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September 29, 1988

Arkansas Baptist State Convention

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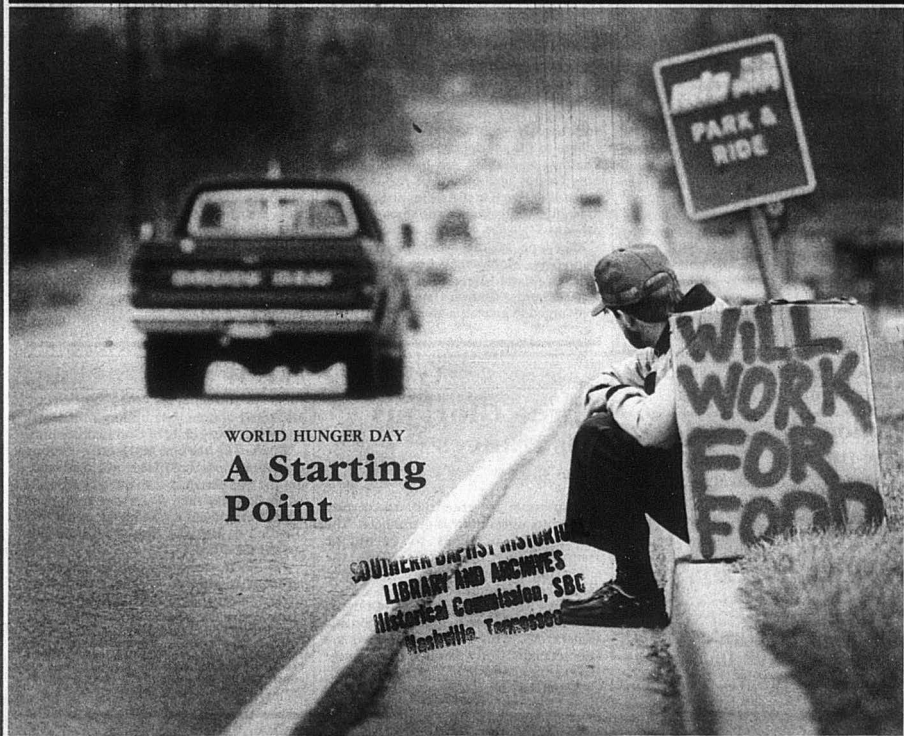


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A Deed of Commitment

Arkansas Baptist

September 29, 1988



WORLD HUNGER DAY
**A Starting
Point**

**SOUTHERN BAPTIST HISTORICAL
LIBRARY AND ARCHIVES
Historical Commission, SBC
Nashville, Tennessee**

Cover Story



A Starting Point 4

When Southern Baptists observe World Hunger Day Oct. 9, they will be reminded that Jesus told them to associate with and care for the impoverished.

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Churches' Spirit Still Strong

KINGSTON, Jamaica (BP)—Hurricane Gilbert may have devastated the Baptist churches in Jamaica, but not the spirit of Jamaican Baptists.

"We are a people who are not unaccustomed to being afflicted with problems," said Azariah McKenzie, former leader of the Jamaica Baptist Union. "It is part of our life to practice resilience—to fight back."

Jamaican Baptists began fighting back Sept. 18, just six days after Hurricane Gilbert swept the island east to west, leaving 38 dead and about 80 percent of all Jamaicans homeless.

In Bull Bay, 15 members of Gardener's View Baptist Church met in the roofless remains of their building amidst destroyed furniture and supplies to sing "To God Be the Glory."

Preliminary reports indicate Gardener's View was one of several Baptist churches almost demolished by Gilbert.

"We are here because God has been so good to spare our weakened lives," the worship leader told church members.

"We are here to worship, adore, praise and magnify his wonderful name, to pay tribute to his goodness and greatness and kindness to us. We are here to present ourselves as testimonies of the fact that those who dwell in the secret places of the most high shall abide in the shadow of the Almighty."

The tone of the worship service at Gardener's View was echoed across the stricken island. Members and guests at Bethel Baptist Church, Jamaica's largest, were urged to greet one another with, "It's

good to be alive."

The deacon greeter then looked upward and added, "The next best thing to being alive is having a roof over your head."

B.K. Taylor, pastor of Bethel and president of the Jamaican Baptist Union, encouraged church members not to be afraid in the wake of the storm: "If we are dominated by our fears of what tomorrow will bring, we are diverted from being in God's will today. The only answer to the fears of tomorrow is faith in God today."

Jamaican Baptists will have to exercise that kind of faith to recover from Hurricane Gilbert's attack. About 95 percent of Jamaica's 286 Baptist churches sustained damage from Hurricane Gilbert's 160-mile-per-hour winds, said Cawley Bolt, executive secretary of the Jamaica Baptist Union.

Damage ranges from loosened roofing at the church and school at Yallah's Baptist Church to the destruction of Airy Castle Baptist Church in St. Thomas.

Across eastern Jamaica, acre after acre of coconut trees lies flat. Banana trees are folded over like soda straws. One man sitting on the ground was asked where his home was. He pointed to broken bits of concrete slab in the dirt nearby. "That used to be my house," he said.

"In 20 years of disaster work, I have seen damage this severe, but never damage this extensive," said Cameron Byler of the Southern Baptist Brotherhood Commission. "Virtually no one is untouched by this disaster."

"We've found great destruction of crops and damaged buildings," added Boyd O'Neal, the Southern Baptist Foreign Mission Board's on-site representative in Jamaica.

GOOD NEWS!

Three Glorious Assurances

1 John 3:1-3

Assurance is essential to strong fellowship; uncertainty is detrimental. The pastor who preaches to encourage assurance in Christ strengthens the fellowship through worship. Note three assurances in the passage.

We are God's sons (v. 1-2)—God has bestowed his love on helpless, antagonistic sinners. All who receive that love are adopted into God's family. The passage assures that sonship is a present reality.

We shall see him (v. 2)—Passages such as

Mt. 26:64 and Ac. 1:11 undergird the certainty that every child of God shall see him.

We shall be like him (v. 2)—All questions regarding the future life are not answered, but the one certainty is that God's redeemed shall be like their Redeemer. He is now conforming them to the image of his Son (Ro. 8:29). He will finish what he has started (Ph. 1:6).

Persons possessing these assurances are under obligation to be pure. Personal integrity and corporate unity should characterize the redeemed.

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Heal and Restore

J. EVERETT SNEED



Last week we dealt with the causes of forced termination and the impact that such terminations have on pastors. This week we want to consider the impact that forced terminations have on churches, some possible ways to avoid terminations and how they should be handled if there is no way to avoid them.

Almost without exception, the termination of a pastor will have negative impact on a congregation. Often, the termination of a pastor will result in a church split. On other occasions, a large number of members from a congregation will simply leave and go to other churches.

Since almost all forced terminations of pastors are harmful, both to the local congregation and to the pastor and his family, a forced termination should be an absolute last resort. Often terminations can be avoided by bringing in some outside party such as the director of missions, a former beloved pastor or someone who serves in the Baptist Building. Sometimes through proper communications or compromise a solution can be discovered so that it is not necessary for the pastor to leave. On other occasions, it may be possible for time to be given to the pastor to find a new place of service.

Every avenue should be explored prior to voting to terminate a minister of the gospel. Basically we feel here are only two reasons for terminating a pastor. These are: (1) proven immorality and (2) proven doctrinal unsoundness. If neither of these conditions exists, some method should be discovered to avoid termination.

If, however, termination seems the only option, the church leadership should be open about how and when a vote should be taken. There is a difference of opinion concerning whether the vote should be by show of hands or by secret ballot. We believe that, for the sake of the church, the ballot is the better procedure. Every effort should be made to keep from hurting the congregation. When members of the congregation differ regarding the termination of a pastor, it often leaves deep wounds for years to come.

Every effort should be made to not hurt the pastor's family. Often forced terminations result in deep wounds being inflicted on the wife and children of the pastor. Sometimes family members never quite recover from such a traumatic experience.

A congregation should do everything possible financially for a pastor who is terminated. Although the financial abilities of churches vary greatly, we believe that a minimum of four to six months' salary should be provided for a terminated pastor. We have known of several situations where as much as a year's salary has been provided. We commend these churches for easing the hurt as much as possible.

In some instances, angry members will see holding down finance as an opportunity to punish the pastor whom they dislike. A pastor and his family who have been forced to resign should still be considered as servants of God. There is the ring of inhumanism when the church asks the pastor and his family to vacate the premises within 30 days and provides only salary for

this time period.

Church leadership should be completely open about the reasons for termination. Some argue that this is privileged information. This may be true in a secular corporation, but it certainly does not hold true in a congregation of believers. Christ gave clear instructions regarding the proper procedure to use with a brother who has committed a trespass or sin. First, an individual is to approach him alone. If he does not respond properly to this, the individual is to take two or more with him. The final court of appeal is the church itself. Christ said, "If he neglect to hear, tell it to the church" (Mt. 18:17a). Every member of the church has a right to this information.

It is exceedingly wise for a congregation which has had a forced termination to call an interim pastor. Usually the best choice is a highly successful retired pastor. An individual who is noted for his love, wisdom, and patience is ideal. Usually several months should elapse prior to beginning a search for a new pastor.

Prior to seeking a new pastor, a trust level should be re-established. It is difficult, if not impossible, to do the work of the Lord unless individuals trust each other.

It is absolutely essential that steps be taken so the new pastor will not be terminated. A church which has terminated numerous pastors obviously is a troubled congregation.

Finally, members should remember that a church is precious in the kingdom. The Scripture is clear: Christ died for the church. Hence, every effort should be made to heal wounds and restore the church as an effective part of God's kingdom.

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 Mark Kelly Managing Editor
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WORLD HUNGER DAY

A Starting Point

by Robert Parham
Christian Life Commission

Jesus liked banquets. He once said: "When you give a dinner or a banquet, do not invite your friends or your brothers or your kinsmen or rich neighbors, lest they also invite you in return, and you be repaid. But when you give a feast, invite the poor, the maimed, the lame, the blind, because they cannot repay you" (Lk. 14:12-14).

The poor, the maimed, the lame, and the blind are called different names today. We call them street people, bag people, homeless people, unemployed people. Jesus' list has not changed, just the names. Jesus' expectations have not changed either. We still have the responsibility to care for the impoverished.

Three groups of Americans are at risk to hunger. The most visible group is the homeless, who number as many as 3 million. These people live in the streets for a variety of reasons: between 30 and 40 percent are mentally ill, 28 percent are families suffering from economic bad times or family breakdown, and a significant number are alcohol or drug abusers.

Second is the unemployed. Eight million Americans remain unemployed, one million have given up hope of finding jobs, and almost six million have part-time jobs but want full-time jobs.

Third is the working poor. An estimated 1.2 million heads of households work full-time, minimum-wage jobs and still live in poverty. In 1986 a person earning \$3.35 an hour and working 50 weeks a year brought home an annual income of \$6,700, less than the poverty line of \$8,570 for a family of three.

Many churches and church members are at the forefront in caring for the impoverished. Churches contribute financially to community shelters. Church members staff the shelters, serve meals, and operate food closets. Church members also engage in public policy to create better laws and welfare programs.

Few church members, however, associate with the poor. Inviting friends, family, and rich neighbors to a banquet maintains society as it is: the haves separated from the have nots. Inviting the poor breaks down the dividing walls and breaks up the cycle of poverty.

Certainly one banquet will not banish poverty. But association with and care for the impoverished, Jesus said, is a beginning point.

COVENANT MARRIAGE: *Fifth of Seven Articles*

A Partnership of Equals

by Rick M. Smith

Someone has said, "If you and your mate agree on everything, one of you is unnecessary." Partners don't always agree on everything and conflict is imminent in every growing, healthy marriage including a covenant marriage. Covenant partners understand their equal responsibility to effectively manage and resolve their anger and conflict.

In Covenant Marriage, conflict is defined as difference that affects both partners. Keeping this in mind, anger is defined as conflict, plus tension, plus my interpretation of what happened. Even though a conflict may be entirely the fault of one partner, the responsibility to resolve it becomes equally shared by both. Anger may not always be a result of conflict. The degree to which we respond in anger depends upon the nature of the conflict, what other factors and circumstances influence the tension of the moment, and our own perspective of the whole issue.

Couples may experience conflict from many sources. Behaviors that inconvenience and irritate our partner will sooner or later produce conflict. Behaviors that indicate basic value differences are another source. These can often be identified when our mate says, "You ought to . . ." We may experience conflict over styles of relating—unity and individuality, similarity and difference. Our conflicts may also be fueled by frustrations and tensions from other sources such as events of our day, our health, or job-related stress. If we fail to effectively communicate our feelings and expectations, we may even experience conflict over the ways in which we show care and concern for each other.

