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March 13, 1986

Arkansas Baptist State Convention

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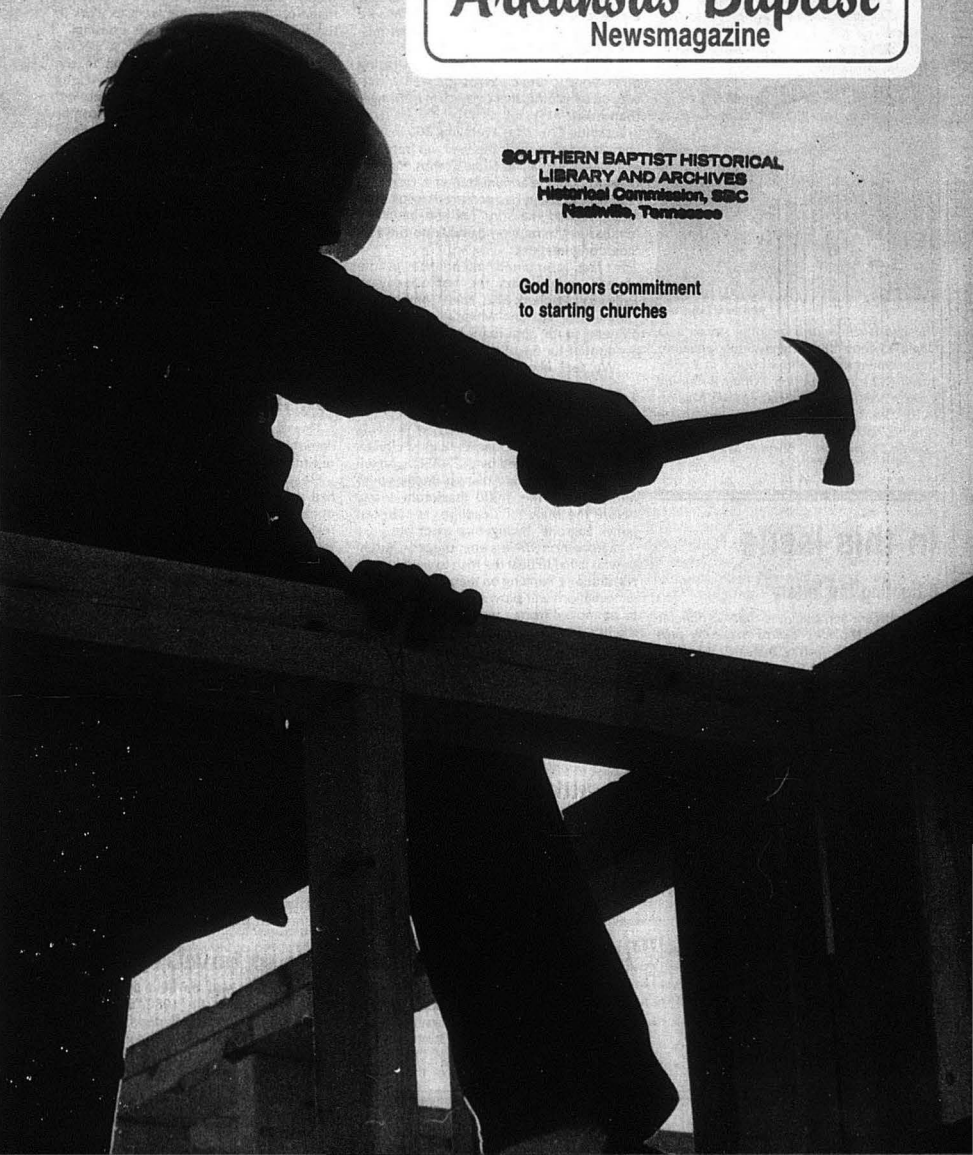
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March 13, 1986

Arkansas Baptist Newsmagazine

**SOUTHERN BAPTIST HISTORICAL
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God honors commitment
to starting churches





ABN photo / Mark Kally

The construction of a building stands as a tangible symbol of a congregation's long-term commitment to start a new church in a community. This construction worker is helping frame a building for the Fianna Hills Mission of Fort Smith's East Side Church (see article at right). Southern Baptists will mark Start-A-Church Commitment Sunday March 23.

