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### April 22, 1993

Arkansas Baptist State Convention

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# ARKANSAS BAPTIST



Volume 92, Number 8

April 22, 1993



**Taking the church to the world**

May is Chaplaincy Ministries Month

# Ouachita student to represent state at National Victory Awards

By Mac Sisson  
Ouachita Baptist University

ARKADELPHIA—Jerry Cound of North Little Rock, a junior health and physical education major at Ouachita Baptist University, has been chosen by Arkansas Gov. Jim Tucker to represent the state at this year's National Victory Awards Celebration to be held April 26-28 in Washington, D.C.

The event brings together one representative from each state who has demonstrated "strength of character in the face of physical or mental adversity," according to Carolyn Dowling, recognition specialist for the Arkansas Department of Human Services' division of volunteerism.

## 'An inspiring example'

"Jerry has shown remarkable strength of purpose in continuing his education and competing in the United States Transplant Games soon after his heart surgeries," Dowling said. "Gov. Tucker chose Jerry as an example of the great resolve of the human spirit and as an inspiring example to all of us."

The National Victory Award participants will be acknowledged at a dinner April 27 in Washington. The 50 state representatives also are scheduled to attend a congressional breakfast on April 27 at the Capitol. Arkansas' congressional delegation will serve as Cound's hosts at the breakfast.

Cound, who has survived two separate heart transplants, is an active member of the student body at Ouachita.

He was born with a disease that weak-

ened the muscles of his heart, but did not encounter any significant health problems until age 15. As a ninth grader at Sylvan Hills Junior High School, Cound became very ill and his heart could no longer support his body, leading to his first heart transplant.

His body accepted the transplant satisfactorily and he carried on with his active life, graduating in 1989 from Ole Main High School in North Little Rock.

In the summer of 1989 he competed in the World Transplant Games in Singapore, sponsored largely by the National Kidney Association.

After enrolling at Ouachita, Cound spent a part of another summer involved in the World Transplant Games, this time in Budapest, Hungary, in 1991.

When he returned to campus in the fall of 1991, Cound suddenly found his new heart was malfunctioning and after two weeks in a Houston hospital, a second transplant was performed in September.

The results initially were very good, but Cound soon began experiencing health problems again. His recovery was further aggravated by the loss of his mother who died unexpectedly in February of 1992.

As his strength gradually returned, Cound returned to classes for the 1992 spring semester. He competed in Tiger Traks last April and his team finished in second place. He remains active in all intramural activities at Ouachita. In July he will go to Vancouver, Canada, to compete in his third World Transplant Games in the 100-meter dash, the 4 x 100-relay, long jump and biking. He plans to graduate from Ouachita in May 1994.

## Cover Story



## Chaplaincy Ministries 7

Ed McDonald, director of pastoral care at Little Rock's Baptist Medical Center, visits with a patient's relative. The ministry of McDonald and other chaplains is highlighted each May by Southern Baptists during Chaplaincy Ministries Month. According to Carter Tucker, chaplaincy director for the Arkansas Baptist State Convention, chaplaincy involves "taking the church to the world."

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# ARKANSAS BAPTIST

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# DOM of the Year Cheatham is 'pastor's pastor'

By Trennis Henderson

Editor, Arkansas Baptist

Jeff Cheatham, director of missions for Arkansas River Valley Association, likes to think of himself as "a pastor's pastor." His peers readily agree with that assessment, recently honoring him as Arkansas Baptists' director of missions of the year.

According to Jimmy Barrentine, director of the state missions department and a member of the DOM of the year selection committee, Cheatham is "soft-spoken, gentle, persuasive and effective."

Noting that Cheatham "has been the moving force behind so many good things in the Arkansas River Valley Association," Barrentine added that "the accomplishments of the association speak to Jeff Cheatham's quality of leadership."

Associational moderator Bob Parsley, pastor of Dardanelle First Church, pointed out, "Jeff's leadership, in just a few years' time, has made the association extremely harmonious. The association is much stronger because people trust him."

"He has served as a friend and a pastor to all the pastors in the association," Parsley continued. "He really is a model. He never forgets what it was to be a pastor."

The annual DOM award is presented by Ouachita Baptist University in cooperation with the state DOM fellowship and the state convention executive board staff.

According to Ouachita president Ben Elrod, "It is a special pleasure each year at Ouachita to recognize one member of this organization as the director of missions of the year."

"In presenting this award to one man, it is our intention to honor directors of missions across Arkansas," Elrod pointed out. "We understand and appreciate the important role these men play in the work of the Kingdom."

Cheatham, who has been director of missions in Arkansas River Valley Association since 1986, previously was pastor of five Arkansas Baptist congregations. Since graduating from Baylor University and Southwestern Baptist Theological Seminary in the 1950s, he also has served as a Navy chaplain and an industrial chaplain. He currently is president of the Arkansas DOM Fellowship and a trustee of the Arkansas Baptist Children's Homes and Family Ministries.

After serving nearly 30 years as a pastor, Cheatham said he accepted the call to serve as a DOM because "I was convinced this is what God wanted me to do. That's the bottom line."

He said "the most difficult transition"



(Left to right) ABCS executive director Don Moore and OBU president Ben Elrod congratulate Jeff and Donna Cheatham on Cheatham's selection as DOM of the Year.

was "moving from dealing with people one-on-one to primarily dealing with people in a group setting. You don't have the pastoral relationship with the people," he noted. "That's what I miss the most."

That realization contributed to his commitment to serve as a "pastor's pastor" throughout the association. "Positive aspects include the relationships with pastors and the satisfaction of seeing churches mature," Cheatham remarked. He said another plus is "the satisfaction of helping bring the association to where it is right now in its fellowship and its sense of purpose."

A key aspect of that purpose, he continued, is to "help churches keep their eyes open to growth and how to respond." Noting that the association is located "in one of the few growing areas of the state," he said it is essential to help churches and their leaders "take advantage of the growth that is there."

Cheatham sees direct missions involvement as another major purpose of the association. He has been instrumental in encouraging associational involvement in Arkansas Baptists' partnership projects with Guatemala and Iowa.

"He has missions as a primary emphasis and is always bringing that before us as pastors and churches," Parsley said.

Cheatham said the association's missions priority is a matter of "taking the Great Commission and emphasizing its practical aspects." He added that the missions experience provides "a tremendous opportunity to bring alive missions among the laymen. It lets them know the Coop-

erative Program and missions works."

Cheatham also keeps local missions and ministry as primary emphases within the association. He said one of the highlights of serving the association has been seeing the establishment and growth of Crow Mountain Church from a mission congregation.

Another highlight was the purchase of an associational facility that provides room for training events and other associational activities.

"The purchase of the property means the churches believed in the association and were willing to make an investment in the future," Cheatham said. He has sought to make the associational office a haven for area ministers.

"It's tough on the front lines now, it's difficult," he acknowledged. "This is a place where they can pour out their hearts and this is as far as it goes."

As Southern Baptists prepare to observe Associational Missions Week May 17-23, Cheatham is convinced that local associations continue to have a vital ministry among Southern Baptists.

"The association is a facilitator," he pointed out. "They're the only organization in Southern Baptist life which churches petition to join. That, in itself, creates a sense of purpose."

Noting that associations have "been on the front line in interpreting doctrine," he said associations also "can be a vehicle to help the state office see what's going on at the grassroots level, sharing needs and interests of churches so they can respond to them."

## YOU'LL BE GLAD TO KNOW



By DON MOORE  
ABCS Executive Director

"Whatever the Father does, the Son does also" (John 5:19). "By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me" (John 5:30).

"What I have heard from him I tell the world" (John 8:26). "The one who sent me is with me, he has not left me alone, for I always do what pleases him" (John 8:29).

"So whatever I say is just what the Father has told me to say" (John 12:50).

"Oh to be like thee, blessed redeemer" is the first line of an old hymn. It should be the first line of every prayer of our life. We may imitate His ministries and parrot His words, but we cannot fake the relationship of the Father and Son. What He said and did grew out of His relationship. Even when it did not please others, He determined He would please His Father. He did not seek to please Himself, John 5:30 tells us.

Such courage, compassion and commitment can't come from legalistic constraint or corporate expectations, but only from relationship. Such confidence and boldness is the offspring of divine authority. That authority was given to Him day by day and moment by moment as He lived in communion with His Father. His words and His works were sure.

The Pharisees said, "If we let him go on like this, everyone will believe in him" (John 11:48). "Look how the whole world has gone after him" (John 12:19). Our personal plans and church plans need to reflect that we have an ongoing relationship with God that gives authenticity to our work. He is available for the relationship. We need the relationship. Our ministries are in desperate need of His validation.

"Stamp thine own image, deep on my heart," is the last sentence of the hymn and should be the first concern of the redeemed.

WILLIAM H. SUTTON

## The President's Corner

### Ministry to the preacher



I was brought up to believe that preachers were something special. I still believe that.

They are the people who join with us to bury our dead, help us endure our pain, celebrate our births, marry our children, strengthen our faith and point us toward Christ.

Some of them serve with such strength and devotion that we tend to forget that they have grief, pain, confusion and failure just as we do. Often there is no one to fill the role of consolation for them as they do for us. That should never be.

Laypersons in the church should resist the idea that ministry is a one way street. As a caring pastor seeks out the hurting among his flock, so should we be sensitive to signs that the undershepherd who cares for us may be hurting as well.

What can hurt the man of God? Obviously, anything that can hurt you or me. When God called them to the ministry He did not immunize them from grief and pain. Even more gravely He charged them with responsibilities so awesome that it is not possible for most of us to fully comprehend. Under such burdens, preachers need to be encouraged, prayed for and assured that

they are not alone.

If you have heard Billy Graham interviewed lately, you have probably been struck by his sincere references to his failures. Even the great Apostle Paul was driven to wonder at times as to whether his work with certain churches had been in vain. In a rare mood he graphically speaks of his suffering in a letter to the church at Corinth (II Cor. 6:3-10). And even more rarely cries out: "We are not withholding our affection from you, but you are withholding yours from us" (II Cor. 6:12).

As a layman, I have to say that it is not always clear to me what God wants me to do. But one thing I know. I am to love and support those who preach His word. So are you.

How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!" (Rom. 10:14, 15).

Buddy Sutton, a Little Rock attorney and active member of Immanuel Church in Little Rock, is president of the Arkansas Baptist State Convention.

## Personal perspectives

"Gambling is a growing cancer with an insatiable appetite....We should do all that we can to expose gambling for what it is regardless of who sponsors it."

—William H. "Buddy" Sutton, president, Arkansas Baptist State Convention

"If Southern Baptists are anything, they are evangelistic. Don't let the undertaker get your fellow senior adults before you have witnessed to them."

—Herschel H. Hobbs, Bible study leader, Golden Age Evangelism Conference

"If America ever changes it is going to have to be the teenagers of today who take a stand."

—Rick Ouley, keynote speaker, Arkansas Baptist Youth Convention

# Don't gamble on bingo's innocence

No matter how you disguise it, bingo is gambling. No matter how you describe it, gambling is morally indefensible. Yet the Arkansas legislature is offering voters an opportunity to legalize "charitable" bingo and raffles.

If gambling has no inherent problems, why does the state constitution currently prohibit the operation of lotteries within the state? Why do organizations such as Gamblers Anonymous exist? On the other hand, if gambling does have inherent problems such as corruption and addiction, why should any form of gambling be operated by churches, schools and civic organizations? Is it even ethical to describe such an operation as "charitable"?

By their very nature, gambling operations thrive on a greedy "something for nothing" mentality that often leads to excess and abuse. An Arkansas court ruling had defined a lottery as "a scheme for the distribution of prizes by chance among persons who have paid...for the chance to obtain a prize." Sounds a lot like bingo, doesn't it?

State lawmakers are seeking to alter that definition through a proposed constitutional amendment which declares that "the game of bingo, when conducted by an authorized organization at authorized times and in an authorized manner, shall not be deemed a lottery." The amendment offers similar language to exclude "charitable" raffles from the legal definition of lottery.

Why all the linguistic gymnastics on the part of state legislators? There already are organizations within the state which are illegally operating "charitable" gambling endeavors. Rather than enforcing the state constitution, lawmakers appar-



## STRAIGHT FROM THE EDITOR

By TRENNIS HENDERSON

ently find it easier to simply change the definition of gambling.

Arkansas Baptist messengers already have taken a firm stand on the issue, adopting a resolution last November which describes gambling as "an activity that violates the spirit of the biblical precepts of the work ethic, not coveting another's possessions and protection of those less fortunate." The resolution goes on to specifically oppose "any attempts to amend the state constitution to permit 'charitable bingo,' small-stakes gambling, a lottery or any other form of gambling."

According to resource material from the Southern Baptist Christian Life Commission, "Gambling seeks personal gain and pleasure at another person's loss and pain." The information also notes that gambling "is personally selfish, morally irresponsible and socially destructive."

Of course, "charitable" bingo proponents argue that such gambling operations are for a good cause and shouldn't be confused with "real" gambling. Yet the principle of greed and the proclivity toward addiction remain unchanged. If bingo and raffle players aren't interested in win-

ning, why not simply donate money to one's favorite charity or civic organization with no strings attached?

In fairness to gambling supporters, the proposal does seek to provide some safeguards by limiting management of the gambling operations to volunteers "of good moral character" who are not professional gamblers or convicted felons. No such safeguards apply to individuals who take part in the actual gambling, however.

The state legislature's proposal will be presented to Arkansas voters on the November 1994 general election ballot. That means Arkansas Baptists and other concerned citizens have 18 months to educate fellow voters about the real impact of "charitable" gambling.

How important is the issue? In addition to "charitable" gambling, the Arkansas legislature considered bills this year that would have legalized a state-run lottery and video poker. Although neither proposal was adopted, any additional gambling efforts in the state provide gambling supporters added arguments for eventually legalizing lotteries, casinos and other gambling ventures.

Little Rock attorney William H. "Buddy" Sutton, who chaired the successful 1990 CALL (Citizens Against Legalized Lottery) campaign, has described gambling as "a growing cancer with an insatiable appetite." Sutton, who also is president of the Arkansas Baptist State Convention, added that concerned citizens "should do all that we can to expose gambling for what it is regardless of who sponsors it."

Don't gamble on bingo's innocence. Be willing to take a stand against "charitable" gambling regardless of what others may say or do.

## Can Baptists be inclusive?

Can Arkansas Baptists be inclusive? There's been much criticism directed at the conservative majority about exclusion. The question remains — can we Arkansas Baptists be inclusive?

If we want to be inclusive toward our fellow Baptists, perhaps we could remove some barriers and let every Arkansas Baptist have a chance to play. Barriers, what barriers? Could the time of our annual meeting be moved to accommodate those faithful lay members and bivocational pastors who have to work in secular jobs? By moving our meeting date to Friday and Saturday instead of Tuesday and Wednesday, we could open the door to dozens who presently cannot participate in our Lord's work.



## LETTERS TO THE EDITOR

The Lord willing, I will present a motion at our annual meeting to move the annual schedule to Friday and Saturday of whatever week in November. I encourage my fellow Baptists to pray about this move.

Jim Glover  
Heber Springs, AR

## Atheistic thinking

Do churches help create an atheistic society? A recent article in the *San Diego*

*Union-Tribune* noted that atheists say they have faith, but in themselves, and not in God. According to Ken Ham of the Institute for Christian Research, while "Christians have a religious agenda — to see people won to faith in Christ...atheists have a religious agenda — to see people taken away from Christ and won to faith in themselves!"

By attacking Christian foundations with evolution, secular education weakens Christian faith. Instead of defending their faith, church people often tolerate — even embrace — atheistic, immoral views.

Thus, atheistic thinking progressively takes over education, government, the court system, mass media and even churches.

Gwen Carpenter  
Magnolia, AR

# Bingo, drunk driving among 1993 state legislative actions

By **Trennis Henderson**  
Editor, Arkansas Baptist

Although "we lost some skirmishes we wanted to win," Larry Page said he was "fairly well pleased" with the overall results of the 79th Arkansas Legislature which adjourned April 8.

Page, executive director of the Christian Civic Foundation of Arkansas, said passage of an underage DWI bill, the failure of video poker and statewide lottery proposals and unsuccessful efforts to repeal the sodomy law were among highlights for Arkansas Baptists and other denominations represented by CCF.

On the negative side, Page added, is a proposed constitutional amendment to legalize charitable bingo, the defeat of a 24-hour waiting period and informed consent prior to performing abortions, and the failure of an administrative license revocation proposal related to drunk driving.

Assessing specific issues, Page said the underage DWI bill allows a driver under age 21 whose blood alcohol content is .02 or higher to be charged with drunk driving. The .02 stipulation is five times lower than the .10 level for adults.

"The whole idea is to get young people's attention early before it's too late," Page noted. He said the legislation may be "an indication that people are beginning to see alcohol for what it is—the nation's No. 1 drug problem."

The other DWI bill, which failed to gain passage, would have permitted revocation of a driver's license for any person found to be driving drunk. Arkansas Baptist messengers passed a resolution last fall which urged adoption of the proposal.

In other alcohol-related matters, a bill was approved which increased the percentage of registered voters required to call for a vote on the wet/dry issue from 30 percent to 38 percent. Although the legislation will make it more difficult for an area to go from wet to dry, Page added, "The trend is going from dry to wet so it helps us more than it hurts us" in the effort to limit the spread of alcohol sales.

Concerning gambling, Page said charitable bingo is one of the three proposed constitutional amendments legislators will place on the November 1994 general election ballot. Although the state constitution currently prohibits the operation of any type lottery in the state, the amendment would exclude bingo games and

raffles conducted by any non-profit tax exempt organizations such as churches, schools, civic organizations and volunteer fire or police organizations.

William H. "Buddy" Sutton, a Little Rock attorney who chaired the 1990 CALL (Citizens Against Legalized Lottery) campaign, pointed out, "Arkansas has done so well to avoid the gambling mania that has swept the country. I would hate to see us give ground now."

Sutton, who also is the current president of the Arkansas Baptist State Convention, added, "Advocates of harmless gambling don't realize what they are playing with. Gambling is a growing cancer with an insatiable appetite....We should do all that we can to expose gambling for what it is regardless of who sponsors it."

**"We should do all that we can to expose gambling for what it is regardless of who sponsors it."**

— William H. "Buddy" Sutton  
President, Arkansas Baptist State Convention

Gambling also was among the issues addressed by Arkansas Baptist messengers last fall. Specifically addressing charitable bingo, the resolution declared, "We will firmly oppose any attempts to amend the state constitution to permit 'charitable bingo,' small-stakes gambling, a lottery or any other form of gambling."

A variety of bills addressing abortion and homosexuality failed to gain passage. Rep. Lacy Landers, a member of First Church, Benton, introduced a bill calling for a 24-hour waiting period and informed consent prior to performing a non-emergency abortion.

"I felt like a young lady trying to abort a child needed all the information she could get about the ensuing days to come," Landers explained. "We gave it our best shot and it went down," he added, noting that pro-choice legislators were opposed to any "foot in the door" which would regulate or limit abortion rights.

Page noted that Landers' proposal was crafted after a Pennsylvania law that has been found constitutional by the U.S. Su-

preme Court. "There is no other major surgical procedure where anyone would argue against informed consent of the patient," Page remarked. "Not every female going to an abortion clinic is going to be a mature, well-informed woman."

Concerning homosexuality, the civil rights bill which was passed did not include homosexuality as a protected right. Additionally, an effort to repeal the state statute outlawing sodomy was unsuccessful.

Rex Horn, pastor of Immanuel Church, Little Rock, was among opponents of the measure who testified against repealing the law.

"I feel like I and our church represent mainstream Arkansans," Horn explained. "Though we're to have compassion for all people, we're to have convictions too."

Noting that "law does make a judgment on what's right and what's wrong," Horn said the prohibition against sodomy is one such law. He told legislators that opposing sodomy is among the issues "that are not only right from a biblical perspective but from a social perspective."

Another area addressed by the legislature was the distribution of contraceptives to high school students. Rep. Keith Wood, a member of First Church, Hope, offered an amendment to the Health Department appropriations bill that establishes strict guidelines for school officials to follow before being allowed to distribute contraceptives. Wood said a coalition of like-minded legislators led to passage of the amendment.

"The amendment states a public policy recognizing premarital sex is risky from a health and pregnancy point of view," Wood explained. He said the amendment also affirms "there is no safe sex except for abstinence" prior to marriage.

The legislation requires schools which distribute contraceptives to also emphasize abstinence and to get written approval from parents before distributing birth control products.

Wood said proponents of the measure argued "from a health standpoint rather than from a moral standpoint," helping gain passage "from a scientific point of view."

Page said the language of the amendment provides parents, school board members and others the opportunity to say, "If there are risks, why do we need to be handing out contraceptives at school? If there is a problem, let's not do it here."

The amendment coincides with another Arkansas Baptist resolution which endorses "the biblical parameters for human sexual relations of sexual abstinence outside of marriage and fidelity within marriage."

# Baptist chaplains take church to the world

By Colleen Backus

Arkansas Baptist

HMB photo / Mark Sandlin

"The world, overall, does not go to church, so there is a pressing need to take the church to the world," explained Carter Tucker, chaplaincy director for the Arkansas Baptist State Convention. Chaplaincy, which is one means to bridge the gap, is highlighted each May on the Southern Baptist Convention calendar as Chaplaincy Ministries Month.

Chaplaincy opportunities vary greatly, as do the individuals who fill the gaps where the needs are. There are five full-time chaplains employed by the Arkansas Baptist State Convention, with assistance from the Southern Baptist Home Mission Board. The five serve at Calico Rock Correction Facility, Hot Springs Rehabilitation Center, Youth Services Centers in Pine Bluff and Alexander, and the Booneville Mental Retardation Center.

One of those chaplains is Roy Remount, who serves at the Hot Springs Rehabilitation Center. The center serves those who have been handicapped due to a birth defect, accident, illness or alcohol and drug addiction. "Our mission is to help these people to become independent, and perhaps, employable," Remount said.

The center itself is a 72-bed facility with a staff of 300, and a client or "student" base of 320. In addition to "regular" chaplain duties such as conducting a chapel service on Sunday and being available for counseling, Remount has a far-ranging set of responsibilities related to the mental and emotional well being of the students. He conducts 12-step programs such as Alcoholics Anonymous and teaches classes on transactional analysis on a daily basis. He makes hospital visits, conducts funerals and is responsible for special religious emphases and assemblies.

## Life-changing decisions

Describing his chaplaincy ministry as "very rewarding," Remount recalled that a young woman who recently was about to leave the rehab center thanked him for helping to turn her life around. "A lot of life-changing decisions are made here," Remount said. "Many of these people have never been to church — they don't even understand a Christian value system."

That same sentiment is echoed by W.W. Dishongh, who works as a part-time chaplain, sponsored both by the Home Mission Board and the Arkansas Baptist State Convention. His area of service is at the Pulaski County jail, where he works 20 hours a week. He conducts worship services for 50 inmates at a time and supervises be-



Arkansas chaplains around the world — Southern Baptist chaplain Clyde Van Worth (left), who recently served in Somalia, shares a laugh with a Somali citizen. Van Worth is stationed at the Little Rock Air Force Base in Jacksonville.

tween 40 and 50 interdenominational Bible studies at the prison. "We average three inmates a week for Christ," Dishongh said.

Another area of crisis chaplaincy is filled by volunteer chaplains, but this ministry is on the other side of prison bars — to the officers who see crime on the streets every day. Sandy Wisdom-Martin, Girls in Action director for Arkansas Woman's Missionary Union, is a volunteer chaplain with the North Little Rock Police Department. "I refer to this chaplaincy as a pressure cooker for officers — to let them blow off steam without fear of retribution," Wisdom-Martin commented.

Often officers cannot talk to their peers or families about the intense stress they feel from day to day, she explained, and a volunteer chaplain is a non-threatening presence to help them cope. The chaplains also serve on call and carry pagers in case the police department has an emergency and needs assistance to notify a family of someone's death or other tragedy, Wisdom-Martin added.

Other part-time and volunteer chaplains serve in a variety of roles around the state, working on Job Corps sites, other correctional facilities and with emergency services throughout the state. Tucker also is working on an innovative ministry at the race track in Hot Springs with a chaplain of another denomination to reach the 3,500 workers on the "back side" of the track.

Another area of ministry, hospital chaplaincy, goes far beyond the stereotype of a chaplain sitting quietly at the bedside of a critically ill patient. That is only one part of

the role of a hospital chaplain, noted Ed McDonald, director of pastoral care for Little Rock's Baptist Medical Center and Baptist Rehabilitation Center.

"I came to Baptist Medical Center in 1968 with the idea of only being here a year in order to be a pastor," McDonald recalled. "What I discovered is that I became a pastor in a much broader sense. The situation required that you learn and grow every day to respond to the needs around you."

McDonald ministers daily to patients in critical care units and is part of conferences with nursing staff on total patient needs. "We try to function as part of the team," he emphasized. McDonald supervises seven other full-time chaplains, three part-time chaplains and three "externs" — pastors who come in one day a week to learn about pastoral care. The chaplains are on call 24 hours a day, seven days a week. Chapel services are held every day except Saturday and broadcast on the in-house television system.

McDonald said one unique aspect of hospital chaplaincy is remaining abreast of the latest medical technology and treatments in order to be a facilitator and communicator between the medical staff and patients.

All of these forms of chaplaincy play a tremendous role in taking the church to the world, Tucker emphasized. He added that "the bottom line" in chaplaincy ministry "is supporting the same Great Commission as if we were pastoring in the traditional sense."



# Man was created as a special act of God

By Herschel H. Hobbs  
Special to the Arkansas Baptist



Southern Baptists' 1925 Statement of The Baptist Faith and Message was drawn up in the midst of controversy over the theory of evolution. I was a junior in high school. But one who was present for the

decision told me the following story.

The 1925 statement said that man is a special creation of God. This precipitated a strong debate between E.Y. Mullins, chairman of the committee, and S.E. Stealy, a strong and vocal opponent of evolution. Finally, Stealy, sensing that the convention was agreeing with Mullins, said, "I will accept this statement if you will add 'and not by evolution.'" Mullins also opposed evolution. But he quietly replied, "Now, brethren, if we are not going to tell God how He created man, we should not tell Him how He did not do it." That ended the debate.

Our committee did its work in the atmosphere of the civil rights controversy, which explains the closing sentence of the article on "Man."

Of course, we agreed that "Man was created as a special act of God, in His own image, and is the crowning work of His creation."

The idea that we are born lost does not square with the Scriptures. It comes out of medieval Roman Catholic theology. Genesis 1-3 teaches that man was created in a state of innocence and was endowed with freedom of choice. A person cannot be righteous until he has made a choice of doing God's will instead of Satan's will. So God permitted Adam and Eve to be tempted. By their free choice they did Satan's will, fell from their state of innocence and became unrighteous. Thus their posterity inherited a nature and environment inclined toward sin.

We speak of a child reaching the age of accountability when he knows right from wrong without being told by some older person. When he disobeys God, he is accountable to God for his sin. And that sin separates him from God's fellowship and then he needs a Savior.

The final sentence of "Man" in the 1963 statement reads, "The sacredness of human personality is evident in that God created man in His own image, and in that

Christ died for man; therefore every man possesses dignity and is worthy of respect and Christian love."

Salvation: The 1925 statement used the word "salvation," but did not define it. Our committee felt that we should tell what the word means. Depending upon the context, it may mean spiritual salvation, rescue from danger, healing the sick or solving a problem. And if you take salvation in the spiritual sense always as regeneration, you can show that you can have it and lose it (Heb. 2:3) or that you will not know whether or not you are saved until the final judgment (Heb. 9:28). Baptists do not believe either one.

Taken in context "salvation" may mean regeneration, sanctification or glorification. Respectively they are the saving of the soul, the saving of the Christian life, and the total of glory and rewards in heaven.

Regeneration: This is the new birth wrought by the Holy Spirit on the basis of a person's conviction of sin, repentance from sin, and faith in Jesus Christ as Savior. It is a gift of God's grace through the atoning work of God's Son (I Cor. 5:19). Repentance and faith are inseparable graces. One who truly repents will believe.

The Greek word for repent means an about-face of the mind; to the Greeks "mind" denoted the whole person. It pictures a complete change in one's life. "Believe" means to believe, trust and commit.

Such a person is justified or declared righteous before God as though he had never sinned. We receive the righteousness of God which is in Christ Jesus. The Greek word for righteousness belongs to a family of substantives (nouns) ending with

the letter *eta*. It means that while a thing is not necessarily true, God chooses to regard it as true.

Whereas Jesus used the vital term of a new birth to describe becoming a Christian, Paul used the Roman law of adoption. Under this law a man adopted another, often a slave. The adopting father paid a price for the one to be adopted and assumed any debts owed by the adoptee. The latter received the privileges of sonship and assumed the responsibilities of sonship (Rom. 8:15-17). He was said to have been born again into a new family. In essence both Jesus and Paul said the same thing.

Sanctification: This simply means the state of being set apart and dedicated to the service of God (Heb. 2:3). We do not grow into the state of sanctification. We grow and serve in the state of sanctification. The Christians in Corinth did not act very saintly. But both of Paul's letters to them were addressed to the "saints" (holy, sanctified ones) in Corinth.

Jesus prayed, "I sanctify myself" (John 17:19). He had no sin of which to be rid. He dedicated Himself to go to the cross. So with our sins forgiven, we are set apart for God's service.

Glorification: This refers to the Christian's glory and reward in heaven (Heb. 9:28). And these will be in proportion to our development in the state of sanctification.

In regeneration we are saved from the penalty of sin. In sanctification we are saved from the power of sin. In glorification we will be saved from the presence of sin (Rom. 8:29-30). This threefold salvation Paul refers to as "full-redemption" (Eph. 1:13-14).

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## Sermons should offer more than information

LOUISVILLE, KY (BP)—Transformation—not merely sharing information—is should be the goal of preaching, says a Southern Baptist preaching professor.

"To know about something is not always to know something," said Charles B. Bugg, professor of preaching at Southern Baptist Theological Seminary.

Bugg, a pastor for 22 years, urged preachers to study how Jesus used images in His parables as a means to "trigger transformation" in His hearers.

To "expose" a biblical text is the "heart and soul of the preaching event," Bugg said. He suggested preachers keep three interrelated questions in mind

when examining a passage of Scripture:

■ What does the text say? To answer this question, preachers should use all the linguistic and critical tools at their disposal, he advised.

■ What does the text say to me? Preachers, Bugg stressed, must approach the Bible not just to prepare a sermon but to see what a passage says to their own lives.

■ What does the biblical text say through me as preacher to the lives of the listeners? Preachers have to consider the needs, longings, loves, hatreds, fears and hopes of their congregations, Bugg said.

# Golden Age Conference draws over 1,200

By Millie Gill

Arkansas Baptist

ABN photo / Millie Gill

"The field is white unto harvest" takes on a new meaning for you today," declared Paul McClung as Arkansas Baptists' 1993 Golden Age Evangelism Conference convened April 1 in the Mountain View Folk Center.

"The 1,200 of you here today must go to work for the Lord Jesus Christ, reaching out to the 43 percent of our state's 457,638 senior adults who are unchurched," challenged McClung, an associate in the ABCS evangelism department.

Clarence Shell, department director, affirmed McClung's challenge as he welcomed the record crowd of senior adults. "God will use you in reaching the unchurched," Shell said. "He will use you because of your experience and expertise to keep the future alive for senior adult evangelism."

"If Southern Baptists are anything, they are evangelistic," said Herschel H. Hobbs, Bible study leader. "Don't let the undertaker get your fellow senior adults before you have witnessed to them."

Hobbs, pastor emeritus of First Church of Oklahoma City, Okla., and Southern Baptists' oldest living former president, sharing from Ephesians offered an outline to be used as a witnessing tool.

"From this doctrine of election, the cream of Paul's writings, you can share the sovereignty of God and the free will of man," Hobbs emphasized. "You can share that God has chosen each individual in love, that everyone who is in Christ will be saved and everyone can choose whether to be in Christ or outside of Christ.

"God does not cause people to turn from Him and go to hell. He has done everything He can to save everyone. It is the individual's choice if he goes to hell. God's purpose is to gather the redeemed of the universe as a fighting force against the devil.

"Therefore, you need to live each day busy getting men, women, boys and girls ready to be His," Hobbs concluded. "God has given you the Holy Spirit as the earnest money or the security needed to share that when He is accepted as Savior and Lord it is for eternity."

The theme of "Senior Adults Witnessing" was continued by Bill Cox, national coordinator for senior adult volunteers in evangelism with the evangelism division of the Southern Baptist Home Mission Board.

"As senior adults you have the greatest opportunity of anyone to be a witness for Jesus," Cox encouraged. "You can witness



*The Singing Saints of First Church, Springdale, were among the featured senior adult choirs who participated in the recent Golden Age Evangelism Conference.*

not only to other senior adults, but you have the privilege of witnessing to your children, grandchildren and even your great-grandchildren.

"As you go, develop a testimony that includes what you were before receiving Christ and what He now means to you," Cox said. "You also need to pray, witness in a warm and loving spirit and be sincere, and as you reach out take something with you like a cake or warm homemade bread. It is amazing how people respond to this approach.

"Witnessing is the work left to us by Jesus," Cox concluded. "We are His hands and we need to be busy telling people about Him." He said available witnessing resource materials include Here's Hope: Jesus Cares for You, a marked New Testament; *Steps to Peace with God*, a booklet from the Billy Graham Evangelistic Association; and *Eternal Life*, a booklet from the Home Mission Board.

"Listen, my brothers and sisters in Christ," challenged evangelist William B. Oakley, "we, as senior adults, have more time to take the gospel to all people than anyone and we must do it if our nation is ever going to be turned around.

"The American dream has disappeared and our nation is drowning in sin and lostness," he continued. "National leaders are trying to turn it around financially and with a better health care plan and more

jobs, but until it is turned around for God there is no hope. We have the same commandment as the 12 disciples and we must take the message to all people.

"We are not to take it to 'our kind of people', but we are to take it to those on the other side of the track, to those who cry in the night or are hurting, to the man next door and the man across the street. Therefore, today I challenge you to heed the commandment 'to go and tell' and share the good news of salvation to all," Oakley declared.

Senior adult choirs performing included the Singing Saints of First Church in Springdale, directed by Bill Trublood; the Joyful Strummers from First Church in Hot Springs, directed by Larry Bradley; and the Jolly Elders of East Side Church in Paragould, directed by Bill Waller.

Thursday evening's program featured a musical, "The Reward," presented by the senior adult choir from First Church in Fort Smith, directed by Iris Lilly.

Glen Ennes and Peggy Pearson, associates in the ABCS church music department, coordinated congregational singing that was accompanied by Pearson and directed by Ennes; Sam Wakefield of First Church in Ozark; Ron Stone of Matthews Memorial Church, Pine Bluff; Danny Branton of First Church of Jacksonville; and Dwayne Tanton of Watson Chapel Church in Pine Bluff.



**Speakers' Tournament Winners** - Bob Holley (left), director of the ABSC Discipleship Training department, presents plaques to (left to right) first-place winner Jason Hudnell of Lakeside Church, Hot Springs, and second-place winner Annie Brazzell of First Church, Valley Springs. Also pictured is tournament participant Marty Smith of East Side Church of Paragould.



**Bible Drill Winners** - Bob Holley (right), director of the ABSC Discipleship Training department, presents Bible Drill awards to first-place winner Renae McArthur, a member of Calvary Church of Harrisburg, and second-place winner Travis Tucker, a member of Ruddell Hill Church in Batesville.

## Youth convention calls for commitment

By Millie Gill

Arkansas Baptist

"I dare you to become the generation that takes a stand" amid a perverted world, challenged Rick Ousley April 9 while speaking to the 1993 Arkansas Baptist Youth Convention.

The convention, sponsored by the Discipleship Training department of the Arkansas Baptist State Convention, convened at the Statehouse Convention Center in Little Rock.

"If America ever changes it is going to have to be the teenagers of today who take a stand," continued Ousley, pastor of Brook Hills Church in Birmingham, Ala. He named music and morals as two ways the youth could make a gospel statement.

In keeping with the convention theme of "Lift High the Torch," Ousley emphasized that in any style of music there are Christian artists. "You can 'Lift High the Torch' if you let your music reflect God," he said.

"To 'Lift High the Torch' in moral standards you must present your bodies as a living sacrifice for God," Ousley continued. "Your bodies are not just a physical machine, but a dwelling place for Christ.

"Young women, I urge you to dress modestly. The way you dress is how you advertise your values. If you dress modestly, then your values will not comprise. Guys, don't let your standards fall low with your verbal communications.

"I call upon all of you to choose a standard that is above the standards of today's world," Ousley concluded. "Com-

mit your lives to God, saying to Him, 'God I want you in every area of my physical and spiritual life. I want you to take it all and saturate my life with you.'"

Todd Nelson, youth specialist from the Baptist Sunday School Board, urged sponsors and leaders to develop leaders for tomorrow.

"Our current youth materials are designed for the youth to take the leading role," Nelson said. "Now I know this scares some adults, but if you use the curriculum as it is designed, you will find it to be youth-led and adult-facilitated.

"In addition, you need to build a Discipleship Training program in which the entire Sunday evening program has a central theme. This will aid you in growing stronger disciples," Nelson concluded.

Images, a drama group from Nashville,



Rick Ousley

Tenn., illustrated suicide, teenage pregnancies, loneliness, consumption of alcohol and drugs and abuse among problems faced by youth of today.

"The Spirit of the Lord is moving among today's teenagers," the group said. "Let the Spirit also come into your lives. When you do, you will find God as a refuge, a fortress and a strength in time of trouble."

Music for the program featured Hearts in Motion from Williams Baptist College and the Ouachita Sounds from Ouachita Baptist University. Jeff Lawson, minister of music from Wynne Church, directed Sing and Celebrate sessions.

Other features included the Youth Bible Drill and Speakers' Tournament.

"He Paid My Debt," was the speech delivered by Jason Hudnell, first-place winner in the speakers' tournament.

"Jesus paid my debt over 2000 years ago," said Hudnell, a member of Lakeside Church in Hot Springs. "I did not accept His payment, however, until 12 years ago. That is when I received Christ into my heart and asked Him to be my personal Lord and Savior. The debt He paid was one that all men owe. It is the price that must be paid because of our sins.

"But just as Christ had the freedom to choose whether or not to die for us, God also gives us the freedom to either accept or to reject His payment for our debt of sin," Hudnell continued.

"I challenge you as brothers and sisters in Christ, to look within yourselves and ask yourselves if you really appreciate the debt that has been paid in full for us through the death of our Savior."

# State Acteens Encounter sparks enthusiasm

By Millie Gill

Arkansas Baptist

Excitement and enthusiasm radiated from the more than 950 Arkansas Baptist Acteens, representing 90 Arkansas Baptist churches, as they participated in the annual Acteens Encounter April 2-3 on the campus of Ouachita Baptist University.

Music with Randy Varnell, a student, and OBU's Praise Singers brought spontaneous applause and appreciation for their contemporary musical presentations.

"Step Out of the Darkness—Into His Light," the encounter theme, was interpreted through skits, biblical narrations, speakers and conferences, as well as in devotional sessions conducted by Acteens and their leaders as they returned to area motels, homes and churches on Friday evening.

A student center in Burkino Faso was described as a light source by Southern Baptist foreign missionary Steve Ford. "We require the study of Luke and a follow-up quiz on it by the students who use the student center's lights to study by," Ford explained. "That way the students have not only a study light source, but come to know the true light of Jesus Christ."

Arkansas Activators were commended by Bob and Amy Little, Southern Baptist home missionaries to Iowa. "God's light continues to shine in Iowa as the result of the Arkansas Activators visiting in Iowa in 1992," Little shared. "In fact one has been called to full-time Christian service because of you."

Old Testament character Joseph, portrayed by Scott Jackson of Little Rock;

New Testament character Saul, portrayed by Bob Little; and missionary kid Eric Station, an OBU student, called on the Acteens to commit their lives to zealously sharing "Christ's light to the uttermost parts of the earth."

Wendy Hoag, an Acteen from West Church in Batesville and Arkansas' representative on the National Acteens Panel, shared how her involvement as an Activator, and involvement in Studact mission projects had brought her attention to the needs of the world. "My life will never be the same because of Acteens," she said. "I have committed my life to sharing the light of Christ throughout the world."

Conference leader Larissa Young of East St. Louis, Ill., and a student at the University of Arkansas at Pine Bluff, listed Bible study, semester missions, monthly missions projects, work with abused women and children, and helping make disciples as ways of sharing the love and light of God with others. "Depending upon the leadership of God will enable you to share in an effective way," Young declared.

In the closing Saturday afternoon session, special recognition was given to more than 150 Acteens for Studact achieve-

ABN photos / Millie Gill



Scott Jackson, minister of youth at Calvary Church, Little Rock, leads Acteens in a game of "Orbit" during a recreation time at the Acteens Encounter.

ments and to those who had launched new Acteens work in Arkansas churches. Acteens from Cross Road Church of Little Rock, Immanuel Church of Little Rock, Highfill Church and Lexa Church were commissioned as summer missions Activators teams. In addition, a state team was commissioned for service as was Arkansas' second Activators Abroad team. Older Acteen members from Immanuel Church, Little Rock, will serve Aug. 10-18 in Petrolandia, Brazil.

Marti Solomon, Acteens specialist from the national Woman's Missionary Union, led a closing pen light service, calling for commitment to sharing the light of Christ throughout the world. "Spiritual darkness is like that of physical darkness," she said. "People cannot physically live without light and they definitely cannot live in the darkness of sin. Therefore, I call on you today, as you light your pens, to commit yourselves to sharing Christ's light at home, in your state, in your nation and throughout the world."

Angela Lowe, Arkansas Baptist Acteens director, reported that the weekend effort, the largest Acteen event in state history, resulted in many personal decisions among participants, including two professions of faith in Jesus Christ.



"The Bible Speaks on Teen Issues" conference drew a standing-room-only crowd. Ouachita Baptist University professor Terry Carter led the conference that dealt with such issues as premarital sex, alcohol and drugs, homosexuality and suicide.

# Arkansas All Over

MILLIE GILL

## Ordinations

**Shannon Church** of Pocahontas licensed Bill Smith to the gospel ministry March 7.

**West Church** of Batesville ordained Steve Hampton and Rick Rikard to the deacon ministry March 7. Hayden Carpenter and Herman Reid were named as deacons emeritus.

**First Southern Church** of Magnet Cove licensed Robert W. Cooper to the gospel ministry March 7. Cooper is serving as youth minister for Twin Lakes Church in Hot Springs.

**East Side Church** in Paragould ordained Dennis Scudden, minister of education/senior adults, and Mike Raymond, minister of youth/singles, to the ministry April 4.

**Beryl Church** of Vilonia ordained Myron Barnes and Fred Lentz to the deacon ministry March 14.

**Ozark First Church** ordained Jim Curlin and David Kimery to the deacon ministry April 4.

## Staff changes

**Sean M. McMahon** has joined the staff of Beech Street First Church in Texarkana as minister of education. He moved there from Joplin, Mo., where he was serving as associate pastor/education and administration for Calvary Church. He is a graduate of Central Missouri State University in Warrensburg, Mo., and Midwestern Baptist Theological Seminary. He has served on the staff of churches in both Missouri and Arkansas. McMahon and his wife, Fairna, have three children, Heather, Andrea and Elizabeth.



**Cecil Coacher** is serving as pastor of Gladden Church, Parkin. He previously was pastor of Antioch Church, Wynne.

**Freeling Clower** is serving as pastor of Shiloh Memorial Church of Texarkana. He and his wife, Betty, currently are serving as missionaries in residence at Ouachita Baptist University. They have been serving as Southern Baptist foreign missionaries to Sierra Leone.



*Temple Church in Crossett rededicated its remodeled auditorium March 28. The \$36,000 improvement program, completed debt free, included interior painting, carpeting, an enlarged pulpit area, enclosing the sound system and refinishing the pews. Don Moore, executive director of the Arkansas Baptist State Convention, was guest speaker. Pastor Dennis J. Davis is pictured at the pulpit. Others pictured (left to right) are Bill Bonds, renovation committee chairman, and committee members Joe Garner, Bob Vickers, Sue Vickers, Jo Ellen Dean, Madge King, Ricky Parker and Jim Dentelman. Not shown are committee members Robert Jones and Billy Woods.*

**Doug Gathright** is serving as pastor of Second Church of Pine Bluff where he had been serving as interim pastor since December. He is a senior at Ouachita Baptist University. Gathright and his wife, Angelic, have twin daughters, Emily and Alisha.

**John Matthews** will begin serving May 9 as pastor of First Church of Maumelle. A native of North Little Rock, he is a graduate of the University of Arkansas at Fayetteville and Southwestern Baptist Theological Seminary. He began his ministry as minister of youth, serving University Church in Fayetteville and First Church of Commerce, Texas. In addition, he has served as minister of education at Grand Avenue Church of Fort Smith and First Church of Forrest City. He also has been pastor of First Church of Ozark and Walnut Street Church in Jonesboro. Matthews and his wife, Linda, have two children, Chris and Julie.

**John Douglas Davey** began serving March 21 as full-time pastor of State Line Church, Winthrop. He came to Winthrop from Missouri where he had been serving as a bivocational pastor. In Missouri, he and his wife, Mary, were serving as executive directors of the Stoddard County Gospel Mission. The couple has two children, Devon and Douglas.

**Lewie Clark** has joined the staff of First Church in Little Rock as singles pastor/minister of revival. A native of Chicago, he

is a graduate of Calvary Bible College in Kansas City, Mo., where he has served as dean of men. He also has served with Life Action Ministries.

**Michael Welch** is serving as pastor of New Hope Church, Hardy. He previously was minister of music and youth for Trinity Church in Blytheville.

**John E. Shelton** resigned April 4 as pastor of First Church in Lewisville, following six years of service. He will begin serving May 9 as pastor of Inwood Church in Raleigh, N.C.

**Steve Stephens** is serving as bivocational pastor of Naylor Church, Vilonia. A student at Central Baptist College in Conway, Stephens was a member of Harlan Park Church in Conway where he served as a deacon.

**Elvis Smith** is serving as pastor of Cocke-bur Church at Ward. He previously served Keo Church.

**Johnny Bratton** is serving as bivocational pastor of Mount Tabor Church, Buckville. He was a member of the Rock Springs Church.

**George DeWayne DeRousse** began serving April 11 as pastor of Ingram Boulevard Church in West Memphis. He came there from Middleton, Tenn., where he had been pastor of First Church for more than four years. A native of Missouri, he is a graduate of Southwest Baptist University in Bolivar,

Mo., Mid-Continent Baptist College of Mayfield, Ky., Blue Mountain Baptist College of Blue Mountain, Miss., and Bethany Bible College and Theological Seminary of Dothan, Ala. He has been pastor of churches in Missouri, Kentucky and Tennessee. DeRousse and his wife, Linda, have three children, Stephanie, Misty and David.

**Kevin Mitchell** will join the staff of Immanuel Church in Pine Bluff April 25 as minister of students. He will move there from Brinkley where he has been on the staff of First Church for four years as family life minister. Mitchell attended Mid-America Seminary. He and his wife, Charla, have two children, Joshua and Kayla.

**James E. Kinney** began serving April 4 as pastor of Webb City Church, Ozark. He had been pastor of Roseville Church, Ratcliff, for more than 10 years. Kinney also serves as a faculty member of the Paris School District.

**Willis Jones** has resigned as pastor of Spadra Church at Clarksville. He will be available for pulpit supply.

**Jack Porter** retired in March as pastor of First Church in Marmaduke. He and his wife, Marjorie, are residing in Fort Smith.

**Junior Vester** has resigned as pastor of Finch Church, Paragould.

**Michael Davis** will join the staff of First Church in Waldron May 9 as music and youth director. He will move there from West Helena where he has been serving on the staff of Second Church.

Church. In addition, he has been pastor of churches in four other states.

**David Fried** recently was honored by the Mena Polk County Chamber of Commerce as the Citizen of the Year. Dr. Fried is a member and Sunday School director of Mena First Church.

**Bob Lewallen** recently was named Dardanelle Citizen of the Year and **Wayne Ridings** was named Member of the Year by the Dardanelle Chamber of Commerce. Lewallen is manager of the city's water department and Ridings is employed by Arkansas Power and Light. Both are members of First Church in Dardanelle.

**Gary Underwood** recently was recognized by Beech Street First Church of Texarkana. Underwood has completed five years of service as media director.

## Church news

**Elmdale Church** of Springdale has launched a new prayer ministry in which three prayer team members meet and pray for God's leadership each Sunday morning. Jerry Ross and Thurman Lunsford are serving as coordinators. Mark W. Brooks is pastor.

**Beebe First Church** held a revival March 28-31 that resulted in 54 professions of faith. William Blackburn of Fort Smith was evangelist. Ron Mays is pastor.

**Hardy First Church** was in a revival March 28-April 2 that resulted in 16 profes-

sions of faith. Bob Shoemaker of Henryetta, Okla., was the evangelist and Steve Blackwood of Okmulgee, Okla., was music director. Wes Pruitt is pastor.

**Central Church** in Jonesboro pastor, Rex Holt, accompanied by his wife, Sherry, and their children, John, Sarah and Rebekah, and church members Frank and Beverly Mitchell recently were in the Ivory Coast on a mission trip.

The group ministered to 25 national and missionary pastors and their wives in a camp setting. From there they traveled to San Pedro for an evangelistic crusade that resulted in more than 125 professions of faith.

A meeting with four national leaders and missionaries to discuss a possible partnership project concluded the trip.

Larry Bailey, minister of missions and prayer coordinator for Central Church, is coordinating partnership efforts following a meeting of the Central Church missions committee.

Missions teams from Walnut Street and First Churches and the Baptist Student Union of Arkansas State University, all of Jonesboro, have returned from a Jamaican mission trip.

Working in the Trelawny area, the group stayed at the Jamaican Baptist Conference Center. In addition to leading church services, two music groups, a puppet team and drama group led Christian assemblies in schools where they appeared before more than 2,600 elementary and high school age students. Personal witnessing efforts resulted in five professions of faith.

## Obituaries

**Wes Womack** of Arkadelphia died March 30 at age 72. A retired Southern Baptist minister, he had served as pastor of Star City Mission, Shady Grove Church of Sparkman and Mount Zion Church of Arkadelphia. Survivors are his wife, Ann Womack; a son, Darrell Womack of Paulsbo, Wash.; two stepsons, Howard Leatherwood of Lake Hamilton and Tim Leatherwood of Marrero, La; a brother; a sister; and four grandchildren. Memorials may be made to Third Street Church in Arkadelphia.

## People

**Pete and Allie Mae Cragar** of Perryville observed their 60th wedding anniversary April 7. Cragar has served as pastor of Houston, Solgachia and Wye Mountain churches and as interim pastor of Casa

### *Russellville Second dedicates facilities*

Second Church of Russellville held a March 28 worship service to dedicate its new sanctuary and office complex. The dedication program included the presentation of a \$515 love offering from the church's 1954 sponsoring congregation, First Church of Russellville.

Participants from First Church, which also presented the first flowers for the new auditorium, were pastor Stephen Davis, chairman of deacons John Lonon and administrator Bob Hettinga. Davis (right) made the presentation to Second Church pastor, David McLemore.

The \$900,000 building program included construction of an 800-seat sanctuary and a 2,016-square-foot office complex, installation of stained glass windows, a new organ and renovations.



# FMB vice president Spurgeon announces retirement, calls trustee actions political

By Mary E. Speidel  
SBC Foreign Mission Board

RICHMOND, VA (BP)—Charging that board trustees no longer base their decisions on what's best for global evangelization, Harlan Spurgeon has announced he will retire early as the Southern Baptist Foreign Mission Board's vice president for mission personnel.

Although Spurgeon initially announced he would retire June 30 on his 62nd birthday, FMB interim president Don Kammerdiener said he has no choice but to shorten Spurgeon's transition time because he feels Spurgeon's public statement shows lack of confidence in the FMB trustees and staff. Spurgeon will leave his post April 15, but will be paid through June 30.

Thurmon E. Bryant, an associate vice president in mission personnel, will become interim vice president on April 26.

A 25-year veteran of foreign missions, Spurgeon is the board's third vice president in the past 15 months to announce early retirement because of disagreements with trustees. Former FMB president R. Keith Parks, who had hoped to remain until 1995, also retired last October under similar circumstances.

Spurgeon, a missionary to Taiwan from

1957-72, oversees departments handling enlistment, selection and training of new missionaries and volunteers. He has been in his current role 10 years.

In a letter to Kammerdiener, Spurgeon said he was "grieved to see controversy and political struggle replace missions and evangelism as the main business of Southern Baptists." He wrote: "It grieves me that the question of 'How will this affect world evangelization?' is no longer the deciding factor in decisions made by our trustees."

Spurgeon said he was especially saddened by the likelihood that Southern Baptists will not reach their Bold Mission Thrust goal of having 5,000 missionaries overseas by A.D. 2000.

Trustee chairman John Jackson, asked for a reaction, said Spurgeon had served "loyally and effectively" as a missionary and vice president. "His resignation will come as a shock to trustees. To my knowledge, no trustee has called for his resignation," said Jackson, a pastor in California.



Harlan Spurgeon

Jackson refused to discuss specifics of Spurgeon's charges against trustees. "I have the highest respect for his commitment and love for missions. Although I disagree with his assessments, it would not enhance the work of the kingdom to enter into an open discussion of the trustees' interpretation of his complaints," he said.

Spurgeon, in his letter, wrote, "We have pled with trustees to be sensitive to the fact that (missionary) candidates would not commit to lifetime service during uncertain times," citing Foreign Mission Board statistics showing a decline in the total missionary force in two of the past four years.

"In theory, our board will still appoint missionaries from the broad spectrum of Southern Baptists. In fact, many young people are convinced either that they cannot be appointed or that they would not be comfortable serving with a board with such a single-minded political agenda," said Spurgeon, adding that the Bold Mission Thrust goal "has become a casualty of the controversy."

Kammerdiener said he agreed with Spurgeon's assessment that the Bold Mission Thrust missionary goal is a "casualty" of the denomination's political struggles.

## Two of Spurgeon's colleagues voice different

By Erich Bridges  
SBC Foreign Mission Board

RICHMOND, VA (BP)—In the wake of yet another "retirement in protest" announcement at the Southern Baptist Foreign Mission Board, two staff members who plan to stay are offering a very different perspective.

Alan Compton, a missionary for 23 years and board vice president for communications since 1988, sent a memorandum April 2 to interim president Don Kammerdiener, with copies to trustees, other high-level administrators, communications staffers and Baptist Press. In it, he said his own daily decision to continue serving the Foreign Mission Board is a "matter of integrity" based on "my call and commitment to Christ and His mission in the world," family members and almost 3,900 missionaries.

The same day, Thurmon Bryant, associate vice president for mission personnel, wrote Kammerdiener that he felt "the vast majority of our administrative staff remains

firm" in commitment to missions and to the Foreign Mission Board. Bryant, a missionary to Brazil for 14 years and area director for Eastern South America for a decade, now supervises missionary health and services, volunteers and missionary orientation and development.

The statements came two days after an announcement by Harlan Spurgeon, board vice president for mission personnel, that he will retire early. Also a former veteran missionary, Spurgeon charged that board trustees no longer base their decisions on what's best for global evangelization but on "a single-minded political agenda."

In his memorandum, Compton said he remains committed not only to missions but to "those sincere brothers in Christ in the local churches of this convention and the trustees they have elected to represent them."

"It is because of my commitment to the staff of the office of communications and the FMB staff in general that I am here today. The measure of their commitment is no less than any other. They are in it

with our Lord for the long haul."

His integrity, Compton said, is not based "just on principles. Principles are very important for me as missionaries, staff and trustees can testify. I have not been silent. (But) for me integrity is based on commitment also."

In an interview with Baptist Press, Compton said he spoke out because several of the executives who have announced departures from the mission board in the last year, including Spurgeon, indicated their integrity was at stake if they stayed.

While respecting others' right to leave or make statements as an expression of their integrity, "I just felt like there are others of us around here who are also making our decisions daily based on integrity," Compton said. "I have not compromised principles or commitment."

Bryant also sent copies of his letter to staff and trustees. He admitted there had been "tense moments in some of our board and staff meetings and some decisions made with which I have not agreed." But given the ongoing battles in the denomi-

However, he added, "I would not focus on one side of the controversy. I think war is caused by two sides who agree that they are going to battle."

Kammerdener praised Spurgeon for his "magnificent" contribution as a Foreign Mission Board administrator and "exemplary" service as a foreign missionary in Taiwan.

Spurgeon, in his letter, also voiced grief over "the losses we have suffered because of the trustees' preoccupation with being politically correct.... We have lost heart, causing this great agency to move at a snail's pace."

He wrote that he felt in danger of losing his integrity if he stayed at the board under current circumstances. He said he prayed that "by God's sovereign grace this board will soon return to its only agenda, that of seeking to proclaim the Gospel of Jesus Christ to everyone in the world who has never heard. I no longer see how this can happen in my lifetime."

Spurgeon's letter cited several examples of trustee decisions he felt were politically motivated. These included the trustees' October 1991 action to cancel funding promised to the Baptist Theological Seminary in Ruschlikon, Switzerland; their refusal to affirm Parks' leadership through 1995; and the turning of a February 1993 dialogue with Woman's Missionary Union leaders into a "tense confrontation."

Spurgeon said he already has received three job offers but has made no decisions about his future plans at this point.

## perspective

nation, he said, the tension is understandable. Some volatile issues had been "thrust upon" board trustees, he added, and he felt their response has been "fair in the main."

"I do not sense that we are in a state of turmoil" among FMB staff, Bryant said. "Though some questions treated by the trustees, such as moving the board out of Richmond, restructuring of staff, lack of salary increases in recent years, etc., generate some unsettledness on the part of staff, I find the morale in general to be healthy.... I do not sense that large numbers are about to 'jump ship.'" Bryant also questioned several of Spurgeon's contentions about a serious downturn in missionary appointments.

He also cited as healthy signs: last year's largest-ever number of baptisms overseas, continuing Southern Baptist financial support despite unemployment and recession, more than 10,000 volunteers going abroad each year and growing state convention involvement in partnership missions with the board.

## Home Mission Board trustee resigns, citing 'intolerance' of diverse views

By Sarah Zimmerman  
SBC Home Mission Board

ATLANTA (BP)—A trustee of the Home Mission Board resigned in March, saying the HMB refuses to appoint "moderate" missionaries.

Orris Bullock, pastor of Fountain Memorial Baptist Church in Washington, said only candidates who respond to questions about the Bible with words such as "inerrancy" are appointed.

"It's intolerance that I'm reacting against," Bullock said. "If there was tolerance of the moderate position, things would be different."

However, Home Mission Board president Larry Lewis said, "We're not concerned about catchwords but about concepts. We do insist that missionaries respect the authority and authenticity of Scripture — that the Bible is truth without any mixture of error. But we don't say they must use the word 'inerrant' or 'infallible.'"

Lewis said no effort is made to determine whether a missionary candidate is involved in moderate or conservative politics in Southern Baptist Convention.

Bullock became an HMB director in 1985 and his term was to expire in 1994. He was on the directors' missionary per-

sonnel committee from 1989 to 1992.

Missionary candidates are typically recruited by state conventions and referred to the Home Mission Board for appointment. Candidates are reviewed by the Home Mission Board's missionary personnel department before the board of directors appoints them.

Candidates are required to complete a belief statement about such things as the phrase from the SBC's Baptist Faith and Message statement that the Bible is "truth without any mixture of error," the Bible's miracles and historical narratives as well as the Bible's inspiration and authority. They are also asked whether they affirm the Baptist Faith and Message.

In addition, missionary candidates must write their life history, take psychological tests, pass a credit reference check and go through personal interviews with members of the HMB staff.

In his resignation letter, Bullock also said under "recently enacted policies, even the Apostle Paul would not qualify for appointment as a Southern Baptist home missionary."

He said that remark was in reference to the board's policy to not appoint, approve or endorse people who "participate in or promote glossolalia" — speaking in tongues. The policy was adopted in 1987.

## BWA hears reports from Baptists worldwide

WASHINGTON (BP)—"Baptists around the world this past year have borne the cross," said Denton Loiz, general secretary of the Baptist World Alliance to members of the executive committee meeting recently in Washington.

The committee heard reports of Baptists building churches and preaching the gospel in spite of many countries' political and economic difficulties.

"A new wind of mission is blowing through Asia," said Edwin Lopez, BWA regional secretary for Asia and general secretary of the Asian Baptist Federation who reported the Naga Indians have a goal of 10,000 missionaries by the year 2000.

Lopez also reported more than 2,750 pastors met in Rangoon, Myanmar (Burma), for their first-ever pastors' conference. "Some walked for miles," he said.

While the world focus is on the war

in the former Yugoslavia, Karl Heinz Walter, BWA regional secretary for Europe, reminded the BWA executive committee of places such as Armenia, "a people slowly dying away," he pointed out.

However, Walter reported, "there are a number of house churches there in spite of the desperate circumstances and lack of love."

Walter appealed to Baptists not to forget the Baptist minority in Serbia. He also reported on Baptist work in Albania, to be built around evangelistic mission, village development and a nursing school.

Responding to a concern voiced about Baptist unity by BWA general secretary Denton Loiz, the committee voted to recommend that the BWA general council call for Baptist congregations to pray for the unity of the church "that the world might believe," the first Sunday of every month.



# Leadership Profile for ABSC Nominating Committee

Members of the Nominating Committee for the 1993 Arkansas Baptist State Convention invite Arkansas Baptists to submit names of persons to that committee for consideration when they bring the convention nominations for state committees and boards.

This recommendation will not insure nomination, but the committee will consider each recommendation. The committee

will not contact any person recommended until they approve the nominations. The Nominating Committee will hold its first meeting July 29 and needs all recommendations no later than June 25.

Members of the committee: Jimmy Wallace, chairman; Dennis Dodson, Bill Bowen, Wallace Williams, Bill Gunter, Stephen Davis, George O'Neel, David Tate and Paul Peeplas.

## June 25 is the deadline for recommendations.

Nominee \_\_\_\_\_  Layperson  Minister Age \_\_\_\_\_ Occupation \_\_\_\_\_

Address \_\_\_\_\_ City \_\_\_\_\_ Zip \_\_\_\_\_ Phone \_\_\_\_\_

Member of what church? \_\_\_\_\_ Association \_\_\_\_\_

### Current leadership responsibilities

Professional \_\_\_\_\_

Civic \_\_\_\_\_

Church \_\_\_\_\_

Association \_\_\_\_\_

State or SBC Boards \_\_\_\_\_

### Past leadership experience (within last five years)

State or SBC Boards \_\_\_\_\_

Association \_\_\_\_\_

Local Church \_\_\_\_\_

### Personal

This person's greatest contribution, based on his or her past record, knowledge and experience, should be in the area of \_\_\_\_\_

Is this person currently active in a local church? \_\_\_\_\_

Is this person able to be away from family and work for at least one or two days, three times a year? \_\_\_\_\_

Give the name and phone number of at least one person, other than his or her pastor or director of missions, who knows of the nominee's involvement in Baptist life. \_\_\_\_\_

On a scale of 1 to 10, how would you rank this person's understanding of and commitment to the way Southern Baptists work together? (Circle) 1 2 3 4 5 6 7 8 9 10

Check the board, committee or commission on which you believe this person could best serve.

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- Executive Board
- Children's Homes and Family Ministries
- Foundation
- Ouachita Baptist University
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- History Commission
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- Constitution and Bylaws Committee
- Convention Program Committee

**MAIL THIS FORM TO:**  
**Jimmy Wallace, Chairman**  
**c/o Executive Director's Office**  
**P.O. Box 552**  
**Little Rock, AR 72203**

Signed \_\_\_\_\_  
(Name of person making this recommendation)

Address \_\_\_\_\_

City \_\_\_\_\_ Zip \_\_\_\_\_ Phone \_\_\_\_\_

# New Start Project highlights discipleship

"I see Discipleship Training beginning at the point of the conversion experience and lasting a lifetime," explained Bob Holley, Discipleship Training director for the Arkansas Baptist State Convention. "It is an ongoing, lifelong process of personal growth and maturing in the faith."

One of the priority projects of the 1993 "Grow Churches" emphasis in Arkansas is the Discipleship Training New Start Project. The project, sponsored jointly by the ABCS Discipleship Training department and the Discipleship and Family Development Division of the Baptist Sunday School Board, is set for May 17-20.

"The New Start Project is a consultant-led approach designed to help churches carry out the Great Commission to "...make disciples," Holley explained. "Discipleship that includes growing believers and developing leaders is a vital element of the Church Growth Plan." The project will

focus on helping churches without Discipleship Training to begin such a ministry. Through Discipleship Training, Holley emphasized, believers are equipped for spiritual growth, personal evangelism and ministry, which are common characteristics of growing churches.

Just over 400 Arkansas Baptist churches did not report Discipleship Training last year. Statistics show that churches with Discipleship Training consistently have higher baptism rates as well as more growth in Sunday School, and better stewardship than churches that do not have Discipleship Training.

The New Start Project is based on two assumptions: Every church must lead its members to grow in discipleship and equip them for ministry, and the Discipleship Training program can be adapted to meet the needs of every church.

During the week of May 17 approximately 20 trained new start consultants

will be deployed across Arkansas to conduct personal consultations with pastors whose churches do not have Discipleship Training. The goal of the project is to conduct 200 personal consultations during the week. A special offer of \$100 worth of free Discipleship Training materials will be made to each church which participates in the consultations.

Thirty-five associations are involved in the New Start Project and will assist in making appointments for the consultants. Churches that are not contacted for an appointment with a consultant should contact their associational office or the state Discipleship Training department. The consultations will be set at a time and place convenient to the pastor.

Holley and BSSB consultant Steve Williams, are coordinating the project. In addition, Gerald Jackson and Bill Falkner of the state Discipleship Training department, along with 14 new start consultants in Arkansas and 3 Discipleship Training specialists from the Baptist Sunday School Board, will direct the project.

"What's happening in Discipleship Training is very exciting," emphasized Don Blackmore, one of the Arkansas volunteer consultants for the project. As minister of education at First Church in Gentry, he has seen the tremendous impact Discipleship Training can have in people's lives since the church revamped its program two years ago. "People's lives are being changed through a deeper walk with God," he said.



## Statewide

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## Grassroots affirmation of WMU proposed

HOUSTON (BP/ABP)—A campaign to seek grassroots affirmation of the national Woman's Missionary Union was unveiled by five Southern Baptist leaders in a news conference held April 8 in Houston.

The conference call with Baptist state paper editors and other Baptist news media was hosted by Daniel Vestal, pastor of Tallwood Baptist Church in Houston.

Vestal and the four others representing the group said the aim was simple: to rally Southern Baptists to express support for the WMU in written forms which will be presented to national WMU leadership at its annual meeting in June in Houston.

The suggested four-paragraph resolution affirms the more than 100 years of WMU involvement in Southern Baptist missions and calls the WMU's "integrity of commitment... unquestionable."

"Recently WMU has been subjected to alarming pressure to alter that which has served God so wonderfully well for more than a century," the form reads. "Further, it is shocking that abusive remarks made against the WMU have been spread on the pages of the nation's newspapers, both in secular and Baptist publications."

The form calls it "inconceivable" that anyone would question the WMU's intent or ability to expand its mission support. In January, the national WMU voted to expand its services to other evangelical groups but stopped short of promulgating any mission offerings other than the SBC Lottie Moon Christmas Offering for foreign missions and the Annie Armstrong Easter Offering for home missions.

WMU's action resulted in a resolution in February by the SBC Executive Committee calling for WMU to affirm its historic "auxiliary" position with the Southern Baptist Convention.

Morris H. Chapman, president of the

Executive Committee, told Baptist Press the Executive Committee's resolution was "nothing but affirmation of the WMU's historic relationship with the SBC."

"The resolution expressed profound appreciation for the enormous contribution which the WMU has made to Southern Baptist mission efforts. I believe most Southern Baptists would wholeheartedly agree with that," Chapman said.

"He added that the resolution "requests the WMU, as an auxiliary to the SBC, to continue in a very workable, mutual partnership."

### 'Concerned Baptist people'

Vestal said his group is composed of "concerned Baptist people" and is not tied to any organization, such as the Cooperative Baptist Fellowship, an association of moderate Southern Baptists critical of current SBC leadership. Nor, Vestal said, has the group been asked by the WMU to start the campaign on its behalf, although Vestal said he did advise Dellanna O'Brien, national WMU executive director, of the group's plan.

Participating in the conference call, in addition to Vestal, were: R. Quinn Pugh, executive secretary of the Baptist Convention of New York; Ellen Teague, president of the District of Columbia Baptist Convention and a member of the special WMU committee which brought the recommendations adopted by the national WMU in January; P. James Flammig, pastor of First Baptist Church in Richmond, Va.; and J.

Richard Maples, a Bryan, Texas, pastor and president of the Baptist General Convention of Texas.

Flammig said the issue for SBC leaders is one of control.

"What the fundamentalist leaders can't control they want to destroy," he said. "All the women want to do is missions. They're not interested in politics."

Flammig said WMU, by voting to work with all Southern Baptists regardless of political involvement, is asking SBC leaders "to leave them alone and let them do what they do so well."

"There's nothing political in this," said Maples, who described himself as "a mainstream, conservative Southern Baptist" who appreciates WMU.

Maples said he has been "rather startled by all the uproar" over the WMU changes, which he said changes little in the way Southern Baptists have been working with non-SBC groups.

"We ought to join hands with all who claim Christ as Lord," Maples noted. "I shudder to think where we would be today without WMU and their emphasis on missions."

Vestal said a suggested form of affirmation or tribute is available through a toll-free number (1-800-580-7729) although he encouraged individuals, churches, associations and state conventions to submit personalized affirmations as well.

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## Arkansas WMU seeks missions volunteers

Arkansas Woman's Missionary Union is sponsoring two volunteer mission trips this summer. One team of eight women is needed to go to Iowa, June 19-26, to teach Backyard Bible Clubs and Vacation Bible School. The approximate cost of this trip will be \$190, which includes transportation, lodging and meals enroute.

A second team of 10 women is needed to go to Fort Smith, July 10-15, to teach Vacation Bible School at a Vietnamese Baptist church. The approximate cost for this trip is \$200, which includes meals and motel while in Fort Smith.

Individuals who are members of Baptist Women and are interested in knowing more about either of these projects should contact Monica Keathley in the state WMU office no later than May 3. The telephone number is 501-376-4791, ext. 5137.

## Missionary nurses invited to Albania

TIRANA, ALBANIA (BP)—The government of newly opened Albania has invited Southern Baptists and others to create a model hospital staff versed in modern medicine.

Southern Baptist nurses Gerry and Arylis Milligan are among the first missionaries invited into the East European nation since democracy was declared there in March 1992. The Milligans are transferring from Romania, where they were to direct a nursing program that never materialized.

Others participating in the medical teaching effort will be a Scottish Baptist physician, an American nurse assigned through Youth With a Mission; and the Missionary Aviation Fellowship, a group of support pilots who will fly in medical experts to help teach.

Albania once was considered the most atheistic country in the world. A repressive communist regime not only stifled economic growth but brutally enforced atheism. Now primitive compared to the modern world, Albania suffers Europe's highest infant mortality rate.

At the hospital, the Milligans plan to direct nursing education and eventually create a nursing school. They also hope to

share the gospel with each of their students, who would enroll for a three-year program including religious teaching.

The Milligans feel prepared for the opportunity because of their past work in Gaza and Jordan with Muslims. Despite its era of atheism, Albania's population — at least in family tradition — is about 70 percent Muslim, 20 percent Greek Orthodox and 10 percent Roman Catholic.

"Since the nursing school is being funded by Baptists, I want to call it the Baptist Nursing School and have religion as part of it," Milligan said. "We plan to graduate qualified nurses who could conceivably go anywhere in Europe and practice nursing."

While the Albanians plan to pay most of the salaries of their own staff, Baptists — including the Southern Baptist Foreign Mission Board and the European Baptist Federation — plan to pay the greatest portion of operating expenses.

Milligan compared medical life in Albania to that in a rural hospital 40 years ago. "They suffer from lack of modern equipment, modern techniques and modern medicine," he said. Nursing education in Albania now consists of two years of vocational study after 10 years of public schooling, he said. The Milligans will propose a program of 12 years of public schooling and three of nursing education.

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## FMB missionaries gain legal status for Russian work

MOSCOW (BP)—The Russian government has granted Southern Baptists the legal right to operate in Russia as a non-profit religious organization.

The new status clears the way for missionaries to buy and sell property, hire people and bring whatever they need into the country.

The action was approved just weeks after 20 Southern Baptist missionaries assigned to republics of the former Soviet Union met for the first time and formed the Commonwealth of Independent States Mission, an organization of Southern Baptist missionaries.

At that two-day meeting in Moscow, missionaries elected Norman Lytle as their coordinator. Until last fall Lytle directed the Baptist conference center in Israel. He and his wife Martha began their missionary career in Israel in 1964.

Twelve Southern Baptist missionary families are assigned to the Commonwealth of Independent States now, including seven in Moscow. Others are in Belarus

## Personnel buildup in former Soviet Union

Since the breakup of the Soviet Union in 1991, Southern Baptists have been putting missionaries into place in former Soviet republics. In mid-March missionaries formed the Commonwealth of Independent States (CIS) Mission.



and the Ukraine. Still others will transfer into Latvia, Estonia and Siberia within months. Southern Baptists have built up personnel in the region since the Soviet Union broke up in 1991.

In addition to the career missionaries being assigned to the CIS by the Southern Baptist Foreign Mission Board, more than 90 other Southern Baptists currently practice professional skills in the region.

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## SMALL-CHURCH SPOTLIGHT

### Composer offers advice to musicians

By Charles Willis  
Baptist Sunday School Board

NASHVILLE, TN (BP)—Joe Parks says he believes musicians can be as much service to God in a small church as in a large one. And to support that conviction he devotes most of his time as a composer and arranger to producing music for small-church choirs.

Parks, who lives in Chattanooga, Tenn., and is the author of *Songleading Made Easy*, recently released by Convention Press, spoke to more than 30 participants in a Seminar for Music Leaders in the Smaller Membership Church in mid-March at the Baptist Sunday School Board.

"God has a plan for each of our lives," Parks said, "and if that's in a small church, be content with it."

Working with a smaller membership church does not have to result in stagnant service, he insisted.

"A lot of choir directors have two years worth of (music) material, but don't ever get fed from other sources," he observed, "but periodicals, such as those produced by the Sunday School Board, are among the best resources for bivocational choir directors.

"Buy fresh music occasionally," he urged, "and check in to music lending plans in associational libraries."

Parks, who has close to 1,000 titles to his credit among several different publishers, said he has done about 95 percent of his musical compositions for small choirs

because he believes the need is greatest in those churches.

"The majority of our (Southern Baptist) churches are under 350 members," he said, "and the average choir in those churches has 18 persons — 15 women and 3 men."

And Parks said he takes into consideration the needs of people who work at a full-time job and also direct the music for their churches.

"I have a feeling and a heart for the truck driver who has been working all day," he said.

For people who direct music in a small church, Parks suggested five options for training to improve their success and sense of achievement in a music program:

■ Take advantage of training offered by the local Southern Baptist association.

■ Attend state Baptist convention retreats for musicians.

■ If possible, attend national seminars such as those offered by the Baptist Sunday School Board.

■ Take vacation time to attend conferences at Glorieta or Ridgecrest Baptist conference centers.

■ Learn music wherever you can through private lessons or classes at a nearby university.

"Set a long-range goal," he suggested. "See where you can go."

The Seminar for Music Leaders in the Smaller Membership Church was sponsored by the board's church music ministries department.

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## Convention Uniform

### Not I, but Christ

By Larry Grayson, minister of music,  
Baring Cross Church,  
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Basic passage: John 1:19-24

Focal passage: John 1:23-27

Central truth: Christians should point others to Christ.

In today's passage, the Jewish leaders confront John the Baptist about his identity and the authority of his teachings. The leaders of the day anticipated the coming of the Messiah and wanted to be the first to know if John was the Christ. His response clearly identified who he was and the purpose of his mission. Regarding his identity, he stated that he was not the Messiah (1:20). The authority of his teaching was based upon the fact that John the Baptist saw the Spirit of God descend upon Jesus (1:32). From the testimony of John, we discern three principles for living.

First, Christians should know who we are and whose we are. John the Baptist was quick to clarify his identity. We too must be certain of our purpose and mission that can only be found through a personal relationship with Christ. Peter reminds us to always be prepared to give an answer to a doubting and searching world (1 Pet. 3:15).

Secondly, we must never succumb to the temptation to allow sharing Christ and living for Christ to become an act of self-gratification. The leaders of the day clearly wanted John to become the focus of this passage. What a momentary temptation it must have been to place himself in the spotlight. Without hesitation, John refused the attention on the One who would come after him (John 1:25). We must direct all glory to the One who has come into our hearts.

Finally, though we call God our friend and enjoy a personal experience with Him, we must never lose sight of who He is and who we are. He is the Master, Redeemer and Savior. He is not our equal but the only Son of God. He is holy and despises the sin that destroys our relationship to Him and our witness to the world. John the Baptist's response and our response to Him must be that of a servant's heart (John 1:27), one of humility, obedience and commitment to our call.

The calling of John and the calling of each follower of Christ is the same: to be a voice and to live a life that points others to the Savior.

## Life and Work

### Power and boldness

By Roy F. Lewis, pastor, Forest Tower  
Church, Hensley

Basic passage: Acts 4:1-31

Focal passage: Acts 4:8-13

Central truth: Power and boldness are found together in the Christian faith, but power must come first.

Does boldness in the Christian faith result in an outpouring of divine power? Not necessarily, for boldness, in itself, may be foolish presumption. Peter's boldness in preaching was a direct result of having been filled with the Holy Spirit (v. 8a).

Peter described the source of his power. First, there was the power of an irrefutable fact (v. 10). The resurrection was a historical fact. The apostles never debated it; they never argued about it. They proclaimed it and interpreted it, but it was a fact.

Secondly, there was the power of a fulfilled prophecy (v. 11). Peter quoted from Psalm 118. It was a fascinating prophecy to the Hebrews and had been interpreted in Old Testament days as referring to Israel. Peter explained it as having been fulfilled in the resurrection of Jesus, which was in keeping with Jesus' own earlier teaching.

Thirdly, there was the power of an infallible name (v. 12). In Hebrew culture one's name represented that person's character, nature and integrity. Peter declared that the character, nature and integrity of Jesus was the only basis for salvation. There also is in Peter's statement an implied invitation to the Sadducees to accept that name.

Fourthly, there was the power of an incredible, God-given boldness (v. 13). To be unlearned referred to a lack of theological training. Yet Peter and John spoke with a boldness that was logical and compelling and carried a note of authority.

To be called ignorant men meant that they had no official appointment or status. Yet they assumed control of a situation with boldness and power.

It was noted by the Sadducees and the crowd that Peter and John had been with Jesus. That was intended as a criticism, not a compliment, but it was an accurate observation.

When divine power is sought and received, boldness in the faith is always the inevitable result.

## Bible Book

### Peace in the storm

By Marvin Reynolds, DOM, Mississippi  
Association

Basic passage: Isaiah 24:1-27:13

Focal passage: Isaiah 26:3

Central truth: God can give peace in the midst of life's greatest storms.

Isaiah prophesied God's destruction of the nations that were enemies to the Jews. Such nations included Babylon, Damascus, Moab, Egypt and Tyre (Isa. 13-23). The prophet also declared God's judgment on the Jewish people because of their own sins. The Northern Kingdom (10 tribes or Samaria or Ephraim) would be defeated by the Assyrians. The Kingdom of Judah (two tribes or Jerusalem) would be taken captive by Babylon.

These local judgments are a preview of God's final judgments that will one day engulf the whole world.

The news contained in Isaiah's prophecy was not all bad. It was a bad news, good news report of future events. The bad news was that destruction was coming to the wicked and God's people would suffer also. The good news was directed to the remnant, the true children of God (Isa. 24:14-16a). Isaiah's son was named Shearjashub, meaning "a remnant shall return" (Isa. 7:3). In Isaiah 27:12-13 the prophet told how one day the Jews would be set free, and would come together to worship God at Jerusalem.

What is the good news for God's people today? It is twofold. First, all Christians will one day be gathered together and set free to worship God in His presence forever (Rev. 21:1-3).

The second part of the good news is this: As God's children we have peace in the midst of calamity and suffering now, providing our eyes are fixed firmly upon the Prince of Peace. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee" (Isa. 26:3).

God's peace produces joy, the same joy Paul and Silas had in prison as they prayed and sang praises to God. This is the same joy Isaiah speaks of God's people having in Isaiah 24:14—a joy of such magnitude their voices burst forth in praise to God in the midst of their suffering.

Someone has said, "Sometimes God calms the storm, sometimes He lets the storm rage and calms His child." Though God has the power to do either, is not the latter an even greater miracle?

## Convention Uniform

### Come and see

By Larry Grayson, minister of music, Baring Cross Church, North Little Rock  
**Basic passage:** John 1:35-51  
**Focal passage:** John 1:40-49  
**Central truth:** Christians should feel an urgency to share their faith with others.

Today's passage recounts the events of the first week of the ministry of Jesus when He called out the first of His apostles. Included in this group were three men from Bethsaida: Andrew, Philip and Peter. Nathanael also came to know Christ because Philip brought him to the Lord. The response of these four men to the Savior brings us to several understandings about our relationship with Christ.

When we personally experience Christ, there is an urgency to share Him with others. When we truly understand that we have found the answer that all men seek to find, the Spirit of God compels us to share, especially to those closest to us. Andrew went immediately to his brother, Simon (John 1:41), to share the greatest discovery one can make. We must be cautious to never dull that compelling spirit with resistance or petty excuses.

In sharing Christ, we only need to know what the Lord has done in our lives. Andrew had not been formally trained in the proper steps of sharing His faith. He simply knew the reality of the personal experience that he encountered, and willingly shared that experience with his brother. We challenge others to come to know Christ, not by a prepared set of words, but by a personal experience that is real. We should find assistance in learning the most effective ways to communicate the truth of our experience with Christ, but we need only know that our experience is real!

We should have faith in God for who He is, not for what He does or can do for us. Nathanael recognized Jesus because of amazing knowledge that He displayed (John 1:48-49). Those who respond to Jesus seeking only the miraculous and magnificent find themselves disappointed. God is capable of the miraculous and the magnificent and much more, but His promise to each of us is His presence...and that is all we need!

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## Life and Work

### God's concern for us

By Roy F. Lewis, pastor, Forest Tower Church, Hensley  
**Basic passage:** Acts 4:32-35; 6:1-7a  
**Focal passage:** Acts 4:32-35  
**Central truth:** God is concerned for all of man's needs.

God's concern for our spiritual condition is readily acknowledged, but His concern for our physical and material needs is often overlooked. The Bible presents those concerns as the responsibility of the church and its members.

There was a great unity and spirit of fellowship in the early church (v. 32a). A common faith in Jesus, together with a singleness of purpose in serving Him, bound them together. Differences were pushed aside by their strong fellowship.

A great stewardship prevailed among the believers (v. 32b). Instead of legalistically computing a minimum tithe, each one offered all that he owned for the common good.

Great power was evident in the witness of the apostles (v. 33a). They not only preached the resurrection of Jesus with great power, but they demonstrated a resurrection power in their daily lives and witness. As a result of that, "great grace was upon them" (v. 33b).

Great liberality and generosity was evident in the church (v. 34). No assessment of dues was necessary, for the people responded spontaneously and sacrificially, and all needs were adequately met.

There also was a great organization and administration in the use of the funds (v. 35). Some have mistakenly interpreted this as an example of communism, but communism does not distribute the wealth according to need. These church benevolent funds were used carefully and properly.

The passage in Acts 6:1-7 does not mention the title or office of deacon, but it is generally understood to refer to the first election of deacons. It is therefore significant that the office of deacon originated out of a need for help in ministering to physical and material needs.

This does not mean that deacons are to be primarily business administrators of the church. It does mean that the church's ministry in meeting material needs is a reflection of God's concern for those needs.

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## Bible Book

### Pay day some day

By Marvin Reynolds, DOM, Mississippi Association  
**Basic passage:** Isaiah 28:1-32:20  
**Focal passage:** Isaiah 28:1-16  
**Central truth:** Sin brings judgment but Christ brings hope.

A well-known sermon by the late R.G. Lee was titled "Pay Day Some Day." This title was the theme of much of Isaiah's prophecy. Though he preached that the one hope for the Jewish people was their turning to God, he vividly pointed out their sins and the judgments to come.

In Isaiah 28:1-4 the prophet told of the coming judgment upon Ephraim or the Northern Kingdom. Two particular sins Isaiah confronted them with here were pride and drunkenness. The crown of pride in Isaiah 28:1 was Samaria, their capital. Samaria was built on a fertile hill surrounded by a rich valley with a circle of hills beyond. They felt it could never be destroyed. How wrong they were!

In America our good supply is unmatched anywhere on earth. We are now regarded as the world's greatest super power. Does this mean America cannot fall? Of course not. Proverbs 16:8 says that pride goeth before a fall.

Drunkenness was another sin of Ephraim. In Isaiah 28:7 the prophet included this as one of Judah's sins also. The priests themselves became drunk and distorted the truth.

Look again at our nation. One government official in Washington D.C. said that there are three parties there: the Democratic party, the Republican party and the cocktail party. What a commentary on our nation's capitol. Alcohol is responsible for the deaths of multiplied thousands in our nation each year. Proverbs 14:34 says, "Righteousness exalteth a nation: but sin is a reproach to any people."

Another of their sins was misplaced trust (Isa. 31:1-3). The people looked to Egypt for help and trusted in horses and chariots instead of looking to God and trusting in Him.

Actually, the only hope for the Jewish people was in their repenting and trusting God to save them through the promised Messiah. Isaiah 28:16 is a prophecy of Christ's coming and is referred to in I Peter 2:6.

What is our hope in today? Is it in our wealth, national defense program, social security, etc.? Or is it in Jesus Christ?

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## Bills requiring warnings in alcohol ads reintroduced

WASHINGTON (BP)—Legislation requiring warning messages to be included in alcohol advertising was reintroduced in Congress March 30 in the face of what appears to be increased opposition.

The Sensible Advertising and Family Education Act, introduced for the third consecutive Congress, would require health and safety warnings in all alcohol ads broadcast on radio and television or printed in newspapers or magazines.

Sponsors of the SAFE Act hope they can "simply change the atmosphere that surrounds alcohol" and "create an idea that there is at least a down side to taking a drink," said Rep. Joseph Kennedy, D-Mass., and chief sponsor in the House.

The legislation will cost the alcohol industry little, "but it will be of great benefit to those who heed the warnings in this bill," said South Carolina's Strom Thurmond, lead Republican sponsor in the Senate.

## CleaR-TV calls for boycott of Johnson wax company

NASHVILLE, TN (BP)—Christian Leaders for Responsible Television (CleaR-TV) has called for a one-year boycott of S.C. Johnson and Son, Inc., a Racine, Wis., corporation that markets a variety of waxes/polishes and household/personal products because of the company's sponsorship of prime-time television programs that feature sex, violence and profanity.

CleaR-TV is composed of more than 1,000 Christian leaders from about 100 denominations. The organization in the past has initiated boycotts of other TV advertising sponsors it has deemed to be sponsors of sex, violence and profanity.

Richard D. Land, executive director of the Southern Baptist Christian Life Commission and a member of the CleaR-TV's executive committee, is urging Southern Baptists to join in the boycott of Johnson.

"All attempts to get Johnson to respond to our real and legitimate concerns have been rebuffed," Land said. "A boycott of the offending sponsor's products is a perfectly legitimate way to use consumer power to demand redress of serious grievances."

## Masonic controversy disrupts St. Louis congregation

ST. LOUIS (ABP)—The controversy between Southern Baptists and Masons, which has attracted attention on the national level, has now surfaced in a local church, contributing to the resignation of a St. Louis pastor.

Stony Shaw, pastor of Parkway Baptist Church for 12 years, has resigned in part because of a dispute over the involvement of Masons in church leadership positions. "I am not angry at any Mason, but I am categorically opposed to Freemasonry and its deception," the former pastor said.

Last November Parkway Church adopted a policy — supported by Shaw — that prohibited Masons from serving as deacons or members of the church staff. The vote, 148-100, forced one deacon to resign and stirred an emotional debate among church members, including Masons and their families.

## Seminary in Moscow will fulfill 'dream of a century'

MOSCOW (ABP)—Russian Baptists will open a seminary this fall, fulfilling a dream of almost a century.

"It has been the dream of Baptists around the world since the time of the czars to have this," said Paul Montacute of the Baptist World Alliance, which is assisting the project. The seminary is expected to open Oct. 1 with 20 students in temporary facilities.

Baptists worldwide have been collecting money to open a Moscow seminary since the early 1900s, Montacute said. The Baptist World Alliance is providing some financial support for the project through its Baptist Response-Europe, which has worked since 1990 to assist Baptist work among the continent's former communist countries.

## Reighard to be nominated to lead Pastors' Conference

ATLANTA (BP)—Dwight "Ike" Reighard, pastor of New Hope Baptist Church in Fayetteville, Ga., will be nominated by Jerry Vines as president of the Southern Baptist Pastors' Conference when the conference holds its annual session in June.

Vines, pastor of First Baptist Church of Jacksonville, Fla., and a former president of the Southern Baptist Convention and the Pastors' Conference, said, "I feel a liberty from the Lord" to nominate Reighard.

Reighard, who served two terms as Georgia Baptist Convention president, is a trustee of the Southern Baptist Home Mission Board.

It is not yet known if others will be nominated for the conference presidency.