dell Church, going there from Armored Church.

John Lawrence has resigned as pastor of Cole Ridge Church.

Raymond Baker is serving as pastor of Nodena Memorial Church, having previously pastored Mary's Chapel, Armored.

John Henson is serving as interim pastor of Yabro Church.

C.A. Johnson, who has been serving as director of missions for Greene County Association, is serving as pastor of First Church in Paragould.

ABN photo / J. Everett Sneed



The Black River Association held an open house Dec. 1 for its new associational office building. The new facility of 1,560 square feet was erected at a cost of \$33,000. The total cost, including three lots was \$39,500. The facility consists of a secretary/reception area, a work room, a director of missions office, two restrooms, a media-library, a kitchen, and a conference room designed to seat 50 people. The building is finished in brick. The estimated replacement cost for the facility is approximately \$80,000. The building was constructed at a cost of \$21.15 per square foot with the use of volunteer labor. The money for the lots and building construction came as a result of director of missions Norman Lewis serving on a part-time-volunteer salary basis. On Aug. 1, 1990, he began receiving social security and the association pays him only the amount of money that social security will allow him to receive. He continues to work full time for the association. The money saved from the director of missions salary will pay for the entire project. Lewis commends those who assisted by volunteering labor, as well as the mayor and city of Hoxie for their assistance.

Executive Board approves committees

At the Arkansas Baptist State Convention Executive Board meeting on Dec. 10, the board approved a report from the nominating committee that assigned the following members to committees.

Operating Committee—1992: Billy Kite, Eddie McCord, Mitch Tapson; 1993: Bob Walker, Kent Farris (chairman), Kyle D. Sumpter; 1994: Betty Daily, Ben J. Rowell.

Program Committee—1992: Mark Brooks, Dennis Cottrell, Joel Faircloth, John Greer, Barbara Hassell, Cary Heard, Tim Hight, Bob Kinnett, Larry Loggins, Nancy McClure, David McLemore, Dillard Miller, Glenn Morgan, Sonny Simpson, Bruce Tippitt; 1993: Travis Beeson, Harrel Cato, Jim Files, Gary Fulton, Mike Henderson, Harold Henson, Rich L. Kincl, Ken Lilly, Katsy McAlister, David Moore (chairman), Stan Parris, Bratton Rhoades, Mary Schroeder, Donald C. Settles, Greg Stanley, Gene Thomas, J.D. Webb; 1994: Refus Caidwell, Dick Finley, Bill Hilburn, Alice King, Roland Loe, Manuel Macks, A. Kay Mansell, William P. Oakley, Charles

Osborne, Danny Ponder, Ken Proctor, Don Rose, Eleanor Sykes, Ray Taffar.

Finance Committee—1992: Virginia Cram, Terry Eaton, Bob Fisher, Jody Gannaway, Gregg Greenway, Ronnie F. Lacey, John Matthews, Merle Milligan, Jere D. Mitchell, Jerry Mixon, Carolyn Pendergraft, William Piercy, Tim Reddin, Gearl Spicer, Phil Whitten; 1993: Eugene Anderson, Bruce Bond, Otto J. Brown, Jerry W. Cooper, Jim Edwards (chairman), Carroll Evans, Bob Floyd, Lance Hudnell, Larry Jones, Don Jones, Raymond McMaster, Gerald S. Perry, Larry Pillow, Glen Power, Clyde Spurgin, Billy White; 1994: Stanley Ballard, Charles R. Bonner, Tom Calhoun, Dennis Coop, G.A. Dover, Ronnie W. Floyd, Bob Harper, Stephen Hatfield, Rex M. Home, Tommy Kimball, Captain Lovell, Joy Miller, Don Phillips, David Pierce, Clyde Vire.

Executive Committee—1992: James McDaniel (chairman), Buddy Sutton, Don Phillips, David Moore, Jim Edwards, Kent Farris.

Two couples named missionaries

Two couples with Arkansas connections were among the 31 people named missionaries by the Southern Baptist Foreign Mission Board Dec. 10 at Central Baptist Church in Richmond, Va.

Wesley and Pamela Jones will live in Belize, where he will promote religious education.



The Joneses

The Ginn

A native of Virginia, Jones is a graduate of John Brown University in Siloam Springs, and received a pastoral training diploma from Moody Bible Institute in Chicago, Ill.

Mrs. Moody, the former Pamela Curry, is a native of Nebraska. She is a graduate of the University of Nebraska and received a missions diploma from Moody Bible Institute.

