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### February 4, 1988

Arkansas Baptist State Convention

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A Century of Service

SOUTHERN BAPTIST HISTORICAL  
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Historical Commission, SBC  
Nashville, Tennessee

# Arkansas Baptist

February 4, 1988

## One Father

*Race Relations Sunday*  
*Feb. 14, 1988*



## Cover Story



### One Father . . . . . 4

*Race Relations Sunday is an excellent time to echo the truth that bridges our differences: We all have one father.*

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# IT'S UPLIFTING

## Taiwan's New President Christian

by Michael D. Chute  
SBC Foreign Mission Board

TAIPEI, Taiwan (BP)—The new president of the Republic of China (Taiwan), Lee Teng-hui, is a Christian who was led to faith in Christ by a Southern Baptist missionary 29 years ago.

As former vice president, Lee succeeded Chiang Ching-kuo, who died Jan. 13 of a heart attack. The 64-year-old Lee is the first Taiwanese, a native of the island, to become president. He will serve out Chiang's term in accordance with the constitution. Presidential elections will be held in 1990.

Southern Baptist missionaries say the new president professed faith in Christ through the work of a former missionary to Taiwan, Richard Morris.

"He (Lee) was introduced to Christ in an English Bible study class Richard was

teaching," said Mary Sampson, a Southern Baptist emeritus missionary who retired in 1983 after 31 years in mainland China and Taiwan. Morris, who died two years ago, was working at the time with Mi Loh Geh Chapel, a Taiwanese Baptist congregation.

Another missionary, Faye Pearson, explained that Morris and a Chinese pastor, Paul Chen, had begun a Bible study in a Taiwanese suburb of Taipei. The Morrises, the first Southern Baptist missionaries to study Taiwanese, were just finishing language school.

Lee was a member of Morris' study group and "had been studying various religions," said Morris' widow, Tena, from her home in Tucson, Ariz. "His wife was already a Christian." Morris' efforts led Lee to accept Christ. Lee was an agricultural teacher in a Taipei university at the time.

A Christian president is not unusual for Taiwan, although less than 5 percent of the population is Christian. Chiang Kai-shek openly professed faith in Jesus Christ.

# GOOD NEWS!

## They Had Been With Jesus

To gain a clearer insight into Bold Missions, let us examine the lives of the first bold witnesses for Christ—the early church. Immediately following the resurrection and ascension of Jesus, these believers were given the task of proclaiming the gospel of Jesus Christ to the entire world. According to the mandate proclaimed in Acts 1:8, they made Jerusalem their mission base. Because of the impact of their boldness on the Jewish populace, two of these believers, Peter and John, were brought before the Jewish authorities. In Acts 4:13-31 we see the example and enthusiasm of these early bold witnesses before the authorities.

### Their Example

"When they (Jewish authorities) saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus" (v. 13). The disciples gave us an example of a life of fellowship with Jesus Christ. For too long we as Christian leaders have substituted punch for power and platitudes for prayer. Today is the day we must realize that God only uses those who have been with him and have vital relationship with him. These believers gave us an example to follow.

### Their Enthusiasm

The Jewish authorities were bewildered as to how to handle the situation (v. 16-18). These two men had healed a lame man, and for this the common people praised God. The authorities decided to threaten Peter and John and demand that they not preach in the name of Jesus again. However, with equal authority, the disciples answered, "We cannot but speak the things which we have seen and heard" (v. 20). Because they were committed to share their experience with Jesus regardless of the consequences, threats could not thwart their enthusiasm.

In *The Company of the Committed*, Elton Trueblood says, "What we seek is not a fellowship of the righteous or of the self-righteous, but rather a fellowship of men and women who, though they recognize they are inadequate, nevertheless can be personally involved in the effort to make Christ's kingdom prevail." Jesus had changed the lives of these early believers; therefore, they were compelled to share his message with their world.

"Can I be as bold as these men were?" Their example was based on a fellowship with Jesus, and their enthusiasm was based on their involvement with the task at hand. Following their example, we can be bold disciples.

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# The Pastor's Authority

J. EVERETT SNEED

In current Baptist life there is considerable debate over the authority of the pastor. Some maintain that his authority is virtually absolute, while others believe that he should give little or no more direction to the affairs of a church than does any other member. Each group points to Scripture to set forth its case.

We believe that the pastor should be the spiritual leader of the church. From the perspective of a member, careful consideration should be given to any direction suggested by the pastor. From the pastor's standpoint, he should recognize that he is the servant of the church. The Bible clearly teaches both the servanthood of the pastor and pastoral authority. Hence the best leadership posture for a pastor is to be a team leader in which the gifts of members of the congregation along with his own are utilized to the fullest.

The Old Testament clearly states that the priest was a gift to the children of Israel. He also was to serve the people of Israel in spiritual matters. God said, "Therefore thou and thy sons with thee shall keep your priest office for everything of the altar, and therein the veil; and ye shall serve: I have given your priest office unto you as a service of gift . . ." (Nu. 18:7).

Repeatedly in the New Testament, emphasis is given to the primary role of the pastor as being "prayer" and "the ministry of the Word." This is illustrated in the early church at Jerusalem, when a dispute developed over whether adequate assistance was being given to the Grecian widows within the congregation (see Ac. 6:1-6). Seven men of Greek origin were chosen to serve the congregation. Most biblical scholars believe this to be the inception of the office of deacon. But the reason for the selection of the seven was to take pressure off the apostles, so that they could continue in prayer and the ministry of the Word.

Both Paul and Peter saw themselves in the servant role. Paul said, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jew I became as a Jew, that I might gain the Jews . . . to the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some" (Ro. 9:19-22).

The apostle Paul reminds all Christians



of the necessity of placing themselves in the servant role. He wrote to the church at Philippi that they were to have the same attitude that Jesus had, who "made himself of no reputation and took the form of a servant, and was made in the likeness of men; and being found in the fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Ph. 2:7-8).

Of equal importance is the attitude that is to be exemplified by members of a church. Paul said, "Wherefore comfort yourselves together, and edify one another, even as also ye do. And I beseech you, brethren, to know them which labor among you, and are over you in the Lord and admonish you; and to esteem them very highly in love for the works sake" (I

Th. 5:11-13a). On the side of the pastor, he is to see himself as a servant-leader. From the members point of view he is to be loved, esteemed highly, and recognized for his leadership position.

The question then arises, "What leadership style is most effective for directing a congregation?" While there are obvious differences in pastors personalities, it seems that the most effective leadership style is where the pastor views himself as a "player-coach." This means that the pastor is actually involved in the activities of the church. He also works with others through committees to give direction, purpose and meaning to the congregation's endeavors.

The "player-coach" approach utilizes the God given abilities of the members of the congregation. "Shared Ministry," currently being promoted by Southern Baptists recognizes that the pastor-teacher is to equip, enable, and guide others within the congregation. But he also is to encourage others whom God has called to salvation in Christ to minister. This broadens the congregation's capacity for ministering and involves a wider spectrum of individuals.

A proper understanding of the twin doctrines of the congregation's responsibility to its pastor and the pastor's responsibility to his congregation will enhance the ministry. The responsibilities of the member of their pastor is clear. They are to love and accept his guidance. The pastor, on the other hand, must understand his role as a servant of the Lord Jesus and of the congregation which God has entrusted into his hands. Where both pastor and congregation understand their responsibility, difficulties are avoided and God will smile on the relationship.