Couples commonly manage conflict and anger in one of five ways: ventilating (yelling, throwing things, physical or verbal abuse); withdrawing (pulling into a protective shell and clamping up); postponing (waiting to deal with the issue at a more appropriate time); reinterpreting (taking time to think before reacting and trying to understand our mate's perspective); and, facing the issue (open, honest communication of "I feel . . . when you . . . because . . ."). Obviously, the first two strategies commonly adopted by couples are counterproductive to building lasting intimacy in marriage. Covenant Marriage is better represented by the last three strategies, which build a stronger marriage.

Resolving conflict requires couples to develop good decision-making skills. Some couples use an autocratic approach (one partner makes most or all of the decisions), the power-based approach (one forces the other to go along), or the default approach (neither partner makes any decision at all). These approaches are also counterproductive to a healthy marriage. Covenant Marriage offers the approach of mutual decision-making where partners involve themselves in sharing their thoughts and feelings, listening effectively to the other's point of view, defining precisely the problem or issue, determining possible solutions, and trying one or several of those solutions to effectively resolve their conflict.

Rick Smith is associate pastor of Sylvan Hills First Church in North Little Rock. He serves as family ministry director for the North Pulaski Association.

A SMILE OR TWO

"This is the time of year when you see so many young people struggling with their first exposure to reading, writing, and arithmetic. Toddlers in kindergarten and football players in college."

—Robert Orben

"The autumn leaves are a lot like raising kids. First they turn on you, and then they fly away. And next thing you know, you look out the window and they're back!"

—Joe Hickman

"I live up to the promise of courtship days. They said I wasn't good enough for her, and I've been proving it ever since."

—Ross Hersey

A Breath of New Life

by Greg Warner
Florida Baptist Witness

MIAMI (BP)—The future looked bleak for Sierra Norwood Baptist Church, a white congregation in a mostly black Miami neighborhood, until its struggle to survive found a solution 200 feet away at an overcrowded black mission church. The result was an unusual union of race and culture.

The slow death that haunted Sierra Norwood Church in recent years weighed heavily on Bob Norman. He was concerned not only because he was the pastor, but because he had grown up in the church. "I was called to be a Christian in this church in 1967," he explained. He also was baptized and married at Sierra Norwood. But that was before the church's neighborhood changed from predominantly white to predominantly black.

Norman returned to the church of his spiritual heritage in 1986 to become pastor, but he watched helplessly as attendance dwindled and hope died.

Like many of Miami's churches in transitional neighborhoods, Sierra Norwood faced severe financial stress and little prospect of reversal. Its simple but ample facilities were paid for, but even maintenance was a burden for the 100 members who remained.

"We could have hung on for two or three years playing church," Norman said, but that would have meant severely reducing the church's ministries and outreach. "The only other choice was to close the doors, and I didn't want to do that."

Fellow pastors counseled him to "leave quietly," Norman recalled, but he feared that would seal the fate for the struggling congregation. Instead he sought help.

Across the church's parking lot, less than 200 feet away, another Southern Baptist congregation was struggling. Calvary Baptist Church had been started in 1986 as a mission to meet the needs of the Jamaicans and other West Indians moving into the neighborhood. Each Sunday its 100-plus members crowded into a community recreation center adjacent to Sierra Norwood's property.

With too many people for too little space, Calvary Church looked like an answered prayer for Sierra Norwood, which had too few people for too much space. They decided to merge the two congregations and build on their strengths.

The initial plan was to have both Norman and Richard Ledgister, leader of the Jamaican congregation, as pastors. But during negotiations, Norman was called as pastor of First Baptist Church of Key Largo, Fla. That meant Jamaican-trained Ledgister would be pastor for both the Anglos and

Jamaicans in the new Sierra Norwood Calvary Baptist Church.

As odd as the arrangement sounds, it's not the first multiethnic merger in Miami. Although it's the first Anglo-Jamaican merger, as many as four dozen other ethnic unions have occurred in the Miami Baptist Association since social changes began in Miami two decades ago.

That's not good news to Doyle Wetherington, director of missions for the association, who says mergers rarely work. "Generally, I'm against mergers because it means you have one less station preaching the gospel," he explained. "When you join two weak churches, you get one weak church."

Still, Wetherington said, Sierra Norwood and Calvary churches "are doing everything they can to avoid the pitfalls" of problematic mergers, and that should work in their favor.

Norman sees the union as a practical solution to inevitable changes. "It would have been silly for us to keep on struggling as an Anglo congregation in an area that is becoming black," he said.

Five years ago, no blacks were members of the church and few lived in the neighborhood, Norman said. As the racial makeup of the neighborhood changed, many church members who might have opposed the merger moved away, Norman said, leaving less resistance when the idea came up. "The Lord moved those people out so we wouldn't have that," he said.

Through careful study and negotiations between the two congregations, Norman said, Sierra Norwood slowly was able to overcome initial opposition to the plan. "There was a 99 percent vote to merge in June, but it took three months to get to that point," he noted.

The congregational marriage was completed July 3. At the first joint worship service, about 250 people attended, more than the sum of recent attendance figures at the two churches.

Members of the new congregation invited those from other area churches to join them for a celebration service July 31. Both Norman and Ledgister spoke to the afternoon crowd of 350, as did representatives from five other denominations and the Miami Association.

Ledgister told participants the celebration service was a "great tribute" to Norman. "God sent him here for one purpose and one purpose only—to bring about the merger of Sierra Norwood Baptist Church and Calvary Baptist Church," Ledgister said.

Ledgister, who was associate pastor of Miami's Metropolitan Baptist Church for



Ledgister (left) and Norman

six years before moving to Calvary, later said the chance for his "mobile" congregation to move into Sierra Norwood's abundant facilities "is like street people moving into a palace."

The move also will improve outreach, he said, since many people are reluctant to attend worship in a community center.

The new congregation is only starting to work out the details of the new arrangement. Normal racial differences are augmented by the Jamaicans' island culture. So far, the approach seems to be cooperation and compromise, as demonstrated by the Anglo pianist and Jamaican organist who played at the celebration service.

Ledgister insisted the two-in-one church faces no more obstacles than any other congregation in Miami. "There are certainly things we have to iron out," he said, but he predicted the members' cooperative spirit would overcome their differences.

Given the shift in the neighborhood's population, however, the new church may become predominantly Jamaican, Ledgister conceded. He said he hopes the strong base of Sierra Norwood members will allow the congregation to continue to reach Anglos.

Mike Jones, who was minister of youth for Sierra Norwood and now for the joint congregation, said cooperation between the two groups is the key to reaching the community, which he said is now half black and half white.

"The only way to be effective in ministering to this neighborhood is if we come together," he said. "One color is not going to do it."

O'Connell Begins New Duties

Diane O'Connell began work as director of the Baptist Student Union at the University of Arkansas for Medical Sciences, Little Rock, on Sept. 1. She has been a special worker at the University of Central Arkansas, Conway, during the past year. She will continue to work three days a week at UCA and work two days a week at UAMS. Beginning in January she will serve three days a week at UAMS and two days a week at UCA. On May 15 of 1989 she will serve full-time with UAMS.



Ms. O'Connell is a graduate of the University of Central Arkansas, Conway, and the Southwestern Baptist Theological Seminary, Fort Worth, Texas. Her experience includes serving as a director of Girls in Action, director of Baptist Student Unions in several locations, and a minister of youth.

O'Connell feels that serving as the director of Baptist Student Union at the University of Arkansas for Medical Sciences provides her a unique opportunity. She observed that individuals graduating from this institution can have a major positive impact for the cause of Christ when they are fully committed.

O'Connell observed that there are 11 different schools connected with the University of Arkansas for Medical Sciences in Little Rock. She said, "This is a unique ministry which is very different from the normal college ministry. If we reach the future medical doctors, pharmacists and others who will be involved in health care services, they can have significant impact for the Lord."

O'Connell's goals involve leading individuals to come to know Christ as Savior and assisting Christians to grow and mature in Christ. The BSU is the mission arm of the church on the campus.

Singles Seminar

Clyde Besson of Tyler, Texas, will be adult leader and his wife, Cathy, will be children's leader when Immanuel Church in Little Rock hosts a "Successful Single Living" seminar Oct. 7-8.

Registration will be at 6:30 p.m. Friday and at 8:30 a.m. Saturday. Friday discussion sessions will be from 7 to 9:15 p.m. with a fellowship to follow. Saturday sessions begin at 9 a.m., concluding at 5:30 p.m.



Lodge Dedicated—Members of Benton First Church dedicated a lodge at Springlake Baptist Assembly Sept. 4 in honor of their pastor emeritus, Bernes K. Selph. The lodge, which is valued at more than \$200,000, was built debt-free by the men of First Church. It contains two dormitories, a conference room with fireplace, restroom and shower facilities, a kitchen, and a storage area. The dedication recognizes Selph's contributions toward the development of the camp. Randel Everett is pastor of the church.

VOLUNTEERISM

A Home Missionary at Home

EL DORADO—In the fall of 1986, Robert Turner, the BSU director at Southern Arkansas University, needed a BSU worker for the branch campus in El Dorado. He is responsible for the BSU work at the main university campus in Magnolia and also the branch campuses in El Dorado and Camden. The El Dorado Branch of SAU has an enrollment of over 700 students and many of these are of a Baptist background.

Mr. Turner was contacted by John G. Ragsdale, state coordinator of Mission Service Corps. He explained that through MSC the BSU director could request a volunteer to fill the need. Subsequently Turner completed a service opportunity request form which was approved by the State Missions Department and forwarded to the Home Mission Board.

The Home Mission Board approved the request and placed it on the list of needs that is circulated throughout the country. For many months this need remained on the list and no one answered the call. In mid 1987, Ragsdale mentioned this need in some comments to a gathering of members of the First Baptist Church in El Dorado. Then a few weeks later, Karen Mason, a member of that church, called him and inquired if she might be able to serve as a volunteer for the assignment.

After discussing the activities of a BSU director for the El Dorado campus, she agreed to serve. She completed the usual volunteer application to serve in the Mission Service Corps, her church approved her for service and the State Missions Department approved her application.

Karen did not have a lot of time in her schedule. Her husband is self-employed and they have two young children. She did, however, have a sense of mission and sought to fill a local need. The campus is about 10 blocks from her home and she was willing to undertake the challenge.

Robert Turner provided the initial coaching to introduce her to the BSU activity requirements. He also arranged for her to attend a BSU training conference at Ridgecrest.

Since undertaking the BSU campus leadership role this past year, Karen has been visible to the newly registered students, has enrolled some in a regular Bible study, has planned luncheons for student gatherings, has assisted in group trips out of town events, and has provided a Christian outreach to the students.

There was a need for a BSU worker, there was a willing volunteer, and the Mission Service Corps plan united the two and fill a mission assignment only 10 blocks from the missionary's home.

New Horizons Closer

Twenty-nine months after launching a \$2 million campaign to fund improvements at Southern Baptist College in Walnut Ridge, school officials have announced completion of phase one of the project.

SBC President D. Jack Nicholas announced Sept. 14 that the school had reached the first-stage \$1.25 million goal by qualifying for a \$175,000 challenge grant from the Mabee Foundation of Tulsa, Okla. The challenge, issued in January, required the school to raise \$1.075 million by Oct. 15.

The New Horizons campaign, launched in March, 1986, addressed several major areas of need for the school. Phase one funds will supplement the operating budget, provide scholarships and landscaping, renovate Gwinup Cafeteria and East Southerland Hall, and add to the school's endowment. Phase two funds would, in addition to advancing several of those areas, help renovate Carter Fieldhouse and add new wings to Wilson Hall and the library.

Dr. Nicholas announced the completion of the New Horizons base goal in a press conference following Founder's Day activities on the Walnut Ridge campus.

Nicholas told reporters he was "very pleased" with the speed with which the base goal was reached and that he was op-

timistic about the possibility of raising the \$750,000 necessary to complete the campaign's challenge goal.

During the same press conference, Jerol Swaim, vice-president for academic affairs at SBC, announced that the school had set an 18-year record enrollment during fall registration.

The on-campus enrollment of 517 for the fall semester represented a 14.9 percent increase over the previous fall, said Dr. Swaim. He also noted the enrollment reflected a 39 percent increase in the number of first-time and freshman transfer students.

Total enrollment for the fall semester, including extension centers, was 598.

Nicholas said he believed the enrollment increase reflected the school's recent addition of four-year degrees in Christian ministry and business administration, as well as the school's commitment to a broader scholarship program.

"I don't foresee rapid growth in enrollment during the next few years," Nicholas explained. "But I believe growth will come as new programs are added and students are retained for four-year degrees."

