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**April 3, 1986**

Arkansas Baptist State Convention

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April 3, 1986

# Arkansas Baptist Newsmagazine

SOUTHERN BAPTIST HISTORICAL  
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Nashville, Tennessee



A time for planting

## On the cover



ABN photo / Millie Gill

Spring's bright skies and warming soil give families an opportunity to celebrate nature's new life together. Teaming up to plant these marigolds and daisy mums are Mary Elizabeth and Frank Ellis of White Hall First Church and their two children, Aimee and Bryan.

## In this issue

### 7 port in a storm

Families and children in need of help moved the 32 churches of Greene County Association to open an emergency receiving home in Paragould. The facility was dedicated debt-free March 18.

### 10-11 'recovering moral values'

The welfare of children and youth in the nation's degenerate moral climate topped the list of concerns during the Christian Life Commission's annual seminar March 18-19 in Nashville. Country music star Sarah "Minnie Pearl" Cannon told participants moral education must be founded in the home.

## Volunteers needed to help expedite farm loans

An urgent need to speed processing of loan applications from farmers in 16 counties in eastern and southeastern Arkansas has prompted a plea from the Farmers Home Administration (FmHA) for volunteers willing to help.

Both full-time and part-time volunteers are sought for FmHA offices in Lonoke, White, Jefferson, Arkansas, Lincoln, Bradley, Jackson, Lawrence, Clay, Greene, Mississippi, Cross, Crittenden, Monroe, Hempstead and Faulkner counties, according to Walter Rowan, volunteer coordinator for the Arkansas Industrial Development Commission.

Volunteers are needed immediately, Rowan pointed out, because farmers' need to know whether or not loans will be approved and the budgetary constraints under

which government agencies currently are operating have kept offices understaffed.

Skills needed for the volunteer positions include typing and knowledge of spelling, punctuation, grammar, and English usage, Rowan said.

The volunteer program is being developed by the Farmers Home Administration in cooperation with the University of Arkansas Extension Service, the Arkansas Industrial Development Commission, and the Arkansas Office of Volunteerism.

Persons needing more information or wishing to apply may contact Rowan at 371-7690, or Clifton Meador, AIDC agriculture director, at 371-6100, or Charles Eddie Smith, AIDC deputy agriculture director, at 371-7692.

## OBU summer school plans released

ARKADELPHIA—The 1986 summer school session at Ouachita Baptist University will be presented in two five-week terms, according to Thomas Turner, vice-president for academic affairs at OBU.

The first term will be June 9 through July 10, and the second term will be July 14 through August 14. Registration for those enrolling in the first term will be June 9, and registration for the second term will be July

14. Registration will be held from 9 a.m. to noon in Life Hall and Evans Student Center.

Students attending summer school are allowed up to seven hours on the summer term, but must take a minimum of four to be considered full-time students.

For more information on courses and fees, contact Turner at OBU Box 3755, Arkadelphia, AR 71923 or by calling (501) 246-4531, ext. 196.

## Chaplaincy ministries focus of May emphasis

The ministries of chaplains serving in a broad range of social settings will be the focus of Southern Baptist churches across the nation during the month of May.

The Chaplains Commission of the Southern Baptist Convention currently endorses the ministry of 1,759 Southern Baptist chaplains, according to Huey D. Perry, director of the chaplaincy division of the SBC Home Mission Board. Those chaplains serve

in a broad variety of ministries, including the military, hospitals, corrections, law enforcement, business and industry, and institutions, noted Perry.

All Southern Baptist chaplains are members of Southern Baptist churches, Perry added. He encouraged congregations with chaplains who are present or former members to plan public recognitions of their ministries during the month of May.

## Hays collection donated to Ouachita

ARKADELPHIA—The Institute for Regional Studies at Ouachita Baptist University recently received a collection of Clark County Indian artifacts from the estate of the late Ed Hays of Prescott. Mr. Hays was retired from the Environmental Pollution Control Board, and was a member of First Church in Prescott.

The collection includes arrow and spear points, pottery stone drills, beads, deer bone

awls and various pipes. The artifacts were gathered in and around Okolona in Clark County by Hays over many years, and will now be used in research of the Caddo Indian tribe in Clark County.

Sam Dickinson of Prescott, a retired journalist, will catalog the artifacts.

The Institute collects and preserves information of the culture of the South Arkansas-North Louisiana-East Texas region.

## Fourth annual Holocaust ceremony April 7

The fourth annual Arkansas Holocaust Commemoration Ceremony will be held Monday, April 7, at 7 p.m. in the auditorium of the Arkansas Arts Center.

The program will include remarks and a proclamation by Governor Bill Clinton, comments by Holocaust survivor Mike Jacobs of Dallas, Texas, and two vignettes from the Arkansas Opera Theatre musical, "As Long

As A Child Remembers."

The annual event is sponsored by the State of Arkansas, the Arkansas Council of Churches and Synagogues, the Arkansas Council on Brotherhood of the National Conference of Christians and Jews, the Christian Life Council of the Arkansas Baptist State Convention, and the Jewish Federation of Little Rock.



There are two present-day myths which impact greatly on marriage. The first says, "It doesn't matter what one believes so long as he is sincere." The second declares, "Love is a magic which automatically solves every problem, even those due to differences of religious faith." These myths really raise one question and that is; "How much does religion really matter in marriage?"

We have chosen to use the word "religion" deliberately. It is not necessarily synonymous with faith, which most readers readily accept as true religion. In this discussion, religion and Christianity are not used interchangeably.

Religion is a deep experience which is common to every individual. In essence, it is life's commitment to the supernatural, an implicit and lifelong trust in the Divine, and the private and public exercise by which such a faith is cultivated.

In this article we are not arguing the superiority of one religion or one denomination over another. Our single focus is the importance of religious faith to the relation of marriage. Does religion, any religion, any life commitment to the supernatural, affect marriage? If so, how much?

The inevitable conclusion is that religion does affect marriage more than does any other circumstance or factor in life. The respect and devotion which marriage partners have for each other are a direct result of one's religious convictions. Religion runs deep in the current of life. It affects all areas of living. Religious conviction impacts the intimate relationship of marriage more than any other area of life.

The impact which religion has on a marriage can either be for good or for ill. Where there is a partnership of two individuals who are committed to Jesus Christ and are members of the same congregation, the common faith will strengthen and unify the marriage relationship.

On the other hand, where religion is not shared, the resulting turmoil and conflict in the home can bring untold misery. Sharp differences in religious views often run as deep as life itself. A marriage partner with deep convictions is continually concerned regarding his or her mate's unbelieving or contrary faith. Often differences of doctrine and faith can become a forum for nagging, conflict and discord.

Religion, to a large extent, is propagated through the family. Its significance to marriage, therefore, is determined to a large extent, by the place of religion in the home from which each marriage partner comes. The place of religion in one's

childhood home will have a great effect on the individual as an adult. Did that person grow up with prayer at meals? Did the family attend church at every service? Did the family recognize God's care in their daily family experiences? The childhood experiences mold and shape the individual and determine the place of religion in the life of the adult.

As an adult, there are varying degrees of religious experience. For example, Paul's experience was so intense he declared he must never be "disobedient to the heavenly vision." The depth of commitment of an individual will determine how significant his or her religion will be in the marriage relationship.

Individual expectation regarding the impact of religion upon the marriage relationship also determines the impact which marriage of persons of different religions may have. In some homes today, religion plays a much lesser role in the life of a family than in previous years. Some today have delegated religious training to the family's church or even to the public school system, which was never intended to provide religious training.

Even in homes where religion plays a relatively small role, it becomes important when children are born. Several questions arise, "Where will the children attend church? Will the children receive the kind of religious training I desire? Or will they receive the kind of religious training my spouse desires?" These questions create tensions which often are almost insurmountable when each spouse has a different religion.

The Bible is emphatic regarding an individual's relationship with God as well as the relationship of his or her spouse. Paul compares the strong cleaving in marriage to the Christian experience of salvation. He says, "Husbands, love your wives, even as Christ loved the church, and gave himself for it" (Eph. 5:25). And again the apostle declared, "Wives, submit yourselves unto your own husband, as unto the Lord" (Eph. 5:21). Hence, there is a mutual dependence in human relationship between husbands and wives which is compared to the relationship that a Christian has to Christ.