The Joneses have two children.

Jeffrey and Nell Ginn will live in Colombia, where he will teach in a seminary.

Born in Forrest City, Ginn is the son of Mr. and Mrs. J.D. Ginn of West Memphis. While growing up he also lived in West Memphis and Marked Tree. He is a graduate of Williams Baptist College in Walnut Ridge, Blue Mountain College, and Mid-America Baptist Theological Seminary in Memphis, Tenn. He previously had been youth pastor at West Memphis First Church.

Born in Memphis, Tenn., Mrs. Ginn, the former Nell Nichols, considers Byhalla, Miss., her hometown. She is a graduate of Blue Mountain College.

The Ginn's have one child.

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

ABN photo / J. Everett Sneed



On Dec. 14 the Cedar Glades Camp held an open house for the new director's home. Camp Director Howard Pankey said the house was constructed at an approximate cost of \$39,000 with the use of volunteer labor. It has a replacement value of approximately \$90,000. The 3,080 square foot building has 1,640 square feet on the main floor and 1,440 square feet in the basement. The only items that were contracted were the plumbing, heating and air conditioning. The home has a large living room, a kitchen with breakfast bar, three bedrooms, two upstairs baths, a full downstairs bath, and a laundry room. There is a large deck on the back of the home. The building is trimmed in native stone from the camp grounds and cedar that was donated by O.H. McHaney. Future plans are to build additional rooms in the basement of the home. The six associations served by the camp are: Greene County, Trinity, Current-Gaines, Black River, Rocky Bayou, and Big Creek.



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Boyce school fills need

by J. Everett Sneed
Editor, Arkansas Baptist

"I have been unable to enroll in Boyce Bible School as a full-time student. I want the type of growth that I have seen in my husband's teaching ministry. He has encouraged me to audit some of the classes," declared Mrs. William Graves. "I can still hear him saying 'Honey, you just would not believe how much I have learned from studying with these knowledgeable men. You must come and see.'"

Lehman Webb, director of Boyce Bible School in Little Rock, observed that the school is an effort on the part of Southern Baptist Theological Seminary, Louisville, Ky., to bring quality theological education to students who because of age or work responsibilities will not be able to go to a seminary campus. The Little Rock school is located in the Baptist Medical Systems educational building at the corner of Colonel Glenn Road and John Barrow Road.

Webb said the Little Rock campus brings quality theological education to students, many of whom are bi-vocational. To accommodate secular work schedules, classes are held on Friday evening and Saturday.

Each term offers five courses. Two courses are convened on Friday evening and three on Saturday morning. Overnight facilities are available at no cost for students who live outside Little Rock.

There are four terms each year that enable students to complete 20 courses in a year, working toward a diploma. Many of the students have applied the Boyce Bible School work toward a baccalaureate degree in one of our Arkansas colleges or universities.

Webb, who has been director of the school for five years, observed that Boyce has had a very positive impact on the students who have attended. He said, "I have received numbers of letters express-

ing appreciation for Boyce, not only to me, but also to the Arkansas Baptist State Convention for making this opportunity available. These students say that it has enhanced their ministries and has made them more effective in leading their churches. They also emphasized that it has made them more effective in their preaching."

There are approximately 90 alumni in Arkansas, including both pastors and lay people. Many lay people have benefited from Boyce Bible School since the courses will enhance their work as Sunday School teachers and witnesses.

Pastor Robert C. Clingham said, "Boyce has helped me to prepare ministers, lay people and others who have committed their lives to Christian service. Because of my preparation I am able to assist others in being useful in service to the Lord and to our church."

Courses at Boyce are of the same general nature as those that are taught in a theological seminary. However, the courses are taught on a college level rather than a graduate (master's) level.

Even non-high school graduates can take courses toward a certificate at Boyce. They will be exposed to the same theological education, but with less detail. The goal is to provide quality theological education for everyone on a level where they will be comfortable.

The curriculum includes: Old Testament, New Testament, Christian ethics, preaching, church history, missions, music, and theology. These are the same kind of courses an individual would take in a graduate seminary.

Webb said, "One of my great joys is the quality of the professors that we have been able to secure at Boyce. Many of the teachers have been blessed at the response of the students."

Another positive aspect of Boyce is the

fellowship the students develop among themselves. This good Christian fellowship contributes to the learning experience.