Start-A-Church Commitment Sunday

Mission hasn't hurt East Side yet, and won't

FORT SMITH—When East Side Church, Fort Smith, committed itself last year to start a new church, Pastor W. Trueman Moore was adamant that God would not let missions hurt a church.

A year later, with the mission averaging 60 in worship and construction well underway on a building, that conviction is stronger than ever.

East Side Church is averaging 500 in worship attendance so far this year, up from 484 in 1984-85, explained Eddie Combs, minister of education and administration at East Side. And this increase has occurred despite the fact "a good majority" of the initial 24 families in the mission came from the East Side congregation.

In fact, combined attendance at the church and mission the last Sunday in February reached 602, said Combs. The Fianna Hills mission—which is located in an affluent south suburban neighborhood—accounted for 51 of those.

"We feel like the Lord is blessing us

because we didn't hesitate to start a new work," Combs asserted. "We've already made up the families that went to work in the mission—and more. That's exciting!"

When East Side conducted a People Search and Scripture Distribution in the community immediately prior to launching services in October 1985, 80 unchurched prospect families were identified, Combs said. Two weeks later, 46 persons attended the first worship service.

Meeting in a local elementary school, the mission averages 50 in Sunday School and 60 in worship after five months of ministry, Combs pointed out. As of March 2, 17 persons had joined by letter or baptism.

Now construction is underway on a 6,000 sq. ft. worship and education facility, the first of a planned three-phase project. Dedication of that building is scheduled for June 1.

Many churches across the Southern Baptist Convention will be making commitments to plant new mission work on Start-A-Church Commitment Sunday, March 23.

In this issue

8 fighting the lottery

Arkansans are being advised that it is difficult to counter the false claims made by proponents of a state lottery, but Larry Braidfoot offers some ammunition in facts about the hidden costs.

10, 11 views on diversity

Following the SBC Peace Committee's adoption of a statement on diversity in the denomination, the presidents of the seminaries respond to the document.

'Super Summer' registration fills before deadline

Registration for "Super Summer," a week-long youth event at Ouachita Baptist University jointly sponsored by the ABSC Evangelism Department and Arkansas Baptist youth ministers, hit the 1,000 maximum a day before the March 1 deadline, announced James Lagrone, evangelism associate.

Lagrone nonetheless encouraged churches who failed to beat the rush to send in their registrations, banking on the assumption that cancellations will allow some church groups to be moved from a waiting list to slots for the July 14-18 event. He emphasized event planners are working to ensure all reservations made will be used, to keep attendance at the maximum.

The 1,000 maximum registration was determined by available housing and preferred meeting facilities, Lagrone explained.

He said he was "ecstatic" the registration had topped out in the three weeks it was open. He noted the average group size registering was 14 persons and said this indicated broad interest among Arkansas Baptist churches for an event of this sort.

Lagrone also said he still needs staffers for the week, calling upon "some gung-ho college students" to "come down and give a week of their lives" in ministering to youth.

Lagrone may be contacted at P.O. Box 552, Little Rock, AR 72203; telephone 376-4791.

Angolan rebels to free Brazilian missionaries

HUAMBO, Angola (BP)—Two Brazilian Baptist missionaries are expected to return to freedom in two weeks after being kidnapped by Angolan rebels on New Year's Eve.

Miriam and Margarida Horvath, who are sisters, were seized Dec. 31 near the city of Huambo in Angola by guerrillas of UNITA (National Union for the Total Independence of Angola).

UNITA has agreed to release the two women to officials of the International Com-

mittee of the Red Cross, said Jean-Jacques Surbeck, a Red Cross delegate.

The Red Cross will transport the missionaries to South Africa, where representatives of the missionaries will meet them to take them to Portugal or Brazil.

The two nurses were sent to Angola by Igreja Batista de Santo Andre, an independent Baptist church in the State of Sao Paulo, Brazil. They have no ties with the Southern or Brazilian Baptist Conventions.