The college plans to add a third baccalaureate degree—in education—next fall. Southern Baptist College was establish-



President D. Jack Nicholas

ed with 41 students in 1941 by H.E. Williams, then pastor of Pochontas First Church. The school moved from Pochontas to its present location north of Walnut Ridge in 1946. It was first included in the budget of the Arkansas Baptist State Convention in 1948. The college was officially adopted by the ABCS in 1968.

ABN photo / Millie Gill



Jimmy and Vicky Shults of Pine Bluff present a check to Don Moore, executive director of the Arkansas Baptist State Convention, for the purchase of a printing press which will be used by Polish Baptists.

Angels of Peace

Polish Baptists will be receiving an urgently needed printing press, thanks to the generosity of an Arkansas couple.

Polish Baptists presently have to sign on to a long waiting list to use the Catholic or government printers to produce their literature. A press of their own would greatly expedite production of material, including Bibles.

When Jimmy and Vicky Shults of Pine Bluff heard about the need for a press in Poland, they felt a desire to respond. Shults, a veteran of WW II, was held in Poland as a German prisoner of war. Recalling the assurances of two mysterious "ladies in white" that he would be all right, Shults felt he wanted to return the favor of the two "Polish angels."

"This is one of the greatest joys of our life," commented Shults as he presented their check to ABCS Executive Director Don Moore. "My wife and I would now like to be angels to the Polish people, communicating the peace of Jesus Christ to them."

Arkansas All Over

MILLIE GILL

People

Ken Shaddox will begin serving Oct. 2 as pastor of Grace Church in Camden. He is a 1983 graduate of Ouachita Baptist University and a May graduate of Southwestern Baptist Theological Seminary. Shaddox is married to the former Judy Waight of Sherwood.

Earnest Anderson, 94, who recently was named pastor emeritus of First Church, El Paso, received special recognition Sept. 18 when the church celebrated its 140th anniversary of service. Pastor John Davey moderated the anniversary service at which Anderson, who served the church as pastor for a total of 15 years on two different occasions, gave a synopsis history of the church. J. Everett Sneed, editor of the *Arkansas Baptist*, was speaker and Truett and Mildred Langley directed music.

Charles Phillips has resigned as pastor of Calvary Church, Walnut Ridge, and E. Fred Savage beginning serving the church Sept. 1 as interim pastor.

Doug Grubbs began serving Aug. 1 as pastor of First Church, Clarendon, having previously served as pastor of First Church, Opollo. He and his family were honored with a reception by the church Aug. 3. Grubbs is a graduate of the University of Central Arkansas and Southwestern Baptist Theological Seminary. He and his wife, Karen, have four daughters, Megan, Morgan, Miranda, and MacKenzie.

Ruth Mills was recently honored by First Church, Clarendon, in recognition of her serving for 103 combined years in service to the church. Mrs. Mills and her husband, Richard, joined the church in 1938 and she began serving the church as clerk in 1940, as Sunday school secretary in 1946, and as church secretary in 1972. She continued serving in all three positions until February, 1987 when she fell and broke her leg on her way to the church to work. She will be returning to service Oct. 1 as Sunday School secretary. Mills is the mother of two children, five grandchildren, and five great-grandchildren.

Carliss Odum will be sharing his personal testimony Oct. 2 at Cross Road Church in Little Rock.



Shaddox



Anderson

Darrell Stephens began serving Sept. 4 as pastor of First Church, Altus, coming there from Oak Grove Church where he was a member. Stephens and his wife, Susan, have three children.

Leallen Whirtvine has joined the staff of First Church, Alma, as minister of youth and activities. He is a graduate of Southwest Baptist College and Southwestern Baptist Theological Seminary. He and his wife, Lisa, have a son, Zachariah, three.

John Dresbach has joined his 12th anniversary of service Sept. 13 as minister of music and youth at Osceola First Church.

Charles Malone joined the staff of First Church, Forrest City, Sept. 18 as minister of music and youth. A native of Mississippi, he has 17 years of experience of music and youth ministry. He is a graduate of New Orleans Baptist Theological Seminary. Malone and his wife, Sue, have three sons, Scott, Allen, and Victor.

Scott Lesley has joined the staff of Magnolia Church at Crossett as minister of music and youth, moving there from Baton Rouge, La. He and his wife, Dana, have a son, Joshua, one.

Gene Stacks will begin serving Oct. 1 as pastor of Dallas Avenue Church, Mena. He and his wife, Helen, will move there from Little Rock.

Fred Blanton is serving as pastor of Yocana Church, Mena.

Randy Garland has resigned as pastor of Grannis Church, Gillham.

Martin Thielen has resigned as pastor of First Church, Fordyce, due to a throat disorder which prevents him from fulfilling his pastoral responsibilities. He and his family will move to Nashville, Tenn., where he will serve as editor of *Proclaim and The Deacon* at the Sunday School Board.

Briefly

Oak Grove Church at Ashdown observed 40 years of service Sept. 11 with activities which included a morning worship service, a luncheon, and afternoon program. John McClanahan of Pine Bluff, the church's first pastor, spoke at the morning worship service, and James Hampton, a missionary to Africa and the church's second pastor, spoke at the afternoon service. Also on program were David Newberry, pastor of Ashdown First Church, Oak Grove's sponsoring church; J. Everett Sneed, editor of the *Arkansas Baptist*; and former pastors Johnny Clayton, Curtis Zachry, and J.D. Webb. Michelle Harrington and Larry Killian presented special music. Dale Wooten is pastor.

Lancaster Road Church in Little Rock recently ordained Ben Hooper and Wilson Tolefree to the deacon ministry. Participating Pulaski Association churches included Calvary, Second, Greater Grace, and Rosedale.

Harris Chapel at Pangburn ordained Pastor Terry Billings to the preaching ministry Sept. 11.

Sugarloaf Church at Heber Springs recently sent its pastor, Lloyd Blanton, on a one-week mission trip to Missouri, where he distributed 372 Bible studies in seven different state prisons. His efforts resulted in 10 professions of faith.

Central Church in North Little Rock is sponsoring a weekly Mom's Morning for mothers at home with their preschool children. The Tuesday morning sessions include speakers and craft activities. The guest speakers list includes Linda Black, Don M. Whitten, Theresa Booth, Bart Danford, Carol Baxter, Larry Henderson, Marian Murphy, and David Balen.

Cross Road Church in Little Rock will show the James Dobson's film series "Turn Your Heart Toward Home" beginning Oct. 2 and continuing through November.

Hot Springs Second Church observed its 85th anniversary of service Sept. 10 with a service that included the ordination of Gary Arnold, Howard Cartwright, James Gill, Thomas Glover, J.D. Hawthorn, Danny Haynes, Pat High, Herman Holzschuh, William S. Kimball, Mark McConnell,

Phillip Otwell, Gary Sharp, Larry Sorrells, and Joe Wilson to the deacon ministry and Joe Angel to the gospel ministry. The church which began as a mission of First Church, Hot Springs, and was organized Sept. 10, 1903 with 22 charter members, today has a membership of approximately 2,500. A manuscript of the church's history, written by Mamie Ruth Stranburg Abernathy and edited by Pastor Emeritus O.L. Bayless, was received by Pastor Dennis Swanberg.

Hamburg First Church ordained John Christmas and Ronnie LaGrone to the deacon ministry Sept. 25.

Batesville First Church observed "Deacon Day" Sept. 25 with a morning recognition service, followed by a luncheon.

Parkin First Church will observe its 75th anniversary with homecoming Oct. 2.

Good Hope Church at Forrest City will observe homecoming Oct. 23 by dedicating a new sanctuary addition. Floyd Tidsworth, Larry Pettus, and Robert F. Tucker will be speakers.

Crawfordsville Church observed its 82nd anniversary Sept. 4 by honoring Jack Heath for his 22 years of service as music director.

Crossett Second Church observed homecoming Sept. 11 with former pastor Lane Amos delivering the morning message. An afternoon music program featured the Bolin Family.

Pleasant Lane Church at Crossett recently observed its 11th homecoming. Randy Wilson of Sheridan, a former music director and deacon, was guest speaker. The Boling Family provided special music.

DeQueen First Church ordained Warren Adcock to the deacon ministry Sept. 18.

Blytheville First Church licensed Don Childers to the preaching ministry Sept. 18. Childers plans to enter into full-time prison ministry in 1989.

Clinton First Church recently sent 14 volunteers to Adams, Wisc., where they assisted First Church with a mission vacation Bible school. The group was led by Mark Strebeck whose father, Thomas Strebeck, is pastor of the Adams church.

Bentonville First Church celebrated the payment of a \$3,570 organ indebtedness with a noteburning service Sept. 18.

Batavia Church at Harrison had 22 representatives present Sept. 9-10 for the first WMU-Acteens retreat held at Mid-American Mission near Green Forest. Debbie Taylor, Shella McCutcheon, and Janet Bracken were speakers.

Youth Day!

ABN photo / Mark Kelly



More than 6,200 young people from Arkansas Baptist churches descended on the Magic Springs Family Fun Park at Hot Springs on Saturday, Sept. 10, for a day of fun in a context of Christian growth. In addition to the park's rides and attractions, the young people had their choice of drama, puppet, and musical performances which were scattered around the grounds. Program personalities for the event, which is sponsored by the ABSC Church Training Department, included musicians Gammil and Murphy, Christian mime Mark McMasters, and youth communicator Randy Lanford.



(Top) Tammy Thomas was a member of a drama troupe from Little Rock's Greater Grace Church which performed twice. (Above) As the day's temperatures climbed to near 90 degrees, this water slide became more and more popular. (Right) Randy Lanford closed the day's final event, a DiscipleLife Rally, with some thoughts from Scripture about youth discipleship.



A Deed of Commitment

by J. Everett Sneed

Editor, Arkansas Baptist

"I'm very excited about becoming the president of Ouachita," declared Ben M. Elrod, who officially became president of OBU on Sept. 1. Dr. Elrod, elected president by the board of trustees on June 30, believes the institution is the healthiest that it has ever been in its history. He observed that he knew the background well because he had studied its history, graduated from the institution, and served as vice-president for development on two different occasions.

Elrod holds two earned doctor's degrees. He earned the doctor of theology degree from Southwestern Baptist Theological Seminary, Fort Worth, in 1962 and the doctor of education degree from Indiana University of Higher Education in 1975. In addition to serving churches in Arkansas, Texas, and Oklahoma, he has served as president of Georgetown College, Georgetown, Ky., and Oakland City College, Oakland City, Ind. Immediately prior to becoming president of Ouachita, Dr. Elrod was president of the Independent Colleges of Arkansas.

Elrod stated six objectives that he hopes to accomplish at Ouachita. First, it is his desire to continue to provide education that is marked by "quality and compassion." Quality must involve both the academic and Christian experiences. He said, "A part of the demonstration of our Christian mission is concern for everyone who is a part of the Ouachita community and for the world at large."

Elrod is concerned about the problem of illiteracy in our state. He emphasized that Ouachita's compassion should include an outreach by both faculty and students to the illiterates.

Elrod said that Ouachita wants to serve as wide a range of students as possible. He acknowledged that there was a pressure on a college teacher when the same class includes the academically superior and the

unachiever. A part of the answer is to have a strong honors program as well as an academic skills program. Elrod noted that Ouachita had utilized both of these programs for a number of years.

Second, Dr. Elrod emphasized that it was his desire to continue the unique relationship that Ouachita has with the churches and families of Arkansas. Ouachita exists today because thousands of people in the past and present have had a commitment to Christ as the Lord of life and have seen that lordship as an extension to the field of knowledge. He said, "This means that Ouachita is not just another university but is a unique institution."

Elrod stressed that the relationship that Ouachita enjoys with the Baptists of Arkansas is a two way street. The churches furnish the primary recruiting ground for the students and provide the greatest financial support. On the other hand, Ouachita provides much denominational leadership both in full-time vocational workers as well as lay leadership. He said, "It is our desire to make this relationship even stronger."

Elrod noted that the president of an educational institution must continually work to provide resources which will enhance the search for knowledge and Christian growth. This includes human resources, physical facilities, endowments and operating funds.

It also is Elrod's desire to expand opportunity for international experiences for both faculty and students. Ouachita already has a formal relationship with Zhengzhou University in Henan Province in the Peoples Republic of China; an exchange program with Seinan Gakuin University, Fukuoka, Japan; and with the Baptist Seminary of the Nigerian Baptist Convention. It is Elrod's desire to strengthen these programs and to develop others. He said, "A student in today's world needs the international experience in order to meet contemporary challenges. These interna-

tional relationships also offer a unique mission opportunity."

Another of Elrod's goals is to further facilitate the flow of communication between Ouachita's campus and the outside world. He wishes to encourage existing advisory groups and establish other such outside entities with the business community, educators, church leaders, medical professionals, attorneys and so forth. He said, "This is necessary to keep from developing the ivory tower syndrome. This interaction should be encouraged by faculty and students who become a part of professional associations."