Student Coy Chambers summarized the ministry of Boyce Bible School as follows: (1) It gives working people, that have families, opportunity to obtain quality education on a schedule they can meet; (2) It gives students opportunity to meet other ministers on a regular basis so that they can have fellowship and can learn from one another; and (3) It provides affordable quality education that equips an individual to tell a lost world about Jesus.

The next Boyce term begins Jan. 17. New students should contact Lehman Webb at P.O. Box 552, Little Rock, AR 72203; telephone 501-376-4791, ext. 5149. Students may also come to the Baptist Medical Systems Educational Building, located at the corner of Colonel Glenn Road and John Barrow Road, before 6 p.m. Jan. 17 to enroll for the upcoming term.

Classifieds

New Position Available—Student minister seeking full-time person to develop and coordinate youth/children ministries and activities. Send resume to Valley Baptist Church, Search Committee, P.O. Box 593, Searcy, AR 72143. 1/16

For Sale—1982 Ford bus, 22 passenger, excellent condition. Priced to sell. 982-1519. 1/30

Classified ads must be submitted in writing to the ABN office no less than 10 days prior to the date of publication desired. A check or money order in the proper amount, figured at 90 cents per word, must be included. Multiple insertions of the same ad must be paid for in advance. The ABN reserves the right to reject any ad because of unattractive subject matter. Classified ads will be inserted on a space-available basis. No endorsement by the ABN is implied.

Boyce Bible School Term III — January 18-March 9, 1992

Friday:

8:00-7:55 p.m.	06960	Contemporary Ethical Decision Making—Larry Henderson
8:20-10:15 p.m.	05210C	Old Testament Survey III—J. Everett Sneed

Saturday:

7:45-9:40 a.m.	06020	Biblical Doctrines—Maurice Hurley
10:15-12:10 Noon	07450	Pastoral Counseling—Stan Wilson
12:50-2:45 p.m.	08040	Dynamic Teaching of the Bible—Robert Staggs

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OBU's Decade of Progress

Ben M. Elrod, president of Ouachita Baptist University, announced Wednesday, Dec. 11, that the institution's Decade of Progress Campaign was off to a record-breaking start and named Frank D. Hickingbotham, founder and CEO of TCBY Enterprises, Inc., the national chairman of the capital campaign.

Hickingbotham, who attended Ouachita, announced at a press conference at the Excelsior Hotel in Little Rock that the university had set a base goal of \$22.6 million and a challenge goal of \$26.7 million. He said the campaign, which is to conclude in 1993, had already netted \$18 million in gifts and pledges.

The university has designated one-third of the money raised to building and grounds projects and two-thirds to endowment and program purposes.

The seven objectives adopted by the university for the Decade of Progress campaign are: building and grounds, faculty and staff development, curriculum development, student enrollment, student development, Christian dimension and program enrichment.

Each part of the campaign has a different chairman. Chairman of the trustees campaign is Clarence Anthony of Murfreesboro. Judge Edward Maddox of Harrisburg is the



Frank Hickingbotham, Ben Elrod and Buddy Sutton

honorary chairman. Chairman of the initial gifts division is Johnny Hefflin of Little Rock. Jeral Hampton of Booneville is the chairman of the major gifts division of the trustees campaign.

A campaign in the El Dorado area has John T. Daniel as the chairman. Chesley Pruet is the honorary chairman.

Betty McCommas, the Betty Burton Peck Professor of English at Ouachita, serves as chairwoman of the faculty/staff campaign. The honorary chairman is Dr. W. Francis McBeth, the Lena Goodwin Trimble Professor of Music, and composer laureate of Arkansas.

OBU news

Spring registration—Registration for the 1992 spring semester of classes at Ouachita Baptist University will be held Jan. 14. The last day to register is Jan. 28.

Performing artists competition—The OBU School of Music will host a Performing Artists Competition for high school juniors and seniors on March 12. For more information, contact Charles Wright, dean of the OBU School of Music, P.O. Box 3771, Arkadelphia, AR 71923; telephone 501-246-4531, ext. 129.

Music scholarship auditions—The OBU School of Music will host its annual Music Scholarship Auditions on Jan. 30 and Feb. 6 at Mabee Fine Arts Center. Scholarships are available for the 1992-93 academic year to students pursuing degrees in music in areas of performance, including keyboard, vocal and instrumental. Band scholarships are also available to students who are not planning to major in the field of music. For more information contact the OBU School of Music, P.O. Box 3771, Arkadelphia, AR 71923; telephone 501-246-4531, ext. 129.

