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Arkansas Baptist Newsmagazine

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**January 28, 1988**

Arkansas Baptist State Convention

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A Cherished Dream

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# Arkansas Baptist

January 28, 1988



Earning  
Trust

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(BP) photo / Jim Veneman

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*People will trust a pastor only as he demonstrates acceptance, respect, and caring concern.*

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## IT'S UPLIFTING

### A Better Life

JACKSONVILLE, Fla. (BP)—Julius and Anna Szabadkai have much to look forward to in 1988.

The Szabadkais fled their homeland of Hungary in November 1986, living in an Austrian refugee camp until they were resettled last summer by Florida Baptists.

Five weeks after their arrival, Christopher David, their first child, was born.

Through an interpreter, Szabadkai expressed his delight: "Our little son will have a better life. He can do anything he wants to do." The Szabadkais said they left their native land because communism had become so oppressive.

The transition was made easier, the young couple said, through the support and help they received from Florida Baptists.

As they pointed to the sparse furniture in their apartment, much of it received as

gifts, the couple admitted that in Hungary they would have worked for years to get what they have now. "It is very hard for young couple to get ahead," he said. "We have a better life here. And here, there is freedom."

The state convention missions division staff and two local churches provided for the family's immediate needs of food, clothing, housing, literacy training, counseling, job placement, medical needs and general orientation.

Gerald McKinley, a member of one of the assisting churches, recalled delivering the household furnishings and clothes collected for the family.

"With every load we carried in, it was like we were Santa Claus," he said. "They were so elated and gracious . . ."

McKinley heartily recommends such a sponsorship for a church. "By sharing with the couple, we felt like we had received as much of a blessing as they had," he said.

## GOOD NEWS!

### Temptation Is No Excuse

Genesis 39:1-10

In an article entitled, "Love and Marriage," the question was asked, "Do they still go together?" There is evidence that too many young people today take lightly marriage, divorce, and remarriage. In the midst of this kind of society, there is a word from the Lord.

Genesis 38-39 records the story of two brothers who faced situations involving sexual looseness. In chapter 38, Judah, the son of Jacob, met a woman and propositioned her, unaware that it was his daughter-in-law. As a pledge, he gave her his signet and chain. She became pregnant as a result. Three months later he learned that his daughter-in-law was pregnant. Enraged, he commanded that she be burned to death. She replied by sending him the signet and chain.

The story of the second brother, Joseph, in chapter 39, is different. Potiphar's wife made improper advances to Joseph. When he refused, she accused him of trying to seduce her, which resulted in his imprisonment. The Bible presents all the pressures of these situations, and Joseph showed once and for all that temptation is no excuse.

*Sexual abuses are not part of God's ordained life-style.* The Seventh Commandment is explicit, "Thou shalt not commit adultery." God's plan is for Christians to

express the gift of sex in the bonds of marriage. Within these guidelines sex can be beautiful and fulfilling.

*The temptation to disregard God's standard is real.* Temptation abounds. Joseph's temptations were real. And they are real in our society. But the Bible teaches us to abstain from sexual immorality and to consider our bodies as vessels for sanctification and honor (1 Th. 4:3-8).

*Amid temptation, excuses are plenty.* Joseph could have found many excuses to compromise his convictions. He had been rejected by his brothers, was sold into slavery, and was living in a strange land. Besides, what difference would one indiscretion make? He could have reasoned that way, but he didn't.

*Victory is possible.* Four times the statement is made in Genesis 39 that the Lord was with Joseph. That's the key to Joseph's victory and to ours—a personal commitment to Jesus Christ. When we walk by the Spirit, the Bible says that the power of the Spirit will provide the resources to avoid the lust of the flesh.

To those already involved in it, there is forgiveness, a new beginning. Jesus still says to those whose lives have been marred by sexual immorality, as he did to the woman taken in adultery, "Neither do I condemn thee; go, and sin no more" (Jn. 8:11). This is the victory. It can be ours.

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# Marriage Survival

J. EVERETT SNEED

One of the major problems of today is the disintegration of the home. According to current statistics three out of five marriages are doomed for failure. In some parts of the country, the statistics reveal that the chance for a marriage survival is even less. Some recent reports indicate that marriage rates are stabilizing and that divorce is expected to decline. But if families are to have true stability, Christian parents must prepare children for marriage.

Preparation for marriage is made in the home. Parents are the teachers, and home is the classroom. This places a heavy responsibility on parents, as preparing for marriage cannot simply wait until adulthood. Failure to prepare children for marriage greatly reduces the possibility of success in this area of their lives.

In order for parents to prepare children for marriage, the parents themselves must have a proper understanding. It is apparent that children will learn from the actions of parents, as well as by the things they are taught.

First, marriage must have love. Love seeks the highest good for the marriage partner. In so doing, it will break down barriers and create the deepest and best kind of human relationship. This kind of love is only possible for those who know the love that flows from God through Christ.

It is also essential that parents demonstrate proper self-esteem. An individual who does not consider himself of any worth or value will not have proper esteem for his spouse. The apostle Paul admonished husbands, "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself" (Ep. 5:28). Children acquire proper self-esteem through observation and spoken word during their formative years.

A good marriage should also allow freedom and growth for each partner. The Bible teaches that in marriage two people become "one flesh," yet each must be free to respond to God and accountable to God as an individual. There is something wrong with a marriage relationship that stifles growth of either partner. Marriage should encourage development, not suppress it.

Proper communication is of the greatest importance to the marriage relationship. Both the husband and the wife should share feelings, attitudes, needs and con-



cerns openly and honestly. Communication involves both the sending and receiving of messages. Communication often takes place through a gesture, a touch, facial expression or even silence.

Spiritual unity is of great importance to a happy, mature relationship. Families are happier and divorce is less likely where there is unity in the couple's religious belief. When couples are dating prior to marriage often they believe that disunity in religious beliefs is of little or no importance. The place of worship becomes far more important when children are born.

Often, when the husband and wife have different religious beliefs the family decides to not worship at all. A family without worship of God cannot provide a proper environment for the spiritual growth of children. All too often such a marriage will

be doomed to failure.

Obviously, sexual fidelity is essential to a Christian marriage. Unfortunately adultery is becoming more and more prevalent even among "Christians." It is obvious that sexual promiscuity is likely to become an accepted life-style by children when practiced by their parents.

It should be remembered that adultery was the ruin of Rome and it spoiled the splendor of Greece. History may prove that adultery brought low the once proud and mighty United States of America. Unquestionably sexual immorality will take its toll not only on our marriages of today but on the marriages of our children of tomorrow.

Children must be taught both by word and example that morality is not based on community standards. The old argument, "everybody's doing it" should not even be mentioned in a Christian home.

Once the marriage relationship is understood, it must be shared with the children. A proper example is one of the most important preparations parents can provide for children. Many specialists maintain that persons who come from happy homes tend to build happy homes.

It is also important for parents to teach special skills to their children. Attitudes and relationships are of vital importance. But marriage also involves cooking, housekeeping, child care and proper handling of finances. Children should learn these skills during developmental years.

Parents are symbols of culture and heritage. There is a tendency in this generation to disregard the moral and spiritual heritage that we have received. If parents are to prepare children for marriage they must do it in the classroom of the home through both word and deed.

## Arkansas Baptist NEWSMAGAZINE

VOLUME 87

NUMBER 4

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## Letters to the Editor

### Evangelism Needed

In response to "Disappointed" in the Dec. 24 issue concerning the foreign missions effort of the Southern Baptist Convention I wish to add a positive note. It is my conviction that we as Southern Baptists have in place one of the most effective evangelism tools ever known. While it is true that not every cent contributed reaches the field of service, it must be noted that the administration that orchestrates our foreign missions must exist intact to carry the gospel to the world.

The desired effort would be for each local church to send our missionaries to the local and foreign fields and be able to support them directly, but our evangelistic history has proven that we did not and possibly could not have as great an impact as what we presently have through the Foreign Mission Board. Also, please consider that many churches who would otherwise not be able to send and support a missionary can now have a direct part through their giving to this program.

The giving that we as Southern Baptists do to foreign missions allows for those faithful enough to answer the call of missions to be able to serve. I realize that there is room for improvement in any spiritual or physical organization, but neglect or withdrawal from our foreign missions effort can only mean that more lost souls will never be reached for Jesus Christ.