## Arkansas Baptist NEWSMAGAZINE

VOLUME 87 NUMBER 5

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DON MOORE

## You'll Be Glad To Know



Let me show you something exciting. Based on what our active church members are doing, we could see unbelievable advance if we could get 1 out of 10 of our inactive resident church members to be active and supportive again. Think about it. You might want to set a goal of recovering 1 out of 10 of your inactive resident members this year. You have your Sunday School, your deacons, perhaps a mission action group out of WMU, and perhaps a new committee you might choose to go to work on such a project. It could be most exciting and bring revival to the church as well as to the individuals recovered.

It is safe to assume some of those people are unsaved. Some are disillusioned, disappointed, angry or perhaps even bitter. They do not have to carry those kinds of spiritual cancer the rest of their lives. If we follow Scripture, "We that are strong ought to bear the infirmities of the weak and not to please ourselves" (Ro. 15:1). "Him that is weak in the faith receive ye, but not to doubtful disputations" (Ro. 14:1). "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men" (1 Th. 5:14). For the fallen, he says, "Ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted" (Ga. 6:1).

How can we fail to address the inactive church member problem? If 1 out of 10 inactive resident members become active in service and support with the same effectiveness of our present active membership, we would see an increase of 252 baptisms per year; an increase of 2,633 in average attendance in Sunday School; an increase of \$2.5 million to contributions to the church, with an increase of \$248,292 to the Cooperative Program.

If that isn't exciting, I can't imagine what would be. It isn't easy but it is right, according to the Scripture. Some of our pastors and lay people will take hold of this challenge and see amazing results. We have an excellent tool to help you, if you dare take the challenge.

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



RACE RELATIONS SUNDAY, FEB. 14

## One Father and One Creator

by **W. David Lockard**  
Christian Life Commission

Malachi declared a powerful and universal truth which provides our theme for Race Relations Sunday, Feb. 14, 1988. The urgency was unmistakable as God's prophet asked a non-question: "Have we not all one father? hath not one God created us?" (Ml. 2:10).

These two questions, which demand an affirmative answer, remind us of a common origin and a common kinship. Our differences and diversities tend to attract our minds like a magnet. Ours is a world populated by 11,000 distinct "peoples groups," speaking 7,000 different languages. Although the numbers are smaller, this same diversity exists in our nation.

Race Relations Sunday is an excellent time to echo the truth that bridges our differences and makes them subject to our

basic oneness and unity. Doubtless, Malachi was a perceptive and courageous preacher, but God must be recognized as the author of this idea that we share a common origin and a common family.

The words of the prophet were aimed initially at Israel, but they are not limited to Israel. Our founding fathers adopted and affirmed this truth when they declared, "We hold these truths to be self-evident; that all men are created equal; that they are endowed by their creator with certain unalienable rights." These words challenge us to see every person as God's handiwork, made in his image, the object of his love.

A God who loves and values all people cannot be represented by people who don't like the challenge which a pastor friend gave to his congregation: "Race Relations Sunday is a good time for us to become better neighbors, better human beings and better Christians."

## Woman's Viewpoint

### An International Language

JANE JONES

A smile is an international language that all nations understand.

This past summer, my husband and I were privileged to travel abroad to attend the Lions International Convention in Taipei, Taiwan and then on to Hong Kong. Since we love to travel and learn and experience first hand the different cultures of the world, time was not idle. From early morning to late evening, we were out visiting tourist sites and eating local food in the many types of restaurants. We asked many questions.

Everywhere we went, the local people were friendly and cordial. Even though we could not speak or understand the Chinese language, a smile and a friendly wave let us know we were welcome in each city visited.



One day we rode the train down to Taichung to visit friends, Bill and LaVeta Sergeant, who are Southern Baptist missionaries serving at Morrison Academy.

The Sergeants had told us getting tickets, finding the right train and getting off in the right town would be no easy task since nothing would be written in English and probably no one would speak English, but we were willing and anxious to take the risks.

Bill had sent us one of his business cards written in English and also in Chinese. In large Chinese

characters, we copied "Taichung" and took this small sign with us, along with a smile.

Everyone was helpful; between the hostess in the hotel lobby, the taxi driver, the military police at the train station, and the local people, we finally got on and off the right train. While we were traveling, the local people offered to share their hot tea. Again, a smile said "thank you." A Chinese young man who had just completed high school came and stood in the aisle and talked with us as best he could. When either couldn't understand, we would always smile.

This experience reminded us again, "a friend loveth at all times" and "love thy neighbor."

Jane Jones is a active member of First Church, Fayetteville. She is married and the mother of two grown sons.

DANIEL R. GRANT

## One Layman's Opinion



### Five Lessons

My junk mail contained a real jewel recently. It was a pamphlet with pretty

good advice for reversing America's declining competitiveness.

This jewel would probably have been overlooked if I had not been marooned at my desk with a stack of junk mail, by an equally imposing stack of snail on the outside. It was a summary report of the "American Assembly", a gathering of 65 blue chip thinkers, writers, and executives from American business, labor, the media, academia, and government. They convened at the Arden House in New York and for three days discussed the theme, "Running Out of Time: Reversing America's Declining Competitiveness." The 65 participants in the "assembly" had no simple answers. I was impressed especially with one strong recommendation: that American business should bring back home five lessons the Japanese learned from us several decades ago—basic principles of what makes a firm competitive:

(1) Quality—not merely quality to specifications, but quality that improves constantly and permeates the company from board room to factory floor.

(2) Low-cost—not instead of quality, but as a result of quality.

(3) Customer-driven—not merely to satisfy the customers' needs today, but to anticipate their needs of tomorrow.

(4) Employee involvement—viewing employees as a resource for production, not merely as a cost of production, and with a longer term commitment of and to workers.

(5) Continuous improvement—meaning never being satisfied, being committed to innovation, and changing our attitude from America's traditional "If it ain't broke, don't fix it" to "If it ain't perfect, don't leave it."

Come to think of it, these are good principles, not only for helping American business to be globally competitive, but for helping any organization (including Christian colleges and churches) to be globally effective.

Daniel R. Grant is president of Ouachita Baptist University.

See that your Junior and Senior High youth have this information!

## Association/State Music Tournaments and Ensemble Jubilee

Sing: solo, duet, trio, quartet, ensemble

Play: piano, organ, handbells, or band/orchestra instruments

Participate in your associational tournament (no later than April 10)

Those who qualify through the associational tournament may participate in the

**State Tournament/Ensemble Jubilee**  
**May 7, 1988 Olivet Church, Little Rock**

Local music directors have the rules and dates.

State Music Tournament/Ensemble Jubilee sponsored by Church Music Department, ABSC



# A Century of Service

by Marty Croll  
SBC Foreign Mission Board

WACO, Texas (BP)—Probably no one is prouder of B.W. Orrick for turning 100 than his own wife. But then Vera Orrick is proud of her husband for just about everything.

"I brag about my husband," says Mrs. Orrick. "It's a great marriage. You don't very often find two people in their 90s both living alone in their own home. The Lord is so good to us to spare our lives this long together."

They live in an old frame house at the edge of the Baylor University campus. He turned 100 on Oct. 24, 1987. She was 96 in January.

To visit the Orricks is to travel through time: not only into the past, through Orrick's boyhood in Madison County, Texas, through the couple's 37 years as Southern Baptist missionaries in Uruguay, through 30 years of life in Waco; but into the present and future. They find daily strength in believing they are eternal children of a living God, who they believe gives them both a reason to keep on living.