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 ♥ Registration: \$5 (includes luncheon).
 Pre-Registration Required. Deadline: February 7, 1992

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Sellers Home celebrates 58 years

NEW ORLEANS (BP)—Southern Baptists expressed appreciation to the staff of Sellers Baptist Home and Adoption Center for 58 years of care and service during special ceremonies Dec. 8.

On Jan. 1, responsibility for the maternity home is being transferred from the Southern Baptist Home Mission Board to the Louisiana Baptist Children's Home, and the maternity home ministry will be moved from New Orleans to Tallulah, La., a small town 45 miles east of Monroe, La.

John Williams, executive director of Louisiana Baptist Children's Home, pledged to continue the tradition of excellence demonstrated by the Sellers Home ministry.

The maternity home will be moved to a 13,000-square foot modern facility valued at more than \$2 million in Tallulah that is much nicer than the facility in New Orleans, said Williams.

Estimates project four years of increased baptisms

WILLIAMSBURG, Va. (BP)—For the first time since 1950, Southern Baptists can expect their fourth consecutive year of increased baptisms this year, according to estimates by the Southern Baptist Home Mission Board.

The estimated number of baptisms for 1991 is 390,800, up 1.5 percent from the 385,031 baptisms reported last year. The last time Southern Baptists had four consecutive years of increased baptisms was 1947 through 1950.

The 1991 estimate, based on reports from state evangelism leaders, is the highest number of baptisms reported since 1983, when the total was 394,606.

This year's projected increase is especially significant because it follows last year's Here's Hope national revivals, said Clay Price, director of the HMB program research department, who compiled the data.

The last time Southern Baptists had a national revival emphasis was 1986. The following year Southern Baptists had a 7 percent decline in baptisms.

"Granted, this year's increase is small," Price said. "But considering it follows a national emphasis on evangelism in 1990, it is a remarkable increase."

The continued increase in baptisms can only be attributed to a movement of God, said Darrell Robinson, HMB vice president for evangelism.

Across the Country

HMB trustees elect black church extension director

ATLANTA—Willie T. McPherson of Atlanta was unanimously elected director of the Southern Baptist Home Mission Board's black church extension division by the trustees' executive committee during their December meeting.

McPherson, who has served as associate director of the division since 1989, will succeed Emmanuel McCall who left the Home Mission Board in July to become pastor of Christian Fellowship Baptist Church in Atlanta. The Mississippi native is a graduate of California Baptist College and Golden Gate Baptist Theological Seminary.

Southwestern receives accreditation from two agencies

FORT WORTH, Texas—Two accrediting agencies have completed their work and awarded reaccreditation for the next 10 years to Southwestern Baptist Theological Seminary, according to officials at the Fort Worth, Texas, school.

Southwestern, which received reaccreditation from the Association of Theological Schools last spring, was notified Dec. 16 by officials from the Southern Association of Colleges and Schools the seminary has received its approval.

Southwestern President Russell Dilday said he is pleased with the outcome of the reaccreditation process.

Patterson declines offer from Liberty

DALLAS—Southern Baptist conservative leader Paige Patterson has declined an offer to serve as president of Liberty University's seminary in Lynchburg, Va.

While expressing gratitude to independent Baptist Jerry Falwell for offering him the job, Patterson said his commitment to ministry will continue among Southern Baptists.

Burnout: Managing Stress, Self, Enthusiasm In Ministry

Audience: Pastors/Church Staff

Leader: Fred McGehee, *BSSB Consultant*

Purpose: To identify personal and professional factors in ministry burnout, assess coping mechanisms, and learn redemptive means for dealing effectively with burnout.

Place: Camp Paron

Schedule: January 23—Dinner—6:00 p.m.

Conferences—7:00-9:00 p.m.

January 24—Breakfast—7:00 a.m.

Conferences—8:00-11:30 a.m.

Cost: \$42 per person

Deadline: January 13, 1992

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Please enclose check for \$42 payable to ABSC and return to: CLS, P.O. Box 552, Little Rock, AR 72203

Convention Uniform*Amazing Grace!*

by Carroll Evans, First Church, Hughes
Basic passage: Psalms 103:1-17
Focal passage: Psalms 103:8-10

Central truth: God knows all about man and yet he accepts man as he is and loves him with a love that does not depend on what he is or what he does.