Finally, Elrod wants to continue to work for the advancement of independent colleges and universities within the state. He noted that the 12 independent colleges provide tremendous assistance for the state. The physical facilities of the 12 colleges alone are worth approximately \$180 million. These institutions also have annual budgets from \$72 to \$80 million.

Elrod noted the effectiveness of the independent colleges. Twelve percent of the student population attend these independent schools, but these institutions graduate 25 percent of the individuals receiving the baccalaureate degree. He said, "The percentage of graduates from the independent colleges indicates that these schools are extremely effective in maintaining students and graduating those who attend."

He said that the 12 payrolls of the independent colleges are equal to small or large industries in the areas where they are located. These institutions obviously are of tremendous economic benefit in addition to the educational, cultural, and religious value which they provide for the state.

Elrod said that he had been working for several years to encourage Arkansas to recognize the value of these independent institutions and their students. He said, "Many other states have already recognized the value of independent colleges and are providing aid for the students who attend these schools. The state of Arkansas subsidizes the students who attend the state schools to the tune of approximately \$4,000 per student. In many states there is a student access grant program given directly to the students. This is similar to the Pell Grant or the G.I. Bill. We need something similar to this in our state."

In conclusion, Elrod emphasized his commitment to his new task. He said, "The decision to accept the presidency of Ouachita was a joint decision with my wife. At Ouachita the president's wife plays a very important role. My wife, Betty, is just as excited as I am about going. We have in effect signed a deed to commit our lives to Ouachita for the next several years."



Betty and Ben Elrod

Rally the Troops!

by Don Moore
ABSC Executive Director

These fall months provide one of the great times of the year to rally the troops. Revivals, high attendance days, promotion, scenic beauty and harvest time; these are wonderful days. For them to be really great days they have to be planned. Undisciplined, haphazard activity will result in a mostly wasted opportunity. Let me share some of the ways in which your Executive Board Program people may help you.



Small Church Helps—I do not like the designation "small church," but I do know how else to refer to churches that have fewer numbers and whose programs are different from those with large numbers and employed staffs. We are committed to helping you. Here is how:

A Volunteer/Part-time Music Leader Workshop will be held at First Church, Ozark, Oct. 15. Many from this area of the state should come. Music directors, pianists, and organists should attend. It would be great if their pastors would lend their encouragement by coming with them. They share responsibility for planning worship services. Call the Church Music Department (376-4791) for details.

A similar workshop will be held Oct. 1, at the First Church in Smackover. Next year the workshops will be held in a place accessible to other parts of the state.

Bivocational Pastors and Wives Conference. This will be our second conference. The first was a great success. Olivet Church in Little Rock is the location. It runs from 7 p.m. Friday night until noon Saturday. The dates are Oct. 7-8. A great fellowship is developing with bivocationalists. Come be a part of it.

Northeast Arkansas Small Sunday School Workshop. This meeting, scheduled for Oct. 1 on the campus of Southern Baptist College, is designed to assist the pastors, directors and teachers in Sunday School with 150 or less enrolled. Both state convention and Southern Baptist Convention staff will be on hand to share with you.

Missions Helps

Two Retreats—Back to back! Baptist Women, if you can make your way to Camp Paron on Oct. 20-21 or Oct. 21-22, you should do so. The line up of missionaries and dynamic lay-speakers, even

from out of state, offers a most meaningful opportunity for you. "To equip women to move beyond the walls of the local church to be show-ers and tellers of Christ's love not only where they live but also around the world as they become involved in volunteers in mission projects," this is the purpose of the retreat. Many other women should come with the Baptist Women members to this refreshing time of inspiration.

Tri-State Camp-O-Rec—Another missions opportunity. RA boys from Mississippi, Tennessee and Arkansas will join together for fellowship, fun and missionary education. This could be a great spirit builder for those of you trying to get RA's going. It could be a way of showing appreciation to a group who have worked hard. For those without an RA program, it could be the spark to ignite some men and boys to action. Grades 1-12 are included in plans being made. Call the Brotherhood office (376-4791) if you need more information.

Senior Adults Helps—Senior adults and their leaders from our Arkansas churches will be attending a Senior Adult Chautauqua, Oct. 1-8, 1988, at Ridgecrest. All reservations on the bus have been filled. If you want on the waiting list, please call the Church Training Department. Perhaps next year two buses can be chartered so that all who desire may attend.

Building Helps—Ed Hinkson, our local church building consultant, and Harold Smith, the SBC building consultant, will be providing on-site building consultations Oct. 10-14. This will be their second tour this year. If you are considering building or remodeling and would like to have professional counsel both from the planning and construction standpoint, please make an appointment for them to meet with the pastor and/or building committee members.

Prayer Helps—This heading states the fact and the need. The fellowship crises in our churches have never been more acute. There seems to be more conflict and less commitment to Christian harmony than I've ever seen. Unbending spirits, ungodly attitudes and unchristian conduct are sure to destroy the witness of any church. The "I must have my way" mentality stops at nothing, it seems, to accomplish its goals. Lying, unforgiveness, manipulation, false accusations are just a few of the "tricks of the trade" for those who are determined to have their way. Both pastors, staff and church members are guilty. Would you join in praying for revival of conviction about these matters? If God grants that, the other revival we pray for might

not be far behind.

Pray for the National GWT Seminar that will be held Oct. 3-6, at the Geyer Springs First Church. It is too late to sign up, but not too late to pray! Thanks!

Pray for the State BSU Convention, Oct. 7-9. Some 700 students from all of our colleges and universities, both private and state, will be gathering to be challenged and helped in their personal growth and in their witness to their campus. Please pray for these!

Church Music Music Groups For Adults, Youth

The most "notable" men and women of Arkansas will meet in retreat Oct. 20-21, 1988, on the campus of Ouachita Baptist University.

These "notable" men and women are known as the Music Men and Singing Women of Arkansas. They are ministers of music, music directors, pastors, other church staff members, organists, pianists, children's choir directors and spouses



McCullough

of staff members. The retreat serves as a time of fellowship and musical preparation for the State Convention, Evangelism Conference, and other concerts to be performed throughout the year.

There is a \$10 yearly membership fee for the Music Men of Arkansas. No fee is required for membership in the Singing Women. Information on membership is available through the Church Music Department.

Another "notable" group is the All-State Band and Choir which has proven to be an exciting time for high school youth, who are musically talented, to have the opportunity to combine their gifts for a very rewarding experience under the direction of some of the most outstanding music leaders in our convention.

The youth will gather for rehearsal at Grand Ave. Church, Hot Springs, on Thursday, Dec. 29, and will perform for the Youth Evangelism Conference at the Hot Springs Convention Center on Dec. 29-30. Last year they were privileged to perform before over 3,000 of their peers.

This year's directors are: Choir—Dr. James Woodward, artist in residence, Oklahoma Baptist University; Band—Craig

HELPLINE

Hamilton, director of bands, Ouachita Baptist University.

Registration deadline for choir is Sept. 26 and band is Dec. 1. Contact the Church Music Department for requirements. 376-4791, Glen Ennes, coordinator.—**Lester McCullough, director**

Church Training Bivocational Conference

Dale Holloway, bivocational consultant on the staff of the Home Mission Board, will be one of the speakers at the Bivocational Pastor's Conference to be held Oct. 7-8, at the Olivet Church in Little Rock. Dr. Holloway will speak at the closing session on Saturday morning. He will also lead a conference for Directors of Missions and Associational Pastoral Ministries Directors on building a support group for bivocational pastors.



Holloway

At least one third of our churches are pastored by bivocational pastors—men who work at some other employment at least part time. This conference will offer inspiration, fellowship and practical helps directed to the special needs of bivocational pastors and their wives. A special conference for wives will be led by Terry Peck who, with his wife, authored *The Ministering Couple*. He is a consultant in the Church Administration Department of the Baptist Sunday School Board. Our executive director, Don Moore, will lead the opening worship service on Saturday morning. Conferences for pastors will be led by D. G. McCourey, Charles Belt and Truman Brown, consultants in the Church Administration Department, BSSB. A copy of a new book, *Understanding the Single Staff Church*, by McCourey, will be presented to each pastor attending the conference.

Our state convention will assist with lodging and transportation for bivocational pastors and their wives who are from out of town. Advance reservations must be made for lodging. No other reservation is required. For reservations or additional information, contact Robert Holley, P.O. Box 552, Little Rock, AR 72203, 376-4791.

Christian Life Council Youth Workers, Clear the Deck!

All ministers of youth and youth workers are urged to keep your calendars clear for April 7-8, 1989. At this time we will be meeting for information, inspiration and training in relationship to some of the problems our youth are facing today. Special

lessons are being prepared by ministers of youth in Arkansas for use in this effort.

The meeting place, specific times and speakers will be announced later. At this time we urge you to keep these dates clear so that you may attend this event. We are hoping that several hundred youth workers from all over the state will be in attendance. This will afford an opportunity to do something more than complain about problems.—**Robert A. Parker, director**

EVANGELISM

Early Lessons Learned

Recently a group of former students was planning a first reunion for our school at Owensville. Our experiences at Owensville School made a tremendous impression upon many of us. We had a desire to meet again and share them. We set the date of the reunion for Oct. 15, 1988, to begin at 10 a.m. on the old school ground. We decided we would seek to get articles in the local papers and then write a letter to those outside our area. Each former student and their family will bring potluck lunch and drinks to be served together.

As I was driving home following the meeting, I began to think about the lessons I learned in my first school. It was amazing how they related to the truths of Christianity found in the Bible.

The first lesson was that of cooperation and teamwork. We didn't have football or baseball at Owensville, but we had townball. The old home plate was under the big oak tree. This is where we met to choose sides. We worked as hard and played as hard as we could to win the game. This lesson has carried over into my work with Arkansas Baptists. It is tremendously important to cooperate together as individuals and churches if we are going to get the job done.

I also learned the lesson that whatsoever a man soweth, that shall he also reap. If I got involved in a fight on the school ground or the school bus, I knew that I was going to face the head teacher. I well remember that he didn't hesitate to use the paddle. The amazing thing is that my mom and dad never came to school to criticize him. They seemed to think he was doing the right thing. I learned very early on if I sowed to the right causes, I would reap the right results.

I learned in my home and school that I should be honest. My mother drilled into me and my teachers reinforced to always tell the truth, never to cheat on a test. It is wonderful to know that if you told the truth, you never had to worry about what you had told. It always came out the same.

Another lesson I learned was to share with others. I only had one little sister, Martha Ann. I remember those days when mom would give us a nickel a day. We could use this to buy a treat. It was my responsibility to walk up the side of the highway to the store and buy a bar of candy. It was also my responsibility to find my sister and share half of it with her. This helped me to always remember to share what I was blessed with, with others.

I also learned to respect those in authority, especially teachers. Any time that I failed to respect them, I was the one that lost. Miss Arvie Williams, Mr. R. V. Williams, and later Miss Shinn made a strong impression on my life. They made a tremendous contribution that I will never forget. Each time that I have seen them in my adult life, I felt a deep debt of gratitude to them. Respect for my early teachers has helped me to have respect for others in authority that relate to me.

I learned the lesson of self discipline. This was not such a big problem at home because my mother believed that if you spared the rod, you spoiled the child. She would tell me when she used the switch, "Son, I do this because I love you so much". I thought, "Mom, sometimes I wish you didn't love me so much." I am so grateful for the wonderful discipline of a loving mother and father that helped me with my self discipline. I greatly disliked school, but the discipline I learned at Owensville helped guide me through high school, college and seminary. The things learned in school continue to guide one in life.—**Clarence Shell, director**

Stewardship/Annuity Missionary In Residence

Coy Sample, missionary to Nigeria, will join the Stewardship/Annuity Department as a missionary in residence on Oct. 1.

The Samples, appointed four years ago by the Foreign Mission Board, were stationed at Owerri in Imo State before returning on furlough. Mr. Sample served as field evangelist in the villages of Rivers State. He was also principal of the Baptist Bible College at Owerri.



Sample

Before going to Nigeria, Sample served as pastor of several Arkansas Baptist churches. His last pastorate was at Morrilton where he served 15 years.

The Stewardship/Annuity Department selects a missionary in residence in cooperation with the Foreign Mission Board. The missionary in residence shares the vital link between mission support and mission service.

The Samples are available for speaking engagements in Arkansas Baptist churches and associations. Sample is also available for Bible studies, revivals, retreats or camps.