"My job is to wait on her," says Orrick. His deep voice still enunciates clearly with polished, well-placed emphasis. It is the same voice that once rang out with the gospel on the streets of Uruguay, where the couple pioneered mission work starting in 1921.

Because of pain and weakness, walking is a problem now for Mrs. Orrick. But talking isn't: "That's the only way I can do for the Lord now. He sends Baylor students here that are not Christians and gives me the opportunity to talk to them about Jesus. I give them New Testaments. One girl has been converted; she told me about it. We are praying for several, and believe they will give their hearts to the Lord."

The Orricks have had 68 years of marriage to brush up on their teamwork, and now it's being tested to the fullest. Three years ago Mrs. Orrick survived an opera-

tion for a burst artery that doctors told her would have killed most people 20 years younger. Now she spends most of her time in bed, so he walks where she asks him to. He no longer can hear well, or see to study and write. So she reads to him and tends to their financial matters. She also is his cheerleader.

"You will just be surprised at the way Mr. Orrick remembers, and the way he talks," she says. "It's remarkable what he does. He told me, 'I'm pretty old to learn how to do things in the house.' But he has. He's learned wonderfully well. He will have me come and sit in a chair in the kitchen and tell him what to do. He says, 'If you tell me what to do, I can do it.' He takes care of me."

As she explains how her husband trained new Christians in Uruguay during their first 10 years in the country when they were lone Southern Baptist missionaries, she says, "He was marvelous."

And when Orrick says he preached the gospel with fervor and faith in the midst of Catholic oppression in Uruguay, she inter-

jects, "And you did it wonderfully." She also loves to remind people that her husband, at 78, was the oldest person ever to earn a graduate degree at Baylor.

In Uruguay people who knew the Orricks rarely saw one without the other. Co-workers often questioned whether "Don Guillermo," as Orrick was called, would be able even to find his way downtown without "Doq a Vera" by his side. Orrick would reply, only half jokingly, "When I don't follow her instructions, we usually get lost."

Those days hold fond memories for the Orricks, who receive letters regularly from Uruguayans, thanking them for the life they gave. Before they bought their first car, the couple would rise early in the morning, walk up to 60 blocks a day visiting people, and tumble into bed exhausted at midnight. Many congregations resulted. One was Radio Norte Baptist Church in Montevideo,

which invited the Orricks back to help celebrate its 50th anniversary in 1973.

Orrick first became interested in foreign missions while he was at Baylor studying for the ministry. Because he was a Bible student at the school before Southwestern Baptist Theological Seminary separated from Baylor, he's considered one of Southwestern's first students.

No one had talked about foreign missions in Orrick's hometown. But after stumbling across mission books and attending a presentation by the first Southern Baptist missionary to South America, W.B. "Buck" Bagby, he became intrigued by the idea of preaching the gospel where it had never been heard.

When he and his wife arrived in South America, fellow missionaries presented two possible assignments to him. One was in Rosario, Argentina, which had come to be known as the most responsive area to the gospel in the region. The other was in Montevideo, virtually an untouched field. Because Uruguayans respond to people in the same lighthearted, easygoing way as Texans, Orrick says, the couple has never regretted the decision they made.

Much of the Orricks' work took them to the less developed areas of Uruguay. They brought a gospel tent back from their first furlough and drove it throughout Uruguay in a Model A Ford they used for 25 years.

Orrick also would preach impromptu messages in public places. Once he was at a country store and men were playing a game similar to bowling. Orrick stopped his car and spoke through a loudspeaker he had mounted on it. "The men quit their game and stood and listened. The man in the store closed his door and came out. That was how easy it was to get an interest. Everywhere, we were preaching, preaching, preaching," he recalls.

When Orrick came to a town, the first stop he made was at the police station. After police said it was all right to use his speaker, he would go all over town preaching. "You being the only missionaries and so many people wanting to talk to you, you were busy from early morning to midnight many days. Just on the go, on the go," Mrs. Orrick remembers.

When the Orricks came home, they threw that same energy into retirement. A man who loves to study, Orrick enrolled as a Baylor religion student at age 75. At first he planned to attend just to learn, but Mrs. Orrick insisted that he take college credit for his work. He received his master's degree in 1965. Also, the couple became active members of Seventh and James Baptist Church, which they no longer are able to attend.

No longer are the Orricks able to work on the foreign mission field. But they still are missionaries.



B.W. and Vera Orrick at home

(BP) photo / Stanley Leary

## Pinson Park Dedicates

ABN photo / Mark Kelly



Pinson Park Church in Texarkana dedicated a new \$125,000, 257-seat sanctuary January 24. The afternoon dedication service included Scripture and prayer by Southwest Association Director of Missions Carroll Caldwell; message and charge by Leo Hughes, pastor of Sylvester Church; a church history by Gerald Elkins, a deacon at University Church, and special music by Matvie Lee Giles of Magnolia. Mark Kelly, managing editor of the Arkansas Baptist Newsmagazine, preached in the morning worship service. Johnny Veatch is pastor.

## Crosspoint Registration

Registration for Crosspoint, a Christian sports camp for older children and younger youth, opens Feb. 1.

Ouachita Baptist University in Arkadelphia will host one of the 11 camps, which are open to youth who have completed the fourth through eighth grades. The OBU Crosspoint will be held July 4-9.

Crosspoint, sponsored by the church recreation department of the Baptist Sunday School Board, allows participants to improve their skills in several sports, including softball, baseball, football, gymnastics, tennis, volleyball, swimming, and cheerleading. It also gives them an opportunity to participate in daily Bible study, worship, and special interest conferences.

The \$165 registration fee includes five nights' lodging, meals, insurance, a T-shirt, and instructional fees. For more information, contact Bill Falkner, Church Training Department, ABSC, P.O. Box 552, Little Rock, AR 72203.

## Correction

Recent articles in the Arkansas Baptist dealing with disaster relief ministries in West Memphis incorrectly reported the number of meals served by the Arkansas Baptist Men disaster relief team. The number of meals served on the first day reached 3,000. During the five days the team was onsite in West Memphis, more than 10,000 meals were served according to Brotherhood Director Glendon Grober.

## Top 10 Announced

Arkansas Baptist Family and Child Care Services has released the names of the top 10 churches contributing to its ministry through direct gifts in 1987. The churches are:

Church	Association	Amount
El Dorado First	Liberty	\$10,562.78
Horatio First	Little River	8,680.68
Little Rock Geyer Springs	Pulaski	6,934.65
Pine Bluff First	Harmony	6,501.18
Sparkman First	Carey	5,217.00
Fort Smith Grand Avenue	Concord	5,183.50
Jonesboro First	Mt. Zion	4,102.67
Conway First	Faulkner	3,795.90
Siloam Springs First	Benton	3,772.81
Russellville First	Arkansas River Valley	3,471.50

A complete report of contributions to Family and Child Care Services will be published in the Feb. 11 ABN.

## 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 2/18

**Land surveyor**—Property surveys, topographic surveys, church surveys, percolation tests for septic systems. More than 20 years experience. Call James Farris, 565-2249. 2/18

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.



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# LOCAL & STATE

## Arkansas All Over

MILLIE GILL

### People

**Charles A. Hampton** has retired following more than 20 years of service as a missionary to South Africa. He and his wife, Evelyn, are both native Arkansans. They are graduates of Ouachita Baptist University and Southwestern Baptist Theological Seminary. They are parents of four children and have four grandchildren. They are residing at 1 Kimberly Drive, Arkadelphia, AR 71923 or may be reached by telephone at 501-246-3982.