The breakdown of every dollar given through the Foreign Mission Board is an important issue, but it is not the most important one. The desired effect of our giving is to be able to reach lost souls. If our offerings are being consumed in administration it is possible that we need to take a serious look at our present program. But, it may also mean that we as Southern Baptists may have to sacrifice to give more to be able to reach the world.—Tony Cherry, Dias

### Take the Spirit

Sometimes the thoughts expressed in "Letters to the Editor" make me kind of sick at the stomach. I am referring to the issue dated Dec. 24, 1987, and written by Mr. B.A. Weller, Forth Smith, titled "Disappointed." In the first place, to go to a state convention so you can hear "some powerful preaching" is the wrong reason to go to a convention. In the second place, Mr. Weller did not have enough Christian spirit to give the "imported reverend from Texas" name. "Where two or three are

gathered in my name, there I will be in the midst of them," is what my Bible says. Since the Holy Spirit was there, it surely could not have been "a flop."

Mr. Weller goes on, "I heard enough about foreign missions to last me for the rest of my life. We have plenty of folks in the old USA we need to reach instead of sending a dollar overseas that I doubt is 10 cents of it ever gets to where it should go, too much paper work before it gets there." It is unfortunate that people like the writer, who know absolutely nothing about what they are writing about, are given the privilege of spreading this stuff in our state paper. Mr. Weller had better review Matthew 28:19-20. When we take the Holy Spirit with us to a state convention, it will mingle with others of like minds and spirit and the speakers will be electrifying.—John S. Burton, Rogers

### Hope in Las Vegas

Please allow me to respond to Brother Patterson's letter printed in your Dec. 24, 1987, edition.

Las Vegas became home when I was 12. The sparkling lights and dazzling nights hid the lure of sin and selfishness. For five long years I experienced the worst side of the city. As a child, gambling stripped my family of gifts for Christmas day. When a teenager, alcohol took my own personal possessions in hock to feed its hungry habit. Together, they reduced our family experience to skeletal remains. Returning home from school one afternoon, I found a crushing note on the kitchen table. My mother and fourth step-father were gone. I was 17 and alone in a very ugly city.

But, Southern Baptists, you were there! One of the first people I met in Las Vegas was a Southern Baptist preacher. He invited me to his storefront church. At 14, I gave my heart to Jesus in that Southern Baptist congregation. One year later, I answered God's call to proclaim his Word. A Southern Baptist family took me into their hearts and home when my folks deserted me. By God's grace, I was educated in a Southern Baptist college and graduated from a Southern Baptist seminary. Now, I pastor a Southern Baptist church, one of 37 in Las Vegas.

Thank you, Southern Baptists, for coming to Las Vegas. I hope you will come again in 1989, because, somewhere in my city there may be another 12-year-old boy who needs to hear from you.—Michael Rochelle, Las Vegas, Nev.

### Astounded

After more than 30 years of ministry in Southern Baptist churches in Arkansas and Texas I am still astounded at what some Baptists can say and write. The carping, complaining, fault-finding and judgmental folk didn't die out with the passing of prior generations. They're still here! (See Letters to the Editor, *Arkansas Baptist Newsmagazine*, Dec. 24, 1987).

I want to thank those who prepared the convention program for 1987. It was great. And, my personal friend, D.L. Lowrie of Texas, was only one among many who brought dynamic messages from God's Word! Organized Baptist work has always centered on missions and only for brief periods have we ever varied our course. When we center our work and our witness around the Great Commission, God blesses! Let's keep on preaching it, teaching it and practicing it until Jesus comes! Anyone who can hear enough about missions for the rest of his life in only four convention sessions has missed the heartbeat of the New Testament and the eternal purpose of God.

I had a recent conversation with a retired pastor who has attended 30 or 40 state conventions here in Arkansas and knows our work intimately. His assessment was that the 1987 session of the ABCS was the greatest he had ever attended. Many of us agree.—L.B. Jordan, Arkadelphia

### Finding Freedom

What a joke! How our Lord must be grieved, when so great a people as the Southern Baptist Convention "make great brags" about carrying the gospel to the uttermost parts of the earth by the year 2000, when at the same time, our denominational leaders are "fighting over the Bible" and seeking to tear apart our colleges and seminaries, unless they teach as they are told to teach! Where is this religious freedom that Baptists claims to have fought and died for? Where is it? Or was this freedom just for a few? What has happened to some of our Baptist doctrines? What about the doctrine of Christ, our high priest? What has happened to "No one can speak for a Baptist?" Only when a Baptist speaks, can he speak for himself, but only for himself!

What a joke, when some of our leaders are saying that God only calls men into the ministry, or that there are around 14 million Southern Baptists, but can only find around 9 million! Here in Ohio we are

beginning to find some of those missing millions of Southern Baptists.) Take a deep breath, now. OK? Ready? Just to be easy—this is going to hurt some, I'm sure, but here goes: Last summer our family was spending the weekend at Salt Fork Park, near Cambridge, Ohio. We were told that a chaplain was on the grounds, and that there would be church services Sunday morning. Sure enough, there was a service. The speaker was a black lady. The message was Baptist all the way! I was so impressed that I had to ask a few questions. The chaplain, now a United Methodist ordained minister, was out of one of our seminaries, and a former Southern Baptist from El Paso, Texas. Why the change? No freedom to do God's will, while affiliated with Southern Baptists! Last Friday, here in the Akron area, an ordained lady minister, white, speaking for the United Church of Christ, at a funeral and a Baptist sermon, all the way. She too was a former Southern Baptist who needed freedom! His Kingdom is coming! Praise God!—**Ottis E. Denney, Norton, Ohio**

## A Joy!

It is a joy to write this letter to the editor. I recently attended our Youth Evangelism Conference in Hot Springs. It was indeed

a "Joy Exploit!" I am so thankful for all the hard work and preparation that Jim Lagrone and the others on the Evangelism Department staff put in. I honestly believe that this was one of the very best conferences I have ever attended in this state. All of the preaching was tremendous, the singing (both all-state groups, and our guests) was inspiring, and the preparation for counseling was exceptional. I could go on and on, but I want to thank God most of all for the privilege of being able to bring our youth to such a fine, quality event. The only room for improvement will be for us to move to the Coliseum in Little Rock, and to have the 5,000-10,000 youth of our state come.—**Stan May, Melbourne**

## Against Merger

I have been reading with dismay the recent reports dealing with the relationship between the Southern Baptist Convention and the Baptist Joint Committee on Public Affairs. Both the October recommendation by the Public Affairs Committee for its disengagement from the Baptist Joint Committee and the December proposal by certain members of the Public Affairs Committee and officers of the Christian Life Commission of a merger of these two bodies strike me as extremely ill-advised.

Since 1946, when the Baptist Joint Committee established its Washington, D.C., headquarters, Southern Baptists have been blessed by its presence. Its executive directors and staff have established an enviable international reputation for integrity and expertise in the service of the Baptist imperatives of religious liberty and separation of church and state. A Southern Baptist insistence on going our own way would surely dilute the Baptist presence in the nation's capital. Further, our endeavors to influence public policy in these vital areas would suffer without the organizational credibility and lobbying skill that the Baptist Joint Committee justifiably enjoys as a result of its decades of effective performance. Separating ourselves from the Baptist Joint Committee would thus be detrimental to the causes we have traditionally pursued in public affairs.

In turn, while the mandate of the Christian Life Commission in the arena of moral, ethical, and social concerns has clear political implications, it is simply not the case that these interests necessarily coincide with the causes of religious liberty and separation of church and state. While I appreciate the intention of the Christian Life Commission to pursue some of its objectives out of a Washington office, I do not believe that these efforts will or should duplicate the ongoing activities of the Baptist Joint Committee. Indeed, the differences are sufficient to warrant the maintenance of separate offices. Thus, I react strongly against both proposals and urge their defeat.—**Hal Bass, Arkadelphia**

## Today's Issues

### Consider the Poor

BOB PARKER

Leo Tolstoy wrote, "We will do almost anything for the poor man, anything but get off his back." Tolstoy penned these words before the Russian revolution. Communism came into power in Russia largely as a result of the poor being exploited.

God's Word is plain about our responsibilities to the poor. Note these words from Proverbs: "He who oppresses the poor reproaches his maker, . . . (14:31), 'He who mocks the poor reproaches his maker, . . . (17:5), 'He who has pity on the poor lends to the Lord' (19:17), 'Whoever shuts his ears to the cry of the poor will also cry himself and not be



heard" (21:13), "He who oppresses the poor to increase his riches . . . will surely come to poverty" (22:16), "The righteous considers the cause of the poor, but the wicked does not understand such knowledge" (29:7).