Young people, then, are wise to realize that religion is of tremendous significance in marriage. If they share the same faith, the same ideals and the same goals, the marriage will be greatly strengthened. If they start with these elements plus an abiding faith in Christ and a commitment to making the marriage work, many of the problems are already solved.

# Arkansas Baptist Newsmagazine

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## One layman's opinion

Daniel R. Grant

### Thinking about three tabernacles at Ouachita

It is quite possible I insulted Former President Jimmy Carter recently, without really intending to. It happened during Global Focus Week at Ouachita Baptist University, halfway through our Centennial Year. We began the celebration on Founders' Day Sept. 6, with a faculty-staff centennial worship service, followed by a Centennial Showcase in thanks to the Arkadelphia community. We sponsored the Arkansas Symphony Orchestra in concert, hosted the annual meeting of the Arkansas Baptist State Convention on the Ouachita campus in November, and wound up the fall with a super Homecoming weekend and a unique Christmas-at-Ouachita program.

From the beginning—almost two years ago—Global Focus Week was planned as the mountaintop experience for the entire year, but little did we know how high the mountain would reach. A remarkable team of furloughing missionaries, together with J.E. Berry Lecturer Dr. John Jonsson and Foreign Mission Board President Keith Parks, gave of themselves unselfishly and old-fashioned revival broke out on campus. Dr. Jonsson has

a remarkable capacity to bring the world to our doorstep, with all of its unsettling needs, both physical and spiritual. He had the nerve to tell us, "Don't say you love Jesus until people can see it." He pointed out that "one of the most terrible diseases of the contemporary world is our fear to make commitments, to anything or anybody," and reminded us that Christians should be "the company of the committed."

The conclusion on Friday night can only be an outstanding beginning. It was an F.M.B. commissioning service highlighting the testimonies of three couples committed to world missions on different continents of the world, a beautiful film of Ouachita graduates on the mission fields around the world, and a dynamic missions appeal from Dr. Keith Parks as only he can present it. Fifty came forward responding to God's call for mission service.


But back to Former President Jimmy Carter. In introducing Dr. Keith Parks I made the statement that Global Focus Week is the appropriate mountain-peak experience for Ouachita's Centennial Year. I added that,

even though we still have Former President Jimmy Carter coming to address our Centennial Convocation next Sept. 6, it can only be downhill from the time of Global Focus Week.

I must confess that the week was such an exciting one that I was seriously considering calling our architects and asking them to design three tabernacles to be built on the campus. Actually, I realized there would need to be four, in honor of student leaders Becca Petty and Steve Moore, and faculty leaders Mark Baber and Bud Fray. I am not sure how we could have financed the tabernacles in view of our current budget crunch, but it became a moot question after Bud Fray gently but firmly reminded me that the New Testament is not very supportive of tabernacle building, except for Jesus only.

I hope our "global focus" will grow steadily stronger even though we are coming down from the spiritual mountain into the very human valley.

**Daniel R. Grant is president of Ouachita Baptist University.**



## Woman's viewpoint

Mary Maynard Sneed

### Who can be healed?

During Christ's earthly sojourn, he selected very carefully the areas he would enter into and the people who were to benefit by his healing ministry. Jesus' healing power was not limited. Had he so chosen, he could have gone into all the world and healed all the ill, lame, blind, dumb and maimed he encountered along the way. The number healed by Christ was a very small minority of those who were, actually, in need.

Had our Lord's motivation been compassion, he would have healed many more. His purpose in healing was, primarily, to demonstrate his power and to prove that he was God's own Son. Truly he showed compassion on those he healed, but this was not his divine purpose.

In several ways, Christ's healing ministry differs from that of the "divine healers" of our own times. Their teachings are that certain conditions must exist before healing can take place. For instance, the one to be healed must have faith that he can be healed or the healer's faith to heal will be made void.

On some occasions, Jesus did make faith a prerequisite to healing (See Matt. 9:28-29), but more often, he did not. The blind man in John 9 called Jesus a prophet but confessed that he did not know whether or not Jesus was a sinner, only that he had been miraculously healed. On meeting him at a later date, Jesus asked him whether he believed in the Son of God, to which the man replied, "Who is he, Lord, that I might believe on him?" When Jesus identified himself as the Son of God, the man believed and worshipped him. Clearly, this man was healed before he professed faith in Christ. Jesus healed multitudes of non-believers without imposing this condition on them. Through it is true that salvation is conditioned upon faith, healing is not.

The second condition imposed by modern day healers is that, to be healed, one must be free of all unconfessed sin. The impotent man at Bethesda, though he had suffered for 38 years, did not confess his sin. Again, Jesus did not make this a prerequisite for healing.

The third condition is that, to be healed,

one must believe the healer or Christ possesses the power to heal. As in the case of the two blind men in Matthew 9:28 whom Jesus asked, "Believe ye that I am able to do this?" faith in his healing power was sometimes required. Yet, more often, he required no statement of confidence at all.

Basically, there are two kinds of healing. There are those who have the gift and the training which they are able to apply to the healing of the mind or body, and there are healings which are direct miracles of God. Whether the doctor is a Christian or not, he is applying a special knowledge which is God-given. The gift of medicine does not prevent God from intervening directly. Because God has chosen the knowledge of medicine as a means to bring about healing, we need more doctors and medical missionaries who will give him the glory.

**Mary Sneed, the wife of the editor and mother of two daughters, is an active member of the Park Hill Church in North Little Rock.**

Don Moore

## You'll be glad to know...

...Thank you! So many of you have shared your appreciation for the fine ads we have had in newspapers, on television and on billboards. They have made the general public aware of our Good News America Crusades, and beyond that, they have given our Southern Baptist churches good, positive visibility. These have not highlighted us but our message. They reflect hope, warmth and encouragement. They help create a climate for evangelism that should carry over for many months to come. If it makes our efforts more successful, we will have been very well repaid.



Moore

This is a good illustration of what we can do together. The Home Mission Board was the first to catch the vision to take the initiative and to produce quality material. We embraced it as timely and necessary. You trusted our faith and commitment and provided the funds. Praise God for a good word about him and his love that he has let Arkansas Baptists say to our entire state.

... A high percentage of those hearing the gospel are being saved! I believe that to be so, as we begin to share the results of the Good News revivals. I am not suggesting that large numbers are being saved, but rather that of those who come and hear, a good number are being saved. We can preach the gospel! Amen! God always honors the gospel! The problem above all others at this point is the difficulty we find in getting the unsaved under the preaching of the Word of God.

Immediate action is called for. Personal evangelism in the homes, on the streets, in the offices, shops and factories is an absolute essential. Relational or cultivative evangelism will prove to be the most productive approach we can take. Indifference and skepticism can only be overcome by consistent and loving ministry. Let's stay after the lost "ones," though there are many more.

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



GOOD NEWS AMERICA

GOOD LOVES YOU

March 16 - April 6, 1986

## Letters to the editor

### Defeat the lottery

The forces for legalizing a state lottery are very busy trying to determine which lie Arkansas will most easily accept. Too many Baptists feel that because we voted against the legalized gambling amendment last election, we have nothing to fear with the effort to pass a state lottery. This assumption is our most dangerous position.

I'm disgusted with national network TV news for showing the big jackpot winners in other states. Even one of our local stations in northeast Arkansas has joined the charade by interviewing winners in the Missouri lottery. I'm waiting for these so called news programs to give equal time to interviewing the losers, for there are certainly more losers than winners.

Public schools which teach, practice and promote lotteries are a matter of grave concern. These lotteries are disguised in the form of fundraising activities for the class or other school causes. Selling tickets, chances, raffles or whatever they choose to call them, is illegal under Arkansas constitutional law. There are many dedicated Christian teachers and administrators who know these are wrong and will have a lasting influence on the children, but to say a word in opposition would jeopardize their employment.

Pastors in communities where these raffles are practiced and accepted dare not make this a sin issue. They have more important work, such as winning lost people to the Lord. To risk denouncing raffles could mean a swift and certain exodus from Egypt. So they just pray for grace to sustain them and hope the practice will go away, which they seldom if ever do.

I pray that every reader of this article will get involved in the effort to defeat gambling in our schools and work against the state lottery. — Jim Glover, Sulphur Rock

### A profound moral issue

This past week I had the opportunity to visit by phone with the pastor of First Church of Managua, Nicaragua, Dr. Gustavo Para-

jon. Parajon is a medical doctor who completed his medical training in Cleveland, Ohio, and his Master of Public Health degree from Harvard School of Public Health. Parajon is a former president of the Nicaraguan Baptist Convention.

In our conversation, Parajon and his wife, Joan, expressed strong opposition to the policy of military and humanitarian aid to the "contras" in Nicaragua. They both said this was a misguided approach to their struggling nation. Mrs. Parajon, who is from Chicago, Ill., said she found it difficult to believe her own native country was having such a devastating effect on the lives of the people she served. She said she has attended so many funerals of members of her church who have been murdered by the contras, and these victims were non-combatants, innocent of any military action. Mrs. Parajon stated categorically, "It is the contras who are the terrorists in this country." Indeed when one reads the reports of such impartial human rights groups like Americas Watch, it is apparent the contras are committing widespread atrocities against the people of Nicaragua.

How do we approach this dilemma? Some Christians are taking the view that giving support to contras is what we must do if we are to retain national security. Does this mean we ignore all the Bible's teaching regarding human rights and justice? To sidestep the clear scriptural mandates for justice is the highest national security risk. So I am alarmed as I hear such Christian leaders at Pat Robertson and Jerry Falwell support this heinous policy of contra support.

Does this seem too political? When I hear the impassioned pleas of Christian brothers and sisters like Dr. and Mrs. Parajon, I can only conclude this is a profound theological, moral issue. This is an issue where misinformation, apathy or misguided nationalism could have devastating consequences for thousands of God's children in Nicaragua.

Their fate is in our hands and our influence. — Al Staggs, Portales, N.M.

Corrected

### Cooperative Program report: February

		Jan.-Feb. gifts	
Year		Over (under) budget to date	% increase over previous year
1981		\$ 24,841.17	17.25
1982		\$ 5,131.33	11.81
1983		\$ 21,483.81	10.71
1984		(\$156,834.15)	-2.34
1985		(\$199,901.09)	3.88
1986		(\$ 38,575.61)	16.95

Thanks for the support our people are giving to worldwide mission causes through the Cooperative Program. It would be great if every church could have a service in which they were told what that money accomplishes. — Don Moore

Greene County Association and Arkansas Baptist Family and Child Care Services have joined hands to minister to hurting children and families in northeast Arkansas. The association opened an emergency receiving home in Paragould in February after donating more than 1,800 hours of labor to build it. It was dedicated debt free March 18.

This makes the fifth Arkansas Baptist shelter to be opened since 1977. The first steps toward this home were taken in 1983 when the Brotherhood of Paragould First Church heard through a local social worker of the needs of children and families in that area and began seeking a way to meet them.

Eric Hyde, Larry McMurray and Jackie Thomason were appointed as a research committee. They met with Family and Child Care representatives in Little Rock in January, 1984, to begin ground floor studies. Following a needs assessment study, agency representatives went to Paragould to look for a location for the ministry. Not finding the

ideal location eventually led to involvement of all Greene County Association churches because of the availability of associational property for building a shelter.

A.W. Psalmonds, a member of Paragould First Church, was appointed chairman of the building committee and Gary Fulton, pastor of West View Church, Paragould, chaired the fund raising committee.

The home, valued at \$135,000, was dedicated debt free as the result of the volunteer labor. Raised for construction costs was \$81,000, but actual building cost was \$67,000 with the remainder of funds being used for furnishings, insulation, sodding, landscaping and playground fencing.

The brick home houses a living area for resident managers Bill and Mary Ellen Williamson; a room for a relief houseparent; a counseling office for social worker Ed Pilote, which also will be used as an apartment for a summer missionary; a living/dining area; kitchen; utility room; four children's

bedrooms; an apartment for an abused mother and her children; a double car garage and a basement play area.

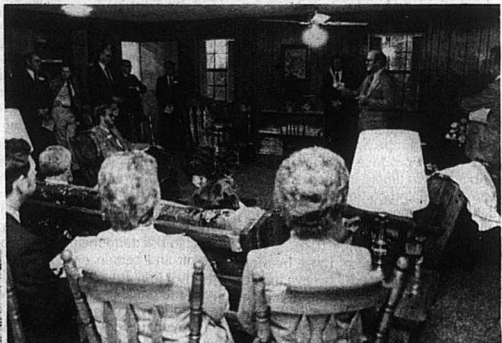
Director of Missions Carroll Gibson said this venture had led to cooperation among the 32 churches in Greene County Association and said, "it also gives the churches a new field of ministry as they seek to meet the needs at the home through birthday and holiday parties; outings; Bible schools; puppet shows and other special projects.

Johnny Biggs, director of Arkansas Baptist Family and Child Care Services, praised both the lay leaders and pastors of Greene County for their accomplishment and pledged the assistance of Family and Child Care Services in providing trained staff, an operating budget, program implementation and supervision. He estimates that approximately 100 children, in addition to battered mothers, will be ministered to through the home annually, with eight having received help since its opening.

## 'Labor of love' means shelter in Greene County Association

(Right) Eric Hyde of Paragould First Church recounts the steps taken toward establishing the emergency receiving home dedicated in Paragould March 18. Hyde was a member of the three-man committee which initiated research on the need for the home. (Below) Betty Kinnett of Pleasant Valley Church (at head of bed) and Drucilla Healey of Fairview Church adjust the covers on a bed in the family apartment of the new Paragould emergency receiving home.

text and photos by Millie Gill



by Millie Gill / ABN staff writer

## people

**John R. Maddox** will retire as pastor of Wynne Church April 6, following 11 years of service there. The son of Southern Baptist missionaries to Brazil, he is a graduate of Georgetown Baptist College in Kentucky and Southwestern Baptist Theological Seminary. He has completed 42 years of service as a pastor, having served churches in Texas, Mississippi and Arkansas. Fluent in several languages, he has been on preaching missions to South America, Europe, Africa, the Near East, the Far East, Brazil and Portugal. In Mississippi and Arkansas, he has been a state convention executive board member and served as chairman of various committees. He and his wife, Sarah, will reside in Little Rock. They are parents of two children, John Maddox Jr. of Fort Worth and Mrs. Eddie Combs of Fort Smith.

**Robert Stagg** has received a \$3,500 grant from Ouachita Baptist University for a summer sabbatical to St. Andrews, Scotland, where he will be studying at the American Summer Institute and the Summer School of Theology at St. Mary's University. He plans to do library research and writing at the University of St. Andrews and the University of Edinburgh. Stagg is OBU professor of religion.

**Orville Farren** has resigned as pastor of Tennessee Church at Texarkana to serve as pastor of a church in Carthage, Texas.

**Walter J. Gilbreath** resigned as pastor of Anderson Chapel Church at Dumas March 31, following six years of service there. He has accepted a call to serve as pastor of Central Church in Longview, Texas.

**Gibb H. Williams** of Searcy, formerly of Camden, died March 19 at age 79. He was a member of Searcy First Church and a retired Southern Baptist pastor, having served churches in Pangburn, Sheridan, Camden, El Dorado, Little Rock, Judsonia and Searcy. Survivors include his wife, Faye Keith Williams; a daughter, Mrs. Danny Cooper of Searcy; a brother; and two grandchildren.

**Orville Castleberry** began serving as pastor of Mabelvale Trinity Church March 16. He was a member of Gravel Hill Church at Benton.

**Tom Stevens** has resigned as pastor of Falcon First Church at Buckner.



Maddox



Stagg

**Aldonia Ridgel Jones** of North Little Rock died March 22 at age 82. She was the mother of O.C. Jones, president of the Regular Arkansas Missionary Baptist Convention. She was a former state district missionary for the Church of God in Christ. Other survivors include her husband, Otis Jones; two sons, Charles C. Jones of North Little Rock and Theophilus Jones of Sherwood; three daughters, Virgil Washington of Milwaukee, Wis., and Wardella Thomas and Bobby J. May of North Little Rock; 20 grandchildren; 36 great-grandchildren and one great-great grandchild.

**Marvin Lawson** was honored at Ouachita Baptist University spring band concert when Francis McBeth announced that he had dedicated a new composition for OBU to Lawson. The musical composition, entitled "With Sounding Trumpets," was authorized by OBU as part of the school's Centennial celebration. Lawson is assistant professor of music at the university and former director of bands.

**Curtis Williams** of Pine Bluff is among 52 students from Louisiana colleges and universities appointed as a 1986 student summer missionary by the Louisiana Baptist Convention. Williams, who has been assigned to New York, attends Northeast University.

**Marty Sharp** was ordained to the preaching ministry March 16 at Temple Church in Benton. He has been called to serve as pastor of Shorewood Hills Church at Malvern.

**Harold A. Wilson** has resigned as pastor of Holly Springs Church in Little Rock following two years of service there.

**John Evan "Buster" McBroom** of Delaplaine died March 18 at age 71. He was a member of Delaplaine Church, a retired farmer and a retired employee of Emerson Electric Company. Survivors include his wife, Loraine McBroom; four sons, Dale McBroom of Burton, Mich.,

Jake McBroom of Russellville, Ky., Terry McBroom of Delaplaine and Kent McBroom of Peach Orchard; two daughters, Gail Abanathy and Pat Tabor, both of Paragould; two sisters; 16 grandchildren and seven great-grandchildren.

**Howard Laneer** is serving as pastor of Batson Church. He attended the University of Arkansas and Southwestern Baptist Theological Seminary. Laneer has also served as pastor of churches at Evening Shade, Waldron, Pleasant Grove and Havana.

**Bill Powell** is serving as pastor of Eastside Mission at Van Buren. He has served as pastor of several Clear Creek Association churches.

**Rex Easterling** will begin serving April 13 as pastor of Mulberry First Church. He attended Ouachita Baptist University and Southwestern Baptist Theological Seminary. Easterling for 23 years has served as pastor of churches in Missouri, Arkansas and Texas.

**John Neilhouse** has resigned as pastor of Shady Grove Church at Van Buren.

**Frank Flowers** has resigned as pastor of Shibley Church at Van Buren.

## briefly

**Mountain Home First Church** presented a Certificate of Commission from the Home Mission Board Feb. 23 to Bonnie and Boyd Margason as Mission Service Corps consultants. The Margasons have been assigned to the North Central District of Arkansas for a period of two years, to inform the church members of opportunities for service through Volunteers in Mission. In addition, they will encourage pastors and directors of missions to be alert to the need for Mission Service Corps volunteers to assist in church building, canvassing, lakeside ministries, vacation Bible schools, campers on mission and Bible clubs.

**Southwest Association** sponsored a youth lock-in at Ouachita Baptist University March 14 that resulted in four professions of faith and numerous other commitments for service. "Freedom Flight 150" from Carrollton, Texas, performed in concert for the 213 attending.

**Lamar Church** dedicated a recreation building March 23 as a memorial to Ulrich Langhuth.



# 'Consider the impossible': overseas missions challenge raised

by Mark Kelly

Too many Baptists are frustrating the will of God by failing to believe he can do through them things which seem "impossible," says Winona Cobb.

That's part of the message Cobb brought to the 97th annual meeting of the Arkansas Woman's Missionary Union March 18-19 at Park Hill Church, North Little Rock. A member of First Church, Amarillo, Texas, Cobb spoke four times on "Finding My Place."

Take, for example, a person's involvement in missions. "Too many of us aren't considering all the possibilities for involvement," Cobb asserted. "We don't consider foreign missions, because we think it's impossible. We don't think we can 'do' anything."

But "ordinary" people can be involved in overseas missions efforts, Cobb insisted, pointing to her own record of service. Along with her husband, Morris, an attorney, Cobb has served in volunteer mission assignments in 20 countries over a period of 16 years. Together they have authored a handbook for persons preparing for overseas volunteer projects.

The key to involvement is willingness, Cobb believes. "I'm an ordinary housewife, but God has given me so many opportunities simply because I said 'yes' and was willing

to go," she said.

"God communicates through ordinary people because the world is made up of ordinary people," she noted. "When I share my testimony overseas, people identify with me. It validates the gospel to them when they think, 'If God can love her, maybe he can love me, too.'"

And no one should have to wonder whether God's will includes overseas missions, Cobb added. "God won't penalize anyone for doing what he wants done, and he wants the world to hear the gospel, even if through clay vessels and not gold."

The fact is overseas missions is far from impossible these days, Cobb noted. Improvements in world travel and transportation, combined with increased leisure time and more affluence, mean more "ordinary" people are able to visit once-remote parts of the globe.

In fact, many people spend as much money and time on trips to the Holy Land as they would spend on overseas mission assignments, Cobb believes. "I'm just challenging them to spend their money on trips to places where Jesus would walk today, and not just on places where he did walk," she said.

The Cobbs spend their one-month vaca-

tion time each year working on an overseas mission assignment, she explained. "We just use the time and money other people spend on vacations anyway," she asserted. "We don't leave anything undone at home, but we had a burden to do something more than just where we were, so we do this, too."

"We are so willing to let someone else do it without taking responsibility ourselves,"



ABN photos / Mark Kelly



More than 700 participants in the Arkansas Woman's Missionary Union annual meeting March 18-19 at Park Hill Church, North Little Rock, gave offerings totaling \$1,809 to provide Arkansas-related foreign missionaries with magazine subscriptions.

Winona Cobb, active laywoman from First Church, Amarillo, Texas, challenged Arkansas Baptists at the 97th annual Woman's Missionary Union meeting to consider the "impossible" prospect of working in overseas volunteer mission projects.

she added. "But if our only responsibility is where we are, what about the rest of the world? So much of the world has no one who's there to tell; someone has to get up and go."

"We are the first generation which can really win the world to Christ, if we can just get out of the 'where we are' syndrome and go to the people of the world."

"I don't have that long left. I want to see the world won to Jesus Christ. That's exciting! I want to be a part of that," she concluded. "I want people to believe the impossible, to believe the Lord wants them to go on overseas mission trips."

"I just want people to see they can go, as well as pray and give, when it comes to foreign missions."

Mark Kelly is a staff writer for the Arkansas Baptist Newsmagazine.

## New writers begin lesson commentaries

Two pastors begin this week writing commentaries on Sunday School lessons for "Lessons for living."

Bert Thomas, pastor of Valley Church, Searcy, begins this week writing commentaries on the Life and Work series lessons.

Thomas is a graduate of Southern Baptist College in Walnut Ridge and Boyce Bible School, Louisville, Ky. He has served as pastor of churches in Arkansas Valley, Mississippi County, Caroline and Calvary Associations.

Roy Fowler, pastor of First Church, Mountain Home, begins this week writing commentaries on the Bible Book lesson series.

Fowler is a graduate of Campbellville (Ky.) College, Georgetown (Ky.) College, and The Southern Baptist Theological Seminary,



Thomas



Fowler

Louisville, Ky. He has served as pastor of churches in Kentucky and Illinois and was a Southern Baptist missionary in Brazil from 1960 to 1973.

## Middle East work facing personnel shortages

RICHMOND, Va. (BP)—The future effectiveness of Baptist hospitals in Jordan and Yemen is in jeopardy, says Isam Ballenger, director of Baptist work in the Middle East.

The Southern Baptist Foreign Mission Board has not appointed a missionary doctor to the Middle East in more than five years, he explains. Pressing personnel needs also loom ahead for two other key avenues of witness in the Middle East—the Arab Baptist Theological Seminary and Arab Baptist Publication Center, both in Beirut, Lebanon.

The retirement of nine veteran missionaries during the next several years is prompting the mounting concern and Ballenger has been emphasizing the personnel needs in various speaking engagements, hoping someone will respond. "I find people who are interested, but for some reason, none has come forward as yet," he says.

In a few years these missionaries will be leaving the field and there will be no one to replace them, he says, adding, "I really don't know what we're going to do. The missionaries on the field are sensing it. I see it now in so many letters: What's being done? Is there no one on the horizon?"

In Jordan, L. August Lovgren, a surgeon at the Baptist Hospital at Ajloun, and Lois Calhoun, director of nursing, will be retiring next year. Only one missionary surgeon, John Roper, and his wife, Ruth, a physician who supervises the hospital's laboratory, will be left in Jordan. But they also will retire within a few years.

In Yemen, James Young, who founded the Jibla Baptist Hospital in 1968, will be retiring. Three other Southern Baptist physicians, Jean Dickman, Ron Pirtle and Martha Myers, are assigned there. But one or two more doctors are needed to complete the staff.

The missionaries in Jordan, with the help of Jordanian co-workers, cared for 2,160 in-patients and 11,241 out-patients in the 30-bed hospital during 1985. At the 75-bed hospital in Yemen, the Southern Baptist doc-

tors and several doctors from other countries handled 3,314 in-patients and 37,327 out-patients.

In Beirut, three of four missionaries on the faculty of Arab Baptist Theological Seminary—Ed Nicholas, David King and Bill Trimble—are nearing retirement. Only Emmett Barnes and several part-time Lebanese teachers will remain. And Frances Fuller will be leaving her position as director of Arab publications sometime after 1990. Seven new missionaries have been assigned to Lebanon, but to fill other critical needs.

Lebanese Baptists, battered by the nation's 11-year civil war, "are just not equipped to handle it all," Ballenger says of the Beirut-based ministries to the Arab world.

The war has cut seminary enrollment to fewer than a dozen students. Nevertheless, Ballenger says, "The preparation of young Arabs for church work in that part of the world is vital." A Baptist education provides "a strong theology of the local church," in addition to training in evangelism, he adds.

Priority needs at the seminary are for an instructor in New Testament and theology, one in religious education who might also work in developing specialized materials for Arab churches and one to be involved in theological education by extension in other Middle East countries.

The future need for a publications director is critical, Ballenger notes, because Baptists are "the major supplier of Arab Christian literature in the Middle East." A translation of MasterLife into Arabic was completed recently and now a Sunday school curriculum for all ages is under way.

The key consideration for persons open to work with Arabs, Ballenger says, is "a calling to the Middle East for theological education or publications work. The location at present is Lebanon. I hope it will continue to be. But if the time comes when it's completely foolish to send people into a place, we'll have that ministry somewhere else."

Mr. and Mrs. Jimmy L. Barnes, missionaries to Taiwan, have completed furlough and returned to the field (address: P.O. Box 427, Taipei 100099, Taiwan ROC). They are natives of Arkansas. He is from Hartford, and she is the former Edna Harris of Alma. They were appointed by the Foreign Mission Board in 1981.

## foreign mission briefs

### Missed appointments help French workers

BORDEAUX, France—Southern Baptist missionaries Eddie and Debbie Cox found just the building for a student center. It was vacant and located at a campus entrance where city buses daily drop off and pick up thousands of students attending the University of Bordeaux in France. But, they discovered, the building had been promised to someone else. The Coxes and a nucleus of students prayed and an answer came. The owner agreed to rent them the building because the other person had missed two appointments to sign the lease.

### Filipino Baptists in Singapore celebrate

SINGAPORE—Filipino Baptists in Singapore who began meeting together for a Bible study three years ago have celebrated their second anniversary as an official congregation. The church began when two Filipinos attending Queenstown Church in Singapore began witnessing to friends from their homeland. Queenstown, whose members are mostly Chinese, supported the new group as an outreach congregation of its ministry. One hundred fifteen people were present for the anniversary.

### Togolese receive waters of life

MORETAN, Togo—North Carolina volunteers working with the Baptist development project near Moretan, Togo, drilled one of their best wells. That night about 2,500 people came to a nearby village to see a movie about Jesus and hear some Togolese Christians preach. The timing of the two events was no coincidence, says Southern Baptist missionary Marsha Key, whose husband, Mike, was directing a four-week evangelistic emphasis. "What more complete expression of God's love could the people have in one day than to receive physical water in the name of Christ and to hear... about the 'living water,'" she said. Almost 400 people made professions of faith in Christ during the campaign.

# Concern for children permeates CLC national seminar

by David Wilkinson

NASHVILLE, Tenn. (BP)—While topics ranged from apartheid to pornography, a common concern for the spiritual and physical welfare of children and youth threaded its way through a national seminar on ethical issues.

More than 400 persons attended the Southern Baptist Christian Life Commission conference on "Recovering Moral Values" held March 17-19 in Nashville, Tenn.

Tipper Gore, wife of Sen. Albert Gore Jr. of Tennessee, explained it was concern for her children which prompted her to organize a protest against the obscene excesses of contemporary rock music. She offered numerous examples of explicit lyrics, concert photos and album covers glorifying sexual violence, substance abuse and even satan worship.

Gore, a Southern Baptist, helped found the Parents Music Resource Center which monitors rock music. She emphasized she and her organization are not opposed to rock music per se but rather the "songs detailing explicit sex, violence, sadomasochism, incest, thrill-killing, rape and pro-suicide lyrics and images."

While such songs are part of a "frightening trend fueled by a minority of powerful artists," Gore also expressed concern about "heavy metal" rock music filled with hatred and despair.

Parents should be concerned because the average teenager listens to rock music between three and six hours daily, she said, urging parents to talk with their children about the music they listen to and the messages being communicated.

Family communication also was stressed by journalist Kenneth Wooden, who urged parents to "sit down on the rug" with their children and teach them about sex and how to avoid the "lures" of child molesters.

Wooden, an investigative reporter for ABC's "20/20" and founder of the National Coalition on Children's Justice, spoke twice on the escalating problems of child molestation and how to prevent them. Drawing on hundreds of interviews with victims, their parents and their victimizers, Wooden painted a picture of horror which he charged is closely linked to satanism.

"Children are not being molested; they're being tortured," he said. "Molesters need to murder a child for sexual gratification. The only way they can become sexually aroused is to hear the screaming and yelling of little children. That is their centerfold."

Wooden described an international network of child molesters linked by a sophisticated computer system, newsletters and publications. The severity and pervasiveness of the problem demands "moral outrage," he said. "It really is wrong if we do nothing."

Wooden's presentations were followed by an address by psychiatrist Tom Anderson, a Baptist layman from Columbia, Mo., who

gave practical suggestions on what churches can do about child abuse and neglect.

Concern for children also was evident in an address by the president of the Washington-based Children's Defense Fund, Marian Wright Edelman urged churches to join the fight against poverty, the "biggest single child killer in rich America 1986."

Edelman cited statistics that show one of five American children is poor. Two of three Hispanic children are poor and one of two black children is poor, she said, adding "Contrary to popular perception, particularly in the South, more than two of every three poor children are white. . . . Poverty is a problem that knows no racial lines."

Poverty, Edelman said, has contributed to the alarming problem of teenage pregnancies, noting a growing number of the 1.1 million teens who get pregnant each year are age 15 or under.

She recalled the tragic case of a pregnant 12-year-old. "This was not so shocking," she said. "The shocking part was that the grandmother in the case was only 24 years old."

Edelman urged parents and churches to educate children and youth about sex and to provide wholesome alternatives for their time and energy, saying, "The best contraceptives are hope, opportunity, strong moral values and providing youth a sense of importance of family life."

The call to Christian moral values was sounded by other speakers at the seminar who addressed a variety of contemporary social issues.

Philadelphia pastor Leon Sullivan warned of worldwide social and political upheaval which he said threatens the very existence of democracy.

The author of the "Sullivan Principles" guidelines adopted by corporations regarding business practices in South Africa, called for aid to the world's developing nations to enable people to help themselves. "The church must gear itself to a new mission: food and skills for the hungry now, not milk and honey in heaven but some ham and eggs on earth," he insisted.

Sullivan said he is "one of a minority in the world that believes apartheid can end without war. . . . But time is running out. Somehow, through the help of God, there must be found a way to build a bridge between the white and the non-white population in South Africa before havoc overtakes that country and further spills out over all of Africa and into the rest of the world."

The call for racial reconciliation was

echoed by Benjamin Hooks, executive director of the National Association for the Advancement of Colored People.

Recalling Martin Luther King's prediction of "dark and difficult days ahead" for the civil rights movement, Hooks reminded the audience, "from our viewpoint, the fight is far from over. If ever there was a time when we needed your help, it is now. I hope some of you will go back to your homes and see the fields are ripe unto harvest" for racial reconciliation, he said. "I believe we can do it best black and white together."

Hodding Carter III, former cabinet member under President Jimmy Carter and now a chief correspondent for the Public Broadcasting System, said American foreign policy must not resist the struggle for liberty in other parts of the world. "That creed which rallies others in country after country should not be rejected by its own creators," he said.

Southern Baptist Theological Seminary President Roy L. Honeycutt outlined the biblical foundations for moral values in a world seeking "authentic and not autocratic" moral leadership. Honeycutt pointed to evidence of "moral heresy" which he said has been created by an inadequate theological understanding of the Word of God.

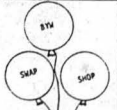
Theologian Ron Sider called for consistency in Christians' understanding of "pro-life" issues such as abortion, hunger and the nuclear arms race. Being pro-life "means letting the Author of Life set our agenda," he said. "It means saying no to right-wing ideological agendas that make freedom and family and the crusade against abortion more important than justice and nuclear disarmament. It means saying no to left-wing ideological agendas that do the reverse."

Norman Cavender, a Georgia Baptist layman and farmer, urged fellow Southern Baptists who are calling for a recovery of moral values in the nation and in the denomination to begin by "looking within." Criticizing super-church pastors and television evangelists who peddle the gospel "like cans of dog food and bars of soap," Cavender appealed for Christian integrity.

"Let us be steadfastly aware that it is a form of immorality to oppose the evil outside and condone the evil within," he said. "We will never recover morality in the world 'out there' until we are willing to recover morality 'in here,' in the ranks of Christianity."

David Wilkinson is director of information services for the Christian Life Commission.

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## Moral values begin at home, says country music legend

NASHVILLE, Tenn. (BP)—Moral values instilled in youth at an early age by their parents will not be forgotten, advised a self-described "hillbilly comic trying to do right."

Sarah Cannon, known worldwide as Grand Ole Opry Star Minnie Pearl, addressed more than 350 participants during the opening session of a national seminar on "Recovering Moral Values." The meeting at Nashville's Music City Sheraton was sponsored by the Christian Life Commission of the Southern Baptist Convention.

In her address, the 73-year-old country music legend cited her own experience as

a Christian, saying her moral values were instilled by a "godly mother and father."

She acknowledged there were times in her career when she learned about the lack of moral values. "And yet, at the same time, just like a beacon, those moral values my mother and father instilled in me brought me back every time," she said.

Cannon expressed concern about the lack of contact between today's youth and their parents. Mothers and fathers must teach their children moral values, she urged, because if they don't, the children will not learn them. No matter how hard Sunday school

teachers try, they cannot compensate in a short time for what parents fail to do at home, she said.

She pointed out parents today are not totally to blame because they often are following the patterns established by their own parents.

"It comes down over the generations, and until we turn around and get back to moral values, this country is still going to be in the shape it is," she said. "And, thank goodness, there is now more of a feeling that in order to keep our country together, we've got to turn to God."

## TV, radio, newspaper ads tell 'good news' to America

ATLANTA (BP)—It's good news, America: "God loves you."

That's the message Southern Baptists are trying to communicate to the entire nation this spring through a mass media campaign using radio, television, newspapers, billboards and local church revivals.

"Good News America, God Loves You" is the theme of a series of simultaneous revivals in an estimated 30,000 Southern Baptist churches, most scheduled during the period from March 16-April 27. Each church, however, is scheduling its own meetings, so dates may vary throughout the nation.

"This is the biggest simultaneous revival effort ever planned by any religious group in the United States," said William G. Tanner, president of the Southern Baptist Home Mission Board, which is coordinating the nation wide effort.

Robert L. Hamblin, the board's vice president for evangelism, said he and other evangelism leaders are praying at least one-half million Americans will become Christians as a result.

"Good News America" is the most thoroughly planned, organized and coordinated evangelistic effort Southern Baptists have conducted, added Richard Harris, director of the mass evangelism department of the Home Mission Board.

Harris estimated Southern Baptists involved in the campaign will give away more than 10 million New Testaments and Scripture portions during "Good News America." Already, he said, more than 9 million Scripture portions have been distributed.

Tom McEachin, associate director of the board's mass evangelism department, predicted before the revivals' end almost

every person in America will have heard the "Good News America" ads on radio or seen them on television, on billboards, church banners or in newspapers.

One-fourth-page ads will appear, for example, in USA Today's nationwide editions on April 9, 15 and 24, and they already have been published on March 7 and 24.

For the first time, CBS-TV has given approval for a Southern Baptist produced public service announcement telling viewers there is good news and that God loves them, said McEachin. He estimated the value of the public service announcements on CBS to be the equivalent of \$300,000 to \$500,000 in paid time for each spot broadcast.

Each spot concludes by saying something like "Good News America: God loves you. More than 14 million Southern Baptists invite you to enjoy the abundant life in Christ."

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## World Missions Conferences draw more churches

MEMPHIS, Tenn. (BP)—Southern Baptist World Missions Conferences last year attracted "the best church participation in 20 years," said Carlos Cobos, director of the conferences for the Southern Baptist Brotherhood Commission.

In 1985, 3,735 Southern Baptist churches participated in 176 conferences drawing a total attendance of 1,080,752 participants, Cobos reported.

In his annual report to state World Missions Conferences directors, Cobos said 1985 participation increased by eight state conventions, 20 associations, 876 churches and 242,505 participants. State conventions with

the largest number of participating churches were Georgia (492), Kentucky (339), Tennessee (342), North Carolina (223), Louisiana (222), Alabama (221) and Missouri (216).

Other highlights in the annual report were 431 persons who volunteered for missions during the conferences, 376 professions of faith in Christ and receipt of \$1,098,779 for missions.

World Missions Conferences are administered by the Brotherhood Commission in cooperation with the Southern Baptist Foreign Mission Board, the Home Mission Board and state conventions involving associations and churches.

## Southwestern board approves \$18 million budget

FORT WORTH, Texas (BP)—Trustees of Southwestern Baptist Theological Seminary in Fort Worth, Texas, met in mid-March to adopt an \$18.3 million budget.

The 1986-87 budget represents an 8 percent increase over the current year's budget of \$16.97 million. The SBC Cooperative Program will provide \$7.5 million, 41 percent of total revenue.

Hubert Martin, vice president for business affairs, pointed out as the budget increases, the percentage supplied by the Cooperative Program decreases. The 41 percent of the new budget provided by the Cooperative Program compares to 43 percent given for the current budget.

Increases for faculty and staff salaries, along with normal annual adjustments, will result in a 5 percent raise for most. Other funding priorities in the new budget are capital needs, supplemental faculty, new staff positions, library services and escalating liability insurance.

Three faculty additions also were approved. Bob R. Ellis was named instructor in Old Testament. He moves from the faculty of Hardin-Simmons University in Abilene, Texas. Ellis holds degrees from Hardin-

Simmons and Southwestern and is a candidate for Southwestern's Ph.D. degree.

R. Allen Lott was named instructor in music history. He currently is a research assistant at the City University of New York, where he is a candidate for the Ph.D. degree. Lott also holds degrees from Trinity University in San Antonio, Texas, and the City University of New York.

Lynda Poston-Smith was elected assistant professor in voice. She has been an instructor in voice at Southwestern since 1982. Poston-Smith holds two degrees from the Manhattan School of Music, New York City.

In other action, trustees named Music School Dean James McKinney distinguished professor of voice; approved establishment of the Huber L. Drumwright Lectures in New Testament and the R. Hooper Dilday Chair of Religious Education when fully funded; and heard a report from President Russell H. Dilday on the recent visit of the SBC Peace Committee subcommittee.

Dilday said the meeting of the four-member group was open and positive. After the visit, he said, subcommittee chairman Jim Henry assured him Southwestern "stands in the mainstream of Southern Baptist life."

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## A Southern Baptist heritage of prayer for spiritual awakening

by Charles W. Deweese

NASHVILLE, Tenn. - Robert L. Hamblin, vice-president for evangelism for the Home Mission Board, SBC, has called Southern Baptists to a concert of prayer in behalf of simultaneous revivals in the spring of 1986. "Good News America, God Loves You" is the theme of the revivals.

Prayer for evangelism and revivalism has been central to the heritage of Southern Baptists. Resolutions, writings and special emphases and events illustrate this claim.

The 1937 SBC affirmed that "all spiritual awakenings come as a result of earnest, fervent, believing prayer" and resolved to "endorse a Convention-wide prayer covenant" so that "Christ's people shall be so filled with the Holy Spirit that a worldwide revival shall be the result."

The 1970 SBC adopted a resolution "On Prayer and Evangelism" which asked churches to observe a 24-hour day of prayer on July 19 "in the interest of revival in our nation." The resolution also requested SBC officers to ask the Baptist World Alliance meeting in Tokyo, Japan, in July "to set aside a prayer time on July 18 for worldwide revival."

C.E. Autrey, noted professor of evangelism, wrote *Basic Evangelism* (1959). This textbook viewed prayer as essential to revivalistic efforts. Helpful preparation for revival, he concluded, could include personal prayer, neighborhood prayer meetings, all-day prayer meetings of the church, special prayer time during the revival and even an all-night prayer meeting in the middle of a revival.

Evangelistic crusades often have led Southern Baptists to prayer. The Crusade of the Americas, an evangelistic crusade of 1968-1969 involving 20 million Baptists in North, South and Central America, resulted in important prayer developments. The BWA designated the second Sunday of each year as worldwide days of prayer for the crusades. Woman's Missionary Union, with assistance from the SBC revision boards, organized PACT. This international prayer plan linked individuals, families, churches and other groups in intercession for the crusade. PACT promotion resulted in requests for prayer partners from 49 states and 29 countries.

Within the past few years, the Evangelism Section of the Home Mission Board, SBC, has made major strides in encouraging

prayer for revivals and evangelism. These have included the formation of a program entitled "Spiritual Awakening," the creation of a staff position entitled "special assistant in spiritual awakening," the coordination of National Conferences on Prayer for Spiritual Awakening, a "Prayer for Spiritual Awakening Seminar" and the film "The Role of Prayer in Spiritual Awakening."

The evidence is in, and much more could be produced. Southern Baptist history is filled with pleas for prayer for evangelism. Robert Hamblin's call for a concert of prayer in behalf of "Good News America" stands in line with noteworthy traditions of similar calls which have led to major spiritual awakenings in Baptist life.

The 1963 *Baptist Faith and Message* statement of Southern Baptists says, "It is the duty of every child of God to seek constantly to win the lost to Christ by personal effort and by all other methods in harmony with the gospel of Christ." One of these methods is prayer.

Charles Deweese is employed by the SBC Historical Commission.

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# Reconciliation requires humility, committee chairman says

by Dan Martin

ROANOKE, Va. (BP)—“Reconciliation requires honesty, humility and hope,” Southern Baptist Convention Peace Committee Chairman Charles Fuller said in a pre-Easter statement.

Fuller, pastor of First Church of Roanoke, Va., made his comments in the wake of reports some elements of the SBC are “misusing” a Diversity Statement adopted by the 22-member convention-mandated group during its February meeting.

The Diversity Statement discusses “significant theological diversity” present in the six seminaries which is “reflective of the theological diversity within our wider constituency.” It goes on to specify four areas of diversity: the historicity of Adam and Eve, the historicity of “every event” in Scripture, the authorship of books of Bible and miracles.

Then, it goes on to note the Peace Committee “is working earnestly to find ways to build bridges between those holding divergent views so that we may legitimately co-exist and work together in harmony to accomplish our common mission.”

Following the release of the statement, reports circulated some persons were using the statement as “proof” of the alleged liberalism within the SBC seminaries, which have been at the center of a seven-year battle within the 14.4-million-member denomination.

Others have expressed fear the statement is a “smoking gun” handed to more conservative elements in the denomination and will be used to “kill off” more moderate Baptists, particularly those who are employed by the denomination.

In his statement, Fuller said: “If Southern Baptists are going to be reconciled and be useful to the Lord, we must learn to handle

our deliberations with care. The statement recently adopted by the Peace Committee serves as a glaring example.

“The statement is an honest attempt to do two things: to illustrate the reality of our theological diversity and to assert our conviction that it remains possible for Southern Baptists to do missions together and that we should seek necessary ways to do so.

“Reconciliation requires honesty, humility and hope. If someone’s interest is to see us reconciled, he or she will handle every ingredient of that reconciliation with respect and responsibility.

“Surrender is the result of acquiescence. Reconciliation is the product of honesty handled with humility. It is times like these we discover who is capable of a spirit which is more than what might be expected of the unregenerate world.”

Fuller also told Baptist Press he has appointed subcommittees to deal with political matters in the convention and negative designation of Cooperative Program funds, two items which will occupy much of the agenda of the next Peace Committee meeting, scheduled April 3-4, at the Dallas/Fort Worth Airport.

“Our agenda for the next meeting will devote Thursday afternoon, first to hearing reports and recommendations resulting from the updated response and the input provided by agency leaders and seminary presidents in conjunction with our committee visits,” Fuller said. “Time will be provided Thursday night for subcommittee work and we need to devote Friday to discussion of politically-related issues in the denomination.”

After the committee adopted the Diversity Statement in February, Fuller said the at-

ention of the committee will shift off theological issues and onto political issues. He said the political matters should be discussed as thoroughly as theological issues have been.

Fuller said the political issues subcommittee, to be chaired by Peace Committee Vice Chairman Charles Pickering of Laurel, Miss., will deal with several issues, including voter registration, voter irregularities, the powers of the president and ongoing political activities. Named with Pickering to the subcommittee are Jodi Chapman of Wichita Falls, Texas; Herschel Hobbs of Oklahoma City; John Sullivan of Shreveport, La.; and Ed Young of Houston.

To chair the committee to study the effects of negative designation will be Robert Cuttino of Lexington, S.C. Members are Christine Gregory of Danville, Va.; Albert McClellan of Nashville, Tenn.; Ray Roberts of Asheville, N.C.; and Daniel Vestal of Midland, Texas.

Fuller also said the subcommittee which visited Southeastern Baptist Theological Seminary, Wake Forest, N.C., will not return to the campus. Controversy erupted over the interpretation of visitation guidelines when the subcommittee met with a campus organization, “The Conservative-Evangelical Fellowship,” and did not meet with other student groups.

“We said we would wait on Southeastern to determine if they felt a return visit of the subcommittee would be appropriate,” Fuller said. “I received word from President Randall Lolley, Academic Dean Morris Ashcraft and Trustee Chairman Charles Horton that ‘in light of positive steps taken’ they do not feel another visit will be necessary.”

Dan Martin is news editor for Baptist Press.

## Wayland, Louisiana College cagers finish 2-3 in tourney

KANSAS CITY, Mo. (BP)—Two women’s basketball teams from Baptist colleges finished in the top three from among 460 schools affiliated with the National Association of Intercollegiate Athletics during the national tournament held in Kansas City, Mo., in mid-March.

Wayland Baptist University’s Flying Queens took second place in the tournament, falling to Francis Marion of

South Carolina 75-65 in the championship. Louisiana College Lady Wildcats won the consolation trophy with an 85-74 win over Georgia Southwestern.

Wayland earlier defeated Louisiana College 88-81 in a semi-final game prior to the final four contests.

Louisiana College was seeded No. 2 going into the tournament and completed the season with a 31-3 season record.

Wayland, seeded No. 3, ended the season at 31-5. The Lady Wildcats were ranked No. 1 in the nation for several weeks until Francis Marion overtook them in the final two weeks.

Both Baptist schools placed two players on the all-tournament team. Tracy Tutum and Carmen Wynn were the Wayland players, and Janice Joseph and Marilyn Davis represented Louisiana College.



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## International

### *A hope built on truth*

by Gene Stacks, First Church, Star City

Basic passage: 2 John and 3 John

Focal passage: 2 John: 1-11; 3 John: 2-4

**Central truth:** The hope Christians have is based on the truth of the gospel.

John has addressed the second epistle to "the elect lady." Whether this is to be understood as a real person (*kyria*, translated "lady") or as a symbol for the church is not the important thing; there is a warning here that all Christians, individuals and churches, need to heed.

When John wrote the second epistle there were deceivers who publicly denied that Jesus Christ had come in the flesh. If left alone this heresy could destroy all that Jesus came to do, including the atoning death on Calvary, for Jesus had to come "in the flesh" if he was to die for sin.

Every age has false teachers. It is not less a danger now than it was when John issued the warning. How should Christians respond to false teachers?

Remember, false teachers are "deceiving and being deceived." And there is always the possibility that we who are of the truth may turn them to the truth. Because of this we must take no part in their error, we must rebuke the error, and we must do it in the spirit of Jesus Christ. It is important that we "speak the truth in love" as we attempt to help those who are guilty of heresy. If our spirit is right we may well help a teacher of false doctrine escape from "the snare of the devil" (2 Tim. 2:24-26).

The "deceivers" that John is talking about are teachers who have "gone too far" (2 Jn. 9, NASB). The false teachers have gone beyond the fundamental truth of the gospel and concocted new doctrines having no basis in fact. They may actually have led others astray with them.

There is only one way to effectively defend against false teachers and that is to be so filled with the truth of the Word of God that we recognize false doctrine quickly. We are to "study to show ourselves approved... rightly dividing the word of truth" (2 Tim. 2:15).

Second John 8 warns us that there is a danger, not of losing one's salvation, but of giving up the growth that has been achieved, through toleration of false teaching. We have an enemy. He has people whom he is able to use in his attempts to deceive Christians. If we are to enjoy the hope that is ours in Christ we must defend against him.

## Life and Work

### *Christ is Lord*

by Bert Thomas, Valley Church, Searcy

Basic passage: Colossians 1:1-19

Focal passage: Colossians 1:12-22

**Central truth:** Christ is Lord over all.

Colossians was written to teach the preeminence of Christ. Gnosticism had made its way into the church at Colossae. This heresy denied the deity and humanity of Christ, his direct role in creation, and his complete sufficiency to provide salvation. Paul wrote the book of Colossians to expose the heresy. He did it by exalting Christ as Lord.

Gnosticism is still a threat today because it denies the Lordship of Christ. Modern Gnostics use "weasel words" in an attempt to gain credibility with people. Christians reject any doctrine that teaches that Jesus was a created being and that he was a son of God in the sense that we are all sons of God. We reject any doctrine that teaches Jesus was not directly and equally involved with the Father in creation. Neither can we accept any belief that teaches that Jesus is not the total, final and complete revelation from God. It is blasphemous to teach Jesus' death was not completely sufficient for man's salvation.

A good defense against Gnosticism is to exalt Christ. One way to exalt him is by thanking God for what he has done for us through him. God has qualified us for all present and future blessings even though we have no merit for any of them. He has delivered us from the powers of darkness and evil. God has given us a new destiny. We are now pilgrims in this world with our citizenship in heaven. God, through Christ, has redeemed us from sin and set us free. Now we have fellowship with the Father because our sins have been forgiven.

Praising Christ through hymns was a common practice of early Christians. Paul included such a hymn in Col. 1:15-20. This hymn teaches that Christ is Lord of all creation. Christ is Lord because he is God. He is not a created being but is eternal. He was actively involved with God in creation. Christ is in control of the affairs of this world and carries it toward its intended goal. He is head of the church and the source of life, authority and leadership.

When we acknowledge Christ as Lord things become different. We have peace with God and we may come boldly into his presence. It is easy to say that Jesus Christ is Lord. The proof we have submitted to his lordship is seen on our changed lives.

## Bible Book

### *A new beginning*

by Roy A. Fowler, First Church, Mountain Home

Basic passage: Ezra 1:1 to 3:13

Focal passage: Ezra 1:1-3; 3:1-2,6-7,10,12

**Central truth:** The new beginnings of those who returned from exile emphasizes the importance of new beginnings in people's relationships with God.

(1) The need for a new beginning: God's people were living under the rule of a stranger. They had been unfaithful and were having to pay the price for their unfaithfulness. They were facing difficulty in trying to worship and serve under a king that did not know God.

(2) God's promise for a new beginning: The opportunity to return to Jerusalem to rebuild the Temple was not just a stroke of luck. It was the fulfillment of God's promise of a new beginning for his people (Jer. 25:12). All that was happening was under the authority and plan of God to give his people the opportunity to return to Jerusalem and a renewed relationship with him.

(3) The decision of God's people for a new beginning: The choice had to be made to go or not to go, to stay where they were in disobedience or to go in obedience. God gave the opportunity, but the people had to make the choice. God did not force them to go back to Jerusalem against their will; they had to desire to return.

(4) A new beginning at the altar: "And they set the altar upon his basis" (Ezra 3:3). The altar was absolutely necessary in Jewish worship. It was the place where confession of sin was made, the place where sacrifices for sin were offered, and the place where cleansing took place. Note that "the foundation of the Temple of the Lord was not yet laid" (Ezra 3:6). The correct order in God's building program is first the cleansing of his people. The altar had to be returned to its proper place.

(5) Evidence of a new beginning: The evidence that God's people had made a new beginning was that the foundation of the Temple was laid (Ezra 3:10). Their leadership was in its place: "they set the priests in their apparel with trumpets" (v.10). The people began "to praise the Lord" (v. 10). The people sang together" (v. 11). They "gave thanks" to the Lord (v. 11). And finally shouting and weeping and joy broke out spontaneously. Do not be satisfied with anything less as you make your new beginning with the Lord.



## Increased missions funding praised as good news

NASHVILLE, Tenn. (BP)—A move to channel 75 percent of the Southern Baptist Convention's Cooperative Program allocation budget into mission causes promises to strengthen the denomination both externally and internally, convention leaders predict.

Messengers to the SBC annual meeting this summer will vote on continuing to increase the percentage of the convention's budget that is allocated to missions.

They will consider a proposal to direct 66.86 percent (or \$90,931,400) of the 1986-87 Cooperative Program allocation budget to the convention's Foreign and Home Mission Boards. That amount reflects 69.88 percent of the SBC operating budgets, up from 69.64 the year before.

The mission-funding increase is a matter of "keeping faith" with Southern Baptists, says Harold C. Bennett, president and treasurer of the SBC Executive Committee.

The impetus behind the missions increase grows out of Planned Growth in Giving, the new 15-year stewardship growth emphasis.

Planned Growth in Giving asks Southern Baptists to increase the percentage of their gifts to their churches. It calls for churches to increase the percentage of their contributions to the Cooperative Program budget for financing worldwide causes. Cooperative Program funds are channeled through state Baptist conventions, which are asked to move toward sending 50 percent of their receipts to fund convention-wide causes.

The designation of more Cooperative Program money to missions is a logical outcome of the process, Bennett notes.

The Executive Committee, which proposes the budget, "felt that if we were not faithful in designating more to missions, we would not be keeping faith with action taken at the 1983 convention, which mandated increased giving to missions," he explains. "Now, as Southern Baptists give money in their churches, larger amounts will go to what Christ asked us to do in the Great Commission: go into the whole world and tell others about him."

"This move to 75 percent (for missions) will do a lot to encourage Southern Baptists to be supportive of our cooperative effort to reach this nation and the world," adds Keith Parks, president of the Foreign Mission Board. "I see it as an encouraging sign that will strengthen the whole approach to everything we're doing cooperatively, not just overseas but throughout the convention."

"It would be a dramatic increase in funding which would, of course, affect our ability to reach out to opportunities which now are far beyond our expectations," continues William C. Tanner, Home Mission Board president. "Every year we have from \$4 million to \$6 million in unfunded projects."

Mission needs which would be alleviated by increased mission allocations include:

—Appointment of more US-2ers, home missionaries appointed for two-year terms.

"We have from three to four applications for every person we appoint," Tanner says. "These are people who already are screened and ready for the field."

—Application of more funds into the Foreign Mission Board's operating and capital needs budgets. "Through the last several years, we have had a declining amount of buying power per missionary," Parks reports. "The only way to continue to support sending missionaries has been to cut away from capital and then operating funds. But how much can you cut back in those areas before you have to hold back on appointment of missionaries?"

—Enlarge the number of church planters in the U.S. "This is extremely important if we're going to reach the Bold Mission Thrust goal of 50,000 churches," Tanner says.

—Increase ministry in the world's cities. "The effort to make a measurable impact on the urban scene is going to call for dollars we just do not have," says Parks. "We hope for enough of an increase that we wouldn't have to cut back on other essentials."

—Create "and actually fund" jobs for home missionaries. "That's all in personnel," Tanner notes, "but that's basically where we are, people reaching people."

—Share the gospel message in countries where missionaries cannot live. "Missionaries are in less than half the nations of the world," Parks says. "The challenge and opportunities demand some creativity. The program has been created and we have budgeted some resources, but we're going to need considerably more resources."

However increased funds sent to the mission boards are used, they necessarily will not go to the other 17 SBC organizations which depend on the Cooperative Program. Consequently, some or all of these smaller agencies and institutions will receive smaller pieces of the Cooperative Program pie. But that does not mean support for those agencies and institutions will decrease, budget planners maintain.

"Keep in mind the whole Planned Growth in Giving approach, to increase Southern Baptists' annual giving from \$3 billion to \$20 billion during the next 15 years," says Cecil Ray, national director of the emphasis. "The funding for other agencies not planned to receive a percentage increase will enjoy a marked increase in support" in terms of actual income.

"The cause of missions, as represented through the Home Mission Board and Foreign Mission Board, represents a whole movement rather than a single institution or agency," Parks insists. "As people recognize the convention is committed to supporting missions, it will challenge and excite people to say 'We'll give more of our money if the convention is going to send more to missions. . . . We'll reach a level to support all agencies more effectively.'"

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