This is a song which is both devotional and confessional. The author has recovered from a life-threatening illness and has been spared a premature death (vv. 3-4). He addresses his call to worship to himself in a simple and beautiful reaction to the grace and goodness of God (vv. 1-2). Then he testifies to the congregation of God's gracious dealings with the nation which are a repeat of the psalmist's own experience written in larger letters (vv. 6-18). Finally, in the last four verses, he calls upon the entire creation in heaven and earth to praise the Lord (vv. 19-22).

God's abounding grace and unchanging love are the twin themes of this psalm. From his own experience the author finds practical reasons for praising the Lord. He notes that God is a saving God who forgives man's sin and blesses him with good things. In verses 3-5, we find him counting his blessings.

But this is not all, God has been just as gracious and loving toward Israel. To Moses God revealed "his ways" then he gave authority to his directions through his divine exploits in delivering and guiding his people out of Egypt and into the land of Promise (vv. 6-7).

The God that both he and Israel know is compassionate and merciful, reluctant to get angry and quick to get over it, and overflowing with steadfast love (vv. 8-9). Then the psalmist sounds the highest note of all in verses 10-18, where he contrasts the being of God in his eternity, love and justice with the frail, transient nature of man. God doesn't give us what our sins really call for because his grace is greater than all of our sins. His love exceeds the greatest measure known to man (v. 11). His grace has separated our sins from us by the greatest of earthly distances (v. 12). He treats us like a kind father because he knows the weakness of our nature and the brevity of our life (vv. 14-15). Because of his steadfast, covenant keeping love, we shall endure, and our children and grandchildren shall know the same amazing grace we have known (vv. 17-18).

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Life and Work*Staying on course*

by Bob Berry, First Church, Benton
Basic passage: Matthew 4:1-11,17
Focal passage: Matthew 4:1-11

Central truth: Temptation must be recognized before it can be resisted.

How often have you seen it happen? A rousing victory is followed by trials. Elijah risked his life challenging the prophets of Baal, then ran in fear the next day. Simon Peter eloquently recognized Jesus as the Son of God. The next time he opened his mouth he was rebuked as "Satan."

Jesus' baptism had just inaugurated his work on earth. What came next? Great victories? No, only trial by fire. No crowds, no miracles, no acclaim. It was not yet time for God's visible acts. There was more refining to be completed in Jesus' life.

The fact that Jesus went to the wilderness at all shows he had already begun to deal with temptation. Surely he did not want to go to such a desolate area all alone. Jesus was human. Yet he went. The Spirit led (v. 1) and Jesus obeyed.

Jesus was tempted to compromise in three areas: in his personal integrity (v. 3), in his mission (v. 6), and in his loyalty (vv. 8-9). He also was tempted to question his legitimacy as Son of God (vv. 3,6). Though alone, tired, and hungry, Jesus recognized and resisted each temptation. Had he failed, there would be no salvation. The consequences of sin are awesome.

The temptations were subtle. However, Jesus recognized and resisted each one. He quoted Scriptures about obedience and relationship with God. Nothing was going to get him off track. Nothing was going to affect his relationship with the Father.

Like Jesus, we are tempted to lose sight of God by meeting our own needs. We are tempted to bring attention to ourselves instead of glorifying God. We are tempted by power. We are tempted to deviate from God's plan, or to put God to the test.

Jesus recognized temptation because he knew God and God's Word. Most people sin because they do not recognize temptation at all. Temptation which is not recognized cannot be resisted. Once he recognized the test, Jesus resisted sin by applying relevant Scriptures and by depending on God's power. Jesus stood firm on what he knew was right, even though he was all alone. Follow Jesus' example. Recognize and resist temptation. Stand firm!

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Bible Book*When church is a sin*

by Rex Holt, Central Church, Jonesboro
Basic passage: Amos 3:1-2, 7-8, 4:1-5, 10
Focal passage: Amos 4:1-5

Central truth: Worship that substitutes ritual for righteousness and produces indifference and irresponsibility is destructive and sinful.

Imagine the shock that must have registered upon the faces of the religious elite of Israel as Amos sarcastically cried: "Come to Bethel and transgress, at Gilgal multiply transgressions" (Am. 4:4a). Religious activity flourished in Israel during Amos's day. Amos called it sin. What did he mean? When can church go actually become sin?

(1) When divine privilege does not involve human responsibility. Amos gives the peril of privilege in 3:2 "You only have I known... therefore will I punish you..." Election brings heavy responsibility. Jesus said, "To whomsoever much was given of him much will be required" (Lk 12:48).

If our fine buildings, budgets and programs produce in us pride and insensitivity then it is sin before God.