Jesus taught that the way we treat others is the way we treat him; that includes "For I was hungry and you gave me no food" (Mt. 25:42).

In Arkansas, while under

the threat of adding state lottery gambling to other gambling opportunities, we do well to remember the above truths. The greatest objection to any type "unnecessary risk" gambling is that the poor are further exploited. That is contrary to the teaching of God's Word. We need people to be as enthusiastically opposed to gambling as in other serious human issues.

By the way, what plans do you and your church have regarding world hunger in 1988? It isn't too late to make positive plans to help alleviate this serious problem at home and abroad.

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

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RODNEY REEVES

## Southern Accent



## Rachel Is Weeping

There are many hard sayings of Jesus. Often his teaching is not only difficult to understand but also hard to live by. Therefore, for some, it is easier to live in ignorant bliss. Obviously, today many have chosen to ignore the hard saying of Jesus recorded by Matthew: "Whoever receives one such child in my name receives me; but whoever causes one of these little ones who believe in me to stumble, it is better for him that a heavy millstone be hung around his neck, and that he be drowned in the depth of the sea" (Mt. 18:5-6).

The emotional pleas on television to feed hungry children are painful. The magazine pictures of lost children remind us of a degenerate society. News reports of children being beaten, violated, and killed are repulsive. But this is nothing new; children have always been primary victims of social injustice. Politically and economically, they pay no immediate dividends. Consequently, children are a minority group with no rights. Sadly, this minority group possesses no clout; they comprise no lobby; children accept their world—the world that we provide.

Jesus always accepted the rejected. To him, children represented the epitome of kingdom membership: the least of all with the greatest heart. However, the weak need protection, thus the warning of the millstone: the weight that crushes a child will strangle the strong. Evidently, child abusers do not fear the hard saying of Jesus. Daily revelations of child molestation and physical abuse seem to indicate that these detestable crimes will continue unabated. But God has not forgotten. Whether in ignorance or rebellion, there will be many who drown in the sea of their own destruction. God help us to make a better world.

Rodney Reeves is assistant professor of religion at Southern Baptist College.

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

## Jesus and Two Sinful Women

by T.B. Maston  
Southwestern Seminary

These articles on Jesus and women would not be complete without some attention being given to his relation to two sinful women.

The incident with the first woman is recorded in John 8. There was evidently no doubt about the woman being actually caught in the act of adultery. I cannot help but ask the question, "Where was the man who joined her in the act?"

The men brought the woman to Jesus for an answer. He pressed them. The record says, "He stood up and said to them, 'Let him who is without sin among you be the first to throw a stone at her.'" He stood up so he could look them straight in the eye. His question may have been a general question ("Which of you has not sinned at all?") or it could have referred to the specific sin of which they accused her. Whatever the nature of the question, it put pressure on them and they filed out without another word of protest or challenge.

When Jesus was left alone with the woman standing before him, he looked up and said to her, "Woman, where are they? No one condemns you?" She said, "No one, Lord."

Then we have those wonderful words from Jesus, "Neither do I condemn you." And then, possibly after a pause for emphasis, he added, "Go and do not sin again."

If we have the alertness of mind we should have as children of God, we have heard him say those words to us at different times in our pilgrimage with him: "Neither do I condemn you." Let us never forget his parting words, "Go and sin no more."

We cannot imagine that woman—who had met and felt the love and compassion of Jesus—ever going back to the old way of life. What about you and me? There have been times in your life and mine when he has said to us, "Neither do I condemn you." But have we also heard those words, "Go and sin no more?"

The second incident of the sinful woman in the presence of Jesus was the occasion when a Pharisee asked him to eat with him (Lu. 7:36-50). This woman is simply identified as a "sinner." She learned that Jesus was sitting, or rather reclining, at the table in a Pharisee's house. She brought in a flask of ointment and was standing behind him at his feet. Instead of anointing his feet as she had contemplated, she began weeping, and

began to wet his feet with her tears and wipe them with her hair.

The Pharisee evidently thought Jesus did not recognize what kind of woman it was that was touching him. But Jesus bluntly pointed out that Simon had provided no water for his feet or kiss of greeting or oil of anointing, but she had wet his feet with her tears, constantly kissed his feet, and anointed them with oil.

Jesus never whitewashed sin. He said that her sins, which were many, had been forgiven, but that "he who is forgiven little, loves little." Then come those wonderful words which must have meant so much to the woman, "Your sins are forgiven." He also told her, "Your faith has saved you; go in peace."

Jesus has made many similar statements, not only to women, but also to many boys and girls and to men.

We want to thank you, Father, for Jesus and his spirit and attitude toward all people, women as well as men. If it were not true, some of us would not be in your family today. Thank you.

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

## A SMILE OR TWO

The winner in an argument is the fellow who stays out of it.

Some people look intelligent when they wear glasses, but it's only an optical illusion.

The fact is . . . One in 10 new missions started each year becomes a constituted church within its first year. One in 25 new missions started each year disbands within its first year.

A Church for Everyone  
Week of Prayer for Home Missions  
March 6-13, 1988  
Annie Armstrong Easter Offering  
National Goal: \$37.5 million

A Church  
for  
Everyone

## LOCAL & STATE

# Arkansas All Over

MILLIE GILL

### People

**Ruth Neal** has retired as manager of the Indianapolis, Ind., Baptist Book Store following 18 years of service. Her 32-year career includes service as an office clerk and a visual aids clerk in the Little Rock Book Store before becoming sales supervisor in the Arlington, Texas, store. The daughter of the late Maude and Herbert Giles of Benton, she attended Ouachita Baptist University. She will return to Benton and will do temporary work for the Little Rock Book Store.



**Violet Ray** has retired as organist of Levy Church, North Little Rock, following 31 years of service. She was honored with a church-wide fellowship Jan. 3 following the evening worship service.

**Terry Billings** is serving as pastor of Harris Chapel, Billings. He is a bi-vocational pastor who is employed by Polar Stainless in Searcy.

**Douglas Taylor** of Pleasant Plains is serving as pastor of Mount Zion Church, Concord.

**Jim Wright** recently was honored by First Church, Dumas, following five years of service as minister of music and education.

**Dianne Warren Swaim** of North Little Rock joined the staff of Immanuel Church,

Little Rock, Jan. 4 as director of single adults. She is a graduate of the University of Southern Mississippi in Hattiesburg and has attended New Orleans Baptist Theological Seminary. She has served on the staff of Main Street Church in Hattiesburg and as a special single adult consultant for the Baptist Sunday School Board. She is married to Gordon Swaim Jr. and the mother of two children, Laura Warren, 16, and David Warren, 14.

**Gayle Walthall** has joined the staff of Central Church, Magnolia, as financial secretary. A life-long resident of Magnolia, she is holds an associate of arts degree in secretarial science from Southern Arkansas University. She and her husband, Freddie, three children, Angela, 11, Renee, nine, and Freddie Jr., four.

### Briefly

**Shepherd Hill Church** at Pine Bluff ordained Russell Puckett to the music ministry Jan. 24. The church is conducting an "Operation Outreach" program Jan. 16-Feb. 27 to reach the unsaved of the community.

**The Korean Church of Arkansas**, a mission congregation in North Little Rock sponsored by Park Hill Church, gave \$500 to the Lottie Moon Christmas Offering for Foreign Missions. This apparently is the first time a language missions congregation in Arkansas has given to the offering. Sang Kee Lee is pastor.

**South Side Church** in Pine Bluff observed Catherine Clark Sunday Jan. 17 prior to her moving to Booneville. She was recognized for her service as a prayer warrior, teacher, and outreach leader.

**Whiteville Church** at Gassville celebrated the first of a five-year annual countdown anniversary Dec. 6. This will be an annual event until the church observes its 100th anniversary in 1991, according to Pastor Carl R. White. The anniversary program included a taped greeting from Estel Grigg, who was licensed to preach and ordained by the church; greetings from former pastor Jim Greenlade; and memorial moments from daughters of Herbert Messick, who also was ordained by the church.

**Heber Springs First Church** gave \$7,114.35 to the Lottie Moon Christmas Offering for Foreign Missions, exceeding their goal of \$6,500. Jerry A. Kirkpatrick is pastor.



*Acts of Batavia Church, Harrison, launched a church-wide ministry in 1987 that is hoped will become an annual event. Members brought a total of 36 pairs of gloves and mittens to decorate a tree that was later delivered to Arkansas Baptist Home for Children at Monticello. Pictured with the tree are Tina William (sitting) and Dawn Klotz (left) and Tammy Still.*

## Mission Service Awards

A new missions program recognizing individuals for mission service has been established at First Church, Hot Springs.