Hawaii summer missionaries to have reunion

Former Baptist Student Union summer missionaries who have served in Hawaii since 1946 will have a reunion during the 1986 annual meeting of the Southern Baptist Convention, according to Dan Kong, executive director-treasurer of the Hawaii Baptist Convention.

A reception will be held at 9:30 p.m., Wednesday, June 11, 1986, at the Omni International Hotel in Atlanta, Ga., explained Kong. Persons interested in what he called the "time of fellowship, appreciation and aloha" may contact Kong at 2042 Vancouver Dr., Honolulu, HI 96822.

Denying our sinfulness

The editor's page

J. Everett Sneed



It is, indeed, a fearful thing to call God a liar! The mere suggestion of such a thing shocks the spiritual sensitivity of most Christians. Most of us would never dare to offer such an affront to God. Whatever sins are in the lives of most Christians, this is one which never even enters their minds.

Yet, there is a type of self-deception which involves a considerable number of Christians and results in calling God a liar. John, the beloved disciple said, "If we say we have no sin, we deceive ourselves." John notes that we are deceiving ourselves, since it is plain that we will not deceive anyone else. Others know that we are all sinners.

John continues by saying, "If we say that we have not sinned, we make him (God) a liar, and his word is not in us" (1 John 1:10). Here, John is saying that if we deny specific acts of sin we are making God a liar. The question arises, "Why would anyone deny that he is a sinner?" This is because of the human tendency to minimize our own specific acts of sin by using milder terms to describe them. We may call them mistakes, but we don't want to admit that our mistakes are sins. We may classify them as failures and try to pretend that our sins are only minor failures.

The individual who denies the presence of sin in his life also must lower God's standards. In order for an individual to contend that his life has reached a level of sinlessness, God's standards must be lowered beneath his daily activities. When we realize that an individual is tampering with God's absolute standards, it becomes apparent why John used such harsh words.

When an individual admits a lack of Bible study or proper Christian service, he must recognize that he has sinned. An individual can sin both by committing wrong acts and by failure to utilize every opportunity to do a good work for the Lord.

The most widespread sin of the world today is the denial that sin is sin. People often consider themselves to be Christians because of the lack of what they acknowledge to be sin. Many individuals wish to claim Christian privileges and Christian fellowship without a personal encounter with Christ. The first step to any individual becoming a Christian is to acknowledge that he or she is a sinner. One cannot receive forgiveness apart from acknowledging the presence of sin in his life.

The Scripture is clear, "All have sinned and come short of the glory of God" (Rom. 3:23). Again the Apostle Paul said, "... we have before proved both Jew and Gentile, that they are all under sin; as it is written, there is none righteous, no, not one" (Rom. 3:9-10).

Failure for mankind to acknowledge his sin nature is the sin that has wrecked the world. When each individual comes face to face with God, he must cry as David did, "Against thee, and thee only have I sinned and done that evil which is in thy sight" (Ps. 51:4).

Let us follow the implications of denial that we are sinners. If it is possible for a person to be without sin, it is possible for all persons to be without sin. If it is possible for men to be without sin or to recover from their sins, then God's promise to forgive sins of the penitent would be a lie. God's whole scheme of salvation assumes that all men are sinful and need a redeemer.

The sinfulness of man underlies God's whole redemptive system. God's dealing with the human race from the Garden of Eden down to the present moment is based on the fact of human sin. Without human sin, there would have been no necessity for the incarnation, the cross and the resurrection. It was on the cross that Jesus bore the sins of all mankind.

One modern version of the denial of sin is to accept Christ as a great teacher and example. Those adhering to this philosophy deny the necessity of his death to atone the sins for all mankind. Apart from the recognition of the reality of sin, there would be no purpose for God's saving grace and the atoning work of Christ. There would be no message for preachers to proclaim from the pulpit.

The beloved disciple gives us a glorious conclusion to our dilemma of sin as he said, "If we confess our sins, he (God) is faithful and just to forgive our sins, and to cleanse us from all unrighteousness" (1 John 1:9). This glorious verse is both for those who have had an initial encounter with Christ and those who have not. It says that we can have initial eternal forgiveness for our lives as well as day by day cleansing from our sins.