(2) When heartless worship produces callous indifference. The wealthy women of Samaria come in for the bitter denunciation that Amos delivers (Am. 4:1-3). Amos calls them "fat cows of Bashan." The women are pictured as a herd of cattle, heavy and heedless, trampling over every object to get their food and drink. Thoughtless and heartless women driving their husbands to fresh crimes in order to satisfy their selfish appetites brought Amos to a boil.

When women are calloused the heart of the home is hardened. Wives have incredible influence over their husbands. The power of appeal is in their hands.

(3) When righteousness is replaced by ritual. Worship was an empty sham, a hollow, superficial habit that made no moral difference in the lives of the worshippers.

An African chief put his finger on the problem when he said; "Pastor, you know, there is really no difference between the church-goers in my village and the non church-goers except one thing: The Christians do secretly what the non-Christians do publicly."

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Lesson
Date:
Jan. 19

LESSONS FOR LIVING

Convention Uniform

Care for the helpless

by Carroll Evans, First Church, Hughes

Basic passage: Genesis 1:28a; Deuteronomy 18:10a; Psalms 139:13-16; Matthew 18:10,14; 19:14-15

Focal passage: Deuteronomy 18a; Psalms 139:10

Central truth: God has a special love and care for the weak and the helpless and this care extends even to the unborn life in the womb.

There are two things that set the Hebrew faith apart from the religions of neighboring nations—a belief in a highly moral God with similar requirements for his people and the belief that this God is deeply concerned with the plight of the weak and the helpless. In Genesis 1:26-28 humankind is elevated above the animals by being created in “the image of God.” Whatever else this means, it certainly means that humans have the ability to know God and to have fellowship with him.

This humanity that God has created is differentiated sexually into male and female. To them he grants the power to reproduce their kind and to rule for God over the earth. In verse 28, we find God blessing humanity and commissioning men and women to “be fruitful and multiply, and fill the earth and subdue it; and have dominion. . . .” Procreation is part of this stewardship. It is both God’s gift, his command, and humanity’s task.

This passage in Deuteronomy, forbidding child sacrifice, reminds us of God’s special concern for the weak, defenseless, and helpless (compare with Lv. 18:21; Jr. 32:35). When this passage is studied along side of Psalm 139:13-16, there is an interesting progression of thought. The Psalmist states that God’s knowledge of him antedates his conscious life. God was active in forming his embryo in his mother’s womb and knew the psalmist’s constitution, character and career from the moment of conception.

The warning in Matthew 18:10,14 tells us that we should not despise any of God’s “little ones” for it is his will that all of them should be “saved.” In the next chapter Jesus assures us that God’s kingdom (or rule) belongs to the childlike (Mt. 19:14-15). Beloved, our stewardship under God is to protect and cherish the weak and helpless. Surely this includes the unborn child from conception to birth. We must exercise our stewardship.

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Life and Work

Valuing life

by Bob Berry, First Church, Benton

Basic passage: Genesis 1:28a; Deuteronomy 18:10a; Psalms 139:13-15; Matthew 18:10,14; 19:14-15

Focal passage: Genesis 1:28a

Central truth: God’s desire for mankind is abundant life.

Life. God created it. He spoke, and life came to be. The ultimate result was the creation of man and woman, made in the image of the awesome God of creation. Mankind was given the unique ability to have a relationship with God, as well as an eternal soul. And mankind was given dominion over all the earth.

Life. Mankind has cheapened it. Mankind has demeaned it. Now some say mankind is a descendant of lower species. Creation is a myth. They say that God, if he exists at all, is distant. No one could have a relationship with him. Mankind is a mere biological chance. All there is to live for is the here and now. With such beliefs, is it any wonder our society is without hope? Is it any wonder that deplorable morality pervades our country?

Political topics concerning life—abortion, euthanasia, gerontology, fetal tissue research, etc.—are in reality theological issues. Yet, secular “experts” leave God out of the discussion. The moral issues are being discussed by people without biblical morality. When God and his standards are not included in the deliberations, perversion is the only possible result.

The horrors perpetrated in our society today, evil and vile as they are, are only a symptom of man’s real problem: sin. If God is ignored, man’s evil and selfish nature manifests itself in the atrocities we see in our country and around the world. The cold truth is hidden behind euphemisms like “choices,” “mercy killings,” and other such moral sounding terms. These are the results of the selfishness which only God can cure.