**John Douglas Davey** has been called as bi-vocational pastor of First Church, El Paso, after serving as pastor of Midway Church in Judsonia for three years. He and his wife, Mary, co-manage the Baptist Emergency Shelter in Judsonia. Davey has studied at McMaster University, Bangor Theological Seminary, Bangor, Maine, and Faith Theological Seminary in Florida.

**Timothy Wheat** of Piggott was among 43 students from New Orleans Baptist Theological Seminary selected for the 1988 edition of *Who's Who Among Students in American Universities and Colleges*. Wheat, a December graduate of the seminary, also is a graduate of Union University, Jackson, Tenn.

**Lois Gene Dolin Hagan** of Tucker died Jan. 15 at age 53 following a lengthy illness. Her funeral services were held Jan. 18 at First Church, Stuttgart. She was the wife of John Hagan, pastor of Plum Bayou Church and chaplain of the Tucker Unit of the Arkansas Department of Correction. Other survivors include two daughters, Joy Kamakawiwoole of Millilani, Hawaii, and Jana Hagan of Little Rock; her mother, Emogene Jones of Melton, W. Va.; a brother; three sisters; and a grandchild.

**Nell Cole** recently was recognized by First Church, Mena, for the completion of 18 years of service as financial recording secretary.

**Lawson Hatfield** is serving as interim pastor of First Church, Jacksonville. Hatfield retired in 1987 as pastor of First Church, Fordyce. He and his wife, Juanita, are parents of three adult children.



Hampton



Davey

**Howard C. Clark** has accepted a call to serve as pastor of Hardin Church, Pine Bluff. He will move there from Ash Flat, where he has been serving as pastor of Myron Church.

**Billy Davis and Ron Young** have joined the staff of First Church, Brinkley. Davis is serving for the second time as minister of music, while Young is serving as family life minister.

**Neal Stevens** has joined the staff of Pulaski Association on a part-time basis. He will serve in a special ministry capacity as minister to mobile home communities, starting new work and coordinating local church support for this work. Stevens retired from the U.S. Army in 1975 after more than 20 years of active duty including overseas assignments in Germany and Vietnam. Prior to moving to Little Rock, he served as pastor of Lakeshore Estates Church in Marion, the first church organized in Arkansas to exclusively serve a mobile home community.

**Will C. Thompson** has resigned as minister of music at First Church, Hope, following more than five years of service. He has accepted a call to join the staff of First Church, Arkadelphia. Thompson and his wife, Janie, have two children, Sarah, and Philip.

**Rev. and Mrs. H.A. Nettles** of Beebe celebrated their 73rd wedding anniversary Jan. 17. He is a retired Southern Baptist pastor, having served churches in Arkansas for more than 40 years. He also served as associational missionary in Gainesville Association, and as pastor of churches in Texas and Missouri. The Nettles have two children, Mrs. James A. (Nova) Jones of Little Rock, and Denver Nettles of Beebe. They have five grandchildren and nine great-grandchildren.

**Roland W. Lanney Loe** began serving Jan. 24 as pastor of Calvary Church in Tex-

arkana. He and his wife, Isabel, and their daughters, Samantha, and Toni, moved there from Ector, Texas, where he pastored Ector Church for more than two years. He served in Arizona and Utah, working as a Home Mission Board language missionary. Loe has pastored churches in Arkansas and Texas. He is a graduate of East Texas Baptist College in Marshall, Texas, and Southwestern Baptist Theological Seminary. He was licensed and ordained to the preaching ministry by Cullendale First Church and has served as a consultant to the language missions division of the Arkansas Baptist State Convention.

**Dennis L. Green** is serving as pastor of First Church, Blue Eye. He and his wife, Janet, have a daughter, Ashley.

**Ray Rushing** died Jan. 15 in Bonham, Texas. He had served as a Southern Baptist pastor and evangelist for more than 40 years. He was a member of First Church, Dallas, Texas. He attended East Texas Baptist College in Marshall, Texas, and Ouachita Baptist College. He was a U.S. Army veteran of World War II. Survivors include his wife, Wilene Dawson Rushing; three sons, Gene, Tim, and Joe Rushing; a daughter, Gail Brigham of Shreveport, La.; and eight grandchildren.

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## Briefly

**Denton Church** at Waldron recently dedicated some work on the church building, according to Pastor Clyde Traylor. Johnnie Darr, director of missions for Buckner Association, was speaker.

**England First Church** sponsored a "Discover Love" youth weekend Jan. 22-24 which included a concert, a relationship seminar, and services at which Jim Lagrone, associate in the Evangelism Department of the Arkansas Baptist State Convention, was speaker. Mack and Shayla Blake were musicians. Harry Black is pastor.

**Brinkley First Church** construction crew will leave Feb. 13 for Belize, where they plan to finish construction on an educational building in Belmopan and a church building at Valley of Peace.

**Sang Avenue Church** in Fayetteville will launch a new Sunday School class Feb. 7 which will be taught by Pastor Paul Dennis.

**Bloomer Church** succeeded in reaching its goal for the Lottie Moon Christmas Offering for Foreign Missions for the third successive year.

**Watson Chapel Church** at Pine Bluff honored Sunday School workers with an appreciation banquet Feb. 4 that featured Gearl Spicer, minister of education and administration from Geyer Springs First Church, Little Rock, as speaker.

**Brumley Church** at Conway recently ordained Royce Glover to the deacon ministry. Bill Kreis, director of missions for Faulkner Association, was speaker.

**Sheridan First Church** observed Pastor Appreciation Day Jan. 31, presenting Pastor Samuel Adkins with a booklet of letters from members. A potluck fellowship followed.

**Lead Hill First Church** ordained Delbert Ralph and Horace White to the deacon ministry Jan. 17. L.B. Atchison, director of missions for North Arkansas Association, directed the service and delivered the ordination message. Glenn Crenshaw is pastor.

**Spradling Church** at Fort Smith ordained Bill Reed to the deacon ministry Jan. 17.

Participating in the service were Ferrell Morgam, director of missions for Concord Association, and Pastor Ron Williamson.

**Wilton First Church** recently was presented with four lots, valued at \$10,000, by Kansas City Southern Railroad.

**Marmaduke First Church** launched the celebration of its 100th year Jan. 17 with an anniversary worship service which featured Carroll Gibson, director of missions for Greene County Association, as speaker. Testimonies were given by C.A. Atnip and Estelle Fitch, two of the church's oldest members. Special music was presented by Violet Moore, Luceille Ussery, Faye Richey, and a senior adult choir directed by Burl Poe. Mary Ratledge led a responsive reading. Other anniversary events will include a Family Day Feb. 14; a Children's Day March 13; an Easter-Youth day April 3; a potluck salad luncheon for women of the church and former members May 7; a Mother's and Ladies day May 8; a Father's and Men's day June 19; and Centennial Day July 24. Centennial planning committee members include Laniace Waggle, Betty Franks, Monta Hedje, Carolyn Evans, Marsha Freeman, Sandra Robertson, Jerry McIntosh, Ben Whitaker, Pastor Curtis Smith, and David White.



ARKANSAS BAPTIST ASSEMBLY

### 1988 DATES AND RATES

Week/Date	Youth/Adult Assembly Pastor	Children's Assembly Pastor	RATES
#1 June 20-24	Lloyd Arnsmeier Pastor, Moberly, MO	Ken Reece Pastor, First, Mayflower	DORMITORIES - Registration, room, meals, insurance Adults - youth - children ..... \$4.00 FAMILY UNITS - Registration, room, meals, insurance Adults - youth - children ..... 55.00 Preschoolers, 1 yr. old through grade 1 this fall ..... 25.00 Preschoolers, under 1 yr. old ..... 5.00 TRAILER-CAMPER SPACE - Registration, meals, insurance Per space ..... 15.00 Plus per adult, youth and child ..... 35.00 Plus per preschooler, 1 yr. old through grade 1 this fall ..... 15.00 Plus per preschooler, under 1 yr. old ..... 2.00
#2 June 27-July 1	Charlie Baker Pastor, Southern Hills Tulsa, OK	Bob Harper Pastor, First, White Hall	
#3 July 4-8	Randel Everett Pastor, First, Benton	Bob Parsley Pastor, First, Prescott	
#4 July 11-15	Phil Briggs Youth Education Professor, Southwestern Seminary, Ft. Worth, TX	Ron Ford Pastor, Central North Little Rock	
#5 July 18-22	Randall O'Brien Pastor, Calvary, Little Rock	Sam Adkins Pastor, First Sheridan	
#6 July 25-29	Bill Elliff Pastor, Trinity, Norman, OK	Rick Hyde Pastor, First Murfreesboro	

**For reservations, write:**

Arkansas Baptist Assembly, P.O. Box 552, Little Rock, AR 72203. Send a \$2 registration fee for each camper. This fee will apply on the total cost of the Assembly.

# Equipping God's People

*Laity in Evangelism Focus of Annual Conference*

by J. Everett Sneed  
Editor, Arkansas Baptist Newsmagazine

One of the keynote speakers at the 1988 Evangelism Conference, held at Geyer Springs First Church, Little Rock, was Dean Doster. Doster is a part of the evangelism section of the Home Mission Board. His particular area of concern is personal witnessing through the Lay Evangelism School and the TEL Witness Program.

Doster is involved in personal evangelism at the Tabernacle Church, Atlanta, Georgia. As interim pastor he is seeking to revitalize a congregation that at one time averaged over 2,000 in Sunday School and is currently averaging approximately 175.

A part of Doster's current responsibility at the Home Mission Board is to assist in training lay evangelists and to promote the 20,000 Lay Evangelism Schools scheduled for the spring of 1989. He said that the process of enlisting the 20,000 schools was started three years ago. The dream of the Home Mission Board evangelism section, under the guidance of Vice-President Robert L. Hamblin, is to involve lay people all across the convention in "The Year of the Laity" which officially starts Oct. 1, 1988 and ends Nov. 30, 1989.

The strategy for the Southern Baptist Convention is to ask each state convention to sponsor associational Lay Evangelism

Schools during the calendar year of 1988. A local church will conduct a Lay Evangelism School for the association. Local pastors and lay church leaders who have the potential of leading Lay Evangelism Schools in their own church will be invited to attend. The individual will be certified as a Lay Evangelism School leader with at least five hours of training.

The goal is for each one who has been trained and certified to return to his own church and conduct a Lay Evangelism School during 1989.

The nation wide goal is to reach a minimum of 600 associations out of the approximately 1,200 associations within the Southern Baptist Convention. At the present, 28 state conventions report that they are on track in obtaining associational participation.

Recently Doster conducted a meeting in which 50 associational directors of missions were trained to assist in encouraging their associational counterparts to participate in the Lay Evangelism Schools. There were representatives from every state convention.

Doster said, "Arkansas is doing an

outstanding job in encouraging participation. Evangelism director Clarence Shell has already received commitments from 36 of the 42 associations to conduct Lay Evangelism Leadership Schools in 1988."

Many people will be familiar with the Lay Evangelism School as they recall the WIN Schools (Witness Involvement Now).

The Lay Evangelism School is designed to be held in a local church.

Many people will be familiar with the Lay Evangelism School as they recall the WIN Schools (Witness Involvement Now). The Lay Evangelism School is designed to be held in a local church setting. It requires approximately 10 hours of classroom and on the job training (approximately two hours training in each of the five sessions). In the last session the participants go out and put into practice the skills that they have learned in the school.

The skills taught in the Lay Evangelism School include: (1) How to develop a personal witnessing testimony in two minutes or less; (2) How to share a gospel witness through a booklet; (3) How an individual can start a witnessing visit in the home; and (4) How to make an immediate and



Dean Doster

## A Directory of Arkansas

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Cabot, AR 72023  
843-3736

Bates, Ben  
11606 Willow Beach Road  
North Little Rock, AR 72117

Binkley, John  
701 Pearl Street  
Poteau, OK 74953  
(Pastor in Arkansas)

Blackburn, William  
7700 Southridge Drive  
Fort Smith, AR 72903  
646-7209

Blann, Robert  
114 Neal  
El Dorado, AR 71730

Bryan, Irby  
Route 3, Box 355  
Russellville, AR 72801

Byrd, Keith  
Box 114  
Norfolk, AR 72658

Carter, Charles  
(Pastor-Evangelist)  
119 Center Street  
Monticello, AR 71655

Chapman, Odus (Layman)  
Route 1, Box 222  
Scott, AR 72142

Clinard, Mark  
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Coleman, Curtis  
105 Winnwood  
Little Rock, AR 72207  
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P. O. Box 5699  
Little Rock, AR 72215  
225-6408

Helm, Rebecca \*  
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Bryant, AR 72022  
847-3377

Hill, Clarence \*  
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Hot Springs, AR 71913  
767-6489

Jackson, Johnny  
P. O. Box 5791  
Little Rock, AR 72209  
664-5040

long range follow-up in the home of a new convert.

Two booklets have now been developed. The original booklet entitled "How to Have A Full and Meaningful Life" is still being used. A new booklet entitled the "Eternal Life" has been developed. This booklet has the advantage of using the same kind of presentation as does CWT (Continuous Witnessing Training).

This makes it easy for an individual to move from the Lay Evangelism training to the Continuous Witnessing Training. The "Eternal Life" booklet also emphasizes the necessity of repentance in a clearer fashion than do other presentations. Finally, the "Eternal Life" booklet contains both the gospel presentation and the follow-up materials all in one booklet.

The Lay Evangelism training has an additional 12 weeks of witnessing training following the initial training. Each week those who have been trained come together, pray, go out and witness for an hour and a half and return to share experiences. This method encourages those who have not had the best of experiences and provides opportunity for those who have had a good experience to celebrate with others.

Doster emphasized that in order to have a successful Lay Evangelism School there must be commitment to the full process. This includes spiritual preparation by the pastor or some other key church leader. Preparation also requires an adequate number of evangelistic prospects.

When proper preparation is made several favorable results will occur. First, a core of



*Joel Gregory, pastor of Travis Avenue Church, Fort Worth, Texas, preached three times during the 1988 Arkansas Baptist State Convention Evangelism Conference Jan. 25-26 at Geyer Springs First Church in Little Rock.*

church people will be trained and competent at sharing their faith. There almost always are immediate results in individuals being saved. Often the Lay Evangelism School will result in a continuing emphasis on reaching lost people and will be a catalyst which sparks revival in the church. A Lay Evangelism School can move a church from a passive mode of evangelism to an active, soul winning congregation.

Doster emphasized that the essential in every witnessing training method is on the job training in which people see modeled proper witnessing training and participate in the learning process.

Doster observed that some methods require more commitment than others. Also some require a different level of commitment. But all are adequate in equipping

people to share their faith with others.

Doster doesn't believe that Southern Baptists will be properly involved in witnessing until denominational and church leaders properly model witnessing.

Doster concluded by urging Arkansas Baptists to work closely with the Evangelism Department. He said, "Every church should consider early the worthiness of participating in a Lay Evangelism School to equip its people in witnessing in 1989. If we are successful in having the 20,000 church Lay Evangelism Schools, Robert L. Hamblin, head of the evangelism section of the Home Mission Board predicts that we will baptize over a half million people. He said, "We will never be blessed of the Lord unless we give our lives as Christ would have us to do."

## Vocational Evangelists

Jackson, Paul  
P. O. Box 5791  
Little Rock, AR 72209  
664-5040

Johnson, Herbert "Red" \*  
520 Spring Street  
Mountain Home, AR 72653

Kinder, Brian \*  
5023 West 31st  
Little Rock, AR 72204  
666-6533

Kinney, Margaret \*  
410 Inlet  
Little Rock, AR 72204  
225-3525

Martinez, Angel  
1122 56th Terrace  
Fort Smith, AR 72901  
452-1270

May, Larry  
Master Controlled Ministries  
204 West 36th  
Texarkana, TX 75503

Millican, Thomas B. \*  
c/o Grand Avenue Baptist Church  
921 North 39th Street  
Fort Smith, AR 72903  
783-5161

Newman, Rex  
P. O. Box 1652  
Pine Bluff, AR 71613  
534-1257

Parchman, Jack  
6818 Brookview Drive  
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562-1177

Pittman, Tom  
203 East Danner  
West Memphis, AR 72301

Preston, David  
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Smackover, AR 71762  
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Rosson, Charles  
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Shreve, Herb  
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452-3440

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721 S. 6 1/2 Street  
Paragould, AR 72450  
236-8477

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512 North Hospital  
Jacksonville, AR 72076

Wade, Bob  
Route 1, Box 428  
Roland, OK 74954

Walker, Billy  
Southern Baptist College  
Walnut Ridge, AR 72476

Weston, Tony and Davis, Bill \*  
P. O. Box 1662  
Jonesboro, AR 72401  
935-0500

Wiley, Jim  
P. O. Box 588  
Searcy, AR 72143

\* indicates music evangelist

FOR SEBTS NOMINATIONS

## Deadline Extended

WAKE FOREST, N.C. (BP)—Instead of narrowing the list of candidates to succeed W. Randall Lolley as president of Southeastern Baptist Theological Seminary, the trustee presidential search committee, announced Jan. 22 it has expanded its list of candidates to 24 and extended the nomination deadline until early February.

"We have not narrowed down the list (of nominees), but we have done a great deal of work on it," said Robert D. Crowley, chairman of the presidential search committee and also president of the seminary's board of trustees. Crowley, pastor of Montrose Baptist Church of Rockville, Md., made the announcement following the committee's latest private meeting.

The 12-member search committee is seeking a successor to Lolley who on Nov. 17 announced his resignation as president of the seminary, effective July 31. At the time, Lolley, who had been president of the Wake Forest, N.C., seminary 14 years, said new directions taken by conservative trustees left him no choice other than to resign.

Crowley told Baptist Press he hoped the search committee could narrow the list of prospective presidents to three to five during the Jan. 21-22 meeting but announced following that meeting the committee decided to extend the deadline for nominations until Friday, Feb. 5. The committee will then meet again Feb. 11-12 in St. Louis. Following that meeting, Crowley said, he hopes to release a list of three to five leading candidates.

The search committee chairman said the group is "very pleased" with the nominations received thus far: "We have some superior candidates. These are very, very excellent candidates.

"I predict that the trustee vote that will

### A SMILE OR TWO

The difference between football and marriage is that in football you usually don't know who will win.

—Orlando Sentinel

I lent a guy \$3,000 for plastic surgery and now I don't know what he looks like.

—The Tulsa Tribune

Honest criticism is hard to take only when it comes from a relative, or from a friend, or from an acquaintance, or from a stranger.

If you find a path with no obstacles, it probably doesn't lead anywhere.

elect a president — hopefully at the March 14-15 meeting — will be something like 30 to nothing or maybe even 28-2. That would be to me a maximum negative vote."

With the exception of Joel Gregory, pastor of Travis Avenue Baptist Church in Fort Worth, Texas, Crowley said all of the most recent nominees have indicated to him their willingness to be considered for the seminary presidency.

In addition to Gregory, the latest candidates include Charles Fuller, pastor of First Baptist Church in Roanoke, Va., and

chairman of the Southern Baptist Convention Peace Committee; Walter Shurden, chairman of the department of Christianity at Mercer University in Macon, Ga.; Robert Cate, dean of academic affairs and professor of Old Testament and Hebrew at Golden Gate Baptist Theological Seminary in Mill Valley, Calif.;

William Rogers, dean of the School of Christian Education and professor of history and philosophy of education at Southern Baptist Theological Seminary in Louisville, Ky.; Delos Miles, professor of evangelism at Southeastern Seminary; and Thurmon Earl Bryant, area director for eastern South America, Southern Baptist Foreign Mission Board, Richmond, Va.

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# WMU Staff Affirmed

## Issues, Priorities Addressed

by Susan Todd  
Woman's Missionary Union

BIRMINGHAM, Ala. (BP)—The executive board of the Southern Baptist Woman's Missionary Union unanimously affirmed national Executive Director Carolyn Weatherford and her staff, adopted guidelines for implementing social and moral issues as they relate to mission action and were told of the agency's priorities until 2000 AD.

The executive board also declined to consider any change in relationship between WMU and the Southern Baptist Convention. The request to consider changing from auxiliary to agency status came from a messenger at the 1987 Southern Baptist Convention in St. Louis.

The board met at the national headquarters building in Birmingham, Ala., Jan. 8-12. The meeting was characterized by little debate and many unanimous votes.

The national executive board, made up of elected state WMU presidents, voted to "affirm and support Carolyn Weatherford and the national WMU staff for the manner in which they represent Woman's Missionary Union," Marjorie J. McCullough, national WMU president, said.

The board heard a report that Weatherford is leading the national staff in the study of "Missions and the SBC," which includes the Baptist Faith and Message statement.

A paper was presented by the WMU staff outlining a plan for implementing social and moral issues as they relate to mission action. The request for clarification of WMU's role in social and moral issues came during the January 1987 board meeting.

"WMU is concerned with meeting needs of persons. While not condoning the situation or circumstances which brought about the needs a person may have, WMU seeks to meet the need. WMU also goes further than just meeting surface needs. The organization seeks to get at the root of the problem. This is especially true in combating social and moral issues. ...

"Combating social and moral problems involves ministering and witnessing to persons who are victims of society's indifference and complexity, as well as acts to correct wrongs and to prevent persons from being victimized. ...

"WMU's intent is not to stop at putting a Band-Aid on the problem created by a social or moral issue, but 'to strike deep at the cause of human need.' ...

"Social and moral issues which victimize persons are target issues to be dealt with in mission action. Target issues may include family problems, gambling, pornography, obscenity, alcoholism, drug abuse, racial

problems and economic and political problems."

Board members also were told of WMU's priorities for the years 1988-2000. They are: equipping women and girls for missions leadership in the 21st century; involving the total church in missions; encouraging tithing as a basic concept of mission support; enlisting members and enlarging organizations; confronting moral issues; communicating missions in new ways; and maintaining effective internal operations at the WMU national headquarters.

"We have set worthy and attainable priorities for Woman's Missionary Union," Weatherford said. "They will launch us into our second century with reinforced emphasis on our missions purposes and renewed zeal in our personal commitment."

Only through united efforts "unlike anything we have experienced before" will the goals be reached, she said.

Executive board members heard a report from the board of directors of Signal Services Inc., a recently established subsidiary corporation of WMU, SBC. Signal Services is a telecommunications company offering the services of a mobile uplink satellite transmitter.

Stan Hill, video specialist for WMU and president of Signal Services, reported on the work of the company during its first three months and described its possibilities for the future.

Among other business, the board heard a report from national WMU staff concerning the almost 2 percent decline since last year in WMU magazine subscriptions. Weatherford described the decline as "dangerous" not only because WMU is financially dependent upon sales of WMU magazines and products, but because the magazines are WMU's chief communications link to its members.

The staff is still unsure about the reasons for the decline, Weatherford said, although research is continuing into the matter. She urged state WMU staffs to join in reversing the downward trend.

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## Exec's Mother Dies

BIRMINGHAM, Ala. (BP)—Doris Sansing Weatherford, 90, mother of Carolyn Weatherford, national executive director of Southern Baptist Woman's Missionary Union, died Jan. 26 in an Arcadia hospital.

Mrs. Weatherford was born in Union, Miss., Oct. 22, 1897, and had lived in Florida for more than 60 years. She was a member of First Baptist Church of Frostproof for 60 years and for the last two years was a member of Calvary Bap-

tist Church, Arcadia.

Survivors include: three children, Parks Weatherford of Winter Park, Fla., Carolyn Weatherford, and Eileen Hall of Arcadia; a sister, Martha Lee Espey of Collinsville, Miss.; six grandchildren; and four great-grandchildren.

The family has asked that memorials be made to the WMU Centennial Thank Offering, Calvary Baptist Church, Arcadia, building fund; and First Baptist Church, Frostproof, building fund.



## Convention Uniform

### *Greatness of the Kingdom*

by Jerry Wilcox, First Church, Trumann

Basic passage: Matthew 13:24-30, 37-46

Focal passage: Matthews 13:24-30

Central truth: Jesus warns his disciples against trying to separate genuine disciples from false ones.

(1) The Problem: From the very beginning believers knew that some of the professed followers of Jesus were counterfeit. Even one of those chosen by Jesus to form a nucleus of the New Israel was a traitor. This continues to be a problem for the church today. What is the responsibility of the church in "weeding-out" false Christians?

There are always church members who are arrogant about their own status. They think of themselves as representatives of the highest and best in Christian profession and practice. They are the "spiritual ones," ever concerned about "unspiritual" church members.

But the questions are also raised by good Christians out of real concern for the church and its witness. Sincere Christians want the church to be better. They are dismayed by attitudes and acts which jeopardize the witness of the church to the un-Christian world.

(2) The Parable: The laborers detected what had happened and suggested a solution. They wanted to go into the field and pull up the weeds.

The owner felt that the solution was worse than the problem. The difficulty lay in the fact that these particular weeds, bearded darnel, looked very much like the wheat itself. His men might not be able to distinguish between weeds and wheat and thus would destroy the good plants.

Wait until harvest, the owner said, then we can easily see the difference.

(3) The Lesson: The wheat is the sons of the kingdom, the weeds are the sons of the evil one. The position of Jesus is clear. His followers are to make no premature attempt to weed out false disciples from true ones.

Judgment in an ultimate sense does not belong to men, even saved men. That is a choice God reserves for himself alone.

Jesus teaches that there is a time appointed by God when a genuine separation will be made. This separation will come at the "close of the age" (v. 40).

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

## Life and Work

### *Responsible Family Living*

by Earl Humble, First Church, Osceola

Basic passage: Exodus 20:12; Ephesians 6:1-4; Mark 7:1-13; 1 Timothy 5:1-16

Focal passage: Exodus 20:12; Ephesians 6:1-4; Mark 7:8-13; 1 Timothy 5:8

Central truth: God's plan for the family brings great blessings.

(1) God's purpose for the family is fulfilled in his glory and our good. The family was assigned by God not only the work of propagating the race but of nurturing family members in moral and spiritual realities. The family has almost exclusive custody of the children until the sixth year for us, though longer in biblical times. It is during these early years that principles and precepts are to be instilled into the hearts and minds of the rising generation.

In Exodus 20:12 there is both a command and a promise: "Honor thy father and thy mother, that thy days may be long on the land." Length of individual life does not exhaust this promise. It has a definite application to the tenure of the nation of Israel on the land that God had given them.

When Israel's family life broke down it was only a matter of time before Israel was dispossessed of her land. Thus Israel bartered her heritage for worldly pleasures and a self-willed existence. His eternal purpose has been and will be realized. Israel was the loser and so will our nation be, for we make the same mistakes.

(2) Our performance as family members is important. Children are to honor their parents and to be obedient. These traits will not likely be found where parents are not worthy of honor and obedience.

Paul speaks more about the father's duties than about the mother's. This does not lessen her responsibility to her children, but it heightens the father's duty to his family.

Paul admonishes fathers not to use brutality in the discipline of their children. Discipline without love is rightly regarded by the child as brutality. This approach turns out rebellious children.

Fathers are to bring up their children in the fear and admonition of the Lord. Fathers must provide for their households. If they fail here the Scriptures say that they are worse than an infidel (1 Ti. 5:8). At the same time, we must remember that provision for the household should include guidance in spiritual matters.

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## Bible Book

### *Alone With God*

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

Basic passage: Genesis 27:46 to 36:43

Focal passage: Genesis 32:9-11, 24-30; 33:1, 3, 4

Central truth: It is when we meet alone with God that our lives are changed and God's will is accomplished in moving ways:

There is no story in the life of Jacob more illustrative of personal conversion than the story of Jacob wrestling alone with God. The very name which Jacob gave to this desert place reveals the reality of Jacob's personal encounter with God. Jacob called the place "Peniel" which means literally, "Face of God." Jacob's own testimony about this life-changing experience is found in Genesis 32:30, "For I have seen God face to face and my life is preserved."

This Old Testament story about Jacob is akin to the New Testament story of the conversion of Saul of Tarsus on the Damascus Road. Saul's encounter with God came in the blinding light of noonday. Jacob's encounter with God came at midnight. Saul left the scene of his encounter with Christ blinded. Jacob left limping. Saul's old Hebrew name gave way to his new Greek name: Paul. Jacob's old name was soon to be replaced by a new name given to him by God himself. Israel. John 1:18 makes clear that no man has ever seen God the Father and lived to tell about it. The face of God can be viewed only in his only begotten Son. What Jacob experienced was exactly what Paul experienced centuries later: a personal encounter with the Son of God.

To Paul the risen Christ appeared in all of his glory. To Jacob the pre-incarnate Christ appeared in the form of the man. What happened to Jacob and Paul can still happen to anyone today who will dare to seek God with all his or her heart and in repentance and faith turn to Jesus Christ for salvation. The Spirit of Christ comes into the human heart and life and body in Christian conversion today. But the encounter is just as real, just as moving, and just as life-changing now as it was then.

There are some things that must be done one at a time. Babies are born one at a time. People die one at a time. Jacob met God alone. It is when we meet alone with God that our lives are changed and God's will is accomplished in moving ways.

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# Making The Sacrifices

by Frank Wm. White  
SBC Foreign Mission Board

**BRASILIA, Brazil (BP)**—From Minnesota and Hawaii, Puerto Rico and Alaska they came—143 Southern Baptist students from 27 states—each with an individual story about how they became participants in the Global Student Missions Encounter.

They joined 110 Brazilian Baptist university students who likewise came from across their nation after personal sacrifices and individual struggles to be part of the historic venture.

The students participated in the Global Student Missions Encounter—Brazil-U.S.A., Jan. 1-12, working side-by-side in 26 locations throughout Brazil.

From delayed wedding plans to citizenship dilemmas, the students overcame obstacles to participate in the project sponsored by two Brazilian Baptist agencies and the Southern Baptist Sunday School and Foreign Mission boards.

For Angela Suh, the project was part of an odyssey that began when her father, then vice president of the Korean Baptist Convention and pastor of a church in Seoul, visited the United States and decided to stay and begin a Korean Baptist church in Milwaukee, Wis.

The University of North Carolina at Charlotte student arrived in Brasilia with a passport indicating her new United States citizenship. However, she had been a U.S. citizen only since Nov. 20. She had received her passport Dec. 12, barely meeting the project deadline.

Meanwhile, Joselin Braga Albino in

Cachoeiras do Macacu, Brazil, was juggling wedding plans to participate. Her wedding was scheduled for Jan. 30, scarcely two weeks after the end of the project.

To the amazement of her future mother-in-law, Albino completed most of the typical last-minute wedding details before the mission/evangelism project began.

"I would have changed my wedding plans rather than drop out of the project," she said. "I always wanted to be part of something like this. I was afraid this would be my only chance, and I knew that the Lord wanted me to participate."

At age 30, Tom Angel was older than most of the students in the 26 projects. The student from the University of Central Arkansas in Conway is a deacon, has worked as youth director, choir director and sings in the choir at First Baptist Church of Yellville, Ark.

After 10 years as a brakeman/conductor for the Union Pacific Railroad, he wanted to change careers because he felt the railroad life did not allow time for family, church or other activities.

He plans to be a counselor at a high school or elementary school because he believes God can use him in such a role. "I was excited about coming to Brazil. This has made me more aware of the need to share Christ wherever I am," he said.

Valdir Noll is a college student with a drive to share Christ no matter where he is. Noll planned the schedule for the student team at Igreja Baptista Premira, or First Baptist Church, in Santa Maria where he is a member while he is attending the Federal University of Santa Maria as an electrical

engineering major.

He attributes his drive for sharing the gospel to his own experience. As a 15-year-old, he slipped from his house to attend a revival service where he had resolved he would publicly accept Christ.

Noll's Catholic family rejected him, but he insisted on maintaining contact with them so he could be a witness.

"I use my experiences to tell others how God helped me. God helped me with my family and with the war of nerves during the entrance exams for college," he said.

When the project team left Santa Maria, Noll was joined by Texas student Doug McLemore, who had been at another project site but will spend the next semester as a missionary in Santa Maria.

McLemore is delaying his education in his junior year as a history major at Tarleton State University to find more of what God has in store for him.

"I don't know if this will be the beginning of a long-term call to missions. There is a real possibility of that," he said.

The students—Brazilian and American—are returning to school with new experiences they gained after taking the time and making the sacrifices to participate in the Global Student Missions Encounter.



Arkansas student Tom Angel in Brazil

(BP) photo / Jim Veneman

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## True Spirit Of Christ

by Judy Garner

Baptist Press Representative to Malawi

BALAKA, Malawi (BP)—Southern Baptists will spend more than a half million dollars this year in Malawi to help keep people fed.

About \$219,000 will buy enough maize in nearby Zimbabwe to feed nearly 11,000 Malawians for seven months. An additional \$300,000 will pay for transporting this and other maize inside the southern African nation.

Missionaries in Malawi received a letter dated Dec. 17 from the office of the Secretary to the Treasury of Malawi expressing "the heartfelt gratitude of the Malawi government for the genuine concern you have shown during this country's hour of need."

"You have expressed a true spirit of Christianity which has left a deep impression upon us," the letter added.

Usually Malawi is able to produce enough food to eat and export. But during the past year the country has suffered from the combined effects of destructive insects in the north, drought in some areas and too much rain in others, and more than 300,000 displaced Mozambicans who have fled fighting in their own country.

Southern Baptist missionaries and Malawian Baptist pastors have worked together to train Baptists there to witness for Christ as they work with government officials to distribute maize to Malawians. For the most part international donors such as the United Nations and the International Red Cross are caring for the Mozambicans.

An agricultural country, Malawi has very little industry. Many of the people are hard working subsistence farmers with little cash income. Even in a good year they produce barely enough food to eat between harvests.

## Commentaries Arrive

WASHINGTON (BP)—A shipment of 75,000 volumes of Bible study material in the Russian language has arrived at the Moscow offices of the All-Union Council of Evangelical Christians-Baptists in the U.S.S.R.

The 5,000 sets of William Barclay's "Commentary on the New Testament," each containing 15 volumes translated into the Russian language with special permission of Barclay's widow, were provided as a joint project of the Baptist World Alliance and the Mennonite Central Committee of the U.S.A. and Canada.

The books were shipped to Moscow by arrangement with the United Bible Societies, whose international headquarters currently are located in Stuttgart, West Germany.

This concerted effort means virtually every pastor of an All-Union Council-related congregation in the Soviet Union will, for the first time, have a complete Bible reference work upon which to base study, teaching and preaching. Many pastors had almost no study books.

The safe arrival of the shipment was confirmed in a telegram to the UBS offices in Stuttgart. "Praise the Lord," the telegram read. "All Barclay books reached Baptist Union. Many thanks. May God bless you all."

The telegram was signed by All-Union Council President Vasily E. Logvineko and General Secretary Alexei M. Bichkov.

The All-Union Council made an import application for the volumes in early 1986 after the translation, begun more than a decade ago and in intensive preparation for the last five years, was almost completed. The application was approved by Chairman Konstantin M. Kharachev of the U.S.S.R. Council of Religious Affairs. Kharachev's negotiations through various governmental and legal levels resulted in the delivery.

The 75,000 volumes were printed by the Mennonite-related Herald Press, then shipped to Leningrad. From there, they were taken by train to Moscow.

An All-Union Council spokesperson told the Baptist World Alliance staff, "We were praying for the safe delivery of the Barclay commentaries right up to the very moment of arrival." Immediately, the 60 regional superintendents began leaving for Moscow to pick up the commentaries designated for their area pastors.

## President Installed

RUSCHLIKON, Switzerland (BP)—John David Hopper was installed Jan. 14 as the eighth president of the International Baptist Theological Seminary in Ruschlikon, Switzerland.

Because the faculty wanted the installation to be a "family worship occasion" rather than a formal academic affair, Buckner Fanning, pastor of Hopper's home church, Trinity Baptist Church in San Antonio, Texas, was asked to speak. One of Hopper's personal friends from the church, Joseph Brake, sang during the service. Knud Wumpelmann, general secretary of the European Baptist Federation, presided.

Hopper, who was elected to the presidency in October last year, has been a Southern Baptist missionary in Europe since 1965.

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