Named for John and Jewel Abernathy, long-time missionaries and members of First Church, the program annually will present one award for foreign mission service and one for home missions service.

The congregation held its first missions award banquet Nov. 21, 1987, and recognized two couples. Marion G. and Jane Fray, who served 28 years in Zimbabwe and South Africa, were recognized as the first recipients of the foreign

missions awards. James and Joyce Swedenburg, who served 20 years as missionaries both at home and abroad, received the first home missions award. Fray is now chairman of the religion department at Ouachita Baptist University in Arkadelphia. Swedenburg is director of missions for Central Association.

Seven First Church members also were recognized for volunteer mission service during the banquet: Ernestine Battle and her late husband, Tom; Don and Margaret Gobert; Bernice Lowrey; and Raymond and Bonnie Peeples.



CHURCH CONFLICT: LAST OF FOUR

## Earning Trust

by Jim Lowry  
Baptist Press

KINGS MOUNTAIN, N.C. (BP)—Southern Baptist pastors who find success in ministry often have the gifts of trust, caring and security—which they have received from loving church members.

Richard Plyler has learned in 25 years as pastor of Patterson Grove Baptist Church in Kings Mountain, N.C., that pastors cannot assume a role of ministry aid trust without permission.

"You can't make somebody trust you, but you can generate an atmosphere of acceptance and respect," Plyler said. "Whether I agree or disagree with church members, I can always get across respect for their opinions, which potentially generates respect for me."

As the longest-tenured pastor in Kings Mountain Baptist Association, Plyler has seen and dealt with many areas of change and conflict, some of which potentially were divisive to the fellowship of the church.

"In my first pastorate, I ran away from change and conflict," he explained. "When I moved to the second church, all I did was change my address. Then I began to realize, where there are two or more people gathered together, there is potential and likelihood for disagreement."

"I also realized that it is not necessary for me to always get my way. When someone decides to get one's own way, there is a price to be paid. When people feel like they are being heard, however, something happens psychologically. It is the same as feeling loved and accepted."

Seven to 12 years is needed for a trust level to be established between pastor and church members, Plyler maintained. Genuine trust is not just a surface relationship, but a point in time when the pastor is invited by a family into its private circle of crisis and hurt.

"It is a gift of trust from people to pastor when you can step into their circle of hurt and hope," he continued. "Caring, or love, is at the core of the relationship when people can feel empathetic vibrations. They know that you know their failures, sorrows and secrets — but you love them anyway."

"I've seen people devastated by painful situations and wonder how they will survive, but there they are next Sunday. The commonality of human suffering can make us enemies or brothers and sisters."

In the everyday relationships of churches, Plyler said, people have different dreams for what would make the church a success. Regardless of the size of the church, the number of staff members or the

length of tenure, maturity is needed by the pastor and the church members to do their part, plant the seed and not care who gets the credit.

And when a decision is made which is different from an individual's dream, it is not the end of the world, Plyler pointed out. The pastor cannot think less of people or feel attacked because they have

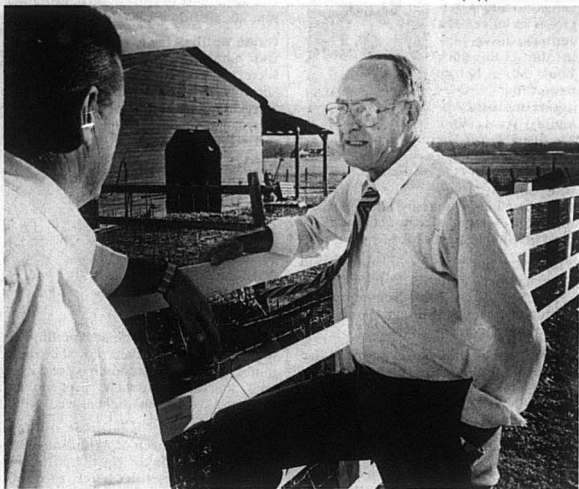
an atmosphere of uneasiness because there is security in sameness.

"Some pastors institute change with a machine gun instead of with a single shot rifle," Plyler continued. "If there is to be peace, the people have to have time to rest between changes."

"Whether a pastor is in a church with 160 in Sunday school, like Patterson Grove, or 1,600, he needs to be at home with himself, knowing inside he has done the best he can with his skills," he said.

"And as Forrest Feczor, former executive

(BP) photo J. Jim Veneman



Pastor Richard Plyler talks with church member Jack Scism during a visit to his farm.

disagreed.

The success of guiding a church through the years depends on cooperation, effort, shared responsibilities and partnership, Plyler said. Determining success may require looking beyond the generally accepted denominational milestones of how many people, how much money and how fast the growth.

Another way to measure success is in growing people, he said. The pastor must be a caregiver, peacemaker and catalyst to work toward settlements that allow ministry.

"I deliberately made a choice to stay here in this small pastorate because that is where I wanted to invest my life's energies," Plyler explained.

"I have learned that changes made too rapidly create conflict, but not necessarily destruction," he said. "Change can create

secretary of the Baptist General Convention of Texas, said, "One day that pastor will share the profits and hear, 'Well done, good and faithful servant.'"

"I labor over sermons, pray and consider life's issues as I prepare to preach. Then I assume that when I preach, it might be the last opportunity I have to say anything. That has revolutionized my preaching."

A pastor cannot force trust or acceptance, but through caring, empathetic sharing and earnest interest in good will, he can generate respect, he said.

"This grows out of a belief by pastor and members alike that when there is trust, you know they really don't want to do you any harm," he concluded. "I know I am a success here, at this point in time in this church ... by God's grace, and the permission of the people to include me in their family."

# Make A Difference!

by Don Moore  
ABSC Executive Director

As God has given us the privilege of beginning a new year, we should approach it as a great trust. We are the stewards of our lives and blocks of time we call years. Will we have the entire year? Who knows? Only God. Even if Jesus comes and ends the year for us believers, wouldn't it be great to be found of him with our hearts filled with excitement and our plans thoroughly made to live the year to its fullest in labors that would please him? We can make a difference in society, in individuals, in time, and in eternity if we purpose to and find his priorities for doing so.

Suppose he doesn't come and we live out the full year? Will it not be great at the end of the year to have lived it "to the hilt" in well-ordered, well-planned, life giving activity? This can be done. But it cannot be done by a drifting, casual, laid-back mentality. Direction, goals and action plans must be followed.

Your program leaders have been called to help you "make a difference" in your field of service. As you view the assistance offered in the February activities, if you think there is a slight possibility that one or more will help you, please make the effort to prayerfully participate.

**Prayer For Spiritual Awakening.** Leaders for these seminars will be trained at Camp Paron Feb. 11, 12. A limited number of people can be accommodated. Invitations have been extended. However, if you feel an unusual burden for prayer, and would be willing to lead seminars in local churches, please call Paul McClung (376-4791) to see if a place may be available for you. All of us can pray for the equipping and ministry of these leaders.

**Small Sunday School Leadership Updates.** Pastors, Sunday School directors and other key leaders from churches with 150 or less enrolled in Sunday School are urged to attend. For the second year we are making special efforts to assist the smaller churches. From the past the complaint has been that our programs are directed at larger churches with paid staff and full-time pastors. Last year we began these meetings that are held at a time bivocational pastors can attend and in close enough proximity to not require traveling across the state and staying overnight. New ideas, products and helps will be shared. These will be held at Desha, Clinton, Mt.



Ida, Pine Bluff, and Cadron Ridge. The date is Feb. 25. More details may be found elsewhere in Helpline or by calling the Sunday School office at 376-4791.

**Volunteer/Part-time Music Leader Workshop** Feb. 26, 27. Again, this is especially planned for those who serve in our many small churches. Music directors, pianists, organists and pastors need to improve their skills, vision and ministry by coming and learning together. It is our joy to encourage this wonderful band of people who often serve, not only unpaid, but unnoticed, unappreciated and with little assistance toward growth in their ministry. Growing people are usually excited and healthy in their attitude. Churches, perhaps you could provide the gas expense for their trip. This could say, "We appreciate you and want to invest in you."