What does it mean "to confess our sins"? It means to be truthful and specific with God regarding the wrongdoing in our lives. It also is a promise to God that, by his help, we will not commit that specific sin act again.

It is glorious, indeed, for, when we ask in faith, God will forgive. When an individual receives forgiveness, he should forgive himself and forget about his past sin.

While these verses declare the sinful nature of all mankind, they also declare the victory that is ours in Christ Jesus through confession. As Christians, let us claim the victory so that God can make of us what he desires us to be.

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Arkansas' third largest publication,
meeting the information needs of Arkansas Baptists

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Southern Accent

Jerol B. Swaim

Retention! Is this a local church concern?

Retention is a word that receives a tremendous amount of attention in the colleges and universities across our state and nation. Numerous workshops and seminars on this issue are held each year. Colleges conduct in-house studies and surveys in an attempt to find ways of reducing the number of students who either withdraw, drop-out or transfer to another college or university before completing their initial academic objectives.

Our most recent annual Bible conference happened to be in session at the same time I was completing a retention study of our 1980-85 freshman classes. One of the guest speakers quoted a most disturbing "retention" statistic relating to our Southern Baptist churches. He stated that each year at least 55,000 members of Southern Baptist churches leave the local church and join a particular religious group considered by many to be a cult.

Equally disturbing were "retention" statistics given recently by Roy Edgemont, Sunday School Board Church Training director. He stated inactive and non-resident church members make up about 49 percent of the total membership of our Southern Baptist Convention churches. He estimates 30 percent or 4.1 million of the total memberships are non-resident, while 20 percent or 2.8 million are inactive.

How prevalent are "retention" studies in our local churches? Does my church have a "retention" problem? Admittedly, college and university personnel prefer to talk about the number of graduates rather than the number of drop-outs. Certainly church leaders and pastors prefer to emphasize the membership numbers, attendance records and number of baptisms. But what about the number of "college drop-outs" and "local church drop-outs"?

On our campus, the statistics relating to

retention are common knowledge to faculty and administration. More importantly, we realize these statistics represent individuals who for one reason or another have not followed through on previously established educational objectives. We consider it our responsibility not only to see if we can assist these in getting back into college, but to implement programs and strategies that will prevent future withdrawals or dropouts.

There is good reason to believe churches should be even more concerned about attrition than colleges. Is your church as concerned about retaining and discipling its members as baptizing them? Is your church conducting an on-going retention study? Does it have specific programs designed to address the problem? I believe it is time churches more seriously address this issue.

Jerol Swaim is vice-president for academic affairs at Southern Baptist College.

ABN photo / J. Everett Sneed



DOM of the Year—Robert F. Tucker, director of missions for Tri-County Association, Wynne, recently received the annual Director of Missions of the Year Award from Ouachita Baptist University President Daniel R. Grant. The presentation was made during a Feb. 27 banquet at Evans Student Center on the Ouachita campus in Arkadelphia. The award is presented each year by Ouachita Baptist University on the recommendation of a panel of Arkansas Baptist leaders.

Tucker has served Tri-County Association for 14 years, coming there from Second Church, West Helena. The association has 43 churches and one mission and covers portions of St. Francis, Cross and Crittenden Counties in eastern Arkansas.

First family cottage begun at Monticello

Thanks to a gift by Mrs. J.E. Berry of El Dorado Arkansas Baptist Home for Children at Monticello will soon have a place for brothers and sisters to live as a family unit.

Construction was begun in mid February on the Home's first family cottage. It should be ready for occupancy in mid June, according to Johnny G. Biggs, Executive Director of Arkansas Baptist Family and Child Care Services. The cottage will cost approximately \$150,000, Biggs said.

Mrs. Berry, whose interest in helping children goes back to the establishment of the agency's emergency receiving home at Camden, made gifts to the agency at the beginning of 1985. The family cottage was then suggested as a need to be met with the money.

