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Arkansas Baptist Newsmagazine

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January 3, 1991

Arkansas Baptist State Convention

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Arkansas Baptist



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Vol. 90, No. 1

January 3, 1991



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Arkansas Baptist

At a glance

4 'My mother can't live alone anymore'
Virtually every Arkansas Baptist family eventually will be faced with making the difficult decision of how to help a parent who can no longer care for herself. Nine of every 10 older adults will continue living at home, rather than move to a nursing home. Eight of those nine will be cared for by a family member. This week, the *Arkansas Baptist* launches a three-part series on long-term care for the elderly. The first installment surveys caring for a parent in a home setting. Other articles will discuss nursing home care, how churches can minister to families caring for elderly parents, and how you can learn more before your family faces the decision.

9 'The time is right'
Now is the time to penetrate Arkansas with the gospel, says Jimmy Barrentine, the newly-elected director of Arkansas Baptists' missions program. Barrentine feels Arkansas Baptists can develop a strategy to saturate the state with the gospel, giving everyone an opportunity to hear and accept the message of Christ.

10 Smalley retires from BSU
A retirement banquet was held Dec. 14 at Little Rock's Pulaski Heights Church for James Smalley, who retired after 35 years in Arkansas Baptist student ministry. Smalley began his ministry in 1955 as a campus director at Conway's State Teacher's College (now University of Central Arkansas).

12 Loan services to expand
The Southern Baptist Home Mission Board will begin offering loans to all Southern Baptist churches in all parts of the country, not just in new work areas, says Bob Inlow, the new director of the HMB's church loan division. Previously, loans were available only to new congregations in areas where Southern Baptists are few in number.

16 Foreign board considers relocating
Trustees of the Southern Baptist Foreign Mission Board voted to consider relocating the agency during a meeting Dec. 10-12 at the board's Richmond, Va., headquarters. The board also appointed 35 new missionaries and added two new fields of work to bring the total international missionary force to 3,846 persons in 121 countries.

Cover story

(BP) photo / Connie Davis



Reflections 15

Home for the Christmas holidays, former Iraq hostage Maurice Graham makes up for lost time with his family. Graham was among the last wave of American hostages released by Iraq in December. Prayers of Southern Baptists around the world made the difference in survival, Graham reflected.

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Correction
The Sunday School lesson commentaries published in the Dec. 20 ABN and labeled Jan. '6, actually are commentaries for Jan. 13. The commentaries for Jan. 6 are published in this issue on p. 13. The ABN regrets the error.

Next issue: Jan. 17

Growth principles

J. EVERETT SNEED

The purpose of a New Testament church is growth, both numerical and spiritual. The Great Commission is clear. We are to reach people for Christ, baptize them, and train them. In recent issues of the *Arkansas Baptist Newsmagazine* we have emphasized church growth. We have selected six different church settings, ranging from open country bi-vocational to the megachurch. Obviously, each church is different and the opportunity for growth varies with each congregation. But certain principles which produce church growth were present in each congregation.

First, a church must have an atmosphere which is conducive to growth. This means that there must be a loving, caring fellowship within the congregation. C.A. Johnson, director of missions for Greene County Association, capsuled this as he said, "Almost every pastor believes the Bible. Most do a respectable job of preaching the Word. But unless a pastor communicates a loving spirit very little growth will take place."

Second, the Sunday School is a ready made vehicle to enable a congregation to do all of these things and much more. Billy White, pastor of Second Church, Little Rock, said, "In the Sunday School people are known by name, they are loved individually, and the Bible is taught in a stimulating fashion. Small groups are the key to caring for people." Goals must be set on Sunday School class levels where they can be carefully evaluated to determine what is taking place.

Third, each growing church has developed a witnessing life-style among its membership. Darrell Robinson, vice-president for evangelism at the Home Mission Board, observed that Southern Baptists have the best tools for witnessing in the history of the denomination. These tools include Continuing Witnessing Training, Lay Evangelism Schools, the one day soul winning seminar, and the HMB four Sunday School lessons which teach witnessing to the congregation.

Fourth, a congregation must preserve its results. Discipleship Training is the ideal vehicle in assisting a congregation to close the back door. Discipleship training is designed to teach Bible doctrines, Baptist church polity, Baptist church history, ethics, and many other important truths to both recent converts and individuals who



have been Christians for many years. Bill Howard, pastor of Salem Church, Benton, observed the importance of using the Survival Kit. This tool can be used either as a discipleship training module or studied individually. It assists an individual to know that he has had an experience with Christ and provides him with the ability to communicate his faith with others.

Fifth, each of the growing churches had a worship service which led individuals to have an encounter with Christ. Such worship services must have order to them, but also a freedom that allows the Holy Spirit to function. The objective is to have music which celebrates what Christ has done for all mankind and expository preaching which the Holy Spirit can use to convict individuals of their need for Christ.

Sixth, growing churches must have stewardship programs which challenge the membership. Many of the principles of growth discussed require finance. Expansion of space and publicity are contingent on having available funds. However, when individuals are right with God they recognize that all they have belongs to him and that they are but stewards of their possessions.

Seventh, everything that a congregation does must be undergirded by prayer. Many congregations are developing prayer pro-

grams designed to involve the members in praying for the lost and the needs of individuals within the church and community. When individuals pray for others they will become lifestyle witnesses for Christ.

Eighth, growing churches use special events to touch the unchurched of the community. Trinity Church, Texarkana, under the leadership of Pastor Wallace Edgar has developed a ministry called "Street Care." This program involves the young people in distributing tracts and witnessing in shopping centers, at ball games, and in areas where youth gather. This type of program shares the gospel with individuals who are not likely to come to a regular church service.

Other kinds of special events include musical presentations, drama, gospel illusion shows, and "Friend Day." Friend Day is an event where a "friendly contract" is distributed to the members of a church which encourages each individual to have a guest to come to church on Friend Day. Such special events are proving extremely effective in many churches.

Finally, growing churches are those which are meeting the needs of individuals. There are many hurting people in our state, including divorced people, alcohol and drug addicts, street people, etc. The method of meeting the needs of these people varies widely in the different congregations, but each church is striving to minister to those who are hurting.