**Rally! Rally! Rally!** Who does not like a rally? Crowds, celebration, challenge and inspiration—these ingredients are usually found in a rally. The Mission Arkansas Rally, Feb. 5, 6 should contain all of these ingredients. Park Hill Church in North Little Rock will be the site. Can you imagine the spiritual electricity that will be generated as all of these people who have been involved in starting new churches over the state come together. I've just recently spoken in two of these new churches. Their fellowship is dynamic—alive with joy, expectation and determination. If we will, we can "Church Arkansas" in the next few years. This rally will give you eyewitness evidence that it can be done and that you can be a part of it. Pastors, if you can bring your "movers and shakers" to this meeting, they will carry the burden of leadership in getting your church to be involved to some extent in these exciting days.

**Home Missions**—What do you know about our efforts to reach this nation for God? Perhaps not much. What plan do you have for increasing your knowledge? You may say, "not much." Does it make any difference what you and your people do or do not know about home missions? It sure does. You will not pray for and support work about which you know little. Only 67 percent of our churches take the Home Mission offering (Annie Armstrong). They are the ones who know of the great need and ministries. One area of the home mission work will be presented in this year's home mission study. The suggested time is Feb. 21-24. Shouldn't you get the WMU or Brotherhood to lead your entire church in this study sometime in February?

**ASSIST Training.** Associational Sunday School Improvement Support Teams. Every association should have one. Every

team should come for training Feb. 18-19 at North Little Rock, First Church. An expanded and enriched program has been planned to help equip local people to help local people in improving our Sunday School work. Do we need this? I guess we do! Our churches declined in Sunday School enrollment by more than 1,400 during 1986-87. Our baptisms also declined. We need our teams to participate, our churches to call on them, and our Lord to bless. We pray and work to that end.

**State Single Adult Conference** Feb. 26, 27—Our annual conference for singles will meet Parkway Place Church in Little Rock. Jay Johnston, from Germantown Baptist Church in Memphis, will be the keynote speaker and leader. Special help will be given to singles as well as to singles' leaders. Watch for further information on this important meeting.

**State VBS Clinic.** All associational VBS team leaders are reminded to be present Feb. 1 for their training in preparation for leading their associational VBS clinics. For associations that may not have leadership teams, church leaders may come for some special training.

## Church Music

# Volunteer and Part-Time Leaders

It's time! Time to make plans to attend the Volunteer/Part Time Music Leader Workshop, Feb. 26-27. We're making plans for you!

Our emphasis again this year will be on how to do the music program in a small church. We have enlisted some good help, so I hope you will bring at least one music director, pianist, organist, and pastor from your church.

The music directors' conference will be led by Jere Adams, design editor for youth and adult materials in the music department at Nashville. Jere has experience working with small churches in Tennessee and will have much to offer you. Dr. Carl Goodson, retired from OBU, will teach the pastors' Bible study. He was my favorite Bible teacher in college, and continues to make Bible study a fresh and exhilarating experience.

The accompanists will have Shelia Moore from Geyer Springs First Church in Little Rock and Becky Moore from Immanuel



Church, Pine Bluff, to lead them. Your pianist and organist will find some new materials and some fresh ways to present their instrumental music.

Of course, the CMD staff will be there to fill in the gaps. We wouldn't miss this workshop for anything. It's a fun-time as well as a time to learn. The Saturday schedule will be extended to 2:30 p.m., so please try to stay until the end. See you there!—**Ervin Keathley, state music secretary**

## Woman's Missionary Union A Century To Celebrate

When was the last time you helped someone celebrate their hundredth birthday? Now is your chance! Be part of the centennial celebration of Woman's Missionary Union, March 18-19 at Immanuel Church, Little Rock.

For 100 years women have learned about missions, supported missions and done missions in their Jerusalem. We have "A Century To Celebrate" because of what the Lord has done in and through the lives of those who went before us.

But there is also "A Future To Fulfill." Our rich heritage is only to be passed on and added to. The Great Commission is still in effect. There is still a lost and dying world that needs to know the one who gives life and hope, Jesus Christ.

These two ideas will be the theme for the Annual Meeting of Arkansas WMU. This meeting is historic in two respects: it marks 100 years of missions education in our state and it is being held on a Friday-Saturday.

The following program guests will develop the two-fold theme: Bill O'Brien, Foreign Mission Board; Joyce Mitchell, WMU, SBC; Dr. Don Moore, ABSC; Christine Gregory, Danville, Va.; Graydon and Betty Hardister, Jordan.

Special features of this year's meeting include a Friday evening birthday party with everyone coming in period dress, GA night

Friday evening with a GA choir, a Saturday morning Acteens emphasis with the introduction of the first state Acteens Panel, a memorabilia room, BYW display, Baptist Book Store and the list goes on and on. A nursery for preschoolers is provided during each session.

The celebration of a century of missions education is not for the purpose of applauding the accomplishments of women but rather of recognizing the greatness of God and how he has used women as instruments in his service. As the second century is launched we must never forget that we are only successful as we fix our eyes firmly on the Savior and follow his direction into a bright future that is yet to be fulfilled.

Won't you celebrate with us? For more information write Arkansas WMU, P.O. Box 552, Little Rock, AR 72203.—**Carolyn Porterfield, Baptist Women/BYW director**

## Brotherhood Nailbenders For Jesus

The following article was written by Frank Allen, a retiree from Williford, who is coordinator of Nailbenders.

In our war with Satan, the Arkansas Baptist Brotherhood have responded with the ultimate weapon—Nailbenders for Jesus. Just a casual examination of a few representative Baptist churches in Arkansas revealed them to be pools of talent in many areas—especially the "building trades area." Guess what—our retirees ran away with the honors in the building trades category. What better way to use this "retired" knowhow than for the glory of God by building his worship places.

We will build mission churches in Arkansas. They are churches which would not be built if we Nailbenders didn't supply the labor. We will operate on a permanent basis throughout the year, taking some time off during the inclement periods during winter

months. This permanent cadre will consist of retirees and their wives; the wives will be known as Grandmas on the Go. They are involved in many of the functions associated with our church-building program—especially in the revival work; singing and canvassing the area around the new church in anticipation of the three-day revival we lay people hold during the last three days of the job. Let me underline this fact, men, we need you even if you have no wife.

We will pattern our organization after the Texas Builders. The Texas plan is good. In only seven years, they have progressed from a few to 22 churches in 1987. That does not include practically rebuilding Saragossa in West Texas during the summer. They have a permanent group of about 150 men and are now ready to build 3 churches a month. I worked with the Texas Builders for three years and on the last job told them of our plans here. They are very proud of us, and, very important—they are ready to help us in any way possible.

Imagine what would happen to our country if there spread from our beginning a similar group of retirees in each and every state of our United States. What an impact for Jesus!

We thank God for the birth of the "Nailbenders" and his vessels, Glendon Grober, Brotherhood director; Harry Trulove, Foundation; and the entire administration in Little Rock for their open-mindedness and enthusiastic support. God bless you all.—**Glendon Grober, director**

## Music in Evangelism Conference

Need some new ideas about planning music for your revival? The Music in Evangelism Conference, scheduled at Calvary Church in Hope on March 14, is designed to give this kind of help. We have music directors, accompanists and pastors enlisted to discuss and demonstrate methods and music that have proved effective for them.

The conference will last two hours, beginning 7 p.m. We invite pastors, music directors and accompanists to come ready to learn and to share from their own experience.—**Ervin Keathley, state music secretary**

## Celebrating 100 years... State WMU Annual Meeting

March 18-19, 1988  
(Friday a.m. - Saturday noon)

Immanuel Baptist Church, Little Rock

Bible study, missionaries, testimonies, music, birthday party, memorabilia room, historical sketches, nursery for preschoolers, and more!