A building committee from the Family and Child Care Services board was appointed in the spring of 1985, with Rodney Landes, an El Dorado layman, serving as chairman. Other members named were Raymond Reed, director of missions for Bartholomew association, and Keith Johnson, a layman from Dermott.

The home now houses children in five cottages and a duplex.

Don Moore

You'll be glad to know...

...A lot can be done to help baptismless churches! The number of churches not baptizing anyone in 1985 is 216. In the body of Christ, Scripture tells us, there is care for one another. In the Arkansas Baptist family, there is care for one another, too. Several have told me they would like to give their time to help baptismless churches. Lay revival teams from Second, Hot Springs, and Grand Avenue, Fort Smith, have expressed a desire to do weekend revivals in situations like this. Three full-time evangelists have volunteered to assist baptismless churches.

Students, neighbor pastors, retired pastors and directors of missions want to help! Wouldn't it be great if every church had someone saved and baptized this year!

I know, you worry about finances, entertaining and housing guests and other things. Let me tell you something. Don't worry about all of those things. They can be worked out.

Someone has to take the initiative. Your pastor may be afraid the church will not accept the idea. Lay people may be afraid the pastor will feel they are trying to tell him "how to run the church!" Both stand back and nothing is done. Somebody break the ice. Let's get God's resources to the churches' needs and see him bless.

Now, about embarrassment, let me say a word or two. None of us succeeds at everything all of the time. In fact, we may not succeed at anything all of the time. We all have struggled, failed, been disappointed and discouraged. None of us does so well that he can look down on another. If you can just find it in your heart to believe there are people who want to help you without judging you, you can receive what God offers through the fellowship of believers. I hope many of you will do just that.

Please call me, Clarence Shell, Wendon Grober or Jim Lagrone (376-4791) if you want us to help you get in touch with someone who can join you in your labors.

Praying for real revival!

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



Moore

Letters to the editor

Return to first love

America is falling!
America is not falling to communists or their ilk, nor to any national or political force. She is falling into the abyss, the pit of hell. She is falling like an overripe fruit into Satan's hand.

She is falling because Christians are failing to stand, and in failing we let world, nations, family and friends slide unchecked into hell. And there is no excuse!

We must recapture that sense of urgency that possessed the early Christians in the church's first days. We must repent, and ask God's forgiveness for our slothfulness. I Peter 4:17 tells us "judgement must begin at the house of God." We are responsible for the lost souls and opportunities we let slip through our hands. How can we answer

when finally called for an accounting?

Will we say we were concerned about ultra-conservatives or liberals? Or that we were busy making sure our convention's leadership was safe for another year? Or maybe we thought we were too busy in church to bother with anything else? These are not valid excuses.

We must return to our first love (Rev. 2:4) and prove our witness in the eyes of God, not men. My prayer is for a real, personal revival in the hearts of God's people. Not a week of meetings or some such but a spiritual awakening that would leave us hungry for his truth and eager to serve in the roles he has called us to fill. — **Lajonn Klein, Arkadelphia**

missionary notes

Mr. and Mrs. James D. Bryant, missionaries, have transferred from Bangladesh to Thailand (address: Box 832, Bangkok 10501, Thailand). He was born in Harrison. The former Virginia Estes, she grew up in Omaha. They were appointed by the Foreign Mission Board in 1980.

Barbara Epperson, missionary to Nigeria since 1953, retired from active missionary service Feb. 1. She was stationed in Ibadan, Nigeria, where she served as editor-in-chief of Woman's Missionary Union publications. Born in Neosho, Mo., she lived in Siloam Springs. She may be addressed at Rt. 1, Box 388, Miami, OK 74354.

Mr. and Mrs. Ronald W. Flurry, missionary to the Philippines since 1981, resigned from missionary service Jan. 31. They served in Davao City, Philippines, where he was a general evangelist and she was a church and home worker. He was born in El Dorado, and she is the former Janet Valley of Monroe, La., They may be addressed at 818 Rimes Cir., E., Monroe, LA 71201.