Christ commanded his followers to carry the gospel "as they are going." Opportunities for growth vary widely, depending on the location of the church, but these principles can assist any congregation to experience both numerical and spiritual growth.

Arkansas Baptist

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FIRST IN A SERIES OF THREE ARTICLES

'My mother can't live alone anymore'

You knew the day would come. Still, you weren't prepared for it.

Your mother fell and broke her hip. She is recovering well at the hospital, but she faces a lengthy recuperation after her release. She will need extensive physical therapy. Even though her health is generally good, she won't be able to manage on her own. She may never live independently again.

The questions flood your mind. How well will she recover? What if she can't live alone? Will she need to go to a nursing home? Should we ask her to come live with us? How will we pay for her care? What should we do? How do we make these decisions?

by Mark Kelly
Managing Editor, Arkansas Baptist

The United States population is aging rapidly. The number of older people is growing three times faster than the number of younger people.

Very few of these older adults will wind up in nursing homes or other residential facilities for the elderly. Nine of every 10 elderly persons continues to live at home or in their home communities. Eight of those nine are cared for by a family member.

Most of those, however, struggle with their circumstances. A parent is unhappy with the loss of independence but does not have the financial resources for independent living. A child carries the heavy load of assistance and is frustrated to be unable to help more financially. Many are unaware of free or low-cost resources that could make their lives easier.

Very few families plan for the long-term care of an ailing elderly parent. A medical crisis thrusts the decision on most. Even with planning, the emotional and financial costs associated with meeting an enfeebled parent's needs can ruin relationships and empty bank accounts.

In this series of articles, the Arkan-

sas Baptist will help parents and children identify the critical issues involved in making decisions about long-term care. We will survey the options for in-home and institutional care and point readers toward resources for making good decisions. Concrete suggestions will be offered

about how churches can help the ailing elderly and their families.

As the population of this country ages, and as medical and personal care costs continue to rise, the issue of providing long-term care will become more critical. It is never too early to start planning for the future.

Going home . . .

Everyone looks forward to going home after a lengthy stay in the hospital, especially an older person.

At home, the elderly person finds security in familiar surroundings. The privacy of her home gives back the dignity lost in a hospital's impersonal corridors. At home, she has control of the details of her life. Recovery often is quicker when the patient is at home in the midst of family and friends.

Homegoing can be complicated, however, if an older adult will be unable to manage ordinary tasks of daily life like shopping, house cleaning, and laundry. If she will be bedfast, constant assistance may be needed.

This often faces family members with a difficult decision. Can our elderly parent return to her home?

Who will help her if she does? Should she move in with us for a while? How could we possibly manage that?

Usually there is no ideal solution. Every option has its drawbacks. The decision is fraught with conflict and often complicated by feelings of duty and guilt. A bad decision may result in trauma.

Health care experts agree home care, when feasible, is the most appropriate option for elderly patients who do not need nursing home care. And home care is by far less expensive than nursing home care. A family may spend \$5,000 a year on assisted home care, compared to as much as \$50,000 for a nursing home.

The most difficult decision may be to whose home the parent will return.



Volunteers can help—Community programs that provide volunteer services can help a family care for an elderly parent.

Whose home?

Most children appreciate the sacrifice and love their parents gave them as children. They feel responsible — and rightly so — to return that love in later years by caring for their parents when they no longer can care for themselves.

That sense of duty, however, may cause children to try to care for a parent when they are not really able to do so. The decision needs to be tempered by asking realistic questions: Are adequate space and finances available? Who will be present to give assistance when it is needed? If the parent's spouse is living, will he move in also?

Fully 80 percent of the long-term care provided for parents is given by family members, but the trend toward smaller families has reduced the number of available caregivers in most homes. As a result, a family may not be able to handle the burden of chores and personal care by itself.

In addition, failure to share responsibilities equally among family members can cause resentment and conflict. Traditionally, women have borne that load, but more women are working outside the home today and are not available for household duties as they once were. When homemak-

ing burdens are not equally distributed, resentment can develop and create tension between family members.

The children of an enfeebled parent also may have difficulty sharing responsibility. The family has to decide which child will take the parent in and what the responsibilities of other siblings will be, both in terms of finances and personal care. The failure of one child to bear his share of the load is a common source of conflict.

The greatest tragedy may be when the parent feels guilty for "imposing" on her children or "causing all this trouble" in the family. Strong negative emotions can hinder or prevent the parent's recuperation.

Most parents would prefer returning to their own home on release from the hospital. This option has many dynamics similar to those mentioned above, but there also are unique considerations.

For example, distance may be a problem. Fewer children live near their parents today. This makes immediate personal care difficult. Relocation of parents or children might solve that problem, yet create other ones in turn. In addition, the patient and her family may feel some anxiety about her being alone in an emergency. The parent may be overcome with loneliness, if

her spouse is not living and her children are not often with her.

However, the advantages to recuperating at home are enormous. Familiar surroundings create a feeling of security. The patient derives a sense of dignity and identity from the privacy of her home. She and her family have more control over her treatment and the details of her life. Being more independent and self-reliant can boost her morale. All this speeds recovery.

Help is available

Many families struggle more than necessary with home care simply because they are not aware of the outside services available to help them, sometimes at little or no cost.

The fact that families are smaller and more women work outside the home has given rise to an entirely new industry. Many Americans have access to organizations that provide a range of services from health care professionals to "chore doers." The availability of volunteer support services will depend on the resources of a person's local community, but resources for families dealing with long-term care issues may be found through Area Agencies on Aging in each state.

Available services may be divided into three categories:

- Home care, including chore services, meal preparation, visiting volunteers, emergency response systems, and telephone reassurance.

- Community programs, including senior centers, nutrition sites, adult day care centers, house sharing, board and care homes, congregate housing, continuing care retirement communities, and respite care. In some communities, support services such as transportation and home repairs are provided by local agencies, many free of charge or on a sliding fee scale.

- Home health care, including nurses, therapists, social workers, nutritionists, and health aides.