## Next month in Arkansas: February

Feb. 1, State Vacation Bible School Clinic, North Little Rock Central Church (SS)  
Feb. 5-6, Mission Arkansas Rally, North Little Rock Park Hill Church (Mn)  
Feb. 8-9, Ingathering Seminar, Riverfront Hilton, North Little Rock (CT)  
Feb. 11-12, Prayer for Spiritual Awakening Leadership Training,

Camp Paron (Ev)  
Feb. 18-19, ASSIST Training, North Little Rock First Church (SS)  
Feb. 21-24, Home Mission Study (WMU)  
Feb. 24-26, Director of Missions Retreat, Lake DeGray (Mn)  
Feb. 25, Small Sunday School Leadership Updates, Desha First

Church, Clinton Friendship Church, Mt. Ida Lake Ouachita Church, Pine Bluff Claud Road Church, Conway Cadron Ridge Church (SS)  
Feb. 26-27, State Single Adult Conference (CT)  
Feb. 26-27, Volunteer/Part-Time Music Leader Workshop, Camp Paron (M)

## March

March 1, Macedonian Mission Meeting, Little Rock (Mn)  
March 3, Macedonian Mission Meeting, Fort Smith (Mn)  
March 4-5, Mini Rec Lab, North Little Rock Park Hill Church (CT)  
March 5, Youth Choir Festival, Little Rock Second Church (M)  
March 6-13, Week of Prayer for Home Missions and Annie Armstrong Easter Offering (WMU)  
March 7-10, National CWT Seminar, Ozark First Church (Ev)  
March 11-12, State HSBYM Basketball Tournament, North Little Rock Park Hill Church (Bbd)  
March 12, Volunteer/Part-Time Music Leader Retreat, Hughes First (M)

March 14, Music in Evangelism Workshop, Hope Calvary Church (M)  
March 14, Homebound Workshops, Batesville First Church, Rogers First Church (SS)  
March 15, Homebound Workshops, Harrison First Church, Mountain Home First Church (SS)  
March 17, Homebound Workshops, Hot Springs Park Place Church, Little Rock Markham Street Church (SS)  
March 18-19, WMU Annual Meeting, Little Rock Immanuel Church (WMU)  
March 21, District Bible Drills and Speakers' Tournaments, Huntsville First Church, Hope First Church (CT)  
March 21-22, Statewide Pastors' Retreat, Camp Paron (Ad)

March 22, District Bible Drills and Speakers' Tournaments, Paris First Church, Warren First Church (CT)  
March 24, District Bible Drills and Speakers' Tournaments, Mountain View First Church, Jonesboro Central Church (CT)  
March 25, District Bible Drills and Speakers' Tournaments, Little Rock Olivet Church, Wynne Church (CT)  
March 26, Mini-Resort Conference, Eureka Springs (Mn)  
March 26, Young Musicians Festivals, Fordyce First Church, Forrest City First Church, Texarkana Trinity Church, Harrison First Church, Russellville First Church (M)

## April

April 1, State Youth Convention, Statehouse Convention Center, Little Rock (CT)  
April 5-19, Church Planting Crusade, Philippines (Bbd)  
April 7-8, Minister-Mate Marriage Enrichment Retreat (CT)  
April 8-9, Acteens Encounter, Southern Baptist College, Walnut Ridge (WMU)  
April 9, Mission Friends Super Saturday, Little Rock Calvary Church (WMU)  
April 10, Associational Music Tournaments, latest date for tournament completions (M)  
April 11-12, Interfaith Witness Conference, Fayetteville (Mn)  
April 11-12, New Pastor/Staff Orientation, Baptist Building, Little Rock (Ad)

April 14, Small Sunday School Leadership Updates, Little Rock Nalls Memorial Church, Payneaway Corners Chapel Church, Hatfield Church, Swifton Church, Fayetteville Sang Avenue Church (SS)  
April 15-16, Acteens Encounter, Ouachita Baptist University, Arkadelphia (WMU)  
April 15-16, Reach/Teach Retreat, Camp Paron (SS)  
April 18-22, National Youth Ministers Conference, Stouffer Hotel, Nashville, Tenn. (CT)  
April 19, State Growth Spiral Workshop, Little Rock Markham Street Church (SS)  
April 21, Small Sunday School Leadership Updates, Paragould Oak Grove Church, Barling First Church,

Camden Second Church, Wynne Church, Highfill Church (SS)  
April 25-26, Key Leader Meeting, North Little Rock Park Hill Church (Ad)  
April 28, Church Building Conference, Little Rock Markham Street Church (SS)  
April 28, Area Summer Youth Ministers Conference, Ouachita Baptist University, Arkadelphia (CT)  
April 28-29, Minister of Education Retreat, Holiday Inn, Hot Springs (CT)  
April 29, Area Summer Youth Ministers Conference, Southern Baptist College, Walnut Ridge (CT)  
April 30, Area Summer Youth Ministers Conference, UALR Baptist Student Center, Little Rock (CT)  
April 29-30, RA Congress, Ouachita Baptist University, Arkadelphia (Bbd)

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

# CLC Requests Study

## Atchison Criticizes Baker's Objections

by Marv Knox  
Baptist Press

NASHVILLE (BP)—The Southern Baptist Convention Christian Life Commission's executive committee has voted to ask the SBC Executive Committee to study the expansion of the commission's responsibilities if the convention severs ties with the Baptist Joint Committee on Public Affairs.

The CLC executive committee, acting on behalf of the 31-member commission, approved the request 3-2 during its winter meeting Jan. 19 in Nashville. The proposal would ask the SBC Executive Committee to "undertake a study of the feasibility and advisability" of expanding the CLC program statement to include responsibilities of both the Baptist Joint Committee and the Southern Baptist Public Affairs Committee.

The proposal affirmed cooperation with other groups, including the Baptist Joint Committee, "when advisable and possible" regarding religious liberty and church-state issues. Also, it specifically indicated the request is being made only "if the SBC does in fact sever ties with the Baptist Joint Committee."

At the time of the CLC executive committee's January meeting, members of the CLC and the PAC were being polled concerning a Dec. 12 joint proposal on merger from the officers of the two entities.

CLC Chairman Fred Lackey of Athens, Ala., reported 22 of 31 commissioners had responded, with 15 in favor, five against and two abstentions. SBC Executive Committee President/Treasurer Harold C. Bennett told Baptist Press that the poll of PAC members was incomplete.

The CLC's poll had drawn criticism from CLC Executive Director N. Larry Baker,

who expressed his "dismay at this action." He called on Lackey "to halt this improper and illegal course of action," claiming the poll "contradicts and violates the commission's bylaws."

In a letter to Lackey, Baker listed six ways he said the poll was "out of order." In the CLC executive committee meeting, Vice Chairman Joe W. Atchison of Rogers, Ark., criticized Baker for that letter. Atchison read a letter he said he had written to Baker, with copies mailed to the commissioners.

"After reading your letter to Fred Lackey... I am amazed at the objections you stated to the meeting," Atchison said. "If you had not been physically present in the meeting, I would be tempted to think you were not there at all. I find it incredible that you did not raise any of these objections at the two-hour meeting." Dec. 12.

Atchison responded to each of Baker's six objections and concluded: "I think your letter to Fred was uncalled for and completely out of step with the spirit in which the meeting took place. Further, I think your letter is designed to confuse the commissioners and divide this board. I regret that you have taken such a course of action..."

Baker told Atchison: "You're making a judgment about what I did and didn't do which I think is inappropriate on your part... What you have done is you have moved beyond evaluating the action that I took to judging the motives for my action..."

"You have called my integrity into question. You have said that my letter was designed to confuse the board and to divide the board. That is a judgment of my motives, and that is out of order."

# SEBTS President Decision Near

by Dan Martin  
Baptist Press

WAKE FOREST, N.C. (BP)—There is the "very strong possibility" trustees at Southeastern Baptist Theological Seminary in Wake Forest, N.C., will elect a new president when they meet March 14-15.

"I think there is the very strong possibility we will elect a president when we meet in March," said trustee chairman Robert D. Crowley. "That depends on the meeting of the presidential search committee next week (Jan. 21-22). It is very possible at the conclusion of that meeting we will have narrowed the list to five and maybe even three candidates."

Crowley said the 12-member search committee will consider 17 and possibly 19 nominees.

Among those being considered are two Arkansans: William Bennett, former pastor of First Church, Fort Smith, and Charles M. O'Neal, pastor of Lancaster Road Church, Little Rock.

# 'Annie' Tops \$30 Million

ATLANTA (BP)—Southern Baptists gave a record \$30,246,290 through the Annie Armstrong Easter Offering for Home Missions during 1987.

The \$30.2 million total was an increase of \$2,435,913, or 8.76 percent, over gifts through the Annie Armstrong Offering in 1986.

Larry L. Lewis, president of the Southern Baptist Home Mission Board, said the rate of increase was double the rate of inflation, but acknowledged the offering fell short of the \$37.5 million goal by about 20 percent.

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FEBRUARY 14-19

MULTI-STATE LOTTERY

# 'To Lift Their Money'

by **Trennis Henderson**  
Missouri Word and Way

JEFFERSON CITY, Mo. (BP)—Missouri Baptist efforts to have Missouri participation in a multi-state lottery declared unconstitutional failed in early January on a 5-2 vote of the Missouri Supreme Court.