Churches may contact Sample through the Stewardship/Annuity Department. Engagements are accepted and filled as they are received.—James A. Walker, director

Woman's Missionary Union Baptist Women Retreats

The Bible is very clear that salvation is by grace through faith in Jesus Christ. It also states that those who are in Christ will be doers of good deeds as a result of salvation. "Doers of the Word" serves as the theme for the 1988 Baptist Women Retreats at Camp Paron. The dates are Oct. 20-21 and 21-22. The second retreat is a repeat of the first. Major emphasis will be given to mission action/personal witnessing and volunteers in missions. Qualified people in these areas will equip and challenge participants to be more effective "Doers of the Word." Program guests include Martha Robertson, missionary to Peru; Alana Greenwich, missionary to Brazil; Tommy

Goode, state missions department; Winona Cobb, Amarillo, Texas; and Sue Tatum, Yazoo City, Miss. Bible studies, music, missionary testimonies, small group conferences and much more will all contribute to the theme of the retreats. Any woman who is interested in showing and telling God's love more effectively to a lost and dying world will benefit by participating. Registration deadline is Oct. 13. More details can be gained by contacting the State WMU Office, P.O. Box 552, Little Rock, AR 72203.—Carolyn Porterfield, Baptist Women/BYW director

Brotherhood Start A Baptist Men's Group

"Where do you start?" This question often arises from churches without a Baptist Men's organization.

There is one beginning point that can work for a church of 20 or 2,000 members.

Start with a Baptist Men's prayer unit in your church. This group is united through prayer. Foremost in their hearts is intercessory prayer—for the lost, friends in need, causes of the kingdom.

Organization is not a major concern. One man who senses the need for prayer can begin. He then invites other men to join with him. A definite time and place are established for getting together once a week or month.

Some possibilities are: (1) before Sunday morning activities, (2) after the Sunday or Wednesday evening activities, (3) a weekday morning before going to work, or (4) at lunch time on a week day.

A reading of Scripture may be appropriate but the primary purpose is prayer. The group should identify specific prayer needs right around them and around the world.

As men pray together spiritual growth occurs that deepens the ability to perceive needs and to present needs in faith to the heavenly Father.

There are countries where it may never be possible to send a missionary, but nothing can block the penetration of prayer!

If you are already a part of a men's prayer group please send us your name and address. Brotherhood is still compiling a list of men who can form a chain of prayer across Arkansas.

If you are not in a prayer group but would like to participate in the state group we would welcome your name and address. If you want some help with a men's prayer group the following material is

available: "A Baptist Men's Prayer Unit In Your Church," free from the Brotherhood office; "World Mission Journal," a source of prayer requests from home and foreign mission fields; "Baptist Men's Planbook," monthly study help for men's prayer groups (both from Brotherhood Commission).

Pray for the translation of the New Testament into the Bete language of the Ivory Coast; 150,000 people speak this language. Ed Pinkston, an Arkansas missionary, serves as co-ordinator of the project.—Glendon Grober, director

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Baptist Student Union Student Ministries A Good Thing!

As a result of the establishment of a new non-denominational student ministry organization in the state called "Student Mobilization," and because of its direct mail approach to many of our churches and laymen for funding, a request has come to the Student Ministries Department for a comparison of the scope of ministry of Baptist Student Union with non-denominational groups known for student ministry. The following information has just been received from Charles H. Johnson, director of the department of student ministries of the Baptist Sunday School Board.

Baptist Student Union is on 1,042 campuses with 964 staff members involving 142,839 students.

InterVarsity is on 750 campuses with 484 staff members and involves 24,682 students.

Campus Crusade is on 385 campuses with 1,400 staff members, involving 18,000 students.

Navigators is on 105 campuses with 435 staff members, involving 10,000 students.

Student Mobilization is only just beginning its work at Fayetteville and a few other campuses this year and does not exist outside of Arkansas.

It appears that Student Mobilization will have a narrow but strong emphasis on discipleship and world missions. Some of the other organizations focus their ministries to students on one aspect, such as evangelism or discipleship. They produce excellent material and we can learn from some of these groups.

The strength of BSU is that it is an approach to all students on the campus, it is a vital church related ministry, it offers evangelism plus an ongoing discipleship and Bible study, it has an expansive missions outreach, it has the respect of collegiate faculty and administrators, and it has the active support of all denominational agencies in the Southern Baptist Convention. BSU is well established on 27 campuses in Arkansas.

In a day of limited resources, we are thankful for the cooperative effort of Baptists to reach students wherever they are. These groups have offered us a challenge that can only make our ministry better. We do feel that the best stewardship of Baptist support dollars would be through Baptist Student Union. Additional information is available from the Student Ministries Department, Box 552, Little Rock, AR 72203; phone 376-4791.—George Sims, associate

Next Month in Arkansas: October

October 1, Northeast Arkansas Small Sunday School Workshop, Southern Baptist College, Walnut Ridge (SS)

October 1, Volunteer/Part Time Music Leader Workshop, Smackover First Church (M)

October 1-8, Senior Adult Chautauqua, Ridgecrest (N.C.) Baptist Conference Center (CT)

October 3-6, National CWT Seminar, Little Rock Geyer Springs Church (Ev)

October 7-8, Bivocational Pastors' Conference (CT)

October 7-8, Recreators' Retreat (CT)

October 7-9, Baptist Student Union Convention, University of Arkansas at

Little Rock (Stu)
October 10-14, Church Building Tour (SS)

October 14-15, Royal Ambassador Tri-State Camp-O-Rec, Memphis, Tenn. (Bbd)

October 15, Volunteer/Part Time Music Leader Workshop, Ozark First Church (M)

October 20-21, Baptist Women Retreat, Camp Paron (WMU)

October 20-21, Music Men/Singing Women Retreat, Owacbita Baptist University, Arkadelphia (M)

October 21-22, Baptist Women Retreat, Camp Paron (WMU)

November

November 1-2, ABSC Annual Meeting, North Little Rock Park Hill Church (Ad)

November 6-12, RA Week (Bbd)

November 11-13, International Student Conference, Camp Paron (Stu)

November 15, State January Bible Study Clinic, Baptist Building, Little

Rock (SS)

November 22, Lay Evangelism School Update, Baptist Building, Little Rock (Ev)

November 28, "M" Night (CT)

November 20-23, Foreign Mission Study (WMU)

December

December 4-11, Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering (WMU)

December 8-9, Evangelism Workshop, Camp Paron (Ev)

December 10, Laity Abroad Luncheon, Holiday Inn West, Little Rock (Bbd)

December 11, Foreign Missions Day in Sunday School

December 25, Student Day at Christmas (Stu)

December 29-30, Joy Explo '88 Youth Evangelism Conference, Hot Springs Convention Center (Ev)

January

January 7, Baptist Men's Teleconference, Sherwood First Church, Hot Springs Village Barcelona Road Church, Fort Smith Eastside Church, Mena First Church (Bbd)

January 8, Witness Commitment Day (Ev)

January 14, RA Counselor Fellowship and Workshop, North Little Rock Baring Cross Church (Bbd)

January 22, Baptist Men's Day (Bbd)

January 23-24, State Church Media Library Conference North Little Rock Central Church (CT)

January 28, Youth Leaders Christian Life Workshop, Little Rock (CLC)

January 30, Baptist Doctrine Preview, Little Rock First Church (CT)

January 30-31, State Evangelism Conference, Little Rock First Church (Ev)

Abbreviations: Ad - Administration; Bbd - Brotherhood; CLC - Christian Life Council; CT - Church Training; Ev - Evangelism; M - Music; Mn - Missions; SS - Sunday School; SA - Stewardship/Annuity; Stu - Student; WMU - Woman's Missionary Union

One-Half of 1 Percent

by Joe Westbury
SBC Home Mission Board

ATLANTA (BP)—Gifts to the Annie Armstrong Easter Offering for home missions may record their lowest increase in nearly two decades if the current giving trend is not reversed, Southern Baptist Home Mission Board President Larry Lewis told the agency's executive committee.

In addition to the report on missions giving, board members elected a Californian as associate director in the metropolitan missions department and appointed 31 missionaries during their Sept. 13 meeting.

Lewis told the directors if contributions continue at the present rate for the remainder of the year, the board will receive an estimated \$30.4 million, or 81 percent of the 1988 goal of \$37.5 million.

The projection would be an increase of only \$151,000, or one-half of 1 percent, compared to the previous year's increase of 8.8 percent. The marginal gain would be the lowest increase in Annie Armstrong offering giving since 1970, when the offering dropped 1.6 percent, Lewis noted.

"I'm grateful to God and to Southern Baptists for the projected increase. But I'm deeply concerned that the increase would not even keep up with our 4.5 percent inflation rate, and that the projection is \$7.1 million below the goal," he told committee members.

Lewis noted that during the past 15

years, gifts through the special offering have increased an average of 11.3 percent, or 5.15 percent when adjusted for inflation. The annual offering for home missions has not reached the goal since 1981.

Reasons for the trend cannot yet be determined, Lewis said, but he added early returns from the denomination's 10 largest-giving states have not kept up with inflation or last year's percentage increase. "What happens in these 10 key states determines giving trends for the entire denomination," he said.

At this time last year, the top 10 states in giving reported an increase of 10 percent, but current figures for the same time period show this year's receipts running at only 0.36 percent.

Of the top 10 states, six reported increases and four reported decreases, Lewis said. Kentucky posted the largest percentage gain with 5.71 percent, while slight increases were registered by Florida, South Carolina, Georgia, Texas and Virginia.

The four leading states reporting decreases were Mississippi, Tennessee, North Carolina and Alabama.

Lewis pointed out an average nationwide increase of 28 percent will be required to reach the \$39 million offering goal in 1989. He then urged the board members to do better than the average and set a good example by challenging their churches to increase giving by 50 percent.

Correction

The fourth paragraph of a letter to the editor, written by Lawson Hatfield of Fordyce and published in the Sept. 22 *Arkansas Baptist*, should have begun: "A most neglected ingredient for healing is that we do not speak properly to one another."

August Cooperative Program Report

Received	\$831,965.52
Budget	\$1,072,525.00
Under	\$240,559.48

Year-to-date	
Under	\$221,322.99

Same time last year	
Under	\$261,389.52

Since March of this year, predictions about the total Cooperative Program funds received for 1988 have been around 97 percent of budget. These projections still hold true. Even though August was a "bad news" month, the total gifts for the year should fall between 97-98 percent.

The 4.9 percent increase in Cooperative Program contributions over the same period of time last year is cause to rejoice. The 77.57 percent of August requirements points up the need for our churches to remain faithful in giving through the Cooperative Program to support mission causes in Arkansas and around the world.

We can beat the predictions. Let's reach 100 percent of our Cooperative Program budget this year—**Jimmie Sheffield, associate executive director**

CP Ahead of '87—Just Barely

NASHVILLE (BP)—With just one month remaining in its fiscal year, Southern Baptists' national ministry budget remains ahead of its previous pace but behind the rate of inflation.

The Cooperative Program received \$11,462,233 in August, a gain of 1.82 percent over August of 1987, reported Harold C. Bennett, president and treasurer of the Southern Baptist Executive Committee.

The August receipts brought the program's year-to-date total to \$123,377,789 at the end of 11 months of the fiscal year, Bennett said. That amount is 2.69 percent ahead of the total for the same period last year.

The current U.S. inflation rate is about 4.1 percent.

The current budget marks the third time in seven years that national receipts for the Cooperative Program—as measured in constant dollars, which includes the inflation rate—have fallen below the previous year's Cooperative Program gifts, or a loss of about 0.94 percent, Ben-

nett said.

The Cooperative Program must receive a record \$16.6 million in September if it is to reach its \$140 million goal for the year ending Sept. 30. The previous monthly record was \$15.5 million, contributed last January.

Divided into 12 monthly installments, the current Cooperative Program allocation budget requires \$11.7 million per month to reach its goal. The program has averaged slightly more than \$11.2 million per month for 11 months.

If September receipts hold to the average, the program will fall about \$5.4 million below the overall goal but will surpass the first phase of its basic operating budget by \$2.6 million.

The Cooperative Program's 2.69 percent year-to-date increase is about what convention officials predicted, said Tim A. Hedquist, Executive Committee vice president for finance and business affairs. "We've been projecting 2.5 percent," he said.



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CHRISTIAN LIFE COMMISSION

New Vision for the CLC

by Dan Martin
Baptist Press

NASHVILLE (BP)—"The Christian Life Commission is never going to be the most popular agency in the Southern Baptist Convention," Richard Land told commissioners Sept. 12 before he was elected executive director-treasurer of the agency.

"People aren't always going to want to hear from us. You know, we are going to be bringing some bad news," said Land, 41, as he presented his "Vision for the CLC." He was elected on a 23-2 secret-ballot vote to succeed N. Larry Baker, who resigned June 3 after 16 months as executive director-treasurer.