Christians have the only solution for the evils around us; we offer good news of salvation, of changed lives, of relationship with God. Those who truly fight for the sanctity of life realize it is a spiritual battle. It is a battle for the souls of individuals. It is a battle that should point away from political issues to the original intent of God, the inventor of life, who desires abundant life for all mankind.

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Bible Book

Worship that insults God

by Rex Holt, Central Church, Jonesboro

Basic passage: Amos 5:12-15, 18-24; 6:1-4

Focal passage: Amos 5:21-24

Central truth: A worshipper that pleases God is consistent, sincere and sensitive.

Crowds thronged into the houses of worship with their offerings, sacrifices, songs and instruments of praise. Religion was on a roll. Attendance was soaring. Offerings were abundant. Music was melodious. And Amos found it all disgusting. He told the people they were insulting God by their heartless, formal, meaningless offering of sacrifices. They were seeking to win God’s favor by formal observance of rites and elaborate ritual. They sought to substitute ritual for reality. Ceremony had replaced commitment.

(1) They were inconsistent (Am. 5:12-15). They had allowed the ritual ceremony to replace the moral element. All around the crowded church and smoking altar were throngs of oppressed people, victims of the church crowd’s greed. They were dishonest in their dealings and used bribes to manipulate people (Am. 5:12). The greatest indictment of all is found in Amos 3:10, “They do not know how to do right.” Amos tells them to, “Hate evil and love the good” (Am. 5:15a). Their religious ostentation was a show and no more.

(2) They were insincere (Am. 5:21-24). God was insulted by their hollow, empty, insincere worship. Jesus said, “These people draw near me with their lips but their heart is far from me.”

Our solemn assemblies may still be despised by almighty God. If we allow mere ritual and form to take the place of intimate communion and instant obedience our worship will be nauseating to God. It’s not state of the art that impresses God, but state of the heart.

(3) They were insensitive (Am. 6:1-6). The people lived in luxury and extravagance while multitudes suffered around them.

Thoughtless unconcern characterized the church. They simply did not care. Living in fine houses, feasting on tasty delicacies, they were utterly indifferent to the cries of the poor and the hurting.

In this day of hi-tech God calls the church to high-touch. Compassionate caring is to characterize the church of Jesus.

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Moderates call for help for Ruschlikon

ATLANTA (BP)—The moderator of a moderate Baptist fellowship has called for all "free and faithful" Baptists to restore \$365,000 in funds to the international Baptist seminary in Ruschlikon which were deleted by Southern Baptist Foreign Mission Board trustees.

"The trustees have broken a covenant with European Baptists. They have broken faith with Southern Baptists," said John Hewett, pastor of First Baptist Church of Asheville, N.C., and moderator of the Cooperative Baptist Fellowship.

"Against the recommendations of President Keith Parks (of the FMB) and the entire European staff, despite the protests of Woman's Missionary Union and thousands of mission-minded Southern Baptist churches, and with utter contempt for the sensitivities of European Baptist leaders, they've let the political agenda of Presslerism overrule common sense and negate solemn oaths. They've set Baptist work in Europe back 45 years," said Hewett in a CBF news release.

Hewett also responded to criticisms leveled at Ruschlikon president John David Hopper for speaking in Hewett's church Dec. 1.

"I am appalled that (FMB chairman) Hancock and other trustees would censure a Southern Baptist missionary for accepting an invitation to lead a world missions celebration in a Southern Baptist church which has historically supported the school he heads," said Hewett. "Keith Parks spoke here in 1990, Isam Ballenger in 1984, Carolyn Weatherford in 1985, Bill O'Brien in 1986, Thurman Bryant in 1987... is Hancock going to question their integrity, too?"

The CBF is receiving funds for Ruschlikon daily through its Atlanta office and routing those monies directly to the Swiss school, Hewett said.

Hewett said he will lead a mission support trip to the seminary in Ruschlikon Feb. 16-21, 1992. The group will meet with European Baptist Federation leaders, visit the International Baptist Church in Stuttgart, Germany, and spend the balance of time in Ruschlikon.

Joint agreement announced on family issues

NASHVILLE (BP)—A joint working agreement calling for cooperative efforts on family-related issues has been announced by the top executives of the Southern Baptist Sunday School Board and the SBC Christian Life Commission, James T. Draper Jr. and Richard D. Land.

In the area of family life, the SSB carries out the SBC assignment of family ministry in local churches. The CLC deals with the ethical implications of a wide range of issues including family life.

According to the agreement, its intent "is to provide specific channels for Christian Life Commission family-related concerns to flow to the church through the (SSB) family ministry program-related administrative structure, periodicals and other resources."

In addition, the agreement calls for consultation between the two agencies on product development, program and conference planning and identifying "Christian values that apply to family living."

Land and Draper emphasized the

cooperative work between the agencies will center on areas of family life where program assignments are complementary. Each agency will continue to work independently on individual assignments.

For example, providing information and educational materials on public policy issues related to family life will be the sole purview of the CLC. Helping churches structure ministries to families, senior adults and single adults will continue to be the task exclusively of the SSB.

"What we sought to do was hammer out a working agreement on areas where our assignments complement one another," Land told the CLC commissioners.

The joint agreement specifies the family ministry program allows both the SSB's family ministry department and the CLC to have avenues "to the life of the local church through the single adult council, senior adult council and family enrichment committee for the purpose of providing information to help the church help people apply Christian values to daily living."

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WORLD

Romanians applaud defunding

by Erich Bridges

SBC Foreign Mission Board

RICHMOND, Va. (BP)—The Baptist Union of Romania's general council has taken a stand supporting the defunding of the Baptist seminary in Ruschlikon, Switzerland, by trustees of the Southern Baptist Foreign Mission Board.

Other European Baptist union leaders—many of whom opposed the defunding action—will meet in January to discuss how to respond to the trustees' Dec. 11 reaffirmation of the defunding originally voted in October.

The Romanian Baptist leaders met Nov. 26 and "agreed to this decision" of the FMB trustees, according to a letter dated Dec. 10 and signed by Vasile Talos and Nic Gheorghita. Talos is president and Gheorghita is general secretary of the union, the largest Baptist group in Europe with 160,000 members, according to Baptist World Alliance statistics for 1988.

The letter was addressed to Paul Thibodeaux, the Foreign Mission Board's associate director for mission work in eastern Europe.

In October, the smaller Hungarian Baptist Union of Romania issued a statement urging the Foreign Mission Board to reconsider its decision to defund Ruschlikon and join with Europeans to resolve the seminary's financial problems.

The Dec. 10 letter from Talos and Gheorghita said: "The Baptist Union of Romania had a grieving experience with (the Ruschlikon) seminary: one of our pastors, the only graduate from Ruschlikon, after his coming back to the country, had a negative influence in the Baptist Union of Bucharest and in some churches as well," the letter stated. "Eventually the church he ministered (to) asked him to resign for immorality. . . ."

The letter also said professors from Ruschlikon who taught in a Romanian Baptist seminary and churches "some years ago. . . squeezed doubts in their lectures that the Bible is entirely the Word of God. These experiences robbed the good reputation of the Ruschlikon seminary in Romania."

The Romanians subsequently decided to

concentrate on developing their own two theological schools in Bucharest and Oradea and "not to send students to Ruschlikon in the future," the letter said.

The letter concluded that the Romanian union council "welcomes and appreciates" the decision by the Foreign Mission Board to "support the biblical institutes from the East European countries." The decision is "very important and more efficient for God's work in these countries."

The letter was received by Baptist Press but had not reached Thibodeaux, to whom it was addressed, or the Europe office of the Foreign Mission Board by Dec. 18. Repeated attempts by Baptist Press to reach Romanian Baptist leaders for further interpretation of the statement were unsuccessful.

Contacted for comment, Thibodeaux responded: "I don't think you can blame Ruschlikon for individual sins or immorality (of former students). . . . The case that they cite I'm aware of, and I know of the problems, but in no way could one say that it was Ruschlikon's doing."

As to professors from Ruschlikon teaching unbiblically in Romania, "We've never heard that until this day," Thibodeaux said. "It has never been expressed to us — the representatives who have traveled there consistently over the years and who have had fraternal relationships with the Romanian union on behalf of the Foreign Mission Board and Southern Baptists — until this issue surfaced with the defunding of Ruschlikon. . . . If these had been valid arguments in years past they would have surfaced. It's strange to me that it only surfaces now."

Thibodeaux added, however, the decision could be "closely linked" to the Romanians' hopes for more financial support for their own schools. He said he had been told by Romanian Baptist leader Josef Ton that Ton hopes to raise \$2 million each for the two Romanian Baptist schools from Southern Baptists.

Ton, head of the Baptist Bible Institute in Oradea, indicated his own support for the defunding action in a Nov. 1 letter to FMB trustee chairman Bill Hancock. Hancock sent the letter to Baptist Press Dec. 12.

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