The case, *Tichenor v. the Missouri State Lottery Commission*, was appealed to the state's highest court following a one-line ruling last November by Cole County Circuit Judge James McHenry which rejected the request for a restraining order and injunction against Missouri involvement in a multi-state lottery. The ruling was affirmed by the state Supreme Court.

In a 15-page majority opinion written by Judge Charles B. Blackmar, the court acknowledged a primary question was whether or not the phrase 'Missouri state lottery' used in the state constitution 'should be construed strictly because it represents an exception to the historic Missouri policy against lottery and gambling enterprises of all kinds' as argued by the plaintiff-appellant. The defendants' contention was that 'the voters of the state showed that they wanted a lottery and that the constitutional authorization should be liberally construed to give effect to this authorization.'

Noting 'the words should be read in accordance with their plain meaning,' Blackmar wrote, 'We conclude that the phrase 'Missouri state lottery' should not

be read as a limitation on the authority of the State Lottery Commission to enter into a multi-state lottery venture. . . .

In one of two dissents, Judge Warren D. Welliver wrote, 'I cannot join in the linguistic legal gymnastics which result in holding that the 'plain meaning' of the words 'a Missouri state lottery' is 'a Missouri state lottery and/or a multi-state lottery.'

He emphasized that 'the plain dictionary meaning of the words can lead to no other conclusion than that the plain and ordinary meaning at the time the people voted on the amendment is that 'a Missouri state lottery' means a lottery operated within this state.'

Attorney Duane Benton, who filed the Missouri case on behalf of Missouri Baptist Convention legislative consultant Bart Tichenor, called attention to a statement in the majority opinion which he called 'an accurate but sad commentary on the lottery.'

Benton pointed to a comment by Judge Blackmar: 'The basic purpose of the Missouri state lottery is to lift money from the pockets of Missourians, not to reward them. The prizes are only a means to this end.'

As the lottery commission finalizes plans to initiate the seven-member multi-state lottery, Benton warned, 'You can't take seven losing lotteries and make a winner. Ask anybody who's played the lottery seven times.'

## RTVC Board To Hold Fundraiser

FORT WORTH, Texas (BP)—Trustees of the Southern Baptist Radio and Television asked the commission staff to conduct a fund-raising event aimed at trustees and staffers.

The trustees, during their Jan. 12, meeting, heard a report from the development committee which indicated fund-raising efforts in December had exceeded projections, but still were below budget for the first quarter of the fiscal year.

The board requested the development staff to conduct a fund-raising dinner at the next trustee meeting in April 'with a goal of 100 percent participation' by trustees and senior staffers.

## Jobs Exchange

**Carpenter**—Looking for any type carpentry work in or near Little Rock. 15 years experience in all phases of construction. New or remodeling, big or small jobs. Call Steve Long, 568-0964

Notices of employment sought or available will be posted for three consecutive weeks without charge for members of Arkansas Baptist churches. Church staff positions will not be included. Send name, address, telephone number, and statement of qualifications, experience, and type of employment sought or available to 'Jobs Exchange,' Arkansas Baptist Newsmagazine, P.O. Box 552, Little Rock, AR 72203. Placement of a notice in the Jobs Exchange does not constitute an endorsement by the ABN.

## Baylor Blood Breakthrough

by **Ken Camp**  
Baptist Press

DALLAS (BP)—Researchers at Baylor University Medical Center in Dallas, have developed a method of purifying donated blood that someday could protect the nation's blood supply from the deadly AIDS virus.

The process involves combining a donated blood sample with a dye and exposing the mixture to a high intensity, red-filtered light source, according to Alain Marengo-Rowe, director of special hematology and blood bank at Baylor University Medical Center and a

member of the pioneering research team.

The exposure of the dye-suffused blood sample to the light creates a chemical reaction that kills enveloped viruses such as herpes simplex without harming blood cells and also is expected to be effective on other infectious agents including measles and the AIDS virus.

The technique has been tested on the Herpes Simplex 1 virus in human blood and been found effective. Experiments with other viruses, including AIDS and measles, have been conducted in tissue cultures and a liquid en-

vironment similar to blood.

Researchers should know by the end of the year whether the technique destroys the AIDS virus in blood.

'Whether it can be used on blood supplies as a whole will take longer to determine,' Marengo-Rowe said, noting that several intermediate steps in the scientific experimental process must be followed. However, he indicated that every finding to date makes the researchers hopeful.

'God willing, our good fortune will continue,' he said.



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## Convention Uniform

### *Carrying on Jesus' Work*

by Jerry Wilcox, First Church, Trumann

**Basic passage:** Matthew 10:1,5-20

**Focal passage:** Matthew 10:5-15

**Central truth:** The message and ministry of Jesus is carried on through his followers.

The authority for the mission was conferred on the apostles by Christ. They were to preach the same message Jesus preached, and they did. They were to proclaim that the moment of decision had arrived for Israel.

They were not to go to the Gentiles. They were to confine their efforts to Jews in Galilee. This fact is somewhat disturbing at first glance. In God's plan for redemption it was necessary for Jesus to call Israel to repentance first. God intended the Gospel to go from the Jew to the Gentile.

The support of the twelve was to come from those who responded to their message. They were advised to take no money or provisions for the trip.

Unscrupulous people have found that religion can be very profitable. Thus we have the double meaning from Paul the apostle and the modern preachers when we talk of "stocks and bonds." If I can convince people that I have a secret from God or that I have some power to heal them or save them, I am in a position to exercise great control over them. I can barter my secret or my power for position, prestige, and money. This cheapens and distorts the Christian gospel, which is not for sale. It should not be used to amass fortune or great personal power.

One of the reasons they were instructed to not even take extra clothes or shoes was the urgency of the mission.

Jesus understood that the support (1 Co. 9:1) of the ministry would arise out of the nature of the church as a fellowship (Ga. 6:6). The Christian community is based upon the concept of mutual sharing. No person can give himself totally to the ministry of the gospel for very long without receiving the essentials for his life. He shares with the people what he has, his life, talents, and service. They, in turn, share with him what they have in order that he may carry on his ministry.

This lifestyle allows the Christian minister to carry his tent and camp where the gospel will be received.

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## Life and Work

### *The Lord's Day*

by Johnny Ross, Calvary Church, Batesville

**Basic passage:** Exodus 20:8-11; Deuteronomy 5:15; Leviticus 23:3; Mark 2:27-28; 1 Corinthians 16:2

**Focal passage:** Exodus 20:11; Deuteronomy 5:15; Leviticus 23:3; Mark 2:27-28; 1 Corinthians 16:2

**Central truth:** Every day is holy for Christians but the Lord's Day has special significance for worship and rest.

The fourth commandment has frustrated a lot of people, especially those who are required to work on Sunday. How does one obey this commandment in such circumstances?

First, one must understand the meaning of the "sabbath rest." The Sabbath was established by God as a day of rest (Ex. 20:11). The levitical law further established it as a time of holy convocation (Le. 23:3). The Israelites also celebrated the Sabbath as a day to remember their deliverance from bondage (De. 5:15).

By the time Jesus came along the day had become so institutionalized that the Jewish leaders had developed an entire set of "do's and don'ts" in regard to the day. Jesus attempted to clarify their understanding by explaining (Mk. 2:27-28) that the day was given for man's benefit, to reorient his heart from earthly preoccupations so he could concentrate on worshipping God as well as resting from physical labor.

In a very special sense believers have already entered a permanent salvation rest and no longer need the symbol because they now possess the reality (cf. He. 4:1-11); however, in practice they still are commanded to worship together with other believers in Christian fellowship (He. 10:24-25).

After the resurrection the early church met daily (Ac. 2:46), then only on the first day (1 Co. 16:2), which became known as the Lord's Day (Re. 1:10) because of its tie to the resurrection. It is important to practicing Christians to honor God every day (Rom 14:5-6; Co. 2:16-17), but New Testament believers follow the practice of worshipping together on Sunday.

In the event one is hindered from worshipping with other believers on the Lord's Day one should still set aside a day in each week for rest and spiritual consecration, dedicating it to the Lord.

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## Bible Book

### *Heading Back Toward God*

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

**Basic passage:** Genesis 27:46-36:43

**Focal passage:** Genesis 31: 2-7,27-29, 31,41,44-45

**Central truth:** The child of God always gets homesick if he stays in a far country long enough.

Twenty years Jacob lived in Haran working with and for a Syrian idolator who 10 times lowered Jacob's wages because Laban thought his son-in-law was becoming too wealthy. Yet, God blessed Jacob in spite of Laban's fickle finances. One might say that the far country had been good to Jacob. Twenty years before he had arrived there penniless and a fugitive. Now he was leaving with wives and sons and daughters and flocks and herds and possessions and servants abundant. But leave Jacob did. And it was not just the situation in Haran that caused it. True, Laban's disfavor may have been driving Jacob away. But something else far greater was drawing him home.