In his "vision," Land touched on racial justice and racial equality, abortion, pornography, drug abuse and drug education, family issues, child abuse and homosexuality and AIDS. (The responses are Land's direct quotes unless otherwise noted.)

— Race. "I've been very deeply committed to racial equality and racial justice as part of my Christian commitment since I was a teenager. To too great a degree in the past, our witness has been compromised by our willingness to live with the blasphemy of racial prejudice being propagated in the name of... Jesus Christ.

"If the CLC doesn't bear witness to that, it doesn't deserve existence."

— Abortion. "The CLC needs, in my opinion, to be on the cutting edge of the pro-life movement of Southern Baptists and in our society. If we are judged as a nation by how we treat the most helpless and defenseless within our midst, then we as a nation are failing.

"Abortion is epidemic. At least one-third of all pregnancies in this nation are ended. And it's probably higher than a third. That means 33 percent of my children's playmates were never allowed to live because they were considered inconvenient, too expensive, too embarrassing or

too abnormal.

"It seems to me that if we are not willing as Christians to take a stand on this issue, we fatally compromise our calling."

— Pornography. "Pornography is a plague on our nation. In my observation, not only is it a direct contributor to sexual crimes, but is also one of the great hidden factors of divorce. The husband becomes addicted to a habit of watching or reading pornography which leads to an increasingly dehumanized, selfish relationship with the marriage partner."

— Drug abuse/drug education. "One of the areas I worked on for the governor (of Texas) was drug abuse and its plague on our society, destroying our children. We've got to understand that my generation was the generation that first brought drugs into the mainstream of American life."

"The CLC should have absolutely no reticence about bearing a prophetic witness against the use of alcohol by Christians, period."

— Family issues. "The family is under assault. I think we need to bear witness to the Christian concept in teaching sexuality. Sex is a positive good, one of God's greatest gifts. It is not to be bandied about lightly, not because it is dirty, but because it is holy....

"We need to be aggressively involved in parenting. People of my generation are going to be faced with a lengthy dialogue on the question of what it means to honor thy father and thy mothers. Our mothers and fathers are going to be around for a long time."

— Child abuse. "I believe that we've got an epidemic of child abuse in our society. I believe we live in an anti-child society. There is a very different attitude toward children now than what I experienced. We need to seek out the very best research on

why that is so.

— Homosexuality and AIDS. AIDS is not going to go away, unless there is a miracle. I know at least one member of my church, First Baptist Church of Dallas, who died. He didn't get it intravenously or through a blood transfusion. Married. His wife may be exposed; she doesn't know yet.

"God hates homosexuality. God loves the homosexual. We have got to bear witness against the sin and witness to the sinner. That is going to be increasingly difficult.

"Just as the woman's ordination issue has been used by many—to many, I'm afraid—to disguise sexism, the AIDS issue has been used by some, I'm afraid, to mask hatred of homosexuals. We have got to bear witness against that.


"Within the next 10 to 15 years, we will be facing a situation that none of us are old enough to have ever faced. That is a pandemic. This incurable disease will strain our commitment to the Christian gospel and our commitment to civil rights in a way they have never been strained before.

"In my opinion, the greatest threat to our freedom in America is precisely at the point of AIDS. How are we going to protect our society against the spread of this disease without fatally compromising our constitutional rights as American citizens, both infected and not infected.

"That is an issue belonging to the Baptist Joint Committee and the Public Affairs Committee, in terms of First Amendment rights, but it is also an issue we're going to have to face as Southern Baptists and individual Christians. What does God want me to do?"

Skip Notice

The *Arkansas Baptist* will not publish an Oct. 6 issue next week. This is one of four such weeks each year. Sunday School lesson commentaries for both Oct. 2 and 9 are provided in this issue.



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AIDS Report Dropped

by Mary Knox
Baptist Press

NASHVILLE (BP)—The Southern Baptist Christian Life Commission has stopped distributing the "Surgeon General's Report on AIDS."

The ethics agency voted to pull the AIDS report during its annual meeting Sept. 13-14 in Nashville.

Commissioners also dropped a pamphlet that favors abolition of capital punishment and heard a warning against the way the CLC uses the terms "hunger," "peace," "race relations" and "poverty."

The AIDS report, prepared by U.S. Surgeon General C. Everett Koop, had been reprinted and distributed by the CLC in a 28-page booklet.

The motion to stop distribution was adopted by the full board without discussion. But Alma Ruth Morgan, a homemaker from Bartlesville, Okla., and the commissioner who made the motion, told Baptist Press the document is not strong enough.

"Our bottom line is there's better material," Morgan said. "We're not knocking Koop. We're going for total abstinence; no pamphlet printed or mailed by the Christian Life Commission should promote anything except sex within marriage."

The Koop report fails because it does not mention morals or a sense of right and wrong and does not define what a sex part-

ner is, she added.

"Also, there is no mention of condom-failure rate," Morgan said. "They are saying now it could be as high as 30 percent to 50 percent in homosexual activity."

The commissioners instructed the staff "to give information about AIDS included in the surgeon general's report without compromising our position about moral sex being between a man and a woman within marriage."

The capital punishment pamphlet, part of the CLC's "Issues and Answers" series, likewise was pulled from circulation without debate by the full board.

The promotion committee, which has oversight of pamphlet production, proposed that the capital punishment piece be dropped because it urges Southern Baptists to work for the abolition of the death penalty.

"I sympathize with the commissioners' concern," Land told Baptist Press. "Like many Southern Baptists, I was offended by the statement that we should work for the abolition of capital punishment. I don't believe that; I don't believe a majority of Southern Baptists believe that."

Some issues raised by the pamphlet "need to be said . . . and would be included in a new pamphlet," Land noted, citing the document's contention that the death penalty has been applied inequitably and that Christians should work to eliminate such injustices.

"But to extrapolate that Southern Baptists should fight to abolish capital punishment is not justifiable—neither by New Testament nor Southern Baptist standards," he said.

"Support for capital punishment as a legitimate option of civil magistrates is not to be equated with unqualified support for capital punishment as it has been applied

in our culture," he noted, adding Christians can support the statute while striving to eliminate inconsistencies in its application.

Commissioner Curtis W. Caine Sr., a medical doctor from Jackson, Miss., warned his colleagues about the use of "traditional words used to deal with programs of this commission."

Speaking of "race relations," Caine said: "We have to be very careful that we do not get caught in the trap that is closing in around us about apartheid in South Africa, which doesn't exist anymore and was beneficial when it did, because it meant separate development.

"We have to be very careful that we don't be caught up in the endorsement of—quote, 'the reverend,' unquote—Martin Luther King." He called the martyred civil rights leader a fraud.

Caine also cautioned against use of the term "world hunger," saying, "Starvation has been used since time immemorial to control people." He cited communist regimes in the Soviet Union and Ethiopia as examples and claimed, "The first communist cell in the U.S. was the U.S. Department of Agriculture."

Of "peace," he said: "If you look in the English/communist dictionary, you see 'peace' means anything that promotes communism. . . . Using 'world peace' may be endorsing one world government, . . . one world educational system, . . . one world money and . . . one world atheist religious system."

And of "poverty," he added: "Sometimes Christians who are soft-hearted steal from those who have and give to those who have not. That is not Christian."

Commissioners responded with silence to Caine's discourse. Land later told Baptist Press he believes nobody responded to Caine because commissioners were grieved and embarrassed.

"They were grieved that a commissioner would believe this way and embarrassed that he would say such things," Land said. "It was clear to all commissioners that this is an isolated opinion not shared by anyone on the board."

As proof, he pointed to his 23-2 election the preceding day following his "extremely forthright" statements supporting racial equality. Land added, "We ought to listen to Dr. Caine, to see why he feels that way in order to change his mind."

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Correction

A news release from Ouachita Baptist University, published in the July 21 *Arkansas Baptist*, incorrectly reported the date for Venture, an annual event sponsored by OBU for junior and senior high school students. Venture will be held Oct. 8.

CHRISTIAN LIFE COMMISSION

\$1 Million Budgetby Marv Knox
Baptist Press

NASHVILLE (BP)—The Southern Baptist Christian Life Commission approved a 1988-89 budget of \$1,017,150 during its annual meeting Sept. 13-14 in Nashville.

The budget, which goes into effect Oct. 1, anticipates \$860,150 from the Southern Baptist Cooperative Program, the unified budget that supports the work of 19 Southern Baptist organizations.

Other anticipated income involves designated gifts, \$10,000; revenue from sale of literature and other products, \$93,000; conference registration fees, \$14,000; and reimbursements for work performed and expenditures, \$40,000.

The CLC expects to spend \$293,950 on its program and promotional efforts. These include production of educational products; promotion of materials; conferences and workshops; six "special initiatives" for promoting and providing materials for the CLC-related emphases on the Southern Baptist Convention calendar; and publication of the CLC magazine, *Light*.

The budget calls for spending \$564,179 on staff and commissioners' expenses, such as staff salaries and benefits, commission meetings and travel. It calls for \$82,660 in office expenses and \$76,361 in general expenses, which include an audit, reserve

funds, moving three new staff members to Nashville and miscellaneous expenses.

The general expense account also includes \$50,904 in debt carried over from the 1987-88 budget.

That debt is "a consequence of an unusual set of factors, including severance packages, decline in material sales and expenses involved in an unusually heavy transition of staff," explained newly elected Executive Director Richard Land. Because those causes are unusual, the CLC does not anticipate the debt will reoccur, he added.

The budget for the year ending Sept. 30 is \$1,040,600.

Looking to the future, commissioners voted to request \$1,103,157.50 from the Cooperative Program for the 1989-90 fiscal year.

Commissioners also focused on several recommendations suggested by the CLC promotion committee. In those actions, they:

— Authorized the committee to study commission pamphlets, looking at overlap and marketability of its three series and examining the feasibility of some shorter series.

— Clarified a CLC bylaw on production, suggesting that Land "recommend to the promotion committee the review, revision or replacement of any Christian Life Commission materials."

— Called for "an increased focus on personal morality," with information on anger, envy, covetousness, gluttony, lust, pride and sloth.

— Authorized production of new "signed" pamphlets on abortion, the health-care delivery system, alcohol and other drug use, legalism and relativism, ministerial ethics, AIDS and racial equality. A signed pamphlet carries the author's name.

— Authorized development of resources for four Sundays on the denominational calendar relating to alcohol/drug abuse, the sanctity of human life, world hunger and race relations.

— Recommended that the board issue a statement, to be written by Land, "expressing our concerns regarding federal legislation on child care."

— Urged that the CLC "inform Southern Baptists of biblically sound resources in addition to resources of Southern Baptist Convention agencies."

Commissioners also ratified two proposals from their program committee. Those actions:

— Gave new CLC Executive Director Richard Land, working with the CLC executive committee, "latitude to cancel or continue the annual seminar and to make any adjustments necessary concerning personnel invited to the seminar."

The commission's annual seminar, held since the early 1960s, focuses on specific ethical issues each year.

— Authorized conferences on the CLC's six special-emphasis days; AIDS; gambling; youth alcohol use, drug abuse and sexuality; and major moral issues challenging college students.

The same recommendation also authorized the CLC to hold a congressional prayer breakfast in Washington next January and to help Southern Baptists "respond to pornography in general and 'The Last Temptation of Christ' in particular" through local and state meetings.

In other business, commissioners:

— Delayed a 5 percent cost-of-living salary adjustment for CLC employees "until the CLC's finances are out of the red."

— Agreed to hold a special called board meeting after the first of next year and at that time or next September to vote on "a second regular semi-annual meeting."

— Changed two bylaws. One allows the chairman or executive director to call executive committee meetings. The other clarifies the term of service and duties of the chairman.

— Elected officers: Joe W. Atchison, a director of Baptist associational missions from Rogers, Ark., chairman; C. Nolan Phillips, pastor from Middletown, Ohio, vice chairman; Alma Ruth Morgan, a homemaker from Bartlesville, Okla., recording secretary; and Land, treasurer.

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Doors Closed

by Dan Martin

Baptist Press

NASHVILLE (BP)—Trustees of the Southern Baptist Christian Life Commission met behind closed doors for more than six hours during their annual meeting Sept. 13-14, but declined to say why.

When commissioners voted to go into executive session, Vice Chairman Joe Atchison, of Rogers, Ark., made the motion "because of the nature of our discussion dealing with personalities and because of the desire for the board to have freedom of expression."

Although none of those involved would talk about what was discussed, the move to close the meeting came just as the commissioners were to discuss the report of the CLC executive committee, a six-member group which meets "ad interim."

One of the actions taken by the executive committee was negotiation of the resignation and severance pay package for N. Larry Baker, who resigned as executive director-treasurer June 10. The committee has met at least three times since then, June 13, Aug. 11 and Sept. 1.

Commission records show Baker, who had been under fire during the 16 months he headed the agency, received a severance pay package of \$41,835.45 and title to a 1984 Oldsmobile.

The committee also dealt with fiscal

operation both before and after Baker left, the interim operation of the agency and the performance of Foy Valentine, who became "development officer" after his March 1987 resignation as executive.

Executive committee members also, according to the minutes, discussed the issue that the CLC will end the fiscal year \$50,000 in the red. Baptist Press was told the shortfall is the result of a combination of overspending, declining income and severance packages, although the question was never discussed in open session.

One commissioner said the commission was "anxious that we not hang this albatross" around the neck of Richard Land, who was elected executive director-treasurer of the agency earlier in the meeting. The commissioner did not specify what the "albatross" was.

One thing commissioners did discuss during the closed meeting was the calling of a second meeting of the full board of trustees. The action was announced in open session, but the rationale for the meeting—which will cost \$15,000 to \$20,000—was not publicly discussed.

Executive committee minutes indicate that at the Sept. 1 meeting members did not "deem it necessary or advisable" to have more than one board meeting per year, but "in view of current happenings, if the CLC does, in fact, elect a new executive direc-

tor at its September annual meeting, it may be wise to have another full board meeting some time in the spring."

Secretary Rudolph C. Yakym Jr., a stockbroker from South Bend, Ind., announced trustees had voted to hold a second meeting, but did not comment further.

The sessions were closed for slightly more than four hours during the Sept. 13 plenary session, and for an hour and 50 minutes in the Sept. 14 plenary session.

When the board went into closed session, Chairman Fred Lackey of Athens, Ala., indicated a statement would be released when open session resumed, but when the meeting was opened, Lackey moved into their discussion.

Baptist Press asked Lackey if he would make a statement. He said he would when the meeting was over. However, he surrendered the gavel to new Chairman Atchison and left the meeting about 15 minutes before adjournment.

The Language of Married Love

"The Language of Married Love" will be the theme of the 1988 Fall Festival of Marriage to be held at Tan-Tar-A Resort, Osage Beach, Mo., Nov. 4-6.

Workshops on communication, intimacy, problem solving, money management, and spiritual growth will highlight the conference, which also will feature keynote speaker Doug Tipps, pastor of River Oaks Church, Houston, Texas. Preston and Genie Dyer, authors of the book, "The Language of Married Love," will lead the book study at the conference.

For more information about this and five other marriage conferences sponsored by the Baptist Sunday School Board's family ministry department, write Fall Festival of Marriage, 127 Ninth Ave. North, Nashville, TN 37234, or call 615-251-2277.

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ACTS Sale Delayed

FORT WORTH, Texas (BP)—Trustees of the Radio and Television Commission approved a 45-day extension for closing the sale of the ACTS television network, adopted two operating budgets for the 1988-89 fiscal year and heard reports of a major telemissions effort in the Peoples Republic of China scheduled for this fall.

Meeting in Fort Worth, Texas, Sept. 13, the commission accepted a \$100,000 payment from Friends of Acts, a San Antonio, Texas, based investment group, in exchange for amending the ACTS sale contract to extend the date of closing from Sept. 15 to Oct. 30, 1988.

If the sale is concluded by Oct. 30, the payment would apply toward the \$10 million payment scheduled at closing. If Friends of ACTS should fail to complete the sale by the revised termination date, the \$100,000 would be nonrefundable, commission spokesmen said.

An additional \$1 million for purchase of programming is scheduled to be paid at closing, and Friends of ACTS has agreed to purchase at least \$2 million in programming from the commission each year for 10 years. The RTVC is to receive up to 35 hours of programming time each week for 30 years. Also, the RTVC will be paid a three percent override on network income from advertising and affiliate fees.

Members of the commission also adopted two operating budgets for the 1988-89 fiscal year beginning Oct. 1, 1988. The first, which totals \$7.4 million, anticipates transfer of the network operation to Friends of ACTS. It features marked increases for television and radio production and the assigned programs of counseling and technical assistance to churches and other Baptist entities.

A second plan, described as an austerity budget, calls for continued operation of ACTS by the RTVC. It anticipates a total income of \$8.087 million from all sources, and operating and debt service expenses of \$8.075 million.

Commission officials said the first budget was smaller than the "austerity" version because it did not include income

from affiliate service fees nor expenses for satellite transponder and uplinking which are related to the network operation.

Commission President Jimmy R. Allen reported that Friends of ACTS asked for the delay because of the time needed to form a management team for the network and to complete legal documents to meet requirements of the U.S. Securities and Exchange Commission. SEC rules require that a prospective investor have opportunity to study an offering document before being asked to invest.

"In order for a stock offering to work," Allen said, "Friends of ACTS had to have a management team in place. It has taken a while to put that management team together," he added.

Allen said that Friends of ACTS has employed Gene Linder, former executive of the second largest cable system organization in the nation, ATC, to be chief operating officer of the new corporation. Stephen Baum, former director of financial planning for Datapoint Corp. is chief financial officer, he said.

Thomas E. Rugeberg, former chief operating officer for CBN Cable, has been employed as consultant to senior management to assist in setting in place a sales and marketing team for the network. Allen announced in April that he would accept the position of president and chief executive officer of the network if offered the position by the new owners. He said he does not expect that offer to be made until the network transfer is completed.

The China telemissions effort resulted from an invitation by Central China Television in Beijing. The mainland China television network invited the RTVC to produce a 90-minute program featuring the Centurymen and the traditional Chinese broadcast orchestra in Beijing. The Centurymen is a 100-voice male concert choir made up

of ministers of music from all over the United States.

Allen said the concert would make possible, for the first time, a prime time presentation of the gospel to the whole nation of China. The Centurymen, directed by Buryl Red, will sing a number of hymns and gospel songs in English and Mandarin Chinese during the program.

Following the nationwide concert, groups of the Centurymen will perform in Chinese churches. A one hour network documentary program will be produced for ABC television to be carried on the network in 1989.

In other actions, the trustees approved amendments to the ACTS sale contracts. The two parties agreed that the purchasers would look only to the Radio and Television Commission for performance under the contracts and would not hold the Southern Baptist Convention, or any other Baptist entity, responsible for it. A second amendment stipulated the "RTVC has the right, but not the obligation" to use the full 35 hours per week of program time provided for in the programming contract. A security agreement also was approved which would give the commission a mortgage on all of the purchased assets or require a letter of credit in a form acceptable to RTVC in an amount equal to at least double the cost of the physical assets being transferred.

The next scheduled meeting of the commission is Jan. 9-10, 1989. A special meeting of the board will be called in October 1988 when the network transfer is closed.

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Convention Uniform

God's Vineyard

by Jim Box, Central Church, Bald Knob

Basic passage: Isaiah 5:1-25

Focal passage: Isaiah 5:1,7,22-23

Central truth: The Song of the vineyard

Isaiah used a song about a vineyard to present his message in Isaiah 5:1a, "Let me sing for my beloved a song concerning his vineyard" (RSV). The prophet's "well-beloved," was God himself, the vineyard was the nation Israel. Possibly Isaiah sang his song to a temple audience.

A fertile site was chosen for God's vineyard. It was fenced with a stone wall to protect it, and the rocky soil was well worked to remove the large stones. A lookout tower was built from which to watch for spoilers of any kind.

The owner of the vineyard anticipated that all his efforts would pay off handsomely. Imagine his disappointment when his vines produced "stinking fruit," which is the literal translation of the Hebrew. Since his plantings had been "the choicest," this was an unnatural harvest.

Isaiah became God's mouthpiece, pronouncing judgment on a vineyard that had failed its owner. What did God do? At first, nothing drastic or dramatic. He simply removed his protection, and allowed inevitable, tragic results to follow.

Isaiah's listeners readily identified with the unfortunate farmer, and after Isaiah had gained their attention and sympathy, he revealed that "the vineyard of the Lord of hosts is the host of Israel." He talked about the way they had failed God, who had cared for them with such patience and persistence. As they had received favor upon favor from the Lord, they should have extended kindness and consideration to others, but this was far from being so.

In his indictment of his generation, Isaiah pronounced six woes that began with accusations of land grabbing. "They called evil good, and good evil; they put darkness for light and light for darkness; sweet for bitter and bitter for sweet" (v. 20). The sixth woe was pronounced on those who "are heroes at drinking wine, and valiant men mixing strong drink" (RSV).

The problem of Isaiah's day, as in our day, was fueled by intemperance of drinking. Sin takes on many masks. The song of Isaiah was a song of Israel's failure to be what God wanted them to be.

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Life and Work

What Is The Gospel?

by Stephen Pate, Second Church, Little Rock

Basic passage: Galatians 1:1-12; 1 Corinthians 15:15; 2 Corinthians 4:5-7; Romans 1:14-17

Focal passage: Galatians 1:1-12; 1 Corinthians 15:15; 2 Corinthians 4:5-7; Romans 1:16

Central truth: The Gospel is the good news that God acts through the life, death, and resurrection of Jesus Christ to save us when we trust him.

The word "gospel" used today has a wide variety of meanings. For Christians the word "gospel" literally means "good news." Our good news is God Almighty sent his Son to die on the cross but he rose again so we might have eternal life. Our study this quarter is centered on the life and the gospel's life-changing effect upon Paul.

Galatians 1:11-12 identifies for us the source of the gospel. He begins by saying "I certify to you" or "I would have you to know," emphasizing the importance of what he was going to say. The gospel which Paul was preaching was not according to man. If it was not from a church, the apostles, nor some teaching based on Judaism. The source of the gospel is the revelation of Jesus Christ (v. 9).

1 Corinthians 15:1-5 contains for us the proof of the gospel. According to Paul, the proof of the gospel lay in the fact of what I have preached and what you have received—salvation. To deny or modify these truths would have meant they would have believed in vain. Paul in verses 3-5 reminds the Corinthians that Jesus died for our sins, was buried, but rose on the third day. Cephas and the twelve actually saw him after his resurrection. 1 Corinthians 15:5-8 contains several other appearances of Christ to individuals and groups (v. 6). In 2 Corinthians 4:5-7 we can see some possible criticism of Paul. Paul's reply is the proclamation of the gospel is not preaching ourselves, but Christ Jesus. He alone is Lord.

The power of the gospel is salvation for all who believe (Ro. 1:16). But the power of the gospel cannot be fully understood until one incorporates its truths into their actions, thinking, and feelings. What we feel must be acted on. The gospel is meant to be lived out in our hearts, minds, and our feet as Paul did!

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Bible Book

Israel's Bondage

by Bradley A. Rogge, Forest Tower Church, Hensley

Basic passage: Exodus 1-3:1-10

Focal passage: Exodus 1:8-11a; 2:10-12; 3:2-6a; 9:10

Central truth: God will provide the help we need.

Life gets tough, doesn't it? Just ask the children of Israel. They had come to Egypt to escape the famine that threatened to end their lives. All was going well, then Joseph, who had been brought them to Egypt, died and a hostile king replaced the one that had known him. Life became very difficult.

The Egyptian people began to fear and distrust the Hebrews and decided to enslave them, but God knew this would happen so he prepared a man called Moses to lead God's people to freedom.

As you read in the basic passage, you should discover why Moses fled Egypt and fled to Midian. It would be here that Moses would see a great miracle.

One day as Moses was out tending his father-in-law's sheep, he saw a bush burning but not being consumed. At this point, Moses was faced with a decision. He could go forward and experience the unknown or he could pass on by and go on with his life as it was.

Moses chose to move forward and by doing so, when the cry of the people reached the Lord, Moses was able to be prepared to lead the people out of Egypt.

When our life gets tough, we can have the assurance that God is prepared to send the assistance that we need. The assistance will be in the form of Jesus who chose to suffer for the sins of men that he might be available to them.

One thing we may need to remember though is that sometimes we, like Moses, may need to step forth on faith and experience the unknown if we are to be able to obey God in the midst of our trials. Only by obeying God can we be led from the bondage that holds us to freedom in Christ.

God's power is revealed in a person's life when the person has the courage to obey, even if he does not know where he is being led.

Yes, life can be tough. But we were never told in the Scripture that life would be easy. But we are given one promise, God says that when life delivers its most difficult blows, God will have already prepared to send us all the help we need.

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Convention Uniform

Isaiah's Call

by Jim Box, Central Church, Bald Knob
Basic passage: Isaiah 6

Focal passage: Isaiah 6:1-8

Central truth: Isaiah receives God's call to be his spokesman.

Isaiah had already said enough to shock his listeners. He had rebuked iniquity, foretold judgment, and pronounced doom. He then gave his credential for condemning a nation and announcing approaching disaster.

Isaiah grew to manhood during the reign of King Uzziah. Uzziah's death was a shock, and doubtless raised questions in many minds as to what would happen next.

The vision of Isaiah encompassed both heaven and earth. A human ruler had died, but the Lord still reigned. The reins of power had slipped from Uzziah's hands, but they were held strongly in the hands of God, a glorious reassurance for those who love and serve him. But, as the message given to Isaiah revealed, it meant coming judgment for Israel.

Isaiah's vision was so dynamic that he trembled in the very presence of Holy God. He was "undone," meaning that having seen God in his sinful state, he was condemned to die (v. 5). He did not reckon with the mercy of God, about which he was later to have a good deal to say. Without eliminating other kinds of guilt, Isaiah confessed to having unclean lips, and also identified with the people in their transgressions, for Israel as a whole had made professions of loyalty that had not been fulfilled.

We know nothing about Isaiah's life prior to his call to ministry, but during the time of national crisis he gained a new concept of the greatness of God, and it was a turning point in his life. Isaiah heard "the voice of the Lord" in the form of a question. A human messenger was needed. In the wisdom of God, when he has a message to convey to men and women, he chooses one of them as the channel of information. His need for human channels continues, for it was to his disciples that Jesus said, "Ye shall be witnesses unto me" (Ac. 1:8).

Cleansing from the guilt of sin qualified Isaiah to respond to the divine call. We are not ready to run errands for God until we have received forgiveness and salvation from him. "Here am I, send me," Isaiah responded, an act of obedience that made him a fit instrument for God's use.

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Life and Work

Good News for Lost Persons

by Stephen Pate, Second Church,
 Little Rock

Basic passage: Acts 9:1-19; Ephesians 2:8-10

Focal passage: Acts 9:3-6, 17-18;
 Ephesians 2:8-10

Central truth: God graciously saves us when we respond in faith to the gospel of Jesus Christ.

Two things seem to stand out in our understanding of the encounter of Paul with the living God on the road to Damascus. The first thing was that it was a sudden and abrupt experience. Paul was astounded. Acts 9:3 describes the light from heaven suddenly shining and the impact of the light caused immediate blindness. The second thing was that the conversion experience of Paul was supernatural. Not only was there a supernatural light but the voice of the Lord confronted Paul about his terribly negative attitude toward Christians.

Paul's statement in 1 Corinthians 9:1 about actually seeing Christ shares with us a little insight of Paul's supernatural encounter with the living God! The interpretation of the experience seems to begin in 1 Corinthians when Christ said to Paul, "arise and go into the city and you will be told what you must do." Paul did exactly as God directed. God used Ananias to interpret the roadside experience and Paul's subsequent mission. It is in Acts 9:15-16 that we begin to see Ananias' interpretation of the events for Paul. Ananias told him that he was God's chosen vessel to share the good news with the Gentiles.

The message which Paul carried with him throughout his missionary journeys (Ep. 2:8-10) can be summed up in three words—grace, faith and works. Grace refers to the unmerited favor approach of God to man through Christ Jesus. Grace is a gift and God's gift need not be earned, it is free. Faith is the assurance of things hoped for and the conviction of things not seen (He. 11:1). The gift of salvation begins functioning in our lives after we place our faith in Jesus as Lord. Words are those actions and responsibilities we do in the name of Jesus. Words are never the way to attain salvation—they are the result of salvation and our love for Jesus. The understanding of these three key terms does not come easily. However, it is at the essence of salvation and Christianity.

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Bible Book

Moses Responds to God

by Bradley A. Rogge, Forest Tower
 Church, Hensley

Basic passage: Exodus 3-7

Focal passage: Exodus 3:11-12; 5:1-2:22 to 6:4; 7:4-5

Central truth: God will always support those in service to him.

When God called to Moses to begin his work, Moses reacted like a typical human. "What, me? Who am I to go down to Egypt and tell the king what to do?"

Many pastors and nominating committees have heard much the same kind of thing from many a church member. "What, me serve on a committee? Who am I to teach a Sunday School class?"

The answer to that question is very clear if we stop to think about it. We are the persons that God has called to perform a task that only we can perform. When God calls he also provides the power for that task to be performed to which we are called. God promises this to those of us who are called today as surely as he let it be known that Moses was called in that day. We can be sure God will let it be known we are called to a task just like he let Egypt and the Hebrew people know Moses was called.

It takes courage to serve God. Moses was returning to a land where he was still wanted for murder. Yet, Moses went. It takes courage for us to serve God today. It is scary to stand before a Sunday School class.

Truth is, when we choose to serve, things may get worse. When Moses stood before Pharaoh, Pharaoh did not know the God of Moses and really did not want to know him. Just because we are called to follow God does not mean the world will buy what we have to give away. But that fact does not subtract from our obligation to serve.

For Moses, and for Israel, life became more difficult as Moses tried to lead the people to freedom. When you choose to follow God for a short time, life may become a little more difficult. But you can be sure of two things. First, God will use the difficult time to show a lost world that he can and will pull his children through those hard times.

Second, God will bless you in your personal life when you say yes to service. Remember God will always call and support the person called. All we have to do is answer.

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Visa Renewals Denied

RICHMOND, Va. (BP)—In a continuing forced reduction of personnel, 23 Southern Baptist missionaries to Indonesia have been told their resident visas will not be renewed.

One missionary couple, Ken and Mary Ellison, received extensions on their visas. The Ellisons, who have been missionaries in Southeast Asia since 1967, teach at Indonesian Baptist Theological Seminary in Semarang, and he is director of the Indonesia branch of Asia Baptist Graduate Theological Seminary. He is from Roanoke County, Va., and she considers Marietta, Ga., her hometown.

The latest visa rejections bring the total number of Southern Baptist missionaries forced to leave Indonesia this year to 32. Seventeen others have been notified their visas will not be extended and expect to leave the country in the next few months.

The remaining 45 missionaries do not foresee visa complications in the near future.

Last year Indonesia began informing missionaries who had lived there 10 years or more that their visas would no longer be renewed. Similar warnings in the past had not brought major changes in visa renewals, but in early April the first Southern Baptist missionary affected by the enforced policy was required to leave the country.

Although the policy is eliminating most of the veteran missionaries, visas recently were granted for 10 newly assigned Southern Baptist missionaries.

Most missionaries who have received final rejections are involved in starting new churches. Others have worked in mission administration, seminary extension and publications. All have been in Indonesia at

least 14 years. Most have been there 20 years or longer, and one missionary has been there for 32 years. Most of them will be assigned to other locations in South Asia.

Those with the longest tenures among the latest group of missionaries whose visa renewals were denied are:

— Charles and Mary Ann Buckner of Marshall, N.C., and Kingsport, Tenn., respectively. They were appointed to Indonesia in 1967 and have been involved in starting churches and seminary extension work.

— Charles and Barbara Cole of Gardena, Calif., and Ardmore, Okla. They were appointed to Indonesia in 1968 and have been involved in seminary work.

— Bill and Liz Corwin of Sallisaw, Okla., and Oklahoma City. They were appointed to Indonesia in 1967 and have been involved in starting churches.

— Mary Alice Ditsworth of Pascagoula, Miss. She was appointed in 1956 and has been involved in publications work.

— Hal and Carol Jacks of Greenville, S.C., and Lanett, Ala. They were appointed to Indonesia in 1965 and have been involved in seminary work and starting churches.

— Leon and Anne Mitchell of Clovis, N.M., and Dallas. They were appointed to Indonesia in 1957 and have been involved in mission administration.

— Ray and Joyce Rogers of Wilmington, N.C., and Florence, S.C. They were appointed to Indonesia in 1963 and have been involved in starting churches.

— Von and Marge Worten of Pawhuska, Okla., and Phoenix, Ariz. They were appointed to Indonesia in 1964 and have been involved in starting churches.

(FMB) photo / Don Rutledge



Inside the Soviet Union—Pastor Vladimir Vanchihin studies a message in his apartment home in the major Soviet city of Pskov. Vanchihin has three children, Maria, 7, Yelena, 5, and Dmitri, 3. He is pastor of Pskov Baptist Church. Pskov, an important railroad junction in the far western part of the country, is one of the Soviet Union's most historically important cities. Christians in Pskov, along with those in the rest of the country, celebrated the 1,000th anniversary year for Christianity there.

Missionary Notes

Kris Chowning, journeyman to United Kingdom, has arrived on the field to begin his two-year term of service as a youth and student worker (address: 14 Lodge Rd., Inverness IV2 4NR, Scotland). He considers Fayetteville his hometown. Before he was employed by the Foreign Mission Board in July 1988, he was a resident assistant at the University of Arkansas, Fayetteville.

Lea Gaines, journeyman to Korea, has arrived on the field to begin her two-year term of service as an elementary teacher (address: Kwangju Baptist Mission, P.O. Box 45, Kwangju 501-600, Korea). She considers Jessville her hometown. Before she was employed by the Foreign Mission Board in July 1988, she was a youth minister at Jessville Baptist Church.

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Refugees Fed

by Craig Bird
SBC Foreign Mission Board

BUTARE, Rwanda (BP)—About one-fifth of the estimated 50,000 Burundian refugees who have crossed the swampy border into Rwanda near Butare are being fed with \$60,000 of Southern Baptist hunger funds.

The refugees are fleeing north to escape tribal massacres in Burundi that erupted Aug. 14, pitting the majority Hutus, who comprise 85 percent of the population of the landlocked east African country, against the ruling Tutsi people, who dominate the government and the army.

An estimated 3,000 Hutu refugees, primarily women and children, are streaming daily into Rwanda, where the government is controlled by Hutus.

In 1972, ethnic strife resulted in death for an estimated 100,000 Hutus, including almost all of the educated elite.

Butare is the focal point of the exodus, although some refugees are crossing into Tanzania, Burundi's eastern neighbor.

The Rwandan government has issued urgent pleas to the international community to provide assistance for the refugees and a solution to the problems in Burundi. It asked the Baptist Union of Rwanda to assume responsibility for the "commune" of Muyaga, one of three locations where the refugees are being housed.

"This was a good choice because we already have a church in the commune and several preaching points," said Vernon Sivage, chairman of the Baptist Mission of Rwanda. Sivage is from Midland, Texas. David Hooten, a first-term missionary from Tifton, Ga., is coordinating the feeding stations at three camps.

Ron Murff from Mobile, Ala., another first-term missionary working in the program, has estimated each refugee needs 100 grams of beans, 100 grams of rice and 200 grams of sorghum per day. For 10,000 people, the approximate cost is \$1,350 daily.

The Rwandan government considers the situation temporary and wants the refugees to return to Burundi as soon as possible, Sivage said. Refugees are being kept at camps near the border and housed in school buildings that are available only until Sept. 5, when school resumes.

Members of the Hutu tribe blame the violence on the Tutsis, but the government claims Tutsis are the target of Hutu-instigated atrocities.

The Burundian government estimates 5,000 deaths have occurred in the northern part of the country and says that a 1,500-man military force is operating in the

area solely to restore order and get several hundred "insurgents" to surrender.

Refugees and Rwandan military sources, however, speculate tens of thousands of deaths have occurred and the Rwandan government has said that "to protect the environment" it is clearing the Nyabarongo River of hundreds of bodies that have floated down the swampy river, which marks the Rwanda-Burundi border.

The U.S. State Department has said the Burundi government is taking a responsible attitude toward the tribal violence.

State Department spokesman Phyllis Oakley was quoted Aug. 19 in *The Nation*, an English-language paper in Nairobi, Kenya, as saying that while the army was to blame for some of the killing, "the incidents described by President Pierre Buyoya (of Burundi) were isolated and sporadic and not part of a systematic campaign of the government against the Hutu population."

"We regret all this, but we think the government is taking a responsible attitude. . . and is obviously taking steps to see that it doesn't continue," she said.

The United States continues to be in close touch with the Burundi government "to urge the government to exercise restraint in its efforts to restore peace," she said.

A three-page open letter to President Buyoya that was published Aug. 28 in the Burundi capital of Bujumbura blamed the Tutsi-dominated army for the massacres. The 27 signatories were mainly intellectual members of the Hutu tribe.

The government offers no immediate response.

More than 20 Southern Baptist missionaries live in Rwanda, but none live in Burundi. All Southern Baptist missionaries and most other missionaries were evicted from Burundi in 1986 by former president Jean-Baptiste Bagaza.

But after ousting Bagaza in a bloodless coup in September 1987, Buyoya has moved to restore religious freedom. Two couples, Jeff and Mary Polglase, from Tucson, Ariz., and Dallas, and Dennis and Margaret McCall, from Vicksburg, Miss., and Louisville, Ky., are awaiting government permission to re-establish Southern Baptist mission work in Burundi.

Both Burundi and Rwanda were German colonies that were placed under Belgian administration in 1919 after World War I. Both became independent in 1962. Rwanda is considered the most densely populated country in Africa, but Burundi is only slightly less so.