Mrs. and Mrs. John M. Townsend, missionaries to Brazil, have completed furlough and returned to the field (address: Caixa

Postal 18066, 04699 Sao Paulo, SP, Brazil). He is a native of San Antonio, Texas. The former Sharon Kluck, she lived in Atkins and Arkadelphia while growing up. They were appointed by the Foreign Mission Board in 1979.

Mr. and Mrs. Ronnie G. Winstead, missionaries to Taiwan, have completed furlough and returned to the field (address: PO. Box 427, Taipei 10099, Taiwan ROC). He was born in Leachville. She is the former Ina Jones of Hayti, Mo. They were appointed by the Foreign Mission Board in 1971.

Mr. and Mrs. Jewel N. Franks, missionary associates to South Africa, have a change of furlough address (5124 Vickie St., Fort Worth, TX 76117). He was born in Union. She is the former Jeanne Sheridan of Cushing, Okla. They were employed by the Foreign Mission Board in 1978.

Mr. and Mrs. C. Barry Robinson, missionaries to Zimbabwe, report a change of address: PO. Box 98, Victoria Falls, Zimbabwe. A native of Georgia, he was born in Atlanta. The former Marleen Martin, she considers Texarkana her hometown. They were appointed by the Foreign Mission Board in 1984.

Spring break missions trip planned

ARKADELPHIA—A group of approximately 40 Ouachita Baptist University students will spend their spring break, March 14-21, in inner city Houston, Texas. The students will be working at three different mission churches as coordinated by the Home Mission Board of the Southern Baptist Convention, according to Mark Baber, director of the Baptist Student Union at OBU.

They will be participating in clean-up and construction work, children and youth Bible studies, youth services and related activities.

On the way to Houston, they will stop in Grand Prairie, Texas, and lead church services there on Sunday, March 16.

Spring Break missions is sponsored annually by the BSU, and complete funding is provided by donations by friends of the BSU.

by Millie Gill / ABN staff writer

briefly

Faith Church in Benton County Association will ordain Barney Wilkerson and Mitchel DeMoss to the deacon ministry March 8 at 2 p.m.

Hot Springs First Church is observing its sesquicentennial year with a series of events that began with the adoption of a logo Jan. 12. Pioneers-Thru the Years Day June 15 and a historical drama to be presented Sunday evening, June 29, have been recognized by the Arkansas Sesquicentennial Commission as the state also marks 150 years. Other musical programs and recognition days were planned for Feb. 23; March 28-29; May 4 and June 1, 8 and 22. Program personalities will include former members, pastors and Southern Baptist Convention leaders. A sesquicentennial history will be published during the month of June.

Center Ridge Church has changed its name to **Sugar Loaf Church** and has relocated on the north side of the street from Sugar Loaf Mountain. Three acres of property was purchased for re-location.

Sonora Church at Springdale will hold a touring service March 23 at 3 p.m. Burton Miley will be guest speaker, according to pastor John Smedley.

Prescott First Church will celebrate its 110th birthday with homecoming April 6. Pastor Bob Parsley reports that former members and friends of the church are to be special guests.

Magnolia Central Church junior and senior high youth and sponsors participated in a Feb. 21-22 mid-winter youth retreat at Beech Springs Encampment near Smackover. Conference sessions dealt with "Sharing Your Faith with Lost Friends" and "God's Living Temple." Danny Wilson, minister of youth at Blytheville First Church, was guest leader. Mark Overman serves as minister of youth and activities at Central Church.

Fort Smith South Side Church observed the fifth anniversary of pastor Wade D. Tucker March 2.

Fayetteville University Church collegiate choir, The New Creations, will be on its 18th annual tour March 15-20. Choir members are students at the University of Arkansas. The tour includes appearances at Russellville First Church; Little Rock First Church; Pulaski Academy, Little Rock; Little Rock Air Force Base;

Mississippi State University's Baptist Student Union Center; Mid-America Baptist Seminary in Memphis; Forrest City First Church and the Human Development Center at Conway. F. Tanner Riley is director.

people

Jon Stubblefield resigned March 5 as pastor of Central Church, Magnolia, to begin serving April 16 as pastor of Walnut Street Church in Louisville, Ky. He served the Magnolