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Arkansas Baptist Newsmagazine

1-21-1988

January 21, 1988

Arkansas Baptist State Convention

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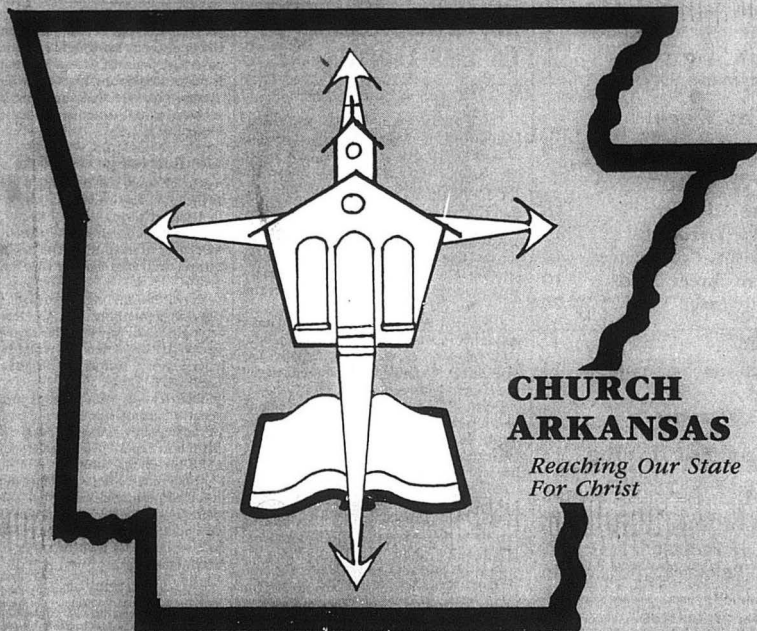
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Garden of Hope

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Arkansas Baptist

January 21, 1987



**CHURCH
ARKANSAS**

*Reaching Our State
For Christ*

Cover Story



Reach Arkansas 11

Arkansas Baptists have been losing ground against the state's population for years. A bold new plan offers an opportunity to reach the state for Christ.

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IT'S UPLIFTING

Bountiful Harvest

DALLAS (BP)—Times are tough for west Texas farmers, but one rural High Plains church recently reaped a bountiful harvest for missions that was more than a year in the making.

First Baptist Church of Springlake, Texas, made a commitment several years ago to give 20 percent of its undesignated receipts to missions through the Cooperative Program. However, when the farm crisis hit home in 1986, the church found itself in a financial dilemma.

"Things got so tight, we dropped \$5,400 behind in our Cooperative Program giving," said Pastor Steve Branson.

In order to meet essential local needs, the church agreed to temporarily drop its level of support to 16 percent in 1987. However, the congregation still was troubled by what it considered an outstanding debt from the previous year.

To resolve the problem the church's long-range planning committee, budget committee and deacons met and agreed to promote a "Harvest Day" offering Dec. 13.

Although the church averages about 70 in attendance and its highest one-time offering in the recent past was less than \$3,000, First Church adopted an attendance goal of 100 and a giving goal of \$6,700—\$5,400 for the outstanding Cooperative Program payment and \$1,300 for regular weekly receipts.

If the goal looked slightly unrealistic in the early planning stages, it looked totally out of reach Dec. 13 when a 12-inch snowfall began.

"By 10 o'clock, we only had about 10 people in Sunday school, Branson said. "But people kept coming in, and we ended up with about 80 in attendance. And when the receipts were counted, we had more than \$13,000."

GOOD NEWS!

My Times Are In His Hands

Psalm 31

The psalmist has a beautiful and meaningful word for us as we cross the threshold of a new year. His words are: "My times are in thy hand" (Ps. 31:15). These are words of recognition and rejoicing.

The Recognition

The psalmist was giving recognition to the fact that he trusted a God who watched over him and who would ultimately judge and vindicate him. There are several ideas that the psalmist expressed.

Decision—A person's time is in God's hands because man has placed it there willingly through a decision of faith and dedication. No longer will man seek to call the shots. God rules in his life.

Destiny—The psalmist is acknowledging that it is not blind fate that determines his future but the hand of God. God is moving in a good and purposeful way in human life and human history.

Dependence—To say that our times are in God's hands is to admit our dependence on him. The psalmist said, "I am placing myself in the hands of God, and I am dependent on him."

Devotion—There is a loving faith implied here. The psalmist seems sure of the loving nature of God. The psalmist is literally speaking in the sense that one speaks of a case coming up before the

judge. The judge sets the time and makes the decisions regarding disposition of the case. The psalmist was saying that his case is on the docket and that God will hear and avenge him. He was sure that he would receive loving justice at the hands of the eternal judge.

The Rejoicing

The psalmist was rejoicing and believing in the same way as was Paul when he wrote in trusting terms: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Ti. 1:12).

Strength—The right hand of God expresses something of his tremendous strength and power. The apostle Peter spoke to this when he wrote, "Humble yourselves . . . under the mighty hand of God" (1 P. 5:6).

Security—In John 10 Jesus spoke of the security of those sheep in the mighty hand of the heavenly Father. To be in the Father's hand is to experience the safety and security of his loving care.

Satisfaction—Few passages in the Bible more aptly summarize all that is implied in being in the Father's hand than the beloved twenty-third Psalm. The psalmist is rejoicing in a God who supplies, leads, and accompanies.

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Pillars of Direction

J. EVERETT SNEED

The New Testament clearly states that we are no longer under the Old Testament law. Does this mean that the Ten Commandments are no longer relevant for us today? Some would maintain that this is true. Others live as if the moral standards set forth in the Ten Commandments are of no importance. We believe, however, that the Ten Commandments still stand as pillars of direction for the actions of all mankind.

When the truths set forth in the Decalogue (Ten Commandments) are violated, individuals and society in general must pay the consequences. These are God's immutable laws which set a standard for living and are loving sign posts to provide guidance and direction for all mankind.

Those who seek to prove by the New Testament that the Ten Commandments are no longer relevant frequently point to the writings of Paul and a few statements by Christ as proof texts for their theory. One often-quoted verse by Paul states, "I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain" (Ga. 2:21). The apostle's point, however, was not that the Ten Commandments had no meaning for the age of grace but that salvation could not be earned through works. The truth is, no one, at any time in history, has been able to earn salvation through their own personal goodness.

At the time Paul wrote Galatians, he was engaged in an effort to stop a heresy that was prevalent in his day. A group which modern theologians have named the "Judaizers" maintained that in order to be a Christian a Gentile must first in effect become a Jewish proselyte. For a Gentile it meant circumcision and the keeping of at least a portion of the 613 ceremonial laws which governed the lives of the Pharisees and other good Jews in the New Testament era. In order to press their case, the "Judaizers" also maintained that Paul was not an apostle. In effect the teaching of this group maintained that salvation must be earned through an individual's works. Hence, the book of Galatians, in particular, and portions of other of Paul's writings were written in response to the "Judaizers."

Another passage often quoted to prove that the Ten Commandments have no relevance for today are the words of our Lord as said, "Think not that I am come to destroy the law, or the prophets: I am



not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Mt. 5:17-18).

Obviously, our Lord fulfilled all of the law in that he has been the only individual who was completely able to keep every facet of it. The Greek word "fulfill" is *pleroo* which means "to make full or to enlarge." The purpose of our Lord was to move from outer act to inner motivation. The teachings of the Sermon on the Mount make this point abundantly clear.

If an individual's inward attitudes are right, outer violations of the Ten Commandments will never occur. For example Christ said, "Ye have heard that it was said by them of old time, thou shalt not kill; and whosoever shall kill shall be in danger of

judgment: but I say unto you, that whosoever shall be angry with his brother without a cause shall be in danger of the judgment" (Mt. 5:21-22a). Obviously, the root of murder is anger. When anger is replaced with love, murder will not occur.

Again Christ illustrated the principle of actions coming from one's heart by saying, "Ye have heard that it was said by them of old time, thou shalt not commit adultery: but I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her in his heart" (Mt. 5:27-28). Adultery springs from the lustful attitude in the heart of an individual.

The Ten Commandments, like the rest of God's holy Word, provides guidance for the lives of Christians. If an individual's life is truly permeated with the presence of God through Christ, he will never violate the guidance that is set forth in the Decalogue. But the commandments stand as a helpful guide in times of temptation.

The first commandment sets the positive tone of the Decalogue as it says, "Thou shalt have no other Gods before me" (Ex. 20:3). This declared that all individuals are to place God in first position in their lives. God is to permeate each life. When God truly has first position in an individual's life, his attitude and purposes will reign supreme.

The Ten Commandments deal with man's relationship with God and man's relationship with man. Jesus summarized both tables of the Decalogue as he said, "Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself" (Mk. 12:30a, 31a). The Ten Commandments stand as a guide for all mankind today as they did in the time in which they were originally given.

Arkansas Baptist NEWSMAGAZINE

VOLUME 87

NUMBER 3

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Copies by mail 50 cents each.

Deaths of members of Arkansas churches will be reported in brief form when information is received not later than 14 days after the date of death.

Advertising accepted in writing only. Rates on request.

Opinions expressed in signed articles are those of the writer.

Member of the Southern Baptist Press Association.

The Arkansas Baptist Newsmagazine (ISSN 0064-1734) is published weekly, except Easter, Independence Day, the first week of October, and Christmas, by the Arkansas Baptist Newsmagazine, Inc., Little Rock, AR. Subscription rates are \$6.48 per year (individual), \$5.52 per year (Every Resident Family Plan), \$6.12 per year (Group Plan). Foreign address rates on request. Second class postage paid at Little Rock, Ark.

POSTMASTER: Send address changes to Arkansas Baptist Newsmagazine, P. O. Box 552, Little Rock, AR 72203. (576-4791)

Letters to the Editor

Confidence or Doubt?

As pastor of one of our many Arkansas Baptist churches, I express my concern for a world of fighting, distrust, immorality, and a lack of direction. My concern goes much deeper than our world in general. I am concerned about our churches, the effect we have on our state, country, and world.

It is my concern that we encourage and build up each other rather than tear down each other. According to Ephesians 4:29, words are tremendous tools for building up. Ephesians 4:22 says the old nature speaks according to the deceitful lusts (the control by cravings of deceit).

Satan's greatest tool, first used in the Garden of Eden, is the deceit of producing doubt in God's Word (Ge. 3:1, "Ye, hath God said?").

Some of God's greatest tools are "evangelists, pastors, and teachers for the . . . edifying (building up) of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, . . . (that we be protected) by the sleight of men and cunning craftiness, whereby they lie in wait to deceive" (Ep. 4:11-14).

In our world of doubt, immorality and lack of direction, may we as fellow Baptists speak, teach, and preach in such a way that we inspire people to have complete confidence in God's Word, rather than doubt God's Word. What kind of ministry are you committed to, one that produces confidence or doubt in God's Word?—**Tim Porter, Melbourne**

Universal Love

In response to "How Long" Dec. 10, 1987 (Speak Up), I fully understand what this man is talking about. I am not white nor black. I am of hispanic origin.

Before I was saved I worked as a community organizer and sometimes I found myself caught up in public racial problems.

I remember many a time stepping away from the angry crowds and thinking to myself, "Why can't there be love, peace and unity?"

Now as a born again Christian it saddens me far more to see that there is still racial discrimination, yes, even in our churches. My husband and I were also approached by a minister and told that we belonged in a Spanish church. I told him we belonged where the Spirit led us, and I meant no disrespect, I was being honest.

Discrimination in churches has taught

me to pray for myself that I grow not bitter nor angry within myself against my brethren, but to show love against resentment.

I John 4:7,8 speaks of love and has helped me to continue in the love of God.

Let's not cut the love of God short. And let's not allow Satan to separate our churches through discrimination.

Satan knows the word of God, and he knows that St. Matthew tells us that a house divided against itself shall not stand. Discrimination in the heart of people is Satan's way of trying to tear down that which God has built. Let's not allow this. Let's work together for the glory of God.

God does not and will not judge by color, Satan does. Let's judge as God would.

Everyone says that love is a universal language and this is true for those who have learned to look at others through the eyes of Christ and not of man.

Man sees a color, Christ sees a sinner saved by grace. This what we all are, sinners saved by grace.

Romans 14:7-13 has also helped me to keep in prayer and in the love of God.—**Lisa Gonzales, Berryville**

Conflict

In response to my letter of 11-26-87 calling attention to numerical errors or conflicts in certain Bible events, Brother Gerald Hill erred with regard to my statement. I did not, as Brother Hill implied, make an unqualified statement that there are errors in Scripture, but rather called attention to different figures given in biblical accounts of the same events. I stated, and believe these discrepancies in number are traceable to either scribes or copyists, who copied from different sources. Our salvation does not depend on faith in the inerrancy of copyists, translators or scribes, but on faith in the Lord. Noah, Enoch, Abraham, Abel and Job were all saved by faith in God long before the Scripture was written. I believe that God has preserved the salvational truth of his Word through all the copying, translating, and dividing of the Bible into chapter and verses. For more than 50 years, I have studied, taught, and preached God's Word in churches I have served as pastor, in revivals, and Bible schools. Among those God has saved under my preaching are preachers, deacons, missionaries, Sunday School teachers and others.

With this background I can safely deny being one who searches Scripture for errors, or selects one part of Scripture to

believe while denying others.

When I have found numerical conflicts in accounts of Bible events, I have sought to find the solution through the Holy Spirit, much study, and God-given common sense, rather than to settle for a lame explanation from books outside the Bible itself. Scripture tells us, "let him that reareth, understand."

This matter is a bone of contention within our Baptist life today. Some inerrantists are quick to question the orthodoxy of those who practice intellectual honesty and face up to the problems found in Scripture. If seminary professors or denominational leaders deny being inerrantists, there is a clamor to replace them. This narrow spirit is behind the religious persecutions of history, and a far cry from the spirit of love in I Corinthians 13.—**Walter H. Watts, Fort Smith**

Like the Prophets

Recent letters castigating Joe Atchison prove once again that the only thing some brothers can't tolerate is some other brother who takes a stand on a moral or doctrinal issue! The only things that stir any emotion in these brothers is their distorted view of the "priesthood of the believer!" It doesn't bother these saints that Larry Baker has an anemic position on abortion, is pro women's ordination, and opposes capital punishment. Amazing, isn't it?

I applaud Joe Atchison, Marilyn Simmons and the other CLC trustees who voted to terminate Baker. Southern Baptists will stand guilty in the Judgment Day for tolerating the kind of leadership we have had and currently have at the CLC. I personally am grieved that part of my title helps to pay Baker's \$80,000 plus salary. I, for one, want more for my money.

Prophets have never been popular. Weaker brethren have always been offended by the activity of the prophets. Brother Atchison should not be discouraged by these weaker brethren. These men are like Obadiah who was looking for water while Elijah was confronting the prophets of Baal and calling down the fire of God! They are like the moderate priest of Malachi's day who had lost touch with the living God and tolerated blemished sacrifices. Of whom the Lord said, "If you will not lay it to heart, . . . I will curse your blessings . . . I will spread the dung of your solemn feast upon your faces!" (Ma. 2:2-3). They are like the erudite court preacher Amaziah who was offended that Amos had rebuk-

ed Israel for their sins. Amaziah said to Amos, "O thou militant fundamentalist, go, flee thee away into Judah and prophesy there: but prophesy not again anymore at Bethel: for it is the King's chapel, and it is the King's court" (Am. 7:12-13, Miller's paraphrase).

May the dear Lord give us more men like Elijah, Malachi, Amos, and Athison.—**David Miller, Heber Springs**

America Betrayed

Why is our State Department pushing an INF treat which will lead to further concession and benefit the Soviets? Why

should the Soviets have safety shelters and SDI while Americans are unprotected?

America is being betrayed by people in positions of power and influence who manipulate world affairs for monetary gain. World government will result.

If we care about our freedom, way of life, life itself and religious faith, we must write and call our two U.S. senators (Bumpers and Prayer) and urge them not to vote to ratify the Intermediate-Range Nuclear Weapons Treaty.

One nation under God . . . or one world without God? Think about it. Act immediately if you do care.—**Mrs. W.C. Carpenter, Magnolia**

DON MOORE

You'll Be Glad To Know



"Now as to the love of the brethren, you have no need for anyone to write to you, for you yourselves are taught by God to love one another; for indeed you do practice it toward all the brethren who are in all Macedonia. But we urge you, brethren, to excel still more, and to make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we commanded you; so that you may behave properly toward outsiders and not be in any need."

The Thessalonian Christians to whom the words above were written had come to Christ through great suffering and persecution. Surely they, of all people, would know they needed to stick together and love one another. Their survival depended on it. Yet, they needed to be urged at this point (1 Th. 4:9-12).

"Therefore encourage one another, and build up one another, just as you also are doing. But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction, and that you esteem them very highly in love because of their work. Live in peace with one another. And we urge you, brethren, admonish the unruly, encourage the faint-hearted, help the weak, be patient with all men. See that no one repays another with evil for evil, but always seek after that which is good for one another and for all men" (1 Th. 5:11-15).

Is there a church or church member who should not be corrected by these words from God? What a blessing to go into churches who have had loving pastors for several years. They win people, grow their Sunday School, and minister to human need, but above all they teach by the way they live how church members should love one another. The harmony and respect necessary for the Spirit's movement is there. It may be there is little use to set any really spiritual goals until this primary matter of spiritual unity is addressed. Could you and your church address this matter early this year? The Holy Spirit must not be "grieved" or "quenched" by a cranky congregation.

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

JESUS AND WOMEN: *Third in a series of four*

Jesus and Martha and Mary

by **T.B. Maston**
Southwestern Seminary

We do not know when or how Jesus got acquainted with Lazarus and his sisters, Martha and Mary. Bethany, where their home was, was about two miles from Jerusalem, a very short walk. It was evidently a home where Jesus was welcomed at any time. It must have been a great relief for him to get away from Jerusalem and spend an evening with those who were his friends.

Three occasions are specifically mentioned when Jesus had close contact with the family. It is evident that at the first recorded visit he was already a well-known and welcomed visitor in the Bethany family. On that occasion, Martha was busy preparing the meal while Mary was sitting at the feet of Jesus listening to the conversation that he was evidently having with some of the other visitors in the home, possibly including some of his disciples. Martha complained that Mary was not helping her prepare the meal and requested that Jesus have Mary help her.

Jesus declined to do this and said to Martha, "Mary has chosen the good portion, which shall not be taken away from her" (Lk. 10:42).

On another occasion Lazarus had become seriously ill (Jn. 11:1-44). Jesus was not there. The sisters sent word to him, "Lord, he whom you love is ill." Jesus delayed his return until Lazarus had died. He had been in the grave four days.

When Jesus was approaching Bethany with his disciples, Martha, having heard that he was coming, when out to meet him. Jesus reasoned with Martha about the resurrection. Martha made at that time a rather remarkable statement of her faith, "I believe that you are the Christ the Son of God" (Jn. 11:27).

Martha "went and called her sister Mary and said, 'the Teacher is here and calling for you'" (Jn. 11:28). Typical of Mary, when she came to where Jesus was she fell at his feet weeping and Jesus was disturbed by her weeping and the weeping of others who had come with her. In

the shortest verse in our Bible, it says, "Jesus wept" (Jn. 11:35). Those two words reveal a great deal about Jesus. He reasoned with the practical Martha but he wept with the warm, emotional Mary. You know the rest.

It would not be a complete picture of the relation of Jesus to his three close friends without a reference to one other occasion.

They had a meal or a special occasion for him. Do you not imagine that Lazarus, after Jesus brought him back to life, wanted to be as close to Jesus as possible and incidentally, shouldn't this be true of us, men or women, young or old, who have been brought to life by our union with him? Typically, Martha was serving, and equally typically, Mary sat at his feet. On this occasion she was at this feet anointing them with "costly ointment" and she "wiped his feet with her hair" (Jn. 12:1-3).

T.B. Maston is professor emeritus of Christian ethics at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

DANIEL R. GRANT

One Layman's Opinion



Early Advice

Following my recent announcement of plans to retire in August, after my 65th

birthday, I have received quite a bit of free advice. It has ranged far and wide over a spectrum from how to stay busy to how to stay "unbusy."

My brother-in-law, Dr. Andrew Hall, who retired from the pastorate early and has followed God's leadership to preach and golf in Florida in the winter, and preach and golf in Arkansas in the summer, speaks with considerable authority on the subject of retirement. After admitting "you are smarter than I thought," Andy advises:

(1) Enjoy the grandkids more—brush up on "hide and seek."

(2) Enjoy the unfettered evenings with no big "have-to's" after supper—even get into your pajamas occasionally after supper.

(3) Keep your hands semi-busy in one or more occupational pursuits so you will not have to wake up with nothing to do.

(4) Enjoy more time on the tennis court but don't expect to change from a hacker to a pro at your age—old bones can stand only so much.

(5) Keep two cars (while living on less), so that both of you "can have much needed space"—a drive around the block "helps one's sanity" and "a trip to Wal-Mart can be therapeutic."

(6) Write something (Andy is writing a biography, mostly for family purposes, and a little book entitled "The Last Five Minutes of the Sermon").

(7) Pace yourself—there will be an overabundance of suggestions from others on how to use your time, since you "now have nothing to do."

(8) More adjustment will be required than you think, but good planning can smooth the way.

With retirement just seven months away, I need all the advice I can get. As my friends are well aware (Andy Hall included), I have always been better at receiving advice than at following it. Maybe I can begin to do better.

Daniel R. Grant is president of Ouachita Baptist University.

Woman's Viewpoint

Please God, Don't Let Anyone Be Home

LYNETTE V. WALLACE

I knew that if someone answered the doorbell I would faint. My heart raced, and my hands dripped with sweat. I comforted myself by thinking the place looked deserted. The lawn laid unmowed. Dust blanketed the porch. Just as I turned to leave, an old man hobbled to the door. It was my moment of truth.

"Yes, sir, I'm from Immanuel Baptist Church, and we want you to have this marked New Testament. May I show you how to use it?"

"See there. That wasn't so hard after all, was it?" I repeated to myself as I stumbled down the street. I felt brave and proud for answering God's call to personal evangelism. I wanted to obey the Lord, but this wasn't witnessing. I needed help.

I found the help I need-



ed. It's called CWT—Continuing Witness Training. CWT takes an average Christian and trains him or her to present the gospel and lead someone to pray to receive Christ. Sound scary? Not this way. It's on-the-job training with an equipper—someone who knows what to do. And it works. My team had two victories. That may not sound like much, but statistics say that's more than most Christians see in a lifetime.

The principles are simple. Depend on the Holy Spirit for strength and guidance. Start where the people are. Ask questions

about their personal lives (people love to talk about themselves). Find out about their relationship to the Lord. Two questions adapted from Evangelism Explosion can almost always tell a person's spiritual condition. Then share a few scriptures and basic ideas about Jesus with them. After practice of repeating them over and over, it's second nature. Finally, give them an opportunity to accept Jesus as their Savior. Prayers and follow-up procedures are spelled out. Anyone can learn to witness this way.

I want to go back to the old man's door. My heart will still race; my hands still sweat. But this time I'll sit down with him, talk a while, and ask him a few questions.

Lynette V. Wallace is an active member of Immanuel Church in El Dorado. She is married and teaches high school.

TAX SEMINAR

January 27, 1988

9:30 a.m.

Geyer Springs Church
Little Rock



Harold Richardson
Treasurer, Annuity Board

CHURCH CONFLICT: THIRD OF FOUR

Involving Laypeople Helps

by Jim Lowry
Baptist Press

NASHVILLE (BP)—Church staff members can manage congregational conflict more effectively by involving laypeople in planning and decision making, two pastors who have enjoyed longer-than-average tenures in their churches claimed.

Equally important, said Harry Lucenay, pastor of Temple Baptist Church in Hattiesburg, Miss., for seven years, is that staff members and churches do not fight over little things and allow them to become major issues.

"Pastors should choose their battles," Lucenay explained. "There are a lot of little things I would have fought over when I was younger. For instance, the kingdom of God is not affected by green or pink walls."

"I try to make decisions by principle, not emotion," he continued. "There are theological and church polity principles which must be observed regardless of who is making a proposal or raising a question."

"The church has got to interpret Scripture and stick with that interpretation. We do not vote to be biblical," he said. "You have got to love people you disagree with and still respect each other."

To avoid potential conflicts, Lucenay said, he frequently talks to opinion leaders and others in the church to test an idea. When those people understand, then they tell their friends, and information is shared effectively.

At Forest Park Baptist Church in Montgomery, Ala., where Chester Jernigan was pastor for 21 years, information sharing between church members was a key ingredient for developing a strong leadership and family fellowship. Jernigan recently was named vice president for development at the Alabama Baptist State Convention.

When he became pastor in 1966, the

church was losing members because of construction of an interstate highway a short distance from its property that physically split the neighborhood. Many people sold their homes and moved away from the church.

The church also was behind on the budget and losing members. To address

by becoming involved in ministries outside of ourselves and outside the church."

Over the years, some of the ministries sponsored by the church included Vacation Bible School, nutrition classes, a tutoring program, dental hygiene classes, senior adult activities, day care, and a weekly soup, salad and Scripture luncheon.

(BP) photo / Jim Veneman

Jernigan said much of the success has come from placing emphasis on involving the deacons and the church council through planning, where they established priorities and set goals together.

Joe Stacker, director of the church administration department at the Southern Baptist Sunday School Board, said sharing of ministry and expectations between staff and church members will almost certainly have a positive effect in a church.

"When people are working toward a common biblical goal, they share interests and information which brings them together to strengthen fellowship and accomplish their task," Stacker said. "Working together allows a church to deal with change and focus on ministering to others in Jesus' name."

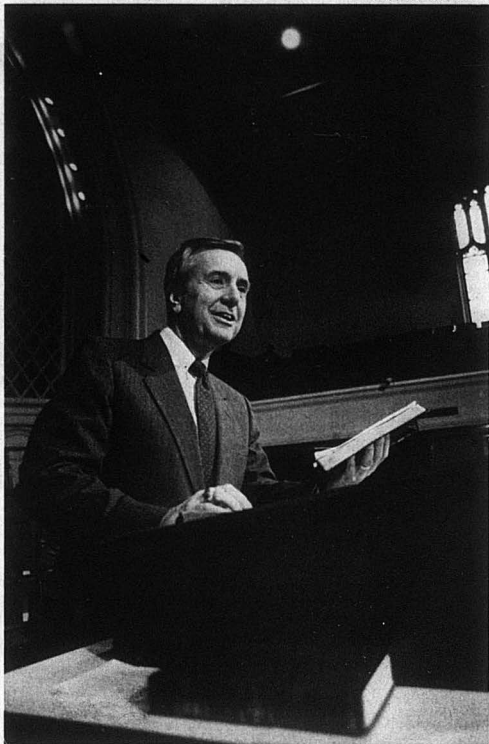
"It is important to hear what people say and what they do not say. The more people are involved in decision making, leadership and implementation, the more they are willing to participate."

"Positive changes in churches produce longer tenure, if the pastor is willing to plant his life with a congregation and discipline himself through prayer, preparation and patience," explained Jernigan.

Openness and honest self-evaluation are keys to

dealing with conflict, Jernigan said, even though fear generally is the initial reaction.

"Fellowship is the cohesive ingredient that bonds the people of God and gives inroads for working with conflict and many times avoiding conflict," he said.



Involving laypeople in planning and decision making reduces conflict.

problems, church members identified specific needs of members and residents in the neighborhood and then sought to start ministries in those areas.

"We decided to focus on people," Jernigan said. "We avoided potential conflict

Arkansas All Over

MILLIE GILL

People

Dennis M. Tyner of Sparkman died Jan. 6 at age 53. His funeral service was held Jan. 10 at Ouachita Church near Sparkman where he served as pastor. He also had served as pastor of Yorktown Church, Star City, and Grace Church, North Little Rock. Survivors are his wife, Tommie Tyner; a son, Pat Tyner of Monticello; a daughter, Barbara Burns of Star City; a brother; and a sister.

John Dewey Seymour of Downey, Calif., died Jan. 6 at age 80. He was a retired Southern Baptist minister, having served as pastor of churches and a mission in the Russellville area. He served for 22 years as missionary in Dardanelle-Russellville, Stone, Van Buren, and Searcy Associations. His funeral services were held in Russellville Jan. 8. Survivors are a son, Kenneth Seymour of Downey, Calif.; two brothers; a sister; and two grandchildren.

Mark Christie has joined the staff of Shannon Road Church, Pine Bluff, as minister of music. He is a junior at Ouachita Baptist University.

Sarah Lee was recently recognized by Little Rock Second Church for her 12 years of service as financial secretary.

Jacque Jones recently began her 37th year as pastor's secretary at Little Rock Second Church.

Shad Medlin was recently recognized by El Dorado First Church for 50 years of service as a Sunday School teacher. He currently serves as Chapel Class teacher.

Murl Walker has resigned from the staff of First Church, Van Buren, following more than 16 years of service.

Bill Watt is serving as pastor of Corners Chapel, Trumann, going there from Togo Church.

Phillip Healy has resigned as music and youth director at Pleasant Grove Church, Harrisburg, to move to Mansfield.

Dan Eubanks has joined the staff of El Dorado Second Church as minister to youth. He is a recent graduate of Southwestern Baptist Theological Seminary. He also is a graduate of Southwest Baptist University. He and his wife, Debbie, are natives of Columbia, Mo. They have one infant daughter, Meagan.

Howard Cartwright has resigned as minister to senior adults at Hot Springs Second Church.

John Rickenbacker is serving as interim pastor of First Church, Conway.

Harold Barnett has resigned as pastor of Bigflat Mission.

Charles Osborn III recently was named Independence County Farmer of the Year. He is a deacon at Cord Church.

Randy Woodward has joined the staff of Spradling Church, Fort Smith, as minister of youth. He served for nine weeks in 1987 as a summer missionary in Mandras, India.

Briefly

Blytheville First Church ordained O.B. Kyle to the deacon ministry Jan. 17.

Shepherd Hill Church at Pine Bluff Acteens made and delivered stuffed bears to children in Jefferson Regional Medical Center the week of Christmas. In addition to delivering the bears, they also contributed some of them to SCAN for use in their Christmas packages. The Girls in Action had a Christmas card center and placed their more than \$40 contributions in the Lottie Moon Foreign Missions Offering.

Fordyce First Church ordained Robert Williams to the deacon ministry Jan. 10.

Walnut Street Church in Jonesboro ordained Bill Dunnam and Neal Harrington to the deacon ministry Jan. 10.

Harrisburg Calvary Church recently purchased additional property to be used in future expansion programs.

Trumann East Side Church recently purchased property for future use.

Red Oak Church at Marked Tree is constructing a new building after purchasing additional property.

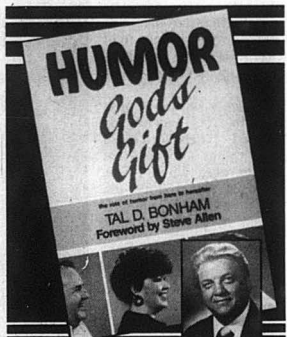
Fayetteville Black Oak Church gave a special love offering to aid flood victims in the West Memphis area, according to Pastor Terrel Gordon.

Silent Grove Church at Springdale recently baptized 12 new believers, including four adults and six youth. C.A. Wynn is pastor.

Centeron First Church is constructing an activities center which is valued at approximately \$90,000.

Gentry First Church broke ground Jan. 3 for a worship center that is estimated to cost \$500,000.

Rogers Immanuel Church is spending approximately \$500,000 to upgrade its educational facilities.



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Tal D. Bonham is executive director-treasurer for the Convention of Baptists in Ohio. He resides in Dublin, Ohio.

At your Baptist Book Store

BROADMAN

Arkansans Graduate Seminaries

Fifteen Arkansans graduated from three Southern Baptist seminaries in December.

The fall graduating class of Southwestern Baptist Theological Seminary in Fort Worth, Texas, included nine students from Arkansas.

Receiving the doctor of ministry degree was Bruce Tippitt, son of Von and Jean Tippitt of Hot Springs. He is the son-in-law of Bill and Juanita Marable of Little Rock and Second Church, Hot Springs, is his home church.

Receiving the master of arts in religious education degree were:

Jeff M. Bennett, son of Raymond and Willodeen Bennett of Little Rock, and son-in-law of John and Catherine Atkinson of Pine Bluff. His home church is Geyer Springs First Church, Little Rock.

Sandra L. Fowler, daughter of Roy A. and Patricia Fowler of Mountain Home. Her home church is First Church, Mountain Home.

Patricia Hamilton, daughter of William J. and Emelou Hamilton of Little Rock. Her home church is Immanuel Church, Little Rock.

Jerry W. Millsaps, son of Charles H. and

Bertié Millsaps of Mt. Vernon. His home church is First Church, Monticello.

Receiving the master of divinity degree were:

James Shawn Kinsey, son of James P. and Jo Ann Kinsey of Pine Bluff. His home church is New Life Church, Pine Bluff.

Clay T. Terry, son of John V. and Fern N. Terry of Rogers. His home church is First Church, Siloam Springs.

Receiving the master of music degree was Ron Frederick Hall, son of H.G. and Marie Hall of Benton and son-in-law of James E. and Annie Purtle of Sheridan. His home church is First Church, Benton.

Receiving the master of arts in communication was Steven Hapi Wanje. His home church is Parkhill Church in Arkadelphia.

Five students from Arkansas were awarded degrees from Southern Baptist Theological Seminary in Louisville, Ky., in December.

Receiving the master of divinity in Christian education was David Lynn Cassidy of Hampton.

Receiving the master of divinity were Robert Morgan David III, Little Rock; Thomas Wayne Nowlin, Marion; Douglas Wert Criss, Trumann; and John Frederick Ball III, Little Rock.

Receiving the doctor of musical arts was Leta Gwin Horan, McGehee.

One Arkansan graduated from New Orleans Baptist Theological Seminary in Louisiana. Timothy Wayne Wheat received the master of divinity degree. He is the son of Jearl and Marjorie Wheat of Piggot.

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'Year of the Laity'

Laypeople in Evangelism Focus of Conference

"The Year of the Laity" will be the theme of the 1988 Arkansas Baptist State Evangelism Conference Jan. 25-26 at Geyer Springs First Church in Little Rock.

In keeping with that theme, the conference will focus on involving lay people in personal evangelism. Four subthemes will be developed: "The Biblical Basis for Lay Evangelism," "Deployed for Lay Evangelism," "Equipped for Evangelism," and "Sent to do Evangelism."

A broad range of speakers will challenge convention-goers, according to Clarence Shell, director of evangelism for the Arkansas Baptist State Convention.

Joel Gregory, pastor of Travis Avenue Church, Fort Worth, Texas, will be one of three featured speakers. Perry Sanders, pastor of First Church, Lafayette, La., and Mildred McWhorter, director of three Baptist centers in Houston, Texas, also will be featured speakers.

Dean Doster, associate director of the SBC Home Mission Board's personal evangelism department, will interpret the Year of the Laity emphasis at the conference. Two former Arkansans, Damon Shook of Houston, Texas, and Bob Alexander of Ballwin, Mo., also will address the challenge of evangelism by the local congregation.

Arkansans on the program include Little Rock evangelist Curtis Coleman, Fort Smith pastor James Bryant, Prairie Grove pastor Brad Sheffield, Texarkana pastor Mike Huckabee, and host pastor Paul Sanders.

William H. Stevens of the Baptist Sunday School Board, Nashville, Tenn., will focus on the 1988 Doctrine Study theme, "The Priesthood of the Believer."

Testimonies are planned from Ferrell Morgan, Jerry Creek, Gerald Hill, Winfred Bridges, and Mike Huckabee.

The Evangelism Conference will convene at 1:30 p.m., Monday, Jan. 25, and will close Tuesday, Jan. 26, at 9:10 p.m.

Markham Street Leads State

NASHVILLE, Tenn.—Markham Street Church, Little Rock, led all other Arkansas churches—and ranked 20th nationally—in the number of study course awards received during 1986-87.

Members of the Markham Street congregation completed 771 awards during the church year. Beckspur Church, Forrest City, ranked second with 664 awards, and Immanuel Church, Little Rock placed third with 431.

Persons with study course awards topped 1 million last year, according to William Cox, church study course coordinator. The number of persons enrolled in study courses increased 16 percent during 1986-87. Total awards have increased 270 percent since 1978-79.

Correction

A list of churches which led the state in baptisms during the past year, published in the Jan. 7 ABN, should have listed Victory Coleman as interim pastor of Victory Church, Jacksonville. Coleman's name was inadvertently omitted from the list provided by the ABSC Evangelism Department. The ABN regrets the omission.

Disaster Relief Funds Sent

Arkansas Baptists have assisted the West Memphis tornado and flood victims in a remarkable way in the last few weeks.

Within 12 hours after the tornado hit, the Arkansas Baptist Disaster Relief Unit was on the scene in West Memphis serving meals and encouraging residents, rescue workers, and relief volunteers. In a three-day period, Baptist Men served an estimated 3,000 meals.

Then, when floods hit the area a few days later, followed by snow and ice, local Baptist churches pitched in to assist the victims. The Arkansas Baptist State Convention, through the Dixie Jackson State Mission Offering and the Home Mission Annie Armstrong Offering, has supplied direct financial assistance to hurting families.

Six West Memphis churches received money to minister to families in distress. First Church received \$16,500 to assist 55 families. The Marion Church received \$4,500 to assist 15 families. Calvary Church received \$2,100 to assist seven families. The Vanderbilt Avenue Church received \$1,200 to assist four families. Second Church received \$5,100 to help 17 families. Ingram Boulevard received \$6,000 to assist 20 families.

Through the State and Home Mission Offerings, Arkansas Baptists dispensed a total of \$35,400 to assist 118 families. State Missions Director Conway Sawyers said, "It is indeed heartwarming to know that Arkansas Baptists are assisting hurting people both through volunteer efforts and with direct gifts of money."

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FEBRUARY 16, 88

'Reach Arkansas For Christ'

by Mark Kelly

Managing Editor, Arkansas Baptist Newsmagazine

Arkansas needs new churches. Hundreds of them.

Out of a state population of less than 2.5 million, more than 850,000 persons are unchurched. In 1970, there was one Baptist church for every 1,616 people. By 1980, Arkansas Baptist churches had increased by 58, but had lost ground compared to the state population, leaving one church for every 1,834 people. And the gap has widened every year since.

Arkansas has benefited from the Sun Belt migration and from a booming retirement industry. But the creation of retirement communities has meant that whole towns have sprung up without any Baptist witness.

Add to that the fact that many towns and communities were already without Baptist congregations, and that many ethnic and lifestyle groups are not being reached by existing churches, and you have a compelling case that new church starts are urgently needed.

How can these people be reached? Certainly existing churches can—and should—step up their outreach efforts. In 1987, 238 Arkansas Baptist churches baptized no one. New Sunday School units and personal evangelism campaigns could touch many more lives for the Lord.

But Floyd Tidsworth sees a way to reach more people more quickly.

Tidsworth, director of church extension for the Arkansas Baptist State Convention, points out that new congregations grow faster and reach more people than existing churches.

The average Baptist church in Arkansas baptizes one person for every 27 resident members. According to Tidsworth, new congregations baptize one convert for every 11 members.

By starting new churches at a rate of 30 each year, Arkansas Baptists could reach 200,000 more people—and baptize 3,000 more annually—by the turn of the century. Thinking in those terms, "reaching Arkansas for Christ" begins to have a ring of authenticity.

To recover lost ground and make a bold stride toward reaching the state for Christ, Arkansas Baptists have adopted a 12-year plan to start 30 churches each year before the year 2000. Called "Church Arkansas," the plan calls for 25 new church starts in 1988, followed by 45 in 1989, and then 30 starts each year through 1999. The effort anticipates bringing the number of Arkansas Baptist churches to 1,550.

Such a dramatic leap forward in church

starts would spark new life at every level, predicts Tidsworth. Not only would Arkansas Baptists be baptizing 3,000 more people annually as a result, but they also would be giving millions more to missions, both local and worldwide.

And achieving such visionary goals is hardly unrealistic. New church starts in Arkansas have multiplied more than 300 percent since 1984, and Arkansas Baptists still have plenty of strength left in reserve to meet the challenges of "Church Arkansas."

In fact, experience indicates that starting new churches strengthens, rather than weakens, sponsoring churches.

West Helena Second Church started a mission eighteen months ago, and Pastor James Guthrie and his people say only blessings have resulted.

Second Church gave four families to help start the new work, which recently averaged 30 each night during January Bible Study. The Second Church members who watched their friends leave and invest themselves in the new mission have found it inspiring.

And seeing the dedication of those four families spurred the development of new leadership in Second Church, Guthrie reported. "We have been blessed to see new leadership emerge since the mission started," he said. "When those four families left, others had to step forward to take their places. We have seen a tremendous surge of new leadership."

"Starting a mission has given the church a point of focus beyond itself," Guthrie explained. "Believe me, that's healthy for any church. We've seen a partnership mindset develop. The mission has become an extension of our church's ministry into an area we had been virtually unable to reach. It's been a blessing to us."

To launch the "Church Arkansas" emphasis with the fanfare it deserves, churches from across the state will rally in North Little Rock Feb. 5. Hosted by Park Hill Church, the rally will feature Thomas Halsell, a former foreign missionary and retired executive director of the West Virginia Convention of Southern Baptists, and William Tinsley, church starter and author of *Upon This Rock*, a guide to church starting used widely by the SBC Home Mission Board. Special music and testimonies about new work also will help build enthusiasm for reaching Arkansas by starting new congregations.

For more information about the Church Arkansas Rally, contact the ABSC Missions Department, P.O. Box 552, Little Rock, AR 72203; phone 501-376-4791.

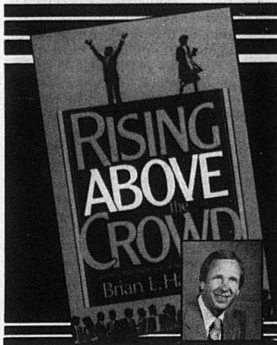
A SMILE OR TWO

Raising children is a matter of timing. Enjoy your kids while they're young and still on your side.—Dr. Benjamin Spock

At times, I wonder why some of today's kids are mixed up. Then I realize I'm buying auto oil at the grocery and food at the gas station.—Ed Scott

We should live and learn, but by the time we've learned, it's too late to live.

—Charley Willey



Declaring that life can be exhilarating, *Rising Above the Crowd* dares you not to be content with mediocrity but to move toward excellence. This motivational book focuses on the meaning of genuine achievement in life. Among principles examined are goal-setting, goal-reaching, using problems as stepping stones, praying through problems, interpersonal relationships, moving beyond failure, and more. Each principle is introduced with a story, illustrated with a model from the Bible and Christian literature and applied to contemporary challenges.

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Brian L. Harbour is pastor of Immanuel Baptist Church, Little Rock, Arkansas. Widely known as a speaker and writer, he is the author of five other books including *Famous Parents of the Bible*.

At your Baptist Book Store

BROADMAN

San Antonio Scramble

by Marv Knox
Baptist Press

SAN ANTONIO, Texas (BP)—With only about 300 hotel rooms still available to them, prospective messengers to next summer's Southern Baptist Convention annual meeting have found themselves in a scramble for places to stay.

A poll of San Antonio hotels uncovered less than 300 non-reserved rooms currently available to messengers to the June 14-16 annual meeting in the Texas city.

The poll—conducted in December by the SBC Executive Committee—also disputed rumors that factions within the controversy-plagued convention are holding large blocks of hotel rooms for their supporters.

But a document prepared by the pro-"moderate" Baptist *Lattin Journal* advertises 1,420 rooms in 13 San Antonio hotels.

Journal Editor Neal Rodgers confirmed reservations for the rooms are being coordinated through the newspaper's office. He added the majority of the rooms were booked through a single travel agent.

Convention Manager Tim A. Hedquist said such blocks would not have appeared on the Executive Committee's hotel poll if they were listed as individual reservations. Rodgers said the reservations are not listed under the Journal's name but declined to say how they are held.

San Antonio room reservations have been an issue among Southern Baptists since early last fall. About 6,000 of them participated in a registration program, seeking reservations for 4,000 downtown hotel rooms.

The situation heated further in late November, following state convention annual meetings. The controversy which has engulfed the SBC for much of the past decade surfaced at a number of state meetings.

One result was a rush on rooms for San

Antonio, as messengers began making early preparations for attending the next SBC annual meeting, reported Hedquist.

San Antonio has about 9,000 hotel rooms in addition to the 4,000 downtown rooms that were assigned through the October registration program, Hedquist said. But if the San Antonio meeting gains mammoth proportions—such as the 1985 and 1986 meetings, when more than 40,000 people showed up—housing indeed will be tight.

Rodgers told Baptist Press several longtime "moderate" leaders did not get reservations in the convention block, explaining a need for securing facilities elsewhere. He also charged that SBC "conservatives" also have secured blocks of rooms for messengers who support their cause.

A "conservative" leader, however, also said fellow "conservatives" did not fare well in the October draw and noted they also have been shut out from reservations in other hotels.

"I have friends who participated in the draw who were not able to get rooms," said Paul Pressler, a Houston appeals court judge and "conservative" leader. "They then tried to get rooms from the secondary list that was supplied to them by Dr. Hedquist. They found these rooms had been taken, evidently not by individuals. I know many people scrambling for rooms."

Pressler added "conservatives" have not secured blocks from the motels listed by the Executive Committee following the October drawing.

Hedquist said the downtown hotels included in the October drawing and the 41 hotels listed by the housing bureau represent virtually 100 percent of the city's usable hotel rooms.

Both Pressler and Rodgers told Baptist Press messengers should have a right to hotel rooms.

Missions Gifts Lagging Behind

NASHVILLE (BP)—Southern Baptists' national Cooperative Program unified budget has topped \$30 million for the first quarter of its fiscal year, but the pace lags behind 1986-87.

December receipts brought the three-month total to \$30,115,637, or 2.81 percent behind the total for the same period a year ago, announced Harold C. Bennett, president and treasurer of the convention's Executive Committee.

The conventionwide December total was \$9,605,681, Bennett reported. That amount is 7.43 percent behind the \$10,376,194 received in December 1986.

"I am disappointed in the December Cooperative Program total," he said, also expressing concern over the first-quarter total, since it reflects almost a 3 percent drop from 1986-87.

Group Organizes

ANNAPOLIS, Md. (BP)—About 40 Maryland/Delaware Baptists dedicated "to promote, preserve, defend and enhance our heritage as Southern Baptists" adopted objectives and an organizational structure and elected officers in a meeting at Heritage Baptist Church in Annapolis, Md., in mid-December.

Members of the group agreed to call the organization "Friends of the Southern Baptist Heritage."

The purpose statement adopted by the group reads: "Our calling is to see all persons come to a saving faith in the Lord Jesus Christ. We believe that God has given to Southern Baptists a unique avenue whereby we can summon a lost world to faith in Christ. Thus, our purpose is to promote, preserve, defend and enhance our heritage as Southern Baptists so that the cause of Christ might not be hindered."

Three objectives adopted by the group are "to encourage and promote fellowship among all Southern Baptists throughout the Maryland and Delaware convention, to keep an accurate understanding of our Southern Baptist heritage before Baptists in Maryland and Delaware and to gather and exchange information regarding developments in denominational life which affect our Southern Baptist heritage."

A priority of the group's fellowship committee will be to foster relationships with leaders of the Conservative Evangelical Fellowship, a Maryland/Delaware group in sympathy with a nine-year effort nationwide to turn the Southern Baptist Convention toward a more conservative stance.

San Antonio Housing Help

SAN ANTONIO, Texas (BP)—Messengers who have not secured hotel rooms for the 1987 Southern Baptist Convention annual meeting may not have to camp out during the June 14-16 gathering in San Antonio, Texas. But help is available for those who choose that route.

A list of recreational vehicle campgrounds, and information about available amenities, may be obtained from the SBC Executive Committee, said Convention Manager Tim A. Hedquist.

Hedquist's office also can provide up-

to-date information on the availability of hotel rooms, he said.

A December poll of San Antonio hotel rooms uncovered less than 300 rooms currently available to messengers. However, Hedquist secured agreements from most hotel managers that the hotels will contact the Executive Committee when additional rooms become available.

For information on camping and hotels, contact SBC Housing, 901 Commerce, Nashville, Tenn. 37203; phone (615) 244-2355.

Convention Uniform

Commitment to Service

by Jerry Wilcox, First Church, Trumann

Basic passage: Matthew 8:1-13

Focal passage: Matthew 8:10-12

Central truth: The cruciality of faith.

A missionary in East Africa was serving among the (Gentiles) lepers of a large city. They were isolated at the outskirts of town. A European (Pharisee) tourist came by to visit and was awe stricken by the sight and smell of the diseased. He said to the missionary, "I would not do this kind of work for a million dollars." The missionary paused momentarily, lifted his eyes toward the gentleman and said, "Neither would I."

Our Bible study for this week and for the following five weeks will center on Life in the Kingdom. The Greek word for kingdom means "the rule of God."

The Bible is from first to last concerned with God's purpose to create a people for himself. When Jesus put man above the sabbath, he did in principle exactly what God always is represented as doing. Man is God's first concern, according to the Bible. But man is a true person only in relationship, hence the creation of a community of believers under the kingship of God. The kingdom is recognized by the servants. Jesus refers to himself as "servant." Disciples are called deacons (servants). Jesus washed the disciples feet and promptly offered them the waterbasin and towel.

The lepers being cleansed (note that Jesus never "heals" a leper) are evidences of Jesus' concern for individuals outside the mainstream of the status quo religion. Also, Jesus was proclaiming in words and deeds that God's Kingdom was at last overcoming the kingdom of Satan.

The focus is not on the miracles (v. 4) but rather on the centurion's (Gentile) faith. He understood authority. He knew how to receive and give commands. Jesus uses a positive statement to put the Jewish nation on notice. He commends the centurion for his faith as being greater than any found in Israel.

God's true people are those who by faith are made one with him. Jesus came to create a fellowship of persons under the kingship of God. Jesus not only called people to himself, but he called them into relationship closer than that of the natural family (Mt. 10:37).

The cruciality of faith is the first priority of the members of the kingdom.

This lesson treatment is based on the International Bible Lesson for Christian Teaching, Uniform Series. Copyright International Council of Education. Used by permission.

Life and Work

Honoring God's Name

by Johnny Ross, Calvary Church, Batesville

Basic passage: Exodus 20:7; Matthew 5:33-37; 7:21-24; Colossians 3:17

Focal passage: Exodus 20:7; Matthew 5:33-37; 7:21-24; Colossians 3:17

Central truth: Profaning God's name brings certain calamity.

The third commandment could be no clearer. God will not hold guiltless those who take his name in vain. In Old Testament days many held the name of God in such high esteem that they would not even speak it publicly for fear of divine retribution. They would write the Hebrew characters YHWH, but would not voice the name. By adding the vowels the term Yahweh gradually came into usage. This was later transliterated into "Jehovah" which is a more familiar expression translated as "Lord" in the King James and other modern translations.

Those who were afraid to mention God's name were on one end of the spectrum, but on the other end there were those who would profane the name by swearing it to personal oaths (cf. Lv. 19:12), the forerunner of modern-day profanity, where God's name is more literally dishonored in blasphemous and indiscriminate usage by those lacking a more civilized vocabulary.

Jesus taught in the New Testament that one should not swear at all, but be more direct and purposeful in one's communication. "... let your communication be, Yea, yea; Nay, nay..." (Mt. 5:37). In short, anything more or less than a simple yes or no leads to evil, and to being held accountable to God.

On the other hand God wants to be praised by those who do properly worship him. Proper worship and praise come only from hearts that have been transformed and made new through a right relationship with God through faith in Jesus Christ.

Near the end of the Sermon on the Mount (Mt. 7:21-24) Jesus warned those who did not have the proper relationship with him that their use of his name, even for what they felt were worthwhile purposes, would only bring calamity upon themselves. He stressed that genuine believers were those who both heard and obeyed his will and Word.

One must be aware of who God is and how to use his name in a way that honors him, or else beware of the consequences.

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Bible Book

Reaping What Is Sown

by James W. Bryant, Grand Avenue, Church, Fort Smith

Basic passage: Genesis 27:46-36:43

Focal passage: Genesis 29:10-12a, 18-28; 30:22-24

Central truth: **Whoever sows what he also reaps; but then comes the blessing if that man turns toward God.**

Paul says, "Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap" (Ga. 6:7). Even though Jacob had met God at Bethel, he still had some reaping to do as a result of his treachery before he met God.

He had tricked Esau out of his birthright and he had tricked his father Isaac out of the family blessing. He had tricked his relatives. Now a relative tricked Jacob. The girl under the veil when Jacob married was not the one he thought would be there. After seven long years of waiting and working for the girl he loved, he married someone else and had to wait and work another seven years on Rachel.

What bitter but important lessons God teaches us to humble us, to change us, and to bless us. Yes, there is always a blessing waiting beyond the harvest of strange events in life. God sees to that. His mysterious plan for our lives is full of surprises, some pleasant, and some unpleasant. But the bottom line is blessing. And that's how Haran ultimately turned out for Jacob. Genesis 30:22-24 records the blessing of God in the birth of Joseph who would later save Jacob and the rest of his family from starvation, by opening the grainaries of Egypt to them. We sow what we reap, but then God's gracious blessing follows when we have learned the principles of God.

Charles Colson, the infamous Watergate figure made famous when he was born-again, had to reap what he sowed. He went to prison because he broke the law. But afterwards God blessed Colson beyond imagination. His prison harvest, patiently endured, gave birth to a prison ministry unparalleled in history. That ministry has saved many from spiritual famine and death as multitudes of prisoners have been fed the Bread of Life and become new creatures in Christ Jesus. God has a way of turning life's worst experiences into life's best experiences when we patiently humble ourselves under his mighty hand.

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Garden of Hope

by Mary Jane Welch
SBC Foreign Mission Board

TAIPEI, Taiwan (BP)—Leaving prostitution can be like getting off a moving Ferris wheel. There's only one place to get off—and unless the girl has the guts to jump, someone else has to stop the wheel.

Planners of Garden of Hope think the halfway house they opened Dec. 14 in Taipei, Taiwan, may offer some girls the chance to get out and start new lives.

The idea for Garden of Hope grew from the frustrations of men and women already committed to doing something about the problem of child and teen prostitution in the Republic of China's capital city. Among them is Angie Golmon, Southern Baptist missionary from Jackson, Tenn., who was chairman of the committee that helped the idea of a halfway house for young prostitutes become a reality.

Golmon started going to Taipei's rehabilitation center for young women arrested as prostitutes because the Taiwan Baptist Woman's Missionary Union asked her to teach English classes there. For 16 years, WU women have been going to the center to talk with the girls, make friends, teach them skills for starting a new life and tell them about Jesus. About five years ago they realized the girls wanted to speak English and asked Golmon to teach them.

Besides teaching English, Golmon made a point of getting to know the girls. She went to their parties. She stayed after class to let the girls, who take beautician classes, wash and style her hair. She prayed for and found a Christian psychologist, Isa Wang, to go with her and offer the girls counseling. Together, they kept track of girls who had left the center. As much as they could, they tried to visit girls, see how they were doing, help them find jobs.

But the experience was frustrating. Sometimes the girls seemed to be ignoring her during class. Follow-up was difficult, often ending after three or four visits when the girl simply disappeared. Even the most promising cases could prove disappointing.

The closer she got to the girls, the more of a burden the work became. She saw others, too, both professional staff and volunteers, pouring love and attention on the girls while they were at the center but unable to keep in contact when they left. There were times, Golmon admits, she wished she could quit, but "The Lord wouldn't let me, and I'm glad he didn't."

She began to see her work as planting



Missionary Angie Golmon tries to help teen prostitutes escape.

rather than harvesting, and God began to turn her burden into a vision. When the girls, most of whom are school dropouts, didn't respond as she wished in class, she looked for ways — a song, a game, a change of pace — to keep them interested.

She realized her consistent weekly attendance, even when frustrating, showed them her love. Some days when she had struggled with not wanting to go, the girls would have made her a gift in one of their craft classes. She felt God was telling her to continue the work.

She knew the rehabilitation center got many girls on the right track. In counseling, many said: "I really don't want to go back to that old way of life. I would like a new life!" And she believed they were sincere. But six months of rehabilitation didn't seem long enough for the kind of life changes they were making. She asked God what she and others could do to make a difference for the girls.

Somewhere in the process she began dwelling on a concept she had heard of in the United States, a halfway house — a place where girls could stay when they left the rehabilitation center, a place where they would get emotional support for a changing lifestyle, a place where they would have the time so crucial for building self-esteem and changing ingrained habits.

Golmon wasn't the only one turning over the idea. The director of the rehabilitation center, Shu Chin Ling, also was painfully aware that six months was simply not long enough for the kinds of changes these girls were making.

When Golmon returned from furlough in August 1986, others in Taiwan were working to raise awareness of the prostitution problem. Thousands gathered for a march through the Wan Hwa district,

where girls who have been forced into prostitution are held as virtual prisoners.

Both religious and government groups held seminars and conferences, informing the public that something needed to be done. One day, Golmon, Wang, Shu and Ingrid Hong, director of a project to help rural girls seeking work in the city, were involved in yet another discussion on the halfway house idea when Hong suggested they establish an official planning committee.

Eventually, the committee was comprised of these four plus representatives of four other organizations. The elements began to fall into place: financial assistance, a hot line for girls who wanted to get out of prostitution, counselors and the time of one staff person to coordinate them, expertise, and local and national government assistance with rent, furnishings and equipment, and a woman in seminary willing to serve as house parent. An Australian missionary even offered his house, which had a fifth bedroom with a separate entrance that could be used for a counseling office.

And its location near a government official's home meant police provided extra security in the neighborhood. Security had to be a priority because of the likelihood that men who held contracts on some girls might try to kidnap them and return them to work.

"The overarching goal," says Golmon, "is for these girls to come to see themselves as God sees them, as people of worth, as people of worth with gifts and talents that can be used to help people rather than them continuing to be victims of an endless cycle of abuse of various kinds."

She believes the Garden of Hope just may be able to help some of these girls off the Ferris wheel.

A Step of Faith

Even though adequate resources are not yet in sight, missionaries push ahead with plans for Ethiopian famine relief

By Marty Croll

SBC Foreign Mission Board

ADDIS ABABA, Ethiopia (BP)—Southern Baptists again are planning to help avert starvation in central Ethiopia next year, although adequate grain, air transport and personnel for a major relief program are not yet in sight.

The sun has scorched the rutted earth of the highlands much as it did during the 1984-85 famine. Even along the more moist canyon rims, where scattered strips of vegetation can be seen growing, the heads of grain stalks are stunted and small.

Relief experts predict an 85 to 90 percent late-season crop failure across parts of Ethiopia's midsection, and the government has asked Southern Baptists to maintain seven feeding stations there in 1988. In some areas farther to the north, a total crop loss is projected. Some estimates report 5 million people facing starvation.

As rains in 1986 produced healthy crops in most places, Southern Baptists began phasing out the monthly food rations for Ethiopian families. But spring rains in 1987 were more scattered. And in mid-1987, during the long rainy season, the central highlands saw scarcely six days of rain. Some areas farther north saw none.

Now, Ethiopians are eating the harvest that resulted from the spring rains, said Southern Baptist volunteer Bob Walls, who directs the work in one of two relief areas. Walls expects Ethiopians' food supplies to run dry by early spring. He and Ed Mason, a Southern Baptist volunteer directing relief in the other area, will attempt until then to stockpile enough grain in two warehouses to meet the expected need.

"The people are in fair physical condition now," said Walls. "We know they've got some grain. It's really going to start getting bad in February, March and April. That's why we're trying to stockpile as much as possible."

Southern Baptists are feeding 85,000 people a month now, down from the 145,000 they fed during the last crisis.

Walls expects the number to increase to about 175,000 next spring. Relief experts are predicting a less edible harvest will result from the present crop than in any recent year, including the year that led to the 1985 famine, Walls said.

But so far, Walls does not know where he will get the relief grain. "We don't have

vide air transport for the Southern Baptist distribution system into remote areas. But the outpouring of aid from people worldwide has slowed, and Walls does not know what kind of air support might be available. Southern Baptists maintain 10 Mercedes trucks but own nothing designed to airlift supplies. Road travel from the

warehouses along boulder-strewn, hand-cut roads through the canyons takes anywhere from four to eight hours.

"Without air support, we won't be able to feed half these people," Walls said. The trucks stay busy supplying grain to the warehouses from central sources in Addis Ababa. Even that travel costs each truck a set of six tires every six weeks. "Just grain alone, we're talking about moving over 2,000 metric tons per month." Add to that the tons of milk powder and cooking oil required.

Providing medical services to such a large number of people would be difficult, too, with present personnel. "We're short of nurses. We're down to just two," said Walls. At least eight more are needed, he said.

"If it gets real bad, there's just no way one nurse can handle a feeding station by herself. There's too much for them to do." With 10 more nurses, two could work at each of the five stations that will have medical facilities, and two could relieve others. "They just can't take this stuff month after month," he said. "What we do is try to bring them down (to Addis Ababa) for a week after about four weeks, but you have to have somebody to put in their place."

At least two features of this relief effort give Southern Baptists an edge over last time, Walls said. For one, the distribution system is already in place. The facilities are built. During the last famine, Southern Baptists came in during the middle of the crisis, and people already were dying while roads and outposts were being built.

Also, the Ethiopian government has just agreed to allow the use of shortwave radios, offering a crucial communications link between all the relief workers.



(BP) photo / Warren Johnson

A new famine threat hangs over 5 million Ethiopians.

near the donors we had in '86," he said. "We just don't know what kind of grain we're going to have coming to Ethiopia next year."

Southern Baptists transport donated grain to warehouses by trucks. From the warehouses it goes to the feeding stations, only minutes away by air, but hours by land. Medical services are available at five of the stations.

In 1986 various relief groups helped pro-

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WORLD

MALAYSIA

Jailed Baptist Released

by Michael D. Chute
SBC Foreign Mission Board

KUALA LUMPUR, Malaysia (BP)—Malaysian Baptist leader James Lai was released from prison Dec. 20 by the Malay government just days before he was to be remanded for a two-year jail term under that country's Internal Security Act.

Lai was in the last group of detainees released before expiration of the 60-day detention deadline for people arrested in an Oct. 29 government sweep. The remaining 33 prisoners, including two Baptist workers, were remanded for an additional two years of incarceration under the law. They are being held without trial.

Lai's release left two Baptist pastors—identified only as Dr. Poh and Joshua—among the 33 who were remanded. That group includes six other Christian workers.

Joshua, a Malay, apparently was involved in Christian work under the direction of First Baptist Church at Petaling Jaya when he was arrested. The other worker, Dr. Poh, is the pastor of a Reformed Baptist church in Sri Serbang, a suburb of Kuala Lumpur.

Five Baptist workers were among 111 people arrested in Malaysia Oct. 29 during a nationwide sweep by the government in an attempt to defuse racial and religious tensions between ethnic Chinese and ethnic Malays.

The other two Baptists arrested, both women, also were released in December. Tan Bee Hwa, minister at Damarsara Utama Baptist Church in Kuala Lumpur, was released Dec. 14. Also released in mid-December was Chee Yah Kee, who reportedly was helping Joshua in his work.

Baptist work in Malaysia is "at a standstill" following the arrests and mid-December closing of four Baptist churches.

OLDEST MISSIONARY

Julia Lowe Dies

CHEVY CHASE, Md. (BP)—Julia Lowe, Southern Baptists' oldest retired foreign missionary, died Jan. 1 at the age of 103.

She and her husband, Clifford, spent more than 30 years doing pioneer mission work in southern China beginning in 1908. It was one of the most tumultuous periods of China's history, but only World War II forced the Lowes to come home.

They retired in 1948 but kept speaking for missions in churches and Baptist meetings. He died in 1963 at age 80. Mrs. Lowe continued her ministry in Nashville and later in Chevy Chase, Md., where she

lived with her daughter, Reba Campbell.

She prayed daily for missionaries. Despite failing eyesight and hearing in recent years, she also wrote letters regularly and taught Sunday school at Wisconsin Avenue Baptist Church in Washington, until early 1987.

The former Julia Martin, Lowe was born in Brooklyn, N.Y., on Aug. 10, 1884. She studied at the Brooklyn Training School for Teachers and taught school in Brooklyn for several years. Less than a month after her marriage to Georgia native Clifford Lowe in 1908, she and her husband sailed for China.

She is survived by her three daughters, eight grandchildren, 15 great-grandchildren and other relatives. Her son, Jackson, died in 1984.

COMBAT HUNGER

Offering of Letters

Hundreds of churches from many denominations helped raise \$73 million last year to prevent malnutrition in women and children, and they did it without giving a single cent.

The money came through legislation voted by Congress to benefit hungry people around the world, and the contributions made by the church members were their letters to their Congressman, urging support of such bills.

The annual "Offering of Letters" sponsored by Bread for the World, an interdenominational organization which presses for public policy changes to address world hunger needs, calls upon church members to exercise their gifts of citizenship by writing letters to members of Congress encouraging them to support programs which provide assistance to combat hunger. The letters are dedicated and collected by each congregation and mailed to congressional representatives.

Baptist churches contributed more than 4,000 letters during 1986, according to Bread for the World, and each letter written was the equivalent of a \$500 donation to help a hungry person.

The 1987 Offering of Letters campaign will focus on congressional support for Women in Development programs in the Third World, which recognize the crucial role women play in those economies and the fact that women often are excluded from the development and assistance programs usually sponsored by U.S. foreign aid.

For more information on how to conduct an Offering of Letters, contact Bread for the World, 802 Rhode Island Ave., NE, Washington, D.C. 20018.

017580 COMP
DR. HAROLD C BENNETT
901 COMMERCE ST #500
NASHVILLE TN 37203