Families can identify the services available in their community by consulting the government listings in their local telephone directory or by contacting a health professional, social worker, or minister.

(continued on p. 6)

Money matters

Predictably, some of the thorniest problems in providing long-term care are related to money. Many persons do not understand what the various government and private insurance programs will and will not provide. As a result, they often are unprepared for the financial realities.

Home health care offers significant advantages over institutional care in both cost savings and increased independence. However, expenses still are high. Depending on the state of residence, physical needs, and financial resources, in-home health care services may be paid for entirely or partially by government programs, private insurance, or local community organizations.

In order to qualify for most insurance benefits, an in-home health care plan must be drawn up by a physician and a social worker. Most companies require that services be provided by licensed professionals from accredited agencies.

Nonmedical home care programs such as chore services and visiting volunteers usually are not covered by government or private insurance programs.

Beyond the individual's pocket-book, there are three primary financial resources for in-home health care:

- Medicare, the federal health insurance program for all citizens aged 65 and over. Medicare pays for in-home health care only if the patient is confined and requires part-time nursing care or therapy. There are dollar limits on how much Medicare will pay, and copayments are required.

- Medicaid, the joint federal-state program that assists persons who are eligible for state public assistance or who are classified as the aged, blind, or disabled poor under the federal Supplemental Security Income (SSI) program. Medicaid pays almost all costs for eligible patients, although eligibility requirements and services vary from state to state.

- "Medigap" insurance, privately-purchased insurance policies that generally cover the portion of Medicare covered costs not paid by Medicare. Medigap policies may cover some in-home health services, but their limitations usually follow Medicare.

Most families with modest incomes encounter their most serious financial difficulties when Medicare and Medigap insurance benefits run out. When this happens, an elderly per-

son's life savings can be quickly drained by long-term health care needs. Many elderly couples find themselves in the tragic position of having to "spend down" their assets, reducing themselves to poverty in order to qualify for Medicaid assistance.

Questions to ask

Families facing a decision about long-term care for an elderly parent need to gather as much information as possible and ask themselves many questions. Among the important issues to deal with:

- Does the parent want to stay in her own community?
- What types of services will be needed and what will they cost? How will those costs increase in the future?
- Can her needs be met through in-home services?
- What types of services are available locally? What services are available free or on a sliding scale?
- What are her financial resources now? Can additional plans be made now before the need presents itself?
- What governmental programs might she be eligible for?
- What coverage can she expect from Medicare or private insurance?
- To what extent can family or friends assist? Does she want to rely on them? Should she?
- Do we need the advice of a health care or social service professional in making our decision?

For more information on long-term care, contact the Area Agency on Aging listed in the governmental pages of your local telephone directory or send for *The Right Place at the Right Time*, available free of charge from the Fulfillment Section, American Association of Retired Persons, 1909 K Street NW, Washington, DC 20049.

Coming home to die

When a parent has been diagnosed as terminally ill, family members are overwhelmed with a range of intense emotions. Coping with the physical and emotional burdens of impending death is difficult enough, but having to face them in a hospital or nursing home is even harder.

In the last decade, a nationwide hospice movement has arisen to help dying persons and their families cope with those last difficult months. A hospice places a terminally-ill person in a home setting and seeks to relieve the symptoms and alleviate the pain of her condition.

Home hospice care tries to give more dignity and meaning to the final months of life by allowing a person to die at home among family and friends. This comforts the patient signifi-

cantly, and many feel that home hospice care is better than dealing with death in an institutional setting. It certainly places control of patient care in the hands of the patient and family.

Hospice programs train family members in as many aspects of caregiving as they can handle. Many also provide bereavement counseling for the family after the death.

More than 1,300 hospice organizations exist nationwide. Many are accredited for Medicare, which provides benefits for patients diagnosed as having six months or less to live. Regular Medicare benefits are forfeited while the patient is in hospice care, but they can be reactivated if the patient's condition changes and hospice care becomes inappropriate. Benefits under Medicaid and private insurance vary.

In future issues:

- We need a nursing home
- What's a church to do?
- How can I learn more?

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DON MOORE

You'll Be Glad To Know

Reflecting back upon the past year, I am filled with gratitude and praise. Our churches reversed the downward trend in baptisms. They had a 15 percent increase. God blessed our special effort in the "Here's Hope" simultaneous revivals. We hope to have simultaneous revivals again in 1995.

After two or three years of decline, our churches showed a slight increase in Sunday School enrollment. This is significant. We also have, through November, met our budget. This is the first time since 1981. We are barely over, but with a good report in December, we will be solidly over with an increase of 6.54 percent over last year. We are thankful that giving has made it possible for our churches to give more to missions through the Cooperative Program.

It also is gratifying to reflect back on the challenge we faced with the lottery amendment. Our people rallied with eager participation and financial support. Thank God, it was thrown off the ballot. Thanks for listening to us when the call went out! I am thankful when I think that our staff drove 500,000 miles without an accident to lead nearly 1,000 conferences, supply vacancies, and give consultations. I am thankful for them and for God's protection over all of us.

Entering the new year, I am challenged. With God's help, I want us to reverse the terrible trend of church strife. Both pastors, staff and churches bear responsibility for the disgraceful ways the Body of Christ has been torn asunder. We are undercutting the faith of our children, destroying the dignity of the ministry and becoming a mockery to the world. The lost find all the excuse they need for not accepting Christ in such behavior. "The wisdom that is from above is... peaceful" (Ja. 3:17). We are committed to help. Please call for help before conflict goes too far. Call us or your director of missions.

Every friend of the Arkansas Baptist Assembly at Siloam Springs will be asked to give generously in January or February to help with the renovation of the living quarters. The need is urgent. The ministry is glorious. We can, we must, as good stewards, complete this work.

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

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Woman's Viewpoint

Successful Christian living

MAURINE RICHARDSON

The coming of the new year is a time of new beginnings for many for us. We face the new year with great expectations that 1991 will be better than last year. As we surrender past failures and frustrations, we look to the future with renewed hope that unfilled dreams will soon become reality in our lives.

I view the coming year as a tremendous opportunity for renewing my personal commitment to live in harmony with God's plan and purpose for my life. To do so involves evaluating old priorities and establishing new goals. Priorities are very important. They influence the goals we seek to accomplish.

Setting goals gives meaning and purpose to my life. The anticipation of achievement gives me



something to get excited about. Reaching my goals produces a feeling of accomplishment that says I am going somewhere.

It is very important that we have a clear understanding of God's will concerning our goals. He has given each of us gifts and talents to be used for our benefit and for his glory. Are you interested in setting some goals for 1991? If so, ask yourself the following questions. Where do I want to go with my life this year? Where do my interests lie? What would I seek to accomplish if I knew I would

not fail?

Set your goals. Be specific. Select realistic goals that are attainable. Formulate short term objectives that will enable you to reach your long range goals.

I am entering this new year with a sense of renewed expectation about the things God wants to accomplish in and through my life. My hope is that you and I will use our available resources in such a way that we will become a blessing to all with whom we come in contact. Happy New Year!

Maurine Freeze Richardson has written for various periodicals and magazines. She is a contributing author of *Single Adults, Resource and Recipients of Revival*, Broadman Press 1985. Maurine and her husband, Bob, live in Little Rock and are members of Immanuel Church.

HOME MISSION BOARD, SBC

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Proceeds from the sale of the Bonds, along with other available funds of Home Mission Board, will be used to make direct loans to Baptist churches affiliated with the Southern Baptist Convention for the financing of sites and the construction of buildings in keeping with the Bold Mission Thrust emphasis of the Southern Baptist Convention.

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Copies of the Prospectus may be obtained by calling or writing the Home Mission Board. Home Mission Board, SBC; Attn: Church Loans Division; 1350 Spring St., NW; Atlanta, GA 30387; 1-800-HMB-BOND (482-2683)

This announcement is neither an offer to sell nor a solicitation of offers to buy any of these securities. The offer is made only by Prospectus.

Please send a copy of the Prospectus for the Series F issue of Home Mission Board Church Loan Collateralized Bonds.

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Address _____

City, State, Zip _____

JIMMY BARRENTINE:

'The time is right'

Arkansas can be reached for Christ, asserts Arkansas Baptists' new missions director.

Jimmy L. Barrentine, a Mississippi native, has been elected as director of the Missions Department for the Arkansas Baptist State Convention. He began his duties Jan. 2 and is succeeding Conway Sawyers.



Barrentine observed that details for leadership of the Missions Department must be developed as situations arise. But his guiding philosophy may be stated as:

"When the Lord gave the Great Commission, he commanded Christians to go from Jerusalem to Judea to Samaria to the uttermost part of the earth. But, there is always the propensity for overlook pockets of people within our own Judea."

One of the primary tasks of the Missions Department is to be the eyes and ears for Arkansas Baptist people. No one intended to overlook these pockets of people. Christians need to make every effort to meet the needs of individuals with mental problems, those separated by economic conditions, or demographics. Arkansas Baptists have a responsibility to cross racial and social bar-

riers. Barrentine said, "We must discover appropriate ways to meet the needs of these people. People separated from the church are always suspicious of Christians. We cannot effectively minister to them if we look down on them, nor do people respond if they are looked down upon."

Barrentine believes the time is right to penetrate Arkansas with the gospel. Sometimes Christians talk about the dark days that we live in and how sin has taken control. This kind of thinking can subconsciously prepare us for surrender. Barrentine believes that Arkansas Baptists must make a new determination that our generation does not have to be lost from Christ.

Through strategic planning, Barrentine feels that the Missions Department can intentionally develop plans and strategies to penetrate the inner city, the country side, and every part of our state so that everyone not only is exposed to the gospel, but that everyone hear the message of Christ in a way that will predispose a positive response.

Barrentine is very impressed with the quality of the staff in the Missions Department. He observed, "We have the personnel to develop a strategy which will enable Arkansas Baptists to fulfill the task of

reaching these forgotten pockets of people."

Barrentine holds the bachelor of arts degree from Mississippi College and the master of divinity degree from Southwestern Baptist Theological Seminary. He also is a graduate of the Spanish Language Institute in San Jose, Costa Rica.

Barrentine has served several churches in Mississippi and Texas. He was a field evangelist for the Foreign Mission Board in Paraguay from 1975-1982. He also served as director of missions for Ouachita Association from 1982-84. Immediately prior to coming to Arkansas, Barrentine served as a director of missions for the Bowie Association in Texarkana, Texas.

The Barrentines have two children, Daniel Wayne, a freshman at Ouachita Baptist University, Arkadelphia, and Jennifer Renee, a seventh grade student. He is married to the former Joan Turnage.

Boyce term slated to begin January 18

The spring term of Boyce Bible School will begin January 18 and will continue through March 9.

Classes scheduled for Fridays are: 6:00-7:55 p.m.—Contemporary Ethical Decision Making, Dr. Larry Henderson; and 8:20-10:15 p.m.—Old Testament Survey, Dr. J. Everett Sneed.

Classes scheduled for Saturdays are: 7:45-9:40 a.m.—Biblical Doctrines, Dr. Maurice Hurley; 10:15 a.m.-12 noon—Pastoral Counseling, Dr. Stan Wilson; and 12:50-2:45 p.m.—Dynamic Teaching of the Bible, Dr. Robert Stagg.

Classes will held at the Baptist System Support Building, Health Education Center, 11900 Colonel Glenn Road, Little Rock.

For more information contact Lehman Webb at 501-376-4791, ext. 5149.

Baptist Doctrine Study Preview...

The Doctrine of Lordship

Monday, January 30, 1991

Park Hill Baptist Church, North Little Rock

4:45 p.m.

Immediately following the afternoon session of the State Evangelism Conference

- Preview the *Doctrine of Lordship*
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ABN photo / J. Everett Sneed



ABSC Director Don Moore (right) presents a plaque to James Smalley.

Smalley retires from BSU

A retirement banquet was held Dec. 14 for James Smalley at Pulaski Heights Church, Little Rock, to celebrate 35 years of ministry with the ABSC Student Department. The early retirement of Smalley was marked with testimonials on the effectiveness of Smalley, a pictorial presentation of his life, and gifts of appreciation.

On Nov. 15, 1955, Smalley began his tenure as a campus director in Arkansas with the Baptist Student Union. His first place of service was at State Teachers College, Conway (now the University of Central Arkansas). After five years, Smalley moved to Southern State College, Magnolia (now Southern Arkansas University). Nine years later he moved to Little Rock as city-wide director for the University of Arkansas for Medical Sciences and the University of Arkansas in Little Rock. After six years Smalley was assigned to serve the University of Arkansas for Medical Sciences full-time. The last five years he has worked statewide with management of BSU buildings and projects.

During the banquet two plaques were presented to Smalley. The first was presented by ABSC Executive Director Don Moore from the convention. The second was presented by Bruce Venable, associate campus BSU director at Arkansas State University, Jonesboro, who is president of the Arkansas Association of BSU directors. The plaque was presented in behalf of all Arkansas BSU directors.

Other gifts presented included a silver

tray with engraving to show the number of years that Smalley had served as an Arkansas BSU director. He also was given a line art drawing by Dean Shelton of an Indian entitled "Yesterday." Shelton, a longtime friend of the BSU, was active in the organization while a student at Westark. Later he worked for the SBC Sunday School Board as an artist. Currently he is an independent artist, living near Nashville, Tenn. For several years Smalley had admired the painting.

A set of gold coins was given to Smalley entitled "American Gold Eagle Set." It contained four gold coins and was purchased from proceeds of the banquet tickets and gifts from friends. An additional check also has been given to Smalley, representing the balance of the donations given for him.

David James, ABSC BSU director, presented a certificate from the Gov. Bill Clinton's office, naming Smalley as an outstanding citizen of Arkansas. James also presided over the entire banquet program.

The highlight of the banquet was a pictorial presentation of Smalley's life. This presentation was developed by Jim Pat Bell, a Fort Smith physician and long-time friend of the Smalley and his wife, Ella V. Dr. Bell made several trips to Little Rock in order to develop the pictorial review.

Smalley's daughters, Janis Savage, a registered nurse and pastor's wife from Fayette, Mo., and Glenda Bloxom, the wife of a layman, of Bryant discussed their memories of being the daughters of a cam-

pus director.

Rosie Dunnam, a former secretary to Smalley, presented a book of letters from friends. Dunnam currently is a secretary at Pulaski Heights Church.

Smalley, who took early retirement, plans to remain active in ministry. He plans to continue his activities for the Lord at Pulaski Heights Church, continue support for the BSU, and serve as a part-time hospital chaplain in the Little Rock area. The Smalleys intend to spend time in camping, bird watching, and at Glorieta or Ridgecrest National Assemblies.

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NATION

Recommendations invited

Chapman solicits names for SBC committee appointments in open letter to Southern Baptists

NASHVILLE (BP)—In an "Open Letter to Southern Baptists" released Dec. 12, SBC President Morris Chapman solicited recommendations for the SBC committee appointments from "any person within our Southern Baptist family."

Chapman focused attention on people to serve as members of the 1991 Committee on Committees, Resolutions Committee, Credentials Committee and Tellers Committee, all of which are appointed by the president.

In the open letter Chapman said, "I hope to appoint persons whose spirit reflects a deep love for and a fresh walk with our dear Lord Jesus Christ.

"People serving on these committees should have a genuine burden for lost souls."

Chapman reiterated three other personal qualifications which he frequently has identified. The person appointed must:

- (1) Be a cooperating Southern Baptist;
- (2) Have a commitment to perpetuating an allegiance to God's perfect word through the institutional life of Southern Baptists; and
- (3) Be in agreement with the Peace Committee's statement on scripture.

"While I will stay within these cooperative and theological guidelines in my appointments, I will, as I have pledged, reach beyond perceived political parameters," Chapman said.

Procedurally, Chapman asked that all recommendations be submitted on a form that may be obtained by writing Mrs. Martha Gaddis, The Executive Committee, 901 Commerce Street, Nashville, TN 37203. Only recommendations submitted on approved forms and containing all of the requested information will be considered. All recommendation forms must be postmarked by Feb. 22, 1991.

The open letter concluded with a Christmas greeting to all Southern Baptists from the president and his wife, Jodi, that "every person who submits a recommendation can be assured of my careful and prayerful consideration."

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John A. Butler
Principal

HOME MISSION BOARD

Loan services to expand

by Sarah Zimmerman
SBC Home Mission Board

ATLANTA (BP)—With a change in leadership has come a change in strategy of the church loan division of the Southern Baptist Home Mission Board.

After operating as the lender of last resort, the division is beginning to solicit loans to all qualifying churches.

The church loan program began in 1882 with \$500. Assets at the end of this year are expected to exceed \$125 million.

The division has primarily served as the "loan fund of last resort in areas where Southern Baptists are relatively unknown," says Bob Kilgore, division director since 1965 when its portfolio totaled \$18 million.

Kilgore, a Texas native, is retiring at the end of this year. Bob Inlow moved from Dallas in June to observe the operation of the church loan division and become its director upon Kilgore's retirement.

In Kilgore's 25 years with the division, almost 5,000 loans have been made to churches. If each of those churches grew

to 200 members, then 1 million people worship in churches built with loans from the church loan division while Kilgore was director.

Church loans, Kilgore says, "fit into ministry hand in glove."

Kilgore has no agenda for his retirement, though he has been offered four jobs. "If I had wanted a job, I would have kept the one I had," he says.

As Kilgore retires, he says "the future will require many, many changes in the church loan division because of its growth, the change in economic climate, increased building costs and environmental issues such as asbestos and toxic waste sites."

During the transition period, Inlow has begun considering some of those changes.

While continuing to serve church starts in new work areas, Inlow says he wants the division to make loans to established churches as well. "My goal is to make us the best church lender there is, period."

Some changes already have been made to increase the division's loaning capabilities. The maximum loan limit has

been raised from \$750,000 to \$1 million. A weekly loan review meeting has been implemented as the beginning of an in-house loan committee. Fees and interest rates are being evaluated for possible restructuring.

Inlow believes borrowing money from the HMB church loan division will be attractive to larger churches because the division's interest income will be invested in loans to new churches.

'My goal is to make us the best church lender there is, period.'

The church loan division does not receive any Cooperative Program or Annie Armstrong Easter Offering funds. Money from insurance companies, foundations, pension funds and from the public through Home Mission Board bonds is used to finance the loans.

Inlow is an Oklahoma City native who began his business career in Dallas. He spent 17 years in the mortgage banking business, including two chief executive officer positions, before becoming director of the church loan division.

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LESSONS FOR LIVING

Convention Uniform

Hearing clearly

by Jim Lagrone, Bryant First Southern Church

Basic passage: Matthew 13:1-9, 18-23

Focal passage: Matthew 13:18-23

Central truth: The message of life that Jesus has for us must be heard.

Children are great illustrators of how adults respond so many times. When you have a child who's watching television for example, they will be so absorbed at the show that one might share several times things that they need to do, or try to talk to them, but their concentration is on the program they are viewing. The parable that Jesus gives us here is similar to that. It's similar to how a child responds when his heart is not in it.

First of all we see true hearing occurs. In verse 19 we are told about someone hearing the message, but does not understand it and the evil one comes and snatches it away. This person is hard hearted, this person is not really hearing the truth.

In verse 20, we see how the true hearing remembers. This is the individual who hears the truth, but since he cannot remember he cannot recall what God has pointed out to him in his or her life. True hearing is going to remember the Word of God in the heart and will make a difference.

True hearing also absorbs. The worries of the heart can come and choke out the gospel. It's really an indication of an individual who is not willing to pay the price that is necessary for God to use and for God to grow that individual. Many people are attracted to Jesus but it seems our churches at times are filled with people who are not willing to pay the price for following Christ.

True hearing produces. Consistently throughout Jesus' parables and throughout his words we find that the true believer will be producing in their Christian life. They are the ones who hear the Word, understand it, respond to it, allow the power of God to use them and they produce fruit. The promise of that response should allow all of us to rejoice knowing that the fertile soil and the one who responds to the gospel will be adding to God's kingdom.

Do not allow the cares of this world to stop you from hearing what the Savior has to say to you. Absorb the true of the gospel. Allow yourself to become a bearer of fruit for God's kingdom.

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Life and Work

Hiding or abiding?

by Curtis Honts, Lakeshore Drive Church, Little Rock

Basic passage: John 8:21-27, 31-36

Focal passage: John 8:21-25, 31-36

Central truth: Our slavery or freedom depends on whether we hide from or abide in the Word of Jesus.

Our passage contrasts the consequences of hiding from the teaching of Jesus and the results of abiding in the teaching. Because the Pharisees (v. 13) to whom Jesus spoke did not accept him, they refused to heed his teaching. In an effort to direct attention away from Jesus' teaching, they raised questions about his stability (will he kill himself?) and his identity (who are you?). The fact Jesus did not answer either question directly shows that he did not consider them worthy, sincere questions.

Do we not also on occasion cloud Bible teachings with our own "smoke screen" of questions? To the parable of the Good Samaritan we may ask "Do you know how dangerous it is to assist a car on the side of the road?" To Peter's exhortation of obedience to civil authority (1 P. 2:13-14) we may ask "Isn't it better to push the speed limit a little rather than arrive late or waste time on the road?" To the biblical principle of "unto the least of these..." we may ask, "How will they ever learn responsibility if we keep balling them out?"

When we respond in this manner we join the Pharisees in hiding from Jesus' teaching and choosing not to follow him, but our own standards instead. And like the Pharisees, we have again enslaved ourselves to sin and separated ourselves from him.

Jesus contrasts this attitude of the Pharisees with those who are his "disciples indeed." To those who abide in his Word, Jesus makes a two-fold promise: (1) you will know the truth and (2) the truth will set you free.

Do we long for freedom from the bondage of the "smoke screens" of self-deceit? Do we yearn for the calm, clear assurance of truth? We have two choices. We can join those in verse 33 and deny the existence of our bondage. Or we can accept Jesus' words that "whosoever committeth sin is the servant of sin" and commit ourselves to abiding in and obeying his teaching.

Then we will be made free, and "If the Son therefore shall make you free, ye shall be free indeed!"

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Bible Book

Kingdom access

by Harry Black, First Church, England

Basic passage: Luke 13:24; 14:8-14, 25-33

Focal passage: Luke 13:24; 14:25-33

Central truth: Gaining access to the Kingdom of God requires a bold commitment to Christ.

In this passage, Jesus explained how would-be disciples could gain access to the kingdom of God. He warns that access is restricted (13:24). Many desire to go in, but only those with the proper access code will be admitted. In the following verses, he shares that code.

Humility is the first entry of the code (14:8-11). Jesus uses a socially embarrassing situation to develop a spiritual truth. Imagine seating yourself on the front row of a wedding celebration only to be formally ushered to the back row! We are to put ourselves in the attitude and position of service (humility) wherever we are (work, school, church, marketplace, or home). Only then will our Eternal Host usher us to a special place of honor.

The second entry of the access code is generosity (14:12-14). True generosity is rendered only when there is no hope or thought of repayment. What benefit is it to do good for those who have no needs and who will easily repay the good? To do good for those who are burdened by need and who could not possibly repay will merit one's blessing from God.

The final entry of the kingdom access code is complete surrender to Christ (14:25-33). Although the benefits of kingdom citizenship are abundant, the terms of surrender are harsh. Requirements include giving priority to our relationship with Christ (v. 26), placing our personal rights under subjection to his will (v. 27), and recognizing the high cost of discipleship before making the commitment (v. 28-32). The one who is not willing to make such a bold commitment of surrender is not able to be a true follower of Jesus Christ.

Jesus states plainly that access is limited; few will gain entrance. It is not because the access code is a secret, for it is well known. But there are few willing to make all of the entries necessary to gain access. Are you?

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LESSONS FOR LIVING

Convention Uniform

Life is precious

by Jim Lagrone, Bryant First Southern Church

Basic passage: Genesis 1:27; Matthew 5:13-16, 21-22, 27-28, 43-45a

Focal passage: Matthew 5:13-16

Central truth: God created life and we should honor it.

Perhaps there is no other issue in our society that is as divisive as the issue of abortion. Abortion simply put, is the taking of human life before birth. Multitudes of articles, and Hollywood stars, newspaper columnists, political figures have all given their own interpretation and their idea of what abortion is and who should be allowed to obtain one.

We also are aware of the over 1 million abortions done each year. Over one third of those are done on teenagers. Is this a reflection of the respect for human life? Is this a reflection of God's attitude toward his creation? I think not!

We learn from the book of Genesis that God is the author of life. He created it, it was good in his sight. Then when we apply that realization with the fact of Jesus' Sermon on the Mount that we are to be "salt" in the world. Those two facts together should prompt us to action. God did not call Christian people to be silent, just as we are not to be silent on our testimony. We are not to be silent on the issues that are clearly in opposition to his Word.

Elegant speeches can be made, ideas can be presented, logical arguments can be perpetuated through the media, but no matter how one views the situation, abortion is the taking of life before birth and that is clearly wrong. We are called at times as Christian people to say something is wrong just because it is. Where are the preachers who use to cry out against the sins of the nation? Where are the prophets who would call us to make a strong stand on the moral choice? It seems at times that the majority of people would rather not rock the boat and not make what they view as a political stance and continue to remain silent on the subject. But as Matthew 5 tells us, we are to be salty, and our life is not to be hidden.

Life is the greatest gift that God has given us. It is precious in his sight. That life should be precious in our sight also. Pray for God's victory on this moral issue in our country.

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Life and Work

God values all life

by Curtis Honts, Lakeshore Drive Church, Little Rock

Basic passage: Genesis 1:27; Matthew 5:13-16, 21-22, 27-28, 43-45a

Focal passage: Genesis 1:27, Matthew 5:13-16

Central truth: Sanctity of human life includes many issues.

The issue of respect for our sanctity of human life does not begin with twentieth century struggles over abortion, euthanasia or nuclear destruction. Instead, it begins with creation.

Genesis 1:27 tells us that God created us, male and female, in his image. His pattern for us was himself.

But he not only made us in his image, he also recorded that fact so we would know it and live accordingly. The way we treat others—with respect for life and being or without—is an act toward God. In Matthew 25:40,45 what did Jesus say to the "sheep" and "goats?" "Inasmuch as ye have done it (did it not) unto one of the least of these. . . ye have done it (did it not) unto me."

Many of Jesus' teachings in the Sermon on the Mount raised the disciples understanding of current issues to a new height. If we will allow it, they can do the same for our concepts of the sanctity of human life. At least two such opportunities for growth can be discovered in Matthew 5:13-16 where Jesus compares us to salt and light.

A common characteristic of both salt and light is their comprehensive nature. Salt does not select some beans in the pot to flavor and ignore others. Light shines with equal intensity in all directions. Shadows only exist where the light is obstructed.

For a truly biblical concept of the sanctity of human life we must display the comprehensive nature of salt and light. As tragic as the abortion situation is we can not salt that bean alone. Will we shine our light with equal intensity on other tragedies of human life—starvation, drunken driving, child abuse, drug abuse, and gang warfare to name a few?

Secondly, Jesus says our salt and light should result in men seeing our good deeds and glorifying our Father. As we rally around the sanctity of human life, will we concentrate on good works to intercept the problems, or will we content ourselves with protests of bad conditions?

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Bible Book

Respecting human life

by Harry Black, First Church, England

Basic passage: Genesis 1:27; Matthew 5:13-16, 21-22, 27-28, 43-45a

Focal passage: Genesis 1:27; Matthew 5:21-22, 27-28, 43-45a

Central truth: Acts of respecting human life begin with godly attitudes toward human life.

Respect for human life has become synonymous with a pro-life, anti-abortion commitment. Indeed, the brutal deaths of millions of unborn babies should demand our attention and action. But when God speaks through his Word about respecting human life, his focus is broader than any one group.

In Genesis 1:27 we discover how precious life is to God. After he created every other living being, God created man. He saved the "best for last," the "crown of creation," the only being to be created in his own image. Whatever else that may mean, surely it includes the fact that man, alone, is created with an immortal spirit. How precious human life is to God! We ought, also, to have this same attitude concerning the value of life.

Another attitude which demonstrates respect for human life is sexual purity (Mt. 5:27-28). Sexual impurity always involves at least two people, and disregards the value of both. God has ordained that sexual fulfillment be found only within the bonds of monogamous marriage. Sexual activity outside those limits is impure and shows disdain for self and others. Impurity begins with lust which is an excessive craving to satisfy our desires. It does not view others with respect, rather with self-gratification. A commitment to human life is not complete without a commitment to sexual purity.

A final attitude involved in respecting human life is love (Mt. 5:43-45a). This word love is "agape" in the Greek, which means unconditional love. Our hatred of anyone for any reason is an indication of our disrespect for human life. Jesus said that if we burn with anger toward a brother we are as liable to judgment as the murdered (Mt. 5:21-22). Love, even toward our enemies, is a confirmation of our attitude of respect for human life.

We are challenged to show respect of human life through actions, but the motive for such actions must come from godly attitudes.

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Reflections on captivity

NASHVILLE (BP)—Southern Baptist worker Maurice Graham, just back from four months of captivity in Kuwait, says the prayers of thousands of Christians "made the difference in survival."

Graham, who went to Kuwait to work with the National Evangelical Church, found shelter at the U.S. Embassy in Kuwait City from the early days of the Iraqi invasion until his departure to freedom Dec. 9. His wife and two sons were allowed to leave Kuwait in September. Graham issued the following statement Dec. 13 to Southern Baptists and others who prayed for his safe return:

"All my life I have been told that prayer makes the difference, but when I actually experienced an outpouring of prayer from thousands of Christians around the world that were praying specifically for me and my situation, it made the difference in survival.

"A day did not go by in the U.S. Embassy in Kuwait that I was not aware that thousands of Baptists were praying



Maurice Graham makes up for lost time with his family.

specifically for me and my family. There were days when I was frightened for my physical well-being and uncertain about how well my wife and children were coping back home without me. What made the difference is knowing that people were holding us up in prayer and I knew that God would respond to their heartfelt petitions.

"I am grateful to have the opportunity to serve as one of your missionaries in God's work in his kingdom. Knowing that prayer makes a difference, I ask you to continue to pray for the hundreds of thousands of Americans in the Middle East who are

servicing their country — that they will have a positive Christian witness in the most closed country for sharing the gospel.

"My other prayer concern is for the five lay leaders who I left in charge of the National Evangelical Church in Kuwait to carry on the ministry of Jesus Christ in a hostile, broken country. Pray that they would have the spiritual resources to meet the challenge that God has placed before them."

AFRTS to carry Baptist Hour

FORT WORTH (BP)—The Armed Forces Radio and Television Service (AFRTS) will carry The Baptist Hour over its radio network for 13 weeks starting in the spring of 1991.

Through AFRTS, the program will be heard by more than a million military and civilian members of the Department of Defense stationed overseas, as well as by department personnel aboard ships at sea, including those in the Persian Gulf.

The program will not be heard in Saudi Arabia, however. "Out of consideration for the request of our Saudi hosts, we do not have any religious programming there," said Chaplain, Richard Davenport, of the U.S.A.F., the religious programming coordinator for AFRTS.

Classifieds

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Needed—The Search Committee for Springlake Baptist Assembly is now receiving resumes for Camp Director. Resumes should be sent to Oscar N. Golden, 612 Valley View Road, Benton, Arkansas 72015 by January 1, 1991. v17

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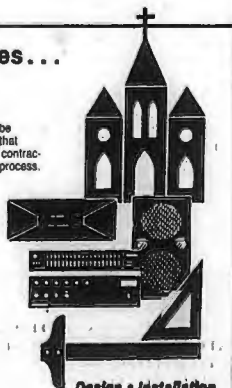
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FOREIGN MISSION BOARD

Move to be studied

by Robert O'Brien
SBC Foreign Mission Board

RICHMOND, Va. (BP)—Southern Baptist Foreign Mission Board trustees prayed at their December meeting for ways to influence the crisis in the Persian Gulf, noted an upsurge in missionary appointments and approved a proposal to study the location and facilities of the Foreign Mission Board.

The trustees, meeting Dec. 10-12, referred the study proposal to their administrative committee for future deliberation. The action followed an earlier motion by trustee Ron Wilson of California to consider criteria for moving the board. That motion was tabled at the October meeting after speculation arose that it was motivated by the Southern Baptist Convention controversy.

Trustees, who prayed in thanksgiving for the pre-Christmas release of hostages from Iraq and Kuwait, also noted that another prayer had been answered for Southern Baptist hostage Maurice Graham. He had prayed he would be released from the besieged U.S. Embassy in Kuwait in time to help promote Southern Baptists' Lottie Moon Christmas Offering for foreign missions.

During the annual week of prayer for foreign missions, Southern Baptists across the United States also prayed, at the urging of FMB President R. Keith Parks, for a resolution of the hostage problem. Trustee chairman Bill Hancock of Kentucky told trustees: "I don't think it's accidental or incidental" the hostages came home when they did.

Hancock urged trustees to join with Graham and others in leading Southern Baptists to reach the Lottie Moon offering's \$86 million goal. If reached, the goal will fund 47 percent of the board's \$182.7 million 1991 budget.

Prayer also centered on the Persian Gulf crisis in general and Iraqi President Saddam Hussein in particular. Concern for the gulf situation took an unusual twist when trustee Horace Hamm of North Carolina asked trustees to pray that one of their number could go to Iraq to tell Saddam about "the message of redemption and hope in Jesus Christ."

Trustees also appointed 35 new missionaries and reappointed eight former missionaries at the December meeting to bring the 1990 total to 414—the highest number since 1985's record 429. The total, a 25 percent jump over 1989, includes 236 new career and associate missionaries and

178 International Service Corps workers who serve two years or more.

"I'm encouraged that appointments are up after four years of decline, and I'm particularly encouraged that career and associate appointments are up," said Lloyd Atkinson, the board's director of personnel selection.

"But we need to average 480 new missionaries a year" to make the Bold Mission Thrust goal of 5,000 missionaries on the field by the year 2000, he said. "So we're still not where we need to be."

The board counted 3,846 missionaries assigned to 121 countries as of mid-December, with the addition of the 43 appointments and reappointments to the mission force, the additions of Denmark and Czechoslovakia to the country count and the deletion of Western Samoa.

The BMB location study proposal, which would lead to establishing criteria for a possible relocation of the board, was tabled in October at Wilson's request after speculation arose about its motivation.

Wilson, denying the motion had any connection to the SBC controversy, said that it was intended to get the board to develop criteria to determine merits of a move either in or out of Virginia. Major corporations do the same thing, he said, to evaluate best use of resources. Speculation centered on belief that Wilson's motion was meant to apply political pressure on Virginia's state Baptist body, which was scheduled to meet the following month to consider alternative funding for cooperative Southern Baptist causes.

Parks said the location question has been reviewed seriously with stewardship and efficiency in mind ever since the board moved to its 3806 Monument Ave. location in Richmond in 1959. The board has been in Richmond for its entire 145-year history.

Parks said several such evaluations, the latest in 1989, came as the board made decisions to add facilities and purchase additional property. Each time, he said, studies have revealed that the space for growth was adequate and that a move would not be worth the cost.

"We have adequate space, we are concerned about stewardship, and we have a strong commitment to try to increase the percentage of total budget sent overseas," Parks said. "Last year, we sent 89 percent overseas. While I'm always willing to study the situation as times change, I would not want to be part of anything so expensive it would reduce what we send our missionaries."