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**October 13, 1988**

Arkansas Baptist State Convention

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Raising the Roof

# Arkansas Baptist

October 13, 1988

Without the  
Cooperative  
Program

SOUTHERN BAPTIST HISTORICAL  
LIBRARY AND ARCHIVES  
Historical Commission, SBC  
Nashville



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(FMB) photo / Don Rutledge

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*Without the Cooperative Program, Southern Baptists cannot begin to reach every person on earth with the gospel.*

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## IT'S UPLIFTING

### Artist Finds Answers

NASHVILLE (BP)—Placement of the plan of Christian salvation in Southern Baptist Sunday School Board literature has achieved its intended purpose as far as a Nashville free-lance artist is concerned.

Jackie Liggett, who for the past three years has accepted assignments to illustrate and paste up some Sunday School Board publications, discovered the plan of salvation while working on a youth Sunday school leisure-reading magazine event.

The plan of salvation began appearing in Sunday school periodicals this year as part of an increased emphasis on evangelism through the Sunday school. Features explain how to become a Christian or how to lead someone else to accept Christ.

Liggett discovered the feature at a time when she was searching for answers. Her father had open-heart surgery in December 1987.

"That was the first time I ever remember really praying. After that, I was curious about God but didn't know about the plan of salvation," she said.

She began reading the Sunday School Board materials with more interest than just her concern for finding photography and art possibilities to illustrate them.

"That's when I found the plan of salvation. The way it was written, it seemed really easy. I found out it really is easy," she said.

She accepted Christ after talking with a Nashville pastor. "I knew I had been com-



*Jackie Liggett, a Nashville free-lance artist, does many projects for the Baptist Sunday School Board. She recently accepted Christ as her personal savior after reading the plan of salvation in some literature she was helping to design.*

ing to this for a long time, but I didn't know how to go about it. What I read helped me find what I was needing faster.

"If the material just helps people ask questions like I did, it serves its purpose."

## GOOD NEWS!

### A Christian Fellowship

Acts 2:41-47; 1 John 1:3,6

*Koinonia* of the Spirit expresses the source and nature of the inner life of God's people. This emphasis is needed to offset the tendency to think of the church as a building, organization or fraternal order.

*Koinonia* depicts that which two or more persons hold in common, the joint participation in God's life through Christ, in the case of the church. The participation dimension is prominent in Philipians 2:1 and 3:10 and in 2 Corinthians 13:14. The intimacy of the fellowship in Christ is in focus in 2 Corinthians 6:14; Acts 2:42; and 1 John 1:3,6. The preacher may speak of what *koinonia* is not (human achievement, mere cooperation or human accord).

He may magnify what it is.

The fellowship will be greatly strengthened if Christian workers can be committed to the idea that *koinonia* is both gift and demand. The obligations include holy living (1 Jn. 1:6-7), unity (Ph. 2:1-4), acceptance of brothers (Pm. 16, Co. 3:8, 10-11), and witness (1 Jn. 1:3).

The vital fellowship will express itself through unselfish sharing (Ac. 2:44-45); through shared suffering (Ph. 4:14); through attention to the Word (Ac. 2:42); through steadfastness in fellowship (Ac. 2:42); through prayer (Ac. 2:42; 3:1); through joy, praise, and gratitude (Ac. 2:46); and through evangelistic outreach (Ac. 2:41,47; 5:14,42).

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# Wrong and Illegal

J. EVERETT SNEED

The continuing turmoil over the Baptist Joint Committee on Public Affairs resulted in an effort to override the authority of the messengers at the SBC (see article, p. 16). In June the messengers at San Antonio voted to give \$400,000 to the Baptist Joint Committee. During the Sept. 19-20 meeting of the SBC Executive Committee, a workgroup of the Business and Finance Committee voted to immediately strip direct SBC funding from the BJCPA. Later a compromise was worked out. We believe any effort to change or bypass direct actions of the SBC are wrong and illegal.

The BJCPA is a coalition of nine Baptist groups which deals exclusively with first amendment issues. Its primary function is to protect separation of church and state and to work to retain religious liberty. The Joint Committee has been involved in controversy for a number of years. The tension has primarily focused on two issues: prescribed prayers in the public schools and the use of government funds by various kinds of church institutions.

The controversy was intensified in 1987 when the SBC Public Affairs Committee was reconstructed, expanded, and assigned additional responsibilities. The PAC is an 18-member standing committee through which the SBC relates to the Baptist Joint Committee. In October 1987, the PAC voted 8-4 to sever all ties with the Joint Committee. In December, the PAC explored the possibility of merging with the Southern Baptist Christian Life Commission.

In February 1988, the Executive Committee declined to recommend severing ties with the Joint Committee and encouraged the PAC to try to work with the Washington-based group. The Executive Committee did, however, reduce the recommended funds to go to the Joint Committee from \$448,400 to \$400,000. The Executive Committee also recommended a budget of \$24,200 for PAC for 1988-89. These budgets were approved by the messengers at the Southern Baptist Convention last June.

The action to immediately divert the \$400,000 to the PAC came in a meeting of a workgroup of the Business and Finance subcommittee. When the recommendation of the workgroup came before the full Business and Finance subcommittee, it drew heated debate. Convention attorney James P. Guenther gave a legal opinion



which said that the Executive Committee does not have authority to override or change any action of the messengers. The Executive Committee is to carry out the policies and directives that are laid down by the annual session of the SBC.

A compromise was worked out after heated debate in the Business and Finance subcommittee. The compromise creates a five-member committee to be appointed by the committee's chairman, David Hankins of Lake Charles, La. The study committee is directed to develop "an alternative plan to accomplish the program and distribution of funds traditionally assigned to the BJCPA and to consider such other matters concerning the PAC and the BJCPA as it deems necessary."

We believe that the Baptist Joint Committee has done and is doing an outstanding

job in serving Baptists in the area of separation of church and state and religious liberty. But the issue here is whether an entity such as the Executive Committee has the right to set aside the action of the messengers in annual session of the Southern Baptist Convention. Such action totally violates Baptist polity. The Executive Committee basically serves two functions: (1) to make budget recommendations to the Southern Baptist Convention messengers; and (2) to take care of such legal matters as is necessary between annual sessions of the Southern Baptist Convention, based on the guidelines laid down by the Southern Baptist Convention.

The constitution of the Southern Baptist Convention consistently uses the term "recommend" regarding actions to be taken by the Executive Committee. These "recommendations" are to be accepted or rejected by the messengers of the Southern Baptist Convention during its annual sessions.

A member of the subcommittee argued that the funds should be given to PAC so that pressure could be placed upon the Baptist Joint Committee to force it to conform to the desires of PAC. Such an approach smacks of blackmail.

If Southern Baptists wish to defund the Baptist Joint Committee or place a new organization in Washington to deal with separation of church and state, it should be done by the messengers of the Southern Baptist Convention.

The final authority in Baptist life is the action of messengers while in annual session. Any overriding, bypassing, or changing of the authority of messengers in annual session would ultimately destroy our Baptist method of doing business.

## Arkansas Baptist

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DON MOORE

## You'll Be Glad To Know



With school under way, a lot of excitement or disappointment is taking place, particularly on the part of parents who have sons or daughters in colleges or universities. Finally, you are seeing the maturity take place you dreamed about. He has made the big leap into college life and has apparently made the right kind of friends, and is applying himself in his studies. No wonder you are excited.

On the other hand, some of you are blue. You have no idea what is taking place. You dread the time when grades are mailed out. That sixth sense tells you the right friends have not been chosen. You fear the lifestyle being lived is not compatible with the values of the family. You fight your fears that grow out of your suspicions. Sure, you are disappointed. You had hoped for so much more as you saw your opportunity of parental influence practically end with his departure for school.

I have good news. Baptist Student Unions exist on almost every campus in America including the military academies. Baptist Student Union (BSU) has been God's tool for teaching and changing more lives than you can imagine. BSU can help young adults like your son or daughter. You could be the encourager used of God to help your child find his or her place in BSU.

Campus Crusade only has work on 385 campuses with 1,400 staff. They average 47 participants per campus with a ratio of 13 students per worker.

Intervarsity is on only 750 campuses with 484 staff. They average 33 participants per campus with a ratio of 51 students per worker.

Navigators is on 105 campuses with 435 staff. They average 95 participants per campus with a ratio of 23 students per worker.

Baptist Student Union is on 1,042 campuses with 556 full time staff. They average 257 students per worker. With the additional part time (191) and volunteer workers (217), we still have 148 students per worker.

Once again, you can see the efficiency and effectiveness of our Cooperative Program and the promise of help and hope for all of our college students.

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

BOB PARKER

## Today's Issues

### Do Something

"I was hungry and you fed me... whenever you did this for one of the least important of these brothers of mine, you did it for me" (Mt. 25:35,40 GNB).

The recent catastrophic events in Bangladesh—floods, famine, threat of disease, etc.—may be saying something to us Southern Baptists.

What in any way have you or your church done in assisting in feeding hungry people? If you have not been providing food to the Lord as indicated in Matthew 25, please, in some way respond to hunger needs in 1988.

By the way, there may be an elderly man, woman, or couple living near you who have funds to provide for

themselves but because of aging problems are not eating properly. We must do more than just talk. When it comes to thinking about the hunger problem, accept the challenge God gives to have a part in providing help in meeting that need at home, in your community, county, state, nation or overseas.

Money sent to the Baptist Building Business Office designated for hunger is divided 80 percent for hunger overseas and 20 percent for hunger in the United States. All is used for food, none for administrative purposes.

**Robert A. Parker** is director of the Christian Life Council.



## Woman's Viewpoint

### The Fulness of the Earth

NANCY JORDAN

"The earth is the Lord's and the fulness thereof, and the world and they that dwell therein" (Ps. 24:1). My quiet times with the Lord are so very special to me. Usually I have it while sitting in a big, comfortable recliner, next to an end table and lamp. Recently, I took my morning walk alone, and had a beautiful quiet time.

As I was walking along, I suddenly smelled honeysuckle, and I thought how thankful I was that I had a God who does so many special things for us. I began to think about how he gives us "goodies" for all of our senses. I smelled the honeysuckle. I saw the fresh greens of spring, roses, pansies and other beautiful, colorful flowers.



I heard the birds singing. I felt the warmth of the morning sun and the touch of a gentle breeze. I knew in a few moments I would enjoy the taste of a good breakfast.

I praised God for being who and what he is. I wondered how many times I had walked by those shrubs and trees in the winter months and had forgotten the potential of new growth and beauty that was there all the time. Then I remembered that God looks at us, even

when our spiritual growth is at a standstill. He sees our potential, promise, growth, and yes, even beauty. He sees it in us even though we cannot always see it in each other or in ourselves.

I thought about all the gods that are worshipped in other lands (and some in our own land). They are always angry gods that people feel they must try to appease. Our God is one who not only wants the best for us, he gives us special treats for all our senses. What a beautiful, wonderful God we worship!

**Nancy Jordan** is the wife of I.B. Jordan, director of missions for Red River Association. She has three grown children and five grandchildren.

## Food & Fellowship

### Tacky Cakes

VIRGINIA KIRK & JANE PURTLE



Do you remember the old-timey tacky party? Perhaps many of our readers don't, but it was a favorite social among young people when we were growing up.

I remember an adult tacky party as late as the mid-sixties when a young couples' Sunday School class staged the fun affair at a member's home. The local college math teacher won the prize for tackiest costume, and we all had a week's worth of fun that Saturday night.

Besides the tacky contest, we played a number of tacky games, made tacky hats, and exchanged tacky gifts. I don't remember what kind of tacky food we served, but these cakes would have felt right at home. Sometimes it's fun to experiment with some unusual combinations; we think these are tasty, nevertheless. Maybe they will inspire your group to plan a tacky party.

#### Prune Cake with Buttermilk Icing

2 cups sugar	1 cup cooking oil
2 cups flour	1 teaspoon soda dissolved in
1 teaspoon cinnamon	1 cup buttermilk
1 teaspoon allspice	3 eggs
½ teaspoon nutmeg	1 teaspoon vanilla
1 teaspoon cloves	1 heaping cup chopped,
½ teaspoon salt	cooked prunes
½ cup chopped pecans (optional)	

Sift together dry ingredients. Add oil, buttermilk and soda mixture. Add eggs and vanilla. Mix well. Add prunes. Bake in tube pan at 350 degrees for 1 hour. Allow cake to cool slightly before icing.

#### Buttermilk Icing

1 cup sugar	½ teaspoon vanilla
½ cup buttermilk	½ cup butter or margarine
½ teaspoon soda	

Combine ingredients in saucepan. Cook over medium heat, stirring constantly, to soft ball stage. Remove from heat and cool 5 minutes. Beat mixture until it starts to thicken. Pour at once over cake in pan.

#### Zucchini Fudge Cake

4 large eggs	2 teaspoons baking powder
2½ cups sugar	1 teaspoon soda
2 teaspoons vanilla	1 teaspoon salt
¾ cup butter or margarine, softened	1 cup buttermilk
3 cups flour	2½ cups coarsely shredded zucchini
¾ cup cocoa	1 cup chopped nuts

In a large bowl, beat eggs until fluffy. Add sugar, vanilla, and margarine. Beat well. Sift together dry ingredients. Beat in half the dry ingredients. Add buttermilk and beat. Beat in rest of dry ingredients. Fold in zucchini and nuts. Pour into four nine-inch round cake pans, greased and floured. Bake at 350 degrees for 25-30 minutes. Allow to cool in pans approximately 10 minutes before removing.

Frost with your favorite chocolate frosting. This cake serves 20 or more.

Virginia Kirk, professor emerita at Arkansas College, is a member of Batesville First Church. Jane Purtle teaches at Lon Morris College in Jacksonville, Texas. They have enjoyed cooking together for several years.

BEN EARLY

## Early Reflections



### New Lease On Life

While serving in Missouri as dean of students, I was accustomed to students in my office constant-

ly. However, one day I had an experience I will never forget.

Dana, a quiet young woman, was rushed to my office late in the afternoon by her best friend. Dana's friend had a strange look on her face as Dana very slowly and methodically began to talk.

Only a few moments into our conversation I realized we had a serious dilemma on our hands. I continued to hurriedly talk with Dana and tried to note any sudden change in her behavior.

Minutes passed slowly and finally Dana told me that she had swallowed every pill that could be found in her dorm room.

I knew that it was not time to panic but every second needed to be used to its fullest.

I took Dana to the hospital and we continued to communicate as I tried to keep this young woman alert and focusing in on life rather than death.

The emergency room personnel had been alerted and were ready and Dana disappeared in a flurry of white uniforms, swinging doors, and stomach pumps. Time seemed to pass at a snail's pace yet after several hours I was told Dana was in a private room and could see one visitor for a few minutes.

As we once again shared together Dana admitted counseling was needed and asked that I have prayer and also if I would go to counseling with her for a few times. I readily agreed and promised to become a partner of strength in the days ahead.

Dana's recovery was miraculous and I enjoyed watching her accept God's will in her life and realize her worth as an individual.

Now each year at Christmas time I eagerly look forward to a glowing letter from a happy farm wife, a loving mother, and an active member of small country church.

Dana almost lost her life yet she found new meaning and strength in her heavenly Father who gives each of us a new lease on life.

Ben Early is director of public relations for Southern Baptist College in Walnut Ridge.

## Letters to the Editor

### *Why Not Discuss?*

I would like to present a prescription for growing an adult Sunday School class. I believe that if the prescription is used an adult Sunday School class will grow. It might be effective for other ages.

The prescription: Many adults like a discussion-type of teaching.

In community college adult night classes, there is much discussion, questions, and answers. Why should a lecture or sermon system be used in Sunday School?

At least one-third of the class time should be used for discussion. Some plan should be worked out to limit each class member to no more than one minute of comment until all other class members have had a chance to comment. Members who usually say nothing in class should be asked to tell what they think about certain parts of the lesson. This should be presented as an invitation to comment, rather than seeming like a command.

In my adult life, I have been in adult Sun-

day School classes in several different churches in different states. It has been my experience that when there is a preacher in the class, the preacher speaks often and preaches a short sermon before he quits talking.

It is not necessary to quote every word, or even to mention every paragraph that the lesson writer publishes.—**Ben Fried, Mena**

### *Liquor Propaganda*

As election time approaches, Christian workers in areas where beverage alcohol is an issue can expect to be bombarded with the old liquor traffic propaganda about the amount of taxes they pay. They would have us believe that they single-handedly support the county and state governments and the school system. It is high time for the voters to understand the truth about this: According to current figures, provided by State Representative Bobby Newman, the taxes on all beverage

alcohol, beer, wine, and distilled liquor, amount to 1.3 percent of the state revenues. In the light of the suffering and damage caused by alcohol addiction, I would think this amount is insignificant.—**Clay Hale, El Dorado**

### *Two Friends*

I have (had?) two friends. I met the first friend in June 1963. We were appointed as missionaries. He went to Colombia. I went to Brazil. He was in a group that was studying ways to get more national involvement with the missionaries in the planning stages of mission work. This group came to my home in Itacoatiara. This friend had a concern for the Lord's work. Later, he felt the Lord redirecting his life and became a professor at Southeastern Seminary.

I met the second friend in 1970. He was director of missions in the association where we spent our furlough. I had dinner in his home. He led his association to raise money to build a church building in

## Without the Cooperative Program

by R. Keith Parks

President, SBC Foreign Mission Board

Ask missionaries Harry and Barbara Bush about Bali, home for 2.6 million Indonesians, and Tabanan, third largest town on Bali. Population 30,000 and rigidly Hindu except for three house churches (not Baptist) with 65 members.

The important detail is that the Cooperative Program made it possible for the Bushes (14 years in Indonesia) to begin a Bible study in Denpasar seven years ago where there is now a congregation of 78 members. The Bushes also work in Tabanan where 12 Baptist believers share their prayer and commitment to plant a healthy church in the town.

Such witness is not new. Southern Baptists have been involved overseas since the formation of our convention in 1845. In 1925, we named this way of working together to share the gospel "the Cooperative Program." Then in 1976, with the report of the Missions Challenge Committee, we undertook what we now call Bold Mission Thrust—the effort to see that every person in the world has the opportunity to hear, and respond to, the gospel by the year A.D. 2000.

Can you imagine Bold Mission Thrust without the Cooperative Program? No. But now there is a deeper question. Are we willing to enlarge our witness through the Cooperative Program to a new level of Christian stewardship? Why? Foreign missions without the Cooperative Program cannot accomplish our part of Bold Mission Thrust. The beautiful simplicity of each congregation having its proportionate share is right. And this opens to each congregation the opportunity to share in the work of the kingdom on a global scale.

Our Baptist forebears knew that few, if any, congregations

would have either funds or personnel or sustained experience to reach the world alone. Those worthy servants of the Lord organized themselves to do together in the name of Christ what no one congregation could do alone. Bless them! Their working premise has grown into the Cooperative Program without which we would have few options. We could reject this way of working together and disobey the Great Commission.

Other questions face us. Who among us is willing to return to expensive, inefficient pleading for funds from pulpits and by correspondence? How could we tolerate the disruption of worship such pleas would cause? What could we do if every one of our more than 3,800 missionaries in more than 112 countries were forced to plead for money? We must understand that without the Cooperative Program none of the missionaries could be devoting themselves to doing missions and reporting to the churches.

I am convinced that what missionaries do and report is what keeps us at the task.

Ask missionaries Mike and Marsha Key, for example, about the Moretan region of Togo where the number of churches and preaching places grew from 21 to 35 in one year. They report that a community development project, begun in 1984, with the help of North Carolina Baptists, has netted 87 wells, seven water catchments, a bridge, improved health conditions and agricultural production—and led to professions of faith and the baptism of 905 Togolese. Our working together through the Cooperative Program keeps the Keys in Togo to share the love of Jesus.

Do we need the Cooperative Program? Global evangelization depends on it.

Brazil. I know him as an able preacher of the Word of God. He, too, had concern for the Lord's work.

One day a group of people in our convention decided some other people in our convention weren't as orthodox as they ought to be. They decided these people needed to be shaped up or shipped out. As the lines of battle were drawn, my first friend became an attackee. My second friend became an attacker. I don't think they know each other.

My distress comes from the fact that I know both to be good men.

I have read their printed statements in state and national denominational publications. Even in the printed word you sense the anger, bitterness, sarcasm and frustration they feel toward each other, positionally if not personally.

How long can good men attack each other before they become bad men? These men are my peers and fellow servants of the Lord Jesus Christ. We are the men who should be merciful and pure in heart. We are to be peacemakers. We are to love our enemies, our neighbors, and our brethren.

Can we not call a halt to the spiritual and emotional havoc all this is wreaking in the lives of good men, their families, our denomination and God's work?

How long, O Lord, how long must we wait?—Sidney G. Carswell, Little Rock

## To Win Souls

When Christians were (are) protesting the showing of "The Last Temptation," I felt that something was wrong about it. Then I figured out what it was.

Now we have Christians sitting-in at the abortion clinic in Atlanta. Again I feel like something is wrong with the idea. And I figured out what is wrong.

God called us to win souls. Not protest or sit-in. We can do very little to change things by protests and sit-ins.

God is the answer. If anyone will accept the gift of sacrifice of his Son, then he would give that person a new heart and mind with his law in them.

So then, if we were as bold at telling the gospel message as we are to protest and sit-in, we could change the world from the inside out.

The Holy Spirit can and will give us his boldness if we will yield to his power. That would be better than doing what we are doing in the flesh.

What we sow—we will reap. Don't you want to take someone to heaven with you? Invite them to go along.—Russ Curry, Bentonville

## Commitment to a Partnership

by Rick M. Smith

The lyrics to an old song say, "Love makes the world go round." Love is indeed a powerful force in human life, but there are many different kinds of love, some of which are not very supportive to the qualities of a covenant marriage. Passionate and romantic love are based on sexual attraction and are often characterized as mysterious and overwhelming. They are based on a fantasy picture of the loved one and not reality. Infatuation is related to romantic love in that the loved one is again highly idealized as a perfect object to meet every need. Infatuation is therefore very self-centered and not other-centered. Mixed also in this love package is sexual attraction or lust focusing exclusively on the other person as an object for sexual gratification. Even though a covenant marriage may rightly involve aspects of these types of love (passion and romance should not be missing from marriage, and covenant partners should certainly be sexually attracted to each other), a lasting, growing marriage must be based on a love more stable than these.

Covenant Marriage is grounded in active love, a love resembling the love Christ has for his Church. It is a love that acts in the best interest of the other regardless of our changing feelings and emotions. One type is altruistic or *agape* love. This is unconditional love which forgives and sacrifices for the other with nothing expected in return. Another type is friendship love characterized by couples who enjoy each others' company, have similar interests, and like to do things together. Active love certainly has a place for feelings, but the primary focus is behavior, not emotions.

Covenant Marriage offers a number of principles involved in expressing active love in marriage: Act in loving ways, whether or not you feel loving. Affirm that your love for each other is a life commitment. Show empathy to each other. Share yourself and your resources deeply and broadly. Love with discipline and responsibility. Treat your partner with respect. Recognize that active love in marriage is Christian discipleship training. Practice forgiveness with each other. Depend on God and not your own efforts. Couples responding to each other in these ways realize the powerful force and strength of active love.

Covenant Marriage helps lead couples in determining some definite goals, objectives, and contracts for their marriage in expressing active love to each other. Goals will spell out what kinds of changes they intend to make to help their covenant promises become realities. Objectives determine who will do what, how much, how often, and how these commitments will be evaluated. Contracts are special kinds of objectives that always involve both partners and spell out what the outcome will be for reaching each related objective. Covenant Marriage encourages couples to keep these commitments positive in nature and always reflecting their covenant promises. A covenant is a promise, a commitment freely offered that even though related can never be reduced to a goal, objective or a contract.

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

Americans love to discuss politics, so don't hesitate to ask their opinions on welfare, gun control, tax reform, capital punishment, South Africa, Central America, Ted Kennedy, the Reagan children, and air bags. Ask anything you want.

Except the names of their congressman. —Leola Floren, *The Detroit News*

Nothing makes you doubt your own convictions so much as some of the people who agree with you.

Congressmen are basically kids at heart. Both have an abiding love for recess.

—Art Buchwald



# Raising the Roof

*Young Men Touch the Future in Boston*

by Bill Bangham

SBC Brotherhood Commission

**NORTHBOROUGH, Mass. (BP)**—Members of Baptist Young Men groups from six states capped off a week-long missions project by raising the roof and setting the steeple at Rice Memorial Baptist Church in Northborough, Mass., a suburban Boston community.

The 18 young men, participants in an annual nationwide home missions work project sponsored by the Southern Baptist Brotherhood Commission, were one of 15 groups scheduled to help the Northborough congregation build a new sanctuary and education space.

The church would not have been able to build without volunteers, said pastor J.V. Davis. Nearly 300 volunteers who will participate in the project over 13 weeks this summer will allow the church to construct a \$780,000 facility for \$400,000.

But Davis said he believes their influence has already gone beyond the tangible, physical help of their labor.

"Only the Lord knows the impact this is having on our community," he said. "Everywhere I go (people in the community) want to talk about our building. They're impressed with the network of volunteers that allows something like this to take place."

"That tower going up today made a real statement to our community. It says that we're here, and we're going to be here."

Three previous groups framed the walls and constructed two-thirds of the roof. The Baptist Young Men members finished setting rafters, decking the roof and set the tower which, with its cross, is the modern-day equivalent of a steeple.

They ranged in age from 16 to 39. All were either members of High School Baptist Young Men and Baptist Young Men units in their churches or were advisers to those units.

Jim Pierce, a Missions Service Corps volunteer acting as construction coordinator for the project, enjoyed working with the volunteers. "They're young and they're eager," he said. "All they need is some direction. They can drive a nail, but they don't know anything about layout or anything else." But by the end of the week, they were running radial-arm saws, figuring complicated roof angles and doing finish carpentry.

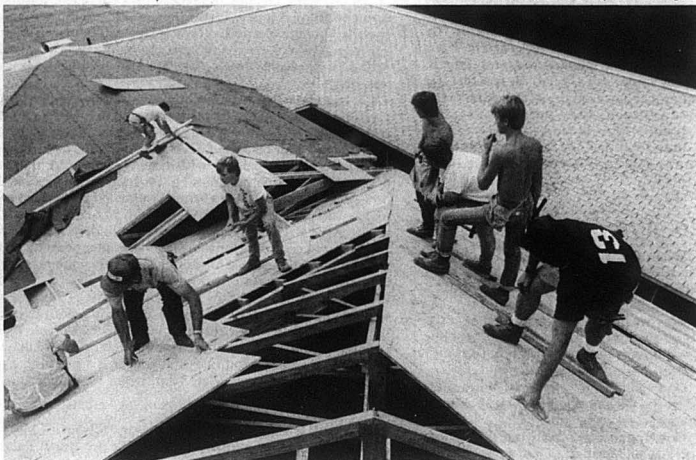
"It's fun to watch the progress they make in their own personal skills," said Pierce.

money for stamps. We're looking for money for a new carpet, and the carpet we've got is good. We're just tired of the color."

Steve White, 29, custodian at First Baptist Church of Sedalia, Mo., will never forget the time he spent on the building project. "If I come back 10 years from now, hey, I drove some of the nails in that roof. I feel honored," he said.

Pierce offered some final comments as the group prepared to leave: "You came to build a building. The building is not finish-

Brotherhood Commission photo / Bill Bangham



*Roofing the new Rice Memorial Church near Boston*

"I'm proud of them—makes me have hope for our world."

For the young men and their advisers, beyond the opportunity to help someone else, the project was an opportunity to experience missions firsthand.

"I've learned more on this trip about missions than anything I've done in my church life," said Leland Jackson from Belmont, N.C. "It's renewed me toward missions."

Jackson compared his experience with priorities back home: "Our priorities are totally out of kilter compared with these people. These people are looking for

ed, but you've made your contribution. And that's what God asks us to do.

"I think that's indicative of the kingdom of God. None of us by ourselves are going to build the kingdom of God. But we each make our own contribution and ultimately God's kingdom will come to pass."

Jon Miles, 16, from First Baptist Church of Amory, Miss., echoed Pierce's comments: "It's surprising the feeling you get knowing you've touched the future, that someone will come in here and have an experience that will change their life.

"That's going to happen. And we've had a part of that."

## WORSHIP

# His Own Best Gift

Christians who say God is first in their lives but don't in practice even give him the time of day are missing the central fact of Christian faith, says a Southern Baptist expert on worship.

Bruce Leafblad, who holds the chair of prayer and spiritual formation at Southwestern Baptist Theological Seminary, Fort Worth, Texas, told participants in a September worship planning seminar. "If our theology says God is first, but he is not the top priority in our schedules and activities, then we are speaking out of both sides of our mouths."

God himself, not church work or Christian ministry, is the central fact of our faith, Leafblad said, and church leaders who emphasize work and ministry at the expense of relationship with God stand in danger of giving their people a "total misconception" about the meaning of faith in God. "The Bible is intolerably narrow at this point," Leafblad declared. "It says there is God—period. It is God who saves, not church work or Christian ministry."

"All priorities are not equal in the Christian life," he added. "We can't assume people know God is first when their leaders by their actions are telling them otherwise."

Leafblad asserted that right relationship with God must be the top priority of the Christian life. When that relationship is properly maintained, the appropriate ministry actions will follow.

The seminar, sponsored by the ABCS Church Music Department and held Sept. 19 at Little Rock's First Baptist Church, was designed to help participants understand the nature of biblical worship and appreciate the priority worship should have in the life of the church.

"Worship is a spiritual action of the mind, heart, and will by which we declare God as first in our values," Leafblad stated. He pointed out that the Hebrews knew their relationship with God was a love affair with him and that the Shema summarized the Jewish Law by calling on Israel to love God, rather than obey the laws.

Noting that people give themselves to what they love and value most, Leafblad declared that Christian actions often do not reflect that God is the highest value in life. The modern church has focused on ministry to others at the expense of knowing God, he said, and, as a result, many people are serving a God they barely know.

But a strong, vital relationship with God is essential, Leafblad said, because it is the only source of power for ministry to others. Emphasizing work at the expense of a relationship with God has worn many out believers, and a rediscovery of true worship will bring them renewed power, he said.

"A lot of people are waiting to find out that God himself is his own best gift to us," Leafblad said.

## North American Fellowship

The third Triennial Conference of the North American Baptist Men's Fellowship will be held at Graceland Church, Memphis, Tenn., May 26-28, 1989.

The theme for the conference will be "Claiming the Cities for Christ." Registration for the event is \$25; a five-meal package also can be arranged for \$23. A block of rooms with a special rate has been reserved at two nearby motels. The church is located at 1666 East Raines Rd. (corner of Raines and Millbranch).

For more information, contact Douglas Beggs, SBC Brotherhood Commission, 1548 Poplar Ave., Memphis, TN 38104.

ABN photo / Mark Kally



Lily Allbritton and friends

## Service Recognized

The Hardin Church recognized Lily Allbritton for 32 years of service teaching Sunday School classes of four- and five-year-olds.

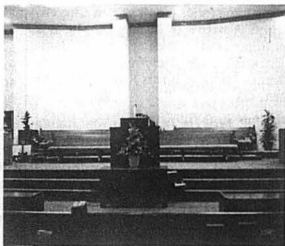
Mrs. Allbritton was honored with the presentation of a certificate during the congregation's morning worship service Sept. 25. Her husband, Luther, also was recognized for his years of service as a deacon. An afternoon reception was held in the couple's honor.

The Allbrittons have been members of the Hardin Church for 36 years.

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## Arkansas All Over

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## People

**Bobby Tucker** began serving Oct. 2 as pastor of Maple Grove Church, Trumann, going there from First Church, Fisher. He is a graduate of Arkansas State University and Southwestern Baptist Theological Seminary. Tucker is married to the former Lisa Langston of Leighton, Ala.



**L.B. Atchison**, director of missions for North Arkansas Association, participated in an evangelistic effort in Santarem, Brazil Sept. 1-10.

**Bec Gilliam** was recognized Sept. 25 by Mena First Church for 24 years of service as a nursery worker and supervisor.

**Curtis L. Mathis** has resigned as pastor of First Church, Harrison. Mathis, who has served for 38 years as pastor of Southern Baptist churches, has organized a new work, "Ministries for the Master," and will be located in Athens, Texas.

**Bill Steeger** is serving as interim pastor of First Church, Camden. He is associate professor of religion at Ouachita Baptist University.

**Mac S. Gates** has been called to serve as interim pastor of Riverside Church, Donaldson, where he served as first pastor when the church was organized in July 1956.

**Barry King** has resigned as pastor of Riverside Church, Donaldson, to serve as pastor of its mission, Southwest Mission.

**Roger D. Amon** of Fort Smith has been awarded a Millard J. Berquist academic scholarship at Midwestern Baptist Theological Seminary.

**Mack Davis** of Paragould has been awarded a Ray B. Zimmerman scholarship at Midwestern Baptist Theological Seminary.

**David Lewis** of Little Rock is the recipient of a scholarship from Midwestern Baptist Theological Seminary as a master of divinity-correlated student.

**Steve Sullivan** of Little Rock has been awarded a scholarship from the Mr. and Mrs. L.F. Richardson Ministerial Scholarship Fund at Midwestern Baptist Theological Seminary.

**W. Francis McBeth**, professor of music at Ouachita Baptist University, has been named "Man of Music for 1988" by the national Phi Mu Alpha Sinfonia, the oldest and largest professional music fraternity in America.

**Larry Grayson** began his second year of service as minister of music and youth at First Church, Ashdown, Sept. 18.

**Maudie Adeline Adkins** of North Little Rock died Sept. 18 at age 88. She was the widow of Homer J. Adkins who served in Arkansas as both a pastor and director of missions. Her funeral services were held Sept. 21 at Central Church in North Little Rock where she was a member. Survivors include five sons, Thomas Franklin Adkins of Midway, Jack W. Adkins of Austin, Texas, Wallace Gene Adkins of Gravel Ridge, Bobby Ray Adkins of North Little Rock, and Charles D. Adkins of Sherwood; four daughters, Sybil Funkhouser of Norfolk, Mary Womach of Flippin, Georgia Roberts of Las Vegas, Nev., and Coralie Nollsch of Prescott, Ariz.; 23 grandchildren; and 24 great-grandchildren.

**Jimmy L. Burks** has resigned as pastor of Cullendale First Church in Camden to serve as pastor of Calvary Church in Kirbyville, Texas.

**Eddie Reed** has resigned as minister of education at Cullendale First Church in Camden to join the staff of University Church in Fayetteville as minister of childhood education.

**Gregg Watson** began serving Sept. 30 as part-time minister of youth at First Church, McGehee. A native of Monticello, he is a senior ministerial student at Ouachita Baptist University. He previously served as minister of youth at Burns Road Church in Lilburn, Ga.

**Ronald H. Morris Jr.**, a Conway native who was killed in an automobile accident Sept. 4, will be honored through the establishment of an endowed scholarship fund at Baylor University where he was a senior. He was the son of Ron and Sarah Morris of Conway. The scholarship fund will be established by Alpha Tau Omega social/service fraternity in memory of Morris, who was the fraternity's president.

**David D. Crouch** observed 15 years of service as pastor of First Church, Searcy, Sept. 4, when the church honored him with a "This Is Your Life" program, featuring special music by his four daughters. A reception followed.

**James Sawyer** of Little Rock, a retired dentist and active Baptist layman, is in Bohicon, Benin in West Africa, serving as a volunteer dental missionary for two months. Sawyer and his wife, Mary, are members of Little Rock Second Church.

**Gilbert Baker** is serving as interim music director at Harlan Park Church in Conway.

**Billy Harwell** has resigned as pastor of First Church, Casa.

**Dean Standafer** recently completed four years of service at Osceola First Church where she serves as financial secretary.

**Alan Daws**, a Crossett native, is serving as resort ministries director for the Greater Orlando Association in Orlando, Fla. He and his wife, Raetta, are both graduates of Southwestern Baptist Theological Seminary.

## Briefly

**Cadron Ridge Church** in Conway held final services Sept. 18 in its old facilities prior to demolition, which will allow construction of a new building on the site. Activities included a noon meal.

**Cabot First Church** ordained Calvin Euler to the deacon ministry Sept. 25.

**Freeman Heights Church** in Berryville celebrated 30 years of service Sept. 25 with services which included a worship service, luncheon, and music program. The church has experienced a growth renewal with 42 additions the past year. Marty Strough was ordained to the deacon ministry Sept. 18. L.B. Atchison, director of missions for North Arkansas Association, served as moderator. Pastor Wesley Hodge delivered the ordination message.

**Hillside Church** at Camden building committee has proposed a building project, which has been approved by the members, for an additional 7,600 square feet for educational and fellowship purposes. The new building will be adjacent to the cur-

rent structure and will allow the current sanctuary to be expanded by providing balcony seating. Carl Jenkins is serving as chairman of the building/finance committee.

**Trinity Church** in Little Rock held a revival Sept. 12-18. Leaders were Bradley Rogge and Tom Odum, pastor and minister of music at Forest Tower Church in Little Rock. Pastor J.W. Whitley reported four professions of faith, four additions by letter, and 16 rededications.

**Faith Church** in DeWitt broke ground Sept. 18 for a new worship center. Lynwood Henderson, director of missions for Centennial Association, was speaker. Michael Hulsey is pastor.

**Piggott First Church** hosted a handbell choir from **East Side Church** in Paragould in concert Sept. 25.

**Grand Avenue Church** in Fort Smith Baptist Young Women were recently recognized in a Concord Association awards ceremony for their work in providing a health fair for the people of Moffett and their innovative approach to mission study.

**Cross Road Church** in Little Rock was in revival Oct. 9-14. Clarence Shell, Arkansas Baptist State Convention Director of Evangelism, and Ray Edmondson, pastor of Nalls Memorial Church in Little Rock, were leaders. Bill Fleming is pastor.

**Hardy First Church** held a Lay Renewal Weekend Sept. 30-Oct. 2 with Buck Wood of Forrest City serving as coordinator. Wes Pruitt is pastor.

**Plum Bayou Church** will celebrate 50 years of service Oct. 16 with activities that will include regular morning services, a noon potluck meal, and an afternoon musical program. Former pastors will be guests.

**Rudy Church** recently had an old-fashioned creek baptism at which five were baptized by Pastor Gary Whitmarsh. There were 33 in attendance for both the baptism and a dinner-on-the-grounds.

**Gethsemane Church** in North Little Rock observed 10 years of service Aug. 28 with activities that included a noteburning service, special musical concert, and dedication of a family life center.

**McGehee First Church** ordained Jerry Carlson to the deacon ministry Sept. 25. Pastor Kerry Powell moderated the service.

**Wynne Church** will host a service Dec. 11 to honor Robert Tucker who has announced his retirement as director of missions for Tri-County Association.

**North Arkansas Association** recently began its 1988 fall term of Biblical Studies

Institute. This institute, a seminary extension program operating under the guidelines of the Seminary Extension Department, is directed by L.B. Atchison, director of missions. Atchison and Wesley Hodges, pastor of Freeman Heights Church in Berryville, teach the 21 who are enrolled.

**East Side Church** in Fort Smith held a service Sept. 25 to ordain deacons for service in both East Side and its mission, Fianna Hills. Serving in the local church will be Michael Carter, Jim Echols, Barry McCormick, John Rambo, and Dick Sampson. Randy Matthews was ordained for service in the mission. Moderating the service were Pastor W. Trueman Moore and Mission Pastor Bruce Tippit.

**North Pulaski Association** will celebrate payment of indebtedness on Mills Valley Retreat Center Oct. 23 with a noteburning service.

**Crestview Mission** was launched Oct. 2 in Midway. Sponsors are South Side Church, Paris; Spradling Church, Fort Smith; Concord Association; and Arkansas Baptist State Convention.

**Eastside Southern Church** in Cave City celebrated its "First 25 Years" with services Sept. 29-Oct. 2 that featured Noble Wiles, Harrison Johns, Leonard Bunch, Bill Passmore, Lynn Westmoreland, John Holston, and Pastor James Tirey as speakers and musicians.

**East Side Church** in Osceola has closed its summer program with a Sunday School average attendance of 76 and an overall average attendance of 83. It also was reported that the church is experiencing growth as the result of 20 professions of faith and 18 baptisms.

**North Crossett First Church** will observe homecoming Oct. 30 with former pastor Orville Behm as guest speaker for the morning worship service. A potluck dinner will be followed by an afternoon music program which will feature the Bolin Family.

**Harlan Park Church** in Conway will be in revival Oct. 23-27. Revival team members will be Delton Dees, evangelist, and Bruce Rice, music director.

**Zion Chapel** at Conway was in revival Oct. 2-6 with Charles McGuire of Carlisle, Penn., serving as evangelist.

**Ward First Church** closed its church year with a report which included 37 professions of faith, 22 baptisms, 15 additions by letter and statement, 56 new members in Sunday School, and 2,023 contacts during the year. Bill Hilburn is pastor.

## Bookshelf

### The Olive Tree by Lela Tisdale

*The Olive Tree* is a provocative book that seeks to provide understanding of the prophetic Scriptures and the relationship between Christians, Arabs and Jews. The thesis of the book is that Christians are the true descendants of Abraham. She said, "It is dangerous to back an Israel that isn't based on Jesus Christ..."

Tisdale observes that the problem in the Middle East is difficult. She said, "There is blame and accusation on both sides. No one can say exactly how it all happened. But we do know that more than a million Arabs were driven out of their homes."

She observes that there are both Arab and Jewish refugees. Her solution to the problem focuses on "people power" that will ultimately claim respect for all people. She said that the Christian's job is to be a peacemaker in every way he can.

Tisdale discusses how these tensions have developed and grown over the years. She describes the plight of refugees from her own personal contacts. It is her belief that the only hope for settling the tension is through Christian love which generates a "people power."

One of the major emphases of the book concerns the activity of Jesus. One chapter is entitled "What Jesus Said About Israel." In this chapter, Tisdale observes that Jesus was involved in numerous confrontations with the Pharisees. Although he came to the Jews, only a few accepted him. Those who did receive him became a part of the kingdom. Those who rejected him lost their rights to the kingdom. She said, "Jesus informed the Pharisees that he was the cornerstone upon which the kingdom of God was to be built. He declared to them that they had rejected it!"

Tisdale has developed a historical outline with a biblical overview which sets forth her understanding of history from Abraham until now. Although many will disagree with the concepts set forth by Tisdale, the book will be exceedingly helpful to all who are interested in studying the contemporary conflict in the Middle East in the light of the Scriptures. The book is available at the Baptist Book Store.

## Correction

The Sept. 22 *Arkansas Baptist* should have reported that Buster Pray has joined the staff of First Church, Springdale, as minister of music.

# 100 Years at Bay

First Church, Bay, celebrated 100 years of Christian ministry on Sunday, Sept. 25. The congregation launched its weekend celebration with a Saturday evening barbecue dinner and worship service. Sunday's activities included regular Sunday School and morning worship and an afternoon program.

Former pastor Jim McDaniel and former music director Rex Holt Jr. spoke to the church Saturday evening. Harold Ray, director of missions for Mt. Zion Association, brought the Sunday morning message. Former pastors Hal Gallop and Louis Wood were scheduled to speak during the afternoon service. Pastor Ken Brown concluded the afternoon service with a statement of a vision for the church's future.

The Bay church was established in 1888 after three years of ministry by a "non-denominational" community church. H.F. Wright was the church's first pastor. Originally called Big-Bay Baptist Church, the congregation adopted several names before settling on Bay First Baptist Church in 1935.

The church's original log structure was destroyed by fire in 1900 and was followed by a white frame building. That building, in turn, was replaced in 1945 by a new cobblestone structure. In 1957, the congregation relocated to a new brick facility which included a 300-seat sanctuary. An educational expansion was added in 1964.

The church history, compiled by Nina Morrison, mentions two significant revivals in the church. The first occurred in 1908 under the leadership of H.F. Wright and W.G. Mathis and resulted in 39 baptisms.

## Free Health Care Offered Seniors

A \$997,254 grant from the W.K. Kellogg Foundation of Battle Creek, Mich., is providing free, comprehensive health care for senior adults in the North Little Rock area.

The grant, awarded to the University of Arkansas for Medical Sciences, will support the development of the North Little Rock Community Seniors Health Services Project.

A team of health care providers will hold weekly clinics at the Willow House and Campus Towers residences and at Glenview Recreation Center. All citizens of North Little Rock and McAlmont, 65 years of age and older, are eligible for the clinics.

For more information, contact Tammie Zinamon at 686-9608.

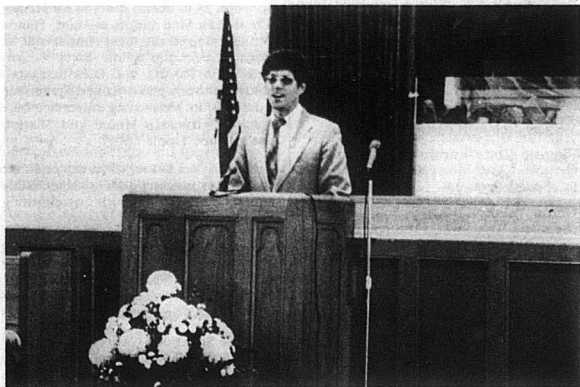
Another revival in 1923, led by half-time pastor L.L. Jordan and Trumann pastor J.T. Fowlkes, resulted in 160 additions to the church, 139 by baptism.

Another milestone in the congregation's

history was the launch of a mission church at Alsip in 1952.

During the six years Ken Brown has served as pastor, Bay First Church has increased Sunday School enrollment from 165 to 300 and seen the Lottie Moon Christmas Offering for Foreign Missions grow from \$436 to \$3,560.

ABN photo / Mark Kelly



Bay Pastor Ken Brown

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## Cooperating With God

Southern Baptist College hosted its annual Bible Conference Sept. 19-21 on its campus in Walnut Ridge.

Featured speakers for the event included Charles Chaney, special assistant to the president of the SBC Home Mission Board; Carlos McLeod, director of evangelism for the Baptist General Convention of Texas; and Josef Tsou of the Romanian Missionary Society.

Three Arkansas preachers rounded out the three-day program: James Bryant of Fort Smith, Rex Holt Jr. of Jonesboro, and David Miller of Heber Springs. John Dresbach of Osceola led the music for the conference.

Chaney, who delivered two addresses on Tuesday, Sept. 20, focused on the topic of salvation.

He told conference participants that salvation is a matter of present experience as well as a past event and a future certainty. Quoting from Philipians 1:6, Chaney affirmed that God is determined not to let go of a believer until he has been matured in the image of Christ.

That belief is the heart of a biblical doctrine of predestination, Chaney asserted, and it means that God is at work in the life of every believer, making each one over into the image of Jesus.

If that is so, Christians need to learn how to cooperate with God's work in their lives, Chaney said, and he outlined five steps which may be taken in that direction.

Taking Philipians 1:12-20 as his text, Chaney said, first of all, Christians must learn to accept the circumstances in which they find themselves. Paul had been in jail for six years, he observed, yet he was confident that the experience would result in making him more Christ-like.

Every school curriculum has its required courses, and students invariably find those courses intolerable, Chaney noted. And people similarly find life's required courses—disappointment, suffering, and the like—also hard to bear. But the purpose

of those experiences, like a school's required courses, is to teach valuable lessons, and the wise Christian determines to learn from those experiences rather than fighting against them, Chaney said.

Second, Christians need to plug into God's "economy of prayer," Chaney asserted. Prayer, he said, is God's way of doing what he wants in the world. When God determines to do something, he puts it into the hearts of his people to pray for it, Chaney said. If churches are weak and anemic today, it is because they are not

ABN photo / Mark Kelly

cooperating with God by plugging into his "economy of prayer."

Third, believers need to appropriate God's provision through the Holy Spirit. God still gives to Christians the same Spirit he gave to the apostles, Chaney declared, and in it has been provided everything needed to enable the Christian to live a victorious Christian life.

Fourth, Christians must have a joyous, expectant faith. Unless a believer expects God to do great things in his life, he is not cooperating with God's plan for his life, Chaney

said. The Christian is expected to walk daily in the same expectant faith through he initially received Christ.

Fifth, believers must make a deliberate commitment to glorify God "whether we live or die." Churches today are suffering because of a lack of sincere commitment to God, Chaney declared. Too often, Christians place personal convenience above commitment to God, he said.

But Paul was determined that Christ would be exalted "whether by life or by death," Chaney noted. Such a commitment "solves all kinds of problems" because it determines beforehand what the believer's first priority is going to be in any situation.

"We need to get to that place where we have decided that, whether we live or die, our lives are going to give glory to the Lord."



Charles Chaney

# 'Gather the People'

"Gather the People" was the theme of the 1988 Arkansas Baptist Sunday School Conference Sept. 23-24 at Geyer Springs First Church in Little Rock.

The annual conference drew 1,250 registrants from across the state, according to State Sunday School Director Freddie Pike. For the second year, conference participants were divided into two groups because of the difficulty of moving one large group in and out of the auditorium where the plenary sessions were held.

The conference featured James Frost, former director of Florida Baptist Sunday School work, who addressed the plenary session for general officers and adult



workers. Frost now is president of his own consulting firm in Atlantic Beach, Fla.

Gearl Spicer, minister of education and administrator for the host church, Geyer Springs First Baptist, was the featured speaker for the plenary session attended by preschool, children, and youth workers.

"Gather the People" is the theme for the 1988-89 Sunday School year and will be the theme for the 1989 Sunday School attendance campaign, according to Pike. This year also is the next to last year of the "Challenge 10/90" Sunday School enrollment emphasis, which seeks to have 10 million people enrolled in regular Bible study by 1990.

The 1988 conference offered 39 seminars for Sunday School workers and church staff members, including a specialized block designed especially for churches with less than 150 enrolled in Bible study.

Nearly 70 percent of all Arkansas Baptist churches fall into that category, observed Pike, who noted his department had coordinated 23 meetings for small membership churches during the past year. Those meetings were conducted regionally in order to make them more accessible to laypeople and bivocational pastors. "We're trying our best to meet the needs of the small membership church," Pike said.

Pike was especially pleased with the fact that many churches brought a busload of workers to the conference. Pastor Tommy Freeman of Harvey's Chapel near Hot Springs, a church that averaged 149 in Sunday School during 1987, brought 27 workers to the conference and paid their way, at a cost of about \$20 apiece.

"Many larger churches do that," Pike observed. "You wouldn't expect that of a small church out in the country, but it's really encouraging to see it."

Pike also noted that a number of persons had called to ask where they could obtain a copy of the video which concluded Gearl Spicer's presentation Saturday afternoon. He said that slide and video versions of "Who Will Teach the Children?" will soon be available on loan from the Sunday School Department.

## Bjorkman Honored

Bernie Bjorkman was honored Sept. 25 by Central Church, North Little Rock, for 20 years of service as Sunday School director.

Pastor Ron Ford moderated the recognition service in which Bjorkman, who will continue to serve as secretary for all adult Sunday School departments, was presented a plaque.



Bjorkman not only assists with Sunday School work, but helps with table preparation and clean-up for the church's Wednesday evening fellowship meals. He also performs groundskeeping chores and has served for 30 years as a choir member.

Since his retirement, he has contributed 2,100 hours of volunteer service at Memorial Hospital in North Little Rock assisting with physical therapy and stocking pharmacy supplies.



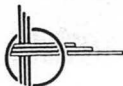
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## Houston's Bisagno Plans New Work Instead

by Mark Wingfield  
SBC Home Mission Board

HOUSTON (BP)—John Bisagno, pastor of First Baptist Church of Houston, has declared his 11,000-member church is large enough and should start 100 missions by the year 2000.

"This is a whole new philosophy for the superchurch," Bisagno said in an interview before delivering the missions challenge to his congregation Sept. 18. First Baptist is the fifth-largest church in the Southern Baptist Convention, according to resident membership statistics reported by the 1987 Uniform Church Letter survey.

His vision for "superchurch" missions is radical because it places a priority on growing satellite congregations while maintaining attendance at the mother church, Bisagno said.

The constraints of parking, buildings, scheduling and fellowship put a limit on how large a church should become, he added. That limit is probably around 6,000, he said. Currently, First Baptist ministers to

4,000 in Sunday school and 7,000 in worship.

"God has put heavily on my heart that the direction and ministry of this church ought not to be just to get bigger and bigger on this corner," Bisagno said.

"There is a reasonableness around 5,000 people in Sunday school and 6,000 or 7,000 in worship that we can work with and minister to on this corner. We need to commit the totality of those resources to spinning off missions work here and around the world.

"The same energy and money required to add an additional 1,000 people here can reach 5,000 out there. When I retire, I expect this church to have 100 mission churches in Houston with an aggregate in all our work of 10,000 in Sunday school and 10,000 in church."

A key thrust of Bisagno's missions plan is to reclaim Baptist churches in Houston that are dying. He said 112 of the city's 246 Baptist churches have declined to less than 100 in Sunday school and "appear to be on

the edge of dying."

In most cases, the dying churches are victims of white flight. As mostly white, middle-class neighborhoods have changed, the churches have not been able or willing to reach the poorer ethnic people who have moved in.

First Baptist already has reclaimed two church facilities of Houston congregations that dwindled and merged with First Baptist. Westview Baptist Church has become a missions center ministering to 500 people in five ethnic congregations.

### *'This is a whole new philosophy for the superchurch'*

Woodhaven Baptist Church now is one of the largest deaf congregations in the United States, with 175 people in worship.

In the past three years, First Baptist has started 16 new Houston congregations that minister to more than 1,200 people weekly in five languages.

The church has hired former foreign missionary Harvey Kneisel as minister of missions. Kneisel works with Bisagno to determine mission strategy and supervises volunteer and paid mission workers.

First Baptist's 16 missions include traditional suburban missions, language missions and apartment churches. Many have been started and staffed by volunteers and lay preachers. The mother church's total financial commitment this year is \$150,000—less than \$10,000 per mission.

"I can win more people to Christ and be the best steward of the money we have through this kind of approach," Bisagno said. "When you realize how much more you can do per hour spent, per dollar spent, it is phenomenal.

"The same money, energy and effort that would go into getting this church from 5,000 to 7,000 in Sunday School spent in missions would get the ministry of this church up to 10,000."

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# Feud Erupts Again

## Attempt Made to Strip Joint Committee Funds

by Dan Martin  
Baptist Press

NASHVILLE (BP)—The simmering feud over the Baptist Joint Committee on Public Affairs erupted anew during the fall meeting of the Southern Baptist Convention Executive Committee.

The committee took five actions regarding the Southern Baptist Public Affairs Committee and the Washington-based BJCPA, including one which, if adopted, would have stripped the BJCPA of authority over its \$400,000 SBC allocation.

The BJCPA has been under fire from convention "conservatives" for several years and has undergone efforts to defund or withdraw from participation. "Conservatives," now dominating the SBC, have complained the BJCPA has adopted positions contrary to SBC resolutions and is not responsive or accountable to the SBC.

The BJCPA, a coalition of nine Baptist bodies, deals exclusively with First Amendment issues, including separation of church and state and religious liberty.

The PAC is an 18-member standing committee through which the SBC relates to the BJCPA. In 1987, the PAC was restructured, expanded and assigned additional responsibilities. In October 1987, the PAC voted 8-4 to sever all ties with the BJCPA, and, in December, conducted exploratory meetings about a merger with the Southern Baptist Christian Life Commission.

The Executive Committee, in February 1988, declined to sever ties with the BJCPA and instructed the PAC to try to work with the Washington-based group. At the same time, however, the budget of the BJCPA was cut from \$448,400 to \$400,000. The PAC was granted a budget of \$24,200 for 1988-89.

The action to immediately strip direct SBC funding from the BJCPA and give the

money to the PAC for "distribution under its discretion and authority," was adopted on a 10-2 vote in the business and financial plan workgroup, which met under "background rules" that prevent direct quotation or attribution.

The motion drew lengthy and heated debate from friends and foes of the religious liberty organization. "Conservatives" reiterated their argument the "SBC should not directly fund what it does not directly control." The PAC comprises about one-third of the board of the BJCPA.

When the workgroup action came before the business and finance subcommittee, it again drew debate. Convention attorney James P. Guenther gave a legal opinion which said the Executive Committee does not have authority to override the SBC, which during its 1988 annual meeting approved the budget that includes a line item directly funding the BJCPA.

A compromise was worked out after subcommittee Chairman David Hankins of Lake Charles, La., said he would rule the motion out of order and urged members to work out an alternate plan.

The compromise creates a five-member committee—to be appointed by Hankins, pastor of Trinity Baptist Church—which will report back to the subcommittee at its spring meeting, Feb. 20-22, 1989. The study committee was directed to develop "an alternate plan to accomplish the program and distribution of funds traditionally

assigned to the BJCPA and to consider such other matters concerning the PAC and the BJCPA as it deems necessary."

Guenther told Baptist Press: "I offered the opinion at their request that the Executive Committee did not have the authority to modify the allocation budget of the Southern Baptist Convention, in which a line item allocates \$400,000 directly to the Baptist Joint Committee.

"The Executive Committee only has the authority to disburse the funds as the convention allocated them. The Executive Committee must recognize the sovereignty of the SBC."

Guenther said he told the subcommittee: "It seems the PAC wants to be an agency with its own staff, program statement, publication and the handling of its own money. If that is so, there are procedures to follow for giving it agency status."

The Executive Committee "received as information" that the subcommittee had taken action and accepted the report with little discussion and no opposing votes.

In addition to the decision, the PAC also came up four other times.

The Executive Committee declined to follow the recommendation of a referred motion from the 1988 annual meeting which would have lapped the hands of the PAC for its August 1987 action endorsing the appointment of Robert H. Bork as a Supreme Court justice.

The committee, however, reaffirmed action taken in 1976 which noted the "tradition long honored by Southern Baptists of non-endorsement of candidates for political office," and mentioned neither appointive office nor the Bork endorsement.

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# Rock and a Hard Place

DALLAS(BP)— Medical insurance rates for Southern Baptist church pastors and staff members will rise 30 percent in 1989, and some benefit reductions also are planned to control soaring health-care costs, according to Darold H. Morgan, Southern Baptist Annuity Board president.

In a "good news, bad news" report to Baptist state executive directors Sept. 20, Morgan said the retirement side of the board's business is in "good shape" with growth exceeding \$100 million this year.

However, medical claims are exceeding premiums by nearly \$1 million a month, even with a 20 percent premium increase last January.

Morgan told the executives a rate increase in January 1989 will average 30 percent, depending on the person's age.

"Despite the cost increase," said Morgan, "I must caution our plan members against dropping their medical coverage. Anyone who leaves the church medical plan will be required to give evidence of insurability before they can return."

Morgan spoke candidly about the national crisis in the cost of health care and the dangers facing the Annuity Board in-

surance plans after two years of large losses.

"This is the most serious issue to face us since 1972 when we lost our Blue Cross-Blue Shield contract," said Morgan.

Harold Richardson, executive vice president over the insurance services division, said projections called for almost \$30 million in additional premiums in 1989. "That would have meant raising rates more than 60 percent," Richardson said. "Our plan members could not afford that kind of increase. We had to find ways to shift and control costs."

Morgan noted that the Annuity Board has retained two major consulting firms who are engaged in the review process that will lead to a bidding for Annuity Board medical insurance business. Also being addressed is the possibility of alternative health-care delivery systems such as a Preferred Provider Organization.

"The bid process is extremely complicated and expensive for everyone," said Morgan. "There is the temptation to say, 'change your carrier' when costs go up. But the insurance company doesn't determine our rates. The company advises, then we

set the rates high enough to stay solvent." The medical insurance was last bid in 1985 and bids will be sought again in 1990.

"I must tell you that the future will bring changes in the delivery of health care. Our goal is to offer insurance plans that make good care available to our participants at a cost that is competitive," said Morgan.

For two years, the Annuity Board has kept a lid on rising medical rates by paying excess claims from reserves, which are now seriously depleted, Richardson said.

Participants will directly pay for half the needed additional revenues through increased monthly premiums. The other half of the needed money will come from "cost containments" and "cost shifting," said Richardson.

"We are as near being self-insured as we can get," said Richardson. "We're earning all we can safely expect and we are realizing all the savings we can in our contractual agreement with Aetna," the national insurance carrier.

Beginning Jan. 1, church insurance participants will be brought into Healthline, a program that helps reduce unnecessary hospital stays and surgery.

Healthline requires participants to "pre-certify" their hospital stays and secure second opinions for some surgeries to receive maximum benefits.

"I am seriously concerned about how rising costs affect our insurance programs and impact the lives of our members," Morgan said. "The challenge of the Annuity Board remains to provide affordable yet adequate insurance coverage for all of the church and denominational workers we serve."



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## Lockard Resigns

NASHVILLE (BP)—W. David Lockard has become the fifth staff member of the Southern Baptist Christian Life Commission to leave the agency since early June.

Lockard, 62, submitted his resignation effective Oct. 17, a week before newly elected Executive Director-Treasurer Richard Land takes over day-to-day operation of the Southern Baptist Convention's moral and social concerns agency Oct. 24.

The veteran denominational worker and former foreign missionary told Baptist Press he "did not want to leave the Christian Life Commission. Who would want to leave this near retirement? But you get a sense of what is best, and this is certainly best for me."

Lockard will become a staff representative of Sabbath Stewardship Ministries, a stewardship promotion organization headquartered in Arlington, Texas. He will remain in Nashville and represent the group east of the Mississippi River.

"I am leaving because of the low comfort level and the low security level (at the CLC)," he said. "The word was leaked to the staff during the interim (following former Executive Director N. Larry Baker's June 10 resignation) that it might be prudent for the staff to look for other opportunities. I took that very seriously."

In his letter of resignation, Lockard said: "For 36 years, Southern Baptists through the Cooperative Program have made it possible for me to follow God's calling. I am grateful the 15 years I served as president of the Baptist theological seminary in Zimbabwe and the 14 years as director of missionary orientation for the Foreign Mission Board.

"The past seven years have been good ones as I have been able to help Southern Baptists through the Christian Life Commission to apply biblical truth to a wide range of moral and social concerns and to help them become more aware of the ethical imperatives of the Christian faith."

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## Texans Speak Out

by Ken Camp  
Texas Baptist Standard

DALLAS (BP)—The Texas Baptist Christian Life Commission issued a statement Sept. 22 opposing "disturbing views" on race relations, world hunger and peace expressed at the Sept. 13-14 meeting of the Southern Baptist Christian Life Commission.

Both the Texas and Southern Baptist Christian Life Commissions are moral concerns and social action agencies charged with the responsibility of speaking to, and not for, Baptists on ethical and public policy issues. The prepared statement by the Texas CLC, notes that while the agencies have comparable program assignments, each operates independently of the other.

The statement takes issue with numerous comments made at the recent Southern Baptist CLC meeting in Nashville. Although he is never mentioned by name, the Texas CLC statement particularly voices opposition to comments on race relations, world hunger and peacemaking reportedly made by commissioner Curtis W. Caine, Sr., a medical doctor from Jackson, Miss.

According to the prepared statement, the Texas commission "unequivocally" rejects Caine's labeling of Martin Luther King Jr. as a "fraud" and his statement that "apartheid in South Africa... doesn't exist anymore and was beneficial when it did."

"The Texas and Southern Baptist Christian Life Commissions have consistently spoken against all forms of racial

discrimination," the Texas CLC said.

The CLC statement also rejects "the cynical view of world hunger evidenced" in Caine's remark that, "Starvation has been used since time immemorial to control people." "Southern Baptists have prayed for and given to the starving of this world," the CLC stated. "Compassion wed to action is the model response to human need given to us by Jesus."

The statement also notes the Texas CLC rejects Caine's idea that "peace" means anything that promotes communism."

"Trivializing peace in this way ignores clear and important biblical teaching," the statement reads. "The Christian Life Commission has consistently urged Southern Baptists to pursue the vision of peace which permeates the Bible...."

"To equate the use of the word peace with promoting communism belittles the identity of the Prince of Peace and the biblical mandate to be peacemakers."

The Texas CLC statement commends newly elected CLC Executive Director Richard Land "for his stand in opposition to many of these disturbing views," pledges commitment to cooperating with the Southern Baptist CLC in efforts to promote applied Christianity, and urges Southern Baptist CLC members "to express their support of policies that reflect clear opposition to racism, support of peace with justice, commitment to minister to the poor and hungry and affirmation of the historic Baptist understanding of church-state separation."

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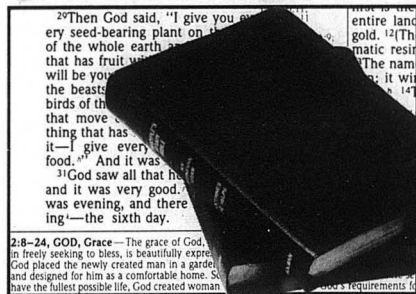
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## Southeastern Enrollment Down

WAKE FOREST, N.C. (BP)—Fall enrollment at Southeastern Baptist Theological Seminary has fallen by at least 17.5 percent compared to the same time last year, seminary officials have reported.

By mid-September, 828 students were enrolled this fall at the Southern Baptist school in Wake Forest, N.C., said Registrar Carson Brisson. That compares to 1,003 enrolled by the same time in 1987, for a drop of 17.5 percent, he said.

The final enrollment last year was 1,046 students, recorded Oct. 1. Brisson told Baptist Press this year's enrollment had climbed to 837 by Sept. 26, for a drop of 19.98 percent.

The decline has followed a controversial year at the seminary. Former President Randall W. Lolley announced his resignation last November after "conservative" trustees changed policies to ensure that only biblical inerrantists would be added to the faculty. Several administrators and faculty members later announced resignations.

"Our enrollment is down, but we expected it to be in the light of our present situation," said President Lewis A. Drummond. "We are confident that our new directions will encourage men and women in the future to attend our seminary for their education."

## Expansion Launched

LOUISVILLE, Ky. (BP)—Southern Baptist Theological Seminary broke ground Sept. 13 for its largest building project since the Louisville, Ky., school moved to its present campus from a downtown location more than 60 years ago.

Representatives of the seminary administration, faculty, students, alumni and trustees turned the first shovels of dirt during ceremonies that officially began construction on the \$15.9 million Campus Center Complex.

The complex will house comprehensive facilities for physical fitness and wellness, a chapel, student cafeteria, conference rooms, banquet and private dining rooms, administrative offices, medical clinic, book store, student commons and post office.

The first phase will cost about \$8 million and will take about 20 months to complete. The seminary has about \$10 million in cash and pledges.

Southern Seminary, with an enrollment of 3,200 students, is the oldest of the six Southern Baptist seminaries. It was founded in 1859 in Greenville, S.C., and moved to Louisville in 1877.

## Convention Uniform

### Words of Hope

by Jim Box, Central Church, Magnolia  
Basic passage: Isaiah 40

Focal passage: Isaiah 40:1-5,9-11

Central truth: Isaiah's words of hope for the exiles in Babylon.

Isaiah 40 begins what is called "The Book of Consolation." A consistent feature in Old Testament prophetic books is the promise of mercy for those who only deserved divine judgment. In 39:6 we find, "Behold, the days come, that all that is in thine house, and that which they fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord." This captivity lasted 70 years.

In spite of Israel's sins that brought on her dire punishment, God still spoke on covenant terms, "My people... your God." Though he had been forced to act in judgment, he desired to preserve the important relationship between himself and the exiled nation.

The prophet was to be God's spokesman to "cry," or proclaim to the people the good news of approaching freedom. "What shall I cry?" Isaiah asked. His audience had been unresponsive before, and he was afraid that even after the exile, they would be equally unresponsive. All who seek to deliver God's message know the frustrations that this prophet expressed.

Isaiah's opinion was confirmed, for compared with the eternal, unchanging God, all flesh is lacking stability and dependability. This heavenly voice went on to say, "But the Word of our God shall stand forever" (v. 8). The prophet was charged with delivering God's steadfast promises.

In verse 9 we have the expression "good tidings," or good news, for the first time in the Scriptures. The "strong hand" of the Lord would reverse the disaster and restore a banished people to their beloved homeland.

The Shepherd-King concept is frequent in the Bible, a combination of might and mercy, in the divine character. Our God, or Shepherd, is powerful enough to save and also loving enough to keep, so there was no reason for the Israelites to fear returning to their home. They could trust the all-powerful, all-loving God. While the storm of captivity was raging, God was preparing the morning of a new day for his people (40:3).

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## Life and Work

### Good News for Christians

by Stephen Pate, Second Church,  
Little Rock

Basic passage: Acts 9:20-30; 11:19-30

Focal passage: Acts 9:20-22,26-29a;  
11:25-26

Central truth: Receiving the gospel compels us to find a place of service and ministry in a fellowship of believers.

Churches everywhere constantly struggle for additional leadership. The 20-80 percent principle seems to abound in the church of the 80's. Twenty percent of the people do the work while the other 80 percent let them. Helping Christians find their niche requires not only personal initiative but also the interest and insight of fellow believers. Our passages take a look at Paul and what actions he took immediately following his conversion experience at finding his niche.

In Acts 9:20-22, we see Paul's immediate response to accepting Jesus as Lord—going straightway preaching Christ.

The response of Paul's preaching was that of amazement. While the amazement was taking place, Paul was continuing to grow in faith and confronting Jews with the gospel. Paul next journeyed to Jerusalem because the disciples were there and they were also very skeptical and afraid.

But Paul had Barnabas who took him in and confronted the disciples with evidence of Paul's new life in Christ. Barnabas was willing to take the risk and the results of risk taking on his part were many forthcoming opportunities for Paul to confront people with the gospel. Don't we all need a Barnabas from time to time to show faith in us? To tell us and others yes you can and you are capable.

Acts 11:19-26 contains three important events in the life of the Christian church. First, the church at Antioch was founded. Second, it was there that the church in Jerusalem sanctioned the first significant preaching to the Gentiles. Third, Paul who had gone to Tarsus was brought by Barnabas after first surveying the situation in Antioch to assume a major leadership role at the church in Antioch. Paul was the perfect choice—a Hebrew knowledgeable of Rome and of Greek thought. Barnabas with God's direction matched a job which needed to be accomplished with a man who could get the job done!

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## Bible Book

### God Sends Plagues

by Bradley Rogge, Forest Tower  
Church, Hensley

Basic passage: Exodus 8:11

Focal passage: Exodus 8:16-19a; 9:3-4 to  
10:2; 11:1a

Central truth: God disciplines mankind.

One of the hardest things for us to deal with in our relationship with God is the fact that God sometimes does discipline mankind. I do not know why we have difficulty with that fact, but we do.

We call God "Father." We expect his mercy, grace, and love. Yet, when God loves us enough to allow trials in our lives, we question him.

As the father of a five and three-year-old, I must not only provide food, clothes, and shelter for them, but also I must teach them not to put their fingers in the wall socket. If I see them doing that or doing something that could teach them something immoral, do I not love them enough to discipline them? If we love our children enough to discipline them how can we question our Father who does the same?

There is sin in our world. Even in the lives of Christians there is sin. When discipline enters our lives it comes to return us to a right relationship with God or to bear witness of God's power in our lives to win a lost world.

When we repent God hears our prayers of repentance and not only removes our sin, but he forgets that sin was ever in our lives.

In our passage for this week we see that Pharaoh had a hard time doing what God wanted him to do. His sinful battle with God brought a series of plagues upon the people. This battle also brought the plague that all of us must face someday. The plague of death.

The fact of life is that life on earth will come to an end. Like the disciples we avoid the subject of death. But, for the Christian death is the passage to life. We have nothing to fear in death.

This is not so with the lost. Recently I lost a family member to death and death eternal. On a lonely highway in the early morning hours, the life of a 30-year-old came to an end. The pleasures of this world were most important to her than what eternity had waiting. Suddenly the plague came. When it comes in your life, will you be ready?

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# Rebuilding to Start

by Eric Miller  
SBC Foreign Mission Board

RICHMOND, Va. (BP)—When Southern Baptist volunteer carpenters start putting up new roofs in hurricane-stricken Jamaica in October, they also will show non-believers the way to a new life through Jesus Christ, a Southern Baptist Foreign Mission Board official said.

U.S. Baptists will work alongside non-Christian Jamaicans, as well as Jamaican Baptists, and worship services will be held at night, said Boyd O'Neal, who is in charge of enlisting volunteers for Brazil and the Caribbean at the Foreign Mission Board.

"There'll be plenty of opportunity for witnessing on a person-to-person basis and actually in preaching," said O'Neal, who spent almost a week in Jamaica surveying damage.

Hurricane Gilbert did about \$2.2 million in damage to 180 of the 270 Baptist churches and about \$273,000 in damage to 21 of the 60 parsonages in Jamaica, O'Neal said.

Fifty church buildings no longer have roofs, and rain has fallen since the hurricane. More rain is expected in October, O'Neal said.

Board officials are collecting information on damage and making plans for volunteers

to head for Jamaica in October, said Bill Richardson, director for the Caribbean.

A priority project awaiting volunteers is the Baptist high school in Kingston, which has 1,700 students. Most of the roof is gone, and the administration building, teachers' lounge and library are total losses. The books probably cannot be saved, even though school officials had spread them out to dry. Trees 30 inches in diameter "have fallen over like toothpicks" around the school campus, O'Neal said.

"We'll be getting requests for teams for the next 12 months, and it'll take 12 months to get all of it (churches, school and parsonages) built back," O'Neal said. The annual Vacation Bible School in July involving U.S. Baptist volunteers might be tied in with reconstruction teams, he added.

Meanwhile, some Baptist congregations are meeting in nearby school buildings, while others are worshiping with no roof overhead.

A collection center will be established by the Florida Baptist Brotherhood department in Fort Lauderdale or Miami, Richardson said.

The farmers need seeds for peas, brown beans, pinto beans and rice, as well as hoes and rakes, Richardson said.

## Jamaica Relief

Baptists interested in assisting with relief for Jamaicans who lost their homes to Hurricane Gilbert may send packages of dried beans, rice, canned meats and vegetables, and powdered milk to a collection center in Florida. No clothing should be sent.

Food packages may be sent to Lynchburg Baptist Church, 4800 Lynchburg Rd., Winter Haven, FL 33881. Monetary gifts should be marked "Jamaica Disaster Relief" and sent to the SBC Foreign Mission Board, P.O. Box 6767, Richmond, VA 23230.

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# Starving Again

by Susan Todd  
SBC Woman's Missionary Union

BIRMINGHAM, Ala. (BP)—Almost 76 years ago, Southern Baptist foreign missionary Lottie Moon literally starved to death.

Today, the same thing that happened to Lottie Moon could happen to foreign missions if Southern Baptists do not do something about it, said Carolyn Weatherford, executive director of Southern Baptist Woman's Missionary Union.

Weatherford has just returned from a two-week visit to China, including the Shantung Province where Moon lived and worked and ended up giving her life, meal by meal.

"Things aren't much different today from when Lottie Moon was in China," she said. "Those who go and give their lives end up paying, while we who are here in our comfort are not willing to sacrifice in order to simply let them survive."

Moon gave up her means of survival—her own food and money—to help the starving people around her. No extra hunger funds were available to help her feed them.

And because the Southern Baptist Foreign Mission Board was facing tight days financially in the early 1900s, she did not want to add to their burden by asking for more money. She chose to go hungry, instead.

Today, foreign missionaries are curbing their requests because they know the money just is not available to do all they see to do, Weatherford said.

"There are 'Lottie Moons' all over the world today," she said. "That same sacrificial feeling and spirit is being lived out today by hundreds of missionaries. And I think they are making unheard-of sacrifices to share Christ with the world."

In fact, the Foreign Mission Board's budget has been slashed 12 percent across the board in recent days. Those cuts not only cripple the work of the headquarters staff in Richmond, Va., but also the work of almost 3,900 missionaries around the world.

Southern Baptists have not met the foreign missions offering goal for six years. This year marks the 100th anniversary of the Lottie Moon Christmas Offering for Foreign Missions. But the 100th anniversary goal of \$84 million is \$14 million more than Southern Baptists gave to the offering in 1987.

Yet, Southern Baptists have reason for hope, Weatherford said: "I think Southern Baptists can awaken. I think we can reach this year's \$84 million goal, and I think we can do it without a great deal of effort."

But the motivation for giving won't

come from "sad stories," Weatherford said. It will only come when Southern Baptists become burdened for the people of the world who don't know Christ.

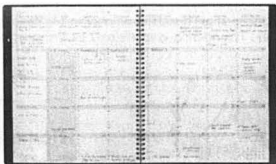
And it will only come when Southern Baptists get past the convention's theological/political controversy and get on with the cause of missions, she said: "We can't let the controversy determine what our missions giving is going to be. No mat-

ter what political side you're on, Christ's mandate to go into all the world is the same."

"Southern Baptists can do anything they want to do," she said.

But if Southern Baptists do not come to the rescue of foreign missions now and give the money necessary to support the missionaries and mission causes around the world, foreign missions could face the same fate that Moon faced, Weatherford said. Already, foreign missions is starving, she insisted.

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# Missions in Jeopardy?

## Foreign Budget Reduced for First Time Since '30s

by Robert O'Brien  
SBC Foreign Mission Board

RICHMOND, Va. (BP)—Southern Baptists soon will face a reduction in the number of foreign missionary appointments unless they head off a growing money crunch, Foreign Mission Board President R. Keith Parks warned.

Continued squeezing and cutback of budgets will cause the convention's foreign missions agency to reach the point in the near future where it "cannot continue to appoint all the qualified missionary candidates who are ready to go," Parks told a two-day gathering of executive directors of Baptist state conventions.

He urged the state executives to take a more aggressive approach in communicating the needs and problems to Southern Baptists because, he said, "the future of what happens in our denomination" depends on it. Twenty-three state executives attended the meeting. Southern Baptists have 37 conventions and four fellowships covering work in 50 states and Puerto Rico.

Parks mixed optimism with his assessment that the world's largest evangelical missions effort is in jeopardy.

He assured the state leaders that, despite pessimism about finances, the FMB

"doesn't intend to make plans as though it's going out of business." The board, he said, still is committed to the denomination's Bold Mission Thrust goals to proclaim the Christian message to the entire world by the year 2000.

"We're planning as though Southern Baptists are still serious about trying to share the gospel with the whole world," he said. "We're planning from now to the year 2000 as if we have no financial or personnel problems.

"But while we're planning, we're trying to work on the problems" created by an eroding pattern of giving to the national Cooperative Program budget and annual Lottie Moon Christmas Offering for Foreign Missions.

FMB Bold Mission Thrust goals call for 5,000 missionaries in 125 countries by 2000. Those and other Bold Mission Thrust goals are on track, Parks said, but will fall by the wayside if Southern Baptists do not match bold goals with bold giving. The board now has 3,842 missionaries in 113 countries.

Foreign Mission Board responses to the money crunch have included calling on missionaries and home office staff to re-evaluate all expenditures, reassess programs and strategies, and cut 1989 operating budgets 12 percent.

Appointment of all qualified missionary candidates historically has motivated Southern Baptists to support missions, Parks said. A pattern of cutting budgets and appointments could create a disastrous downward spiral of commitment and support which would be difficult to reverse "if and when things turn and money starts coming again," he added.

Such a spiral would result in an excuse for Southern Baptists to do less, rather than being challenged to do more, Parks predicted. "When you cut off the flow of missionary personnel, you undercut a lot of motivation for giving," he said, explain-

ing. "We've deliberately made every effort to appoint all qualified missionaries available through the years."

As the FMB spends more and more on missionary support and less and less on operating budgets, many missionaries, who generate personnel requests, are beginning to think they cannot keep on asking for personnel, Parks said. "I can't describe how tragic that will be for the whole denomination, not just this agency. It'll have an adverse impact on all that we're doing. My prayer is that we can avoid it, that we can keep on appointing everybody qualified to go—and some way find the money to do it."

Twenty-five years ago, he said, the board spent about one-third of its budget on missionary support and two-thirds on capital and operating needs. The projected 1989 budget includes 62 percent for missionary support.

That cost continues to rise, while Southern Baptists continue to fall short of Lottie Moon goals and barely keep pace with inflation in Cooperative Program giving.

The projected 1989 budget calls for \$95,000 less than the 1988 budget, the first FMB budget decrease since the 1930s.

Ironically, the giving crunch comes at a time when both the states and the FMB have "windows of opportunity open wider than ever before," FMB Executive Vice President Bill O'Brien told the state executive directors.

Parks called on Southern Baptists to pull together to overcome the crisis: "The way we've moved together in the past has been a unification around missions. Denominations which have tried to unify around something else don't have the track record we have in terms of working together, mission outreach, evangelism, church growth or whatever measurement you want to make.

"We don't have any option but to work together to reach the world for Christ—with all the words we've said, with our insistence on being biblically based and mission in our origin and purpose. We just don't have any option."

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## WORLD

# The Future Lies Fallow

by Craig Bird

SBC Foreign Mission Board

**BUTARE, Rwanda (BP)**—They don't look like refugees.

More than 50,000 refugees who have fled northward across the Akanyaru River from Burundi to Rwanda are not starving. They did not travel for weeks without food and water to get to safety. They are getting medical care and two meals a day of beans, rice and sorghum. The majority could walk home in hours.

But most are afraid to return to Burundi—and therein lies the tragedy of the massive exodus from one small, landlocked African country to another.

Planting season has arrived; the long rains have started. Yet the refugees stand and stare across the narrow river at the now depopulated hills of Burundi. Their fields—and their future—lie fallow, within eyesight but beyond their reach.

"These are people without a future," says David Hooten, Southern Baptist missionary from Tifton, Ga. "They left their homes because they were being chased by soldiers with rifles and machetes, but this government doesn't want them to stay here because Rwanda is already the most densely populated country in Africa."

Whatever their future, Hooten and other Southern Baptist missionaries are responding to current needs, feeding 17,000-plus refugees in three camps where they have been asked to help.

First-term missionaries Ron and Gloria Murff, from Mobile, Ala., and Whitwell, Tenn., respectively, were listening to Armed Forces Radio news at 11 p.m. Aug. 14 when the report came that 10,000 refugees were streaming into Rwanda. They immediately went across the road and woke up Bob and Alice Snyder, from Ann Arbor, Mich., and Auburn, Ala.

The two men decided to check out the situation the next day. As a result, Baptists were invited to a meeting with government officials to plan a response to the crisis.

The Baptist Mission of Rwanda requested and received \$5,000 in hunger relief funds from the Southern Baptist Foreign Mission Board. Almost immediately, John Faulkner,

the board's area director for Eastern and Southern Africa, approved another \$55,000 to carry the feeding project through three months.

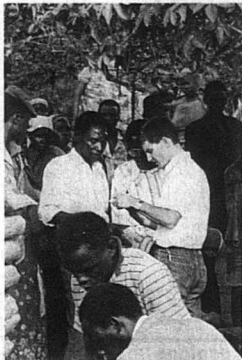
Hooten, who had just completed language school, agreed to coordinate the feeding project, and Murff, a medical doctor, began working alongside government medical personnel. Hooten's task includes locating and purchasing food and getting it to the camps. Government officials and soldiers take care of distributing it.

In addition to rice and beans, Hooten

(BP) photo / Craig Bird

also hauls in stacks of religious tracts and boxes of Bibles. Six Rwandan Baptist evangelists, two in each of the camps assigned to Baptists, live alongside the refugees in tents, holding worship services, witnessing and counseling.

"Every time I come out, they tell me they need more tracts, more Gospels of John, more Bibles. These people are very responsive to the gospel, and if we just take care of their physical needs, we are missing the boat—these people need something for their hearts, too."



Missionary David Hooten

Governmental response has mixed humanitarian concern with political reality. No one who makes it across the river into Rwanda is turned away. But the camps hug the river bank, and the refugees are pinned within two miles of the border to keep them from resettling in the interior.

From the time the refugees began streaming northward in mid-August, the Rwandan government insisted the situation was temporary and that the people would return home in a matter of weeks. But by mid-September, the refugees were vacating the school rooms used for housing and being relocated into nine camps.

Since promised tents have not arrived, the refugees are building huts of banana leaves—huts that will not stand up to the heavy rains the next few months will bring.

Hooten believes many of the refugees will be there a long time. "Burundi Tutsi officials are urging the refugees to return, saying the trouble is over," he says. "Of course, some will return and be successful in resuming their life there, but others have too much fear to ever go back."

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