Many of God's people have found themselves prospering in the far country. But all the prosperity in the world cannot satisfy the longings of the human heart to be back where he belongs. Like the prodigal son in Jesus's famous story Jacob was destitute, even in the midst of prosperity. The child of God always gets homesick if he stays in a far country long enough. Jacob did.

A college student was selling door-to-door one summer when his boss of only two days discovered he had hired a preacher. "Don't preach to me" his boss had said in front of several other students. But one Saturday the young preacher and his boss were the only ones who showed up to work. As they rode together the older man began to reminisce about his life 20 years earlier when he was raised in California. He had been raised in a church and had made a commitment to Christ as a boy. He had been very active in the church while in high school. As they talked together about those happy times of youth fellowships, Bible studies, and singing around a campfire on the beach, the older man said wistfully, "Oh how I miss that in my heart." He had said to the young preacher, "Don't preach to me." He didn't have to. His own heart and his own memories preached a far more eloquent sermon than any man could do.

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# A Cherished Dream

by **Erich Bridges**  
SBC Foreign Mission Board

NANJING, China (BP)—Standing in a tiny studio at a Chinese Christian seminary, He Huibing plays "Amazing Grace" on her bamboo flute.

She loves the wistful instrument, both for its sound and its symbolism. Bamboo signifies humility for the Chinese, she explains, "because it is empty inside."

Then she sings an unaccompanied interpretation of religious themes by Handel and Schubert. She shyly admits she has never heard another singer perform the Schubert piece.

"I want to hear how others sing this song," she confides. "I have not heard. So I just sing it according to my feeling."

She had no teacher, and very little training. Practice came during the long days she once spent toiling in a coal factory, singing to pass the time, her lungs competing with the deafening noise of machinery.

Despite her vocal gift, Huibing considers music only a hobby. Her true love is art. Her paintings, most with Christian themes, cover the walls of the studio: the penitent woman washing Christ's feet, the woman at the well, the moon and stars of Psalm 8. Her lively colors glisten. Her delicate Chinese characters tell the stories of Scripture.

She is fulfilling a lifelong dream, but only after a very long wait. Deferred dreams are the tragic heritage of China's "lost generation," the millions of young people who

lost their opportunity for education during the social turmoil of the 1966-76 Cultural Revolution. In a Chinese description of misfortune, they have "eaten bitterness." They form what is probably the largest reservoir of unrealized potential anywhere in the world.

He Huibing, 31, is a member of that generation. And she has eaten her share of bitterness.

The bitterness came to Huibing early. Her family, from the southern city of Guangzhou (Canton), suffered during the political purges of the 1950s. As a child she was very close to her sister, who later died.

Huibing desperately wanted to study art. But during the Cultural Revolution and the years immediately following, social and educational chaos reigned. Acceptance at art college depended upon "your family's history, not your talent," she remembers. "So I worked in the coal factory . . . very, very hard." She studied art at night, just as hard. "I had a very strong dream. I longed for the day I could become an artist. I dreamed someday the conditions would change in China. I never lost my hope."

Hardship produced a deep sadness within Huibing, but did not break her stubborn determination to succeed on her own. The Word of God did. When the Christian church in Guangzhou reopened after the revolution, she went there seeking truth. She was invited to sing in the choir.

"In the past I studied art to support my soul," she relates. "I thought that was



Chinese Christian artist He Huibing

enough. If I could not find success in real life, I could live in my dreams and my art. But I didn't find God.

"Before I read the Bible, I thought I was very strong. I could do anything. But when I read the Bible, it changed my life and opinions. It changed my view of the world. You know, the people my age grew up without God. So I tried to depend on God, to trust God. That was the beginning."

Huibing knew joy for the first time. She grew as a believer, and her dedication was recognized by her church. The congregation agreed to support her during seminary study. But church leaders warned her she would have to put away, once and for all, her dream of being an artist to devote herself to theological study.

"I could not accept this idea," she says. "But I tried, I tried. I gave up my hope in art."

God gave it back, she believes. Faculty members at the Jinling Union Theological Seminary in Nanjing quickly discovered Huibing's artistic talent. They encouraged her to continue art study along with her theological work.

Today she cherishes her old dream, but with an important revision. Now she dreams of spending her life as a Christian artist, speaking the truths of the gospel to her generation through her paintings.

"If someone can see a picture to make him think about what his faith is, he will search for the truth in the world," she believes. "The source of the truth is to find God and find Jesus for life."

Her dream has returned. Huibing wants to share it.

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## Mexicans Say 'No'

by **Erich Bridges**

SBC Foreign Mission Board

MEXICO CITY (BP)—Mexican Baptist leaders say they will not support the work of the Genesis Commission, a church-starting organization launched by Southern Baptist conservatives in 1986.

The decision by the Coordinating Board of the National Baptist Convention of Mexico was made public in a statement released in January. The statement was scheduled for publication in the January issue of the convention's periodical, "La Luz Bautista," and was followed by a similar declaration from leaders of the Central Baptist Association of churches in the Mexico City area.

The association's board voted unanimously Jan. 9 "not to have any relationship of any kind with the Genesis Commission while the Genesis Commission refuses to integrate itself to the national convention or to this association."

The convention statement was signed by Program Coordinator Roberto Torres Liceaja. Three 1987 meetings of convention leaders with Genesis Commission Executive Director Bill Darnell and Manuel Martinez Garibay, the commission's representative in Mexico, yielded no agreement for cooperation, he said.

Contacted in Houston for his reaction, Darnell said he had not received a copy of the statement and expressed surprise at its content. "I personally have spent a lot of time and a lot of money going down there attempting to coordinate our work with them and do everything possible to cooperate," he said.

Darnell, former pastor of Kirby Woods Baptist Church in Memphis, Tenn., started the Genesis Commission in late 1986 with John Morgan, pastor of Sagemont Baptist Church in Houston, layman Randy Best of Houston and other conservative Southern Baptists.

Genesis Commission leaders hope eventually to start thousands of churches in several countries, but they decided to begin in Mexico, Darnell said shortly after the commission was created. He also pledged not to compete with the Southern Baptist Foreign Mission Board and its missionaries: "We're not in competition with the Foreign Mission Board. That's false. We just want to win people to Jesus. . . . We're not wanting to run ahead of anyone or do something that is counterproductive. If there's a lack of cooperation, it will not be from our end."

The new statement issued by the Mexican convention said Genesis Commission leaders were invited "to work through the national program for missions in the con-

vention in order to have only one missionary program." But in the final meeting, it said, "the Genesis Commission communicated . . . its decision not to integrate its work with the National Baptist Convention of Mexico."

"Integration" is a term used by Mexican Baptists to describe joint mission planning, programs and budgeting. SBC missionary work and funding have been merged with the national convention's program.

"Everywhere I've turned to have cooperation, people are just slapping me down. I don't know what to do at this point. I still want to be Christian about it. We feel like the Great Commission came from our Lord, not from the Southern Baptist Foreign Mission Board or the Mexico Baptist Convention," Darnell said.

## Crusade Successful

by **Michael D. Chute**

SBC Foreign Mission Board

MANILA, Philippines (BP)—A four-month church planting campaign on Mindanao island, jeopardized early by political unrest in the Philippines, took place without incident and recorded phenomenal results, according to Southern Baptist missionaries in charge of the project.

Foreign Mission Board officials reported Jan. 8 that 5,346 people made professions of faith in Jesus Christ and 529 of those were baptized during the church-planting crusades on Mindanao from August through November. Coming in five waves, most of the 104 American teams left a newly organized church after week-long evangelistic meetings and a week of follow-up.

Similar crusades are planned in early 1988 for the island of Luzon, where Manila is located. But a trip planned Jan. 26 has been rescheduled for early May because of the potential for unrest in conjunction with Jan. 18 regional government elections. Much of the violence in opposition to President Corazon Aquino's two-year-old government has centered around Manila.

"It was not wise to bring the team in at this time," said Sam Waldron, chairman of the Philippine Baptist Mission. Missionaries also have canceled a regularly scheduled mission meeting because of the election and possible unrest, he said.

Still, crusade coordinators say they anticipate trips to Luzon, planned for February and April, will proceed on schedule. The project will then conclude with the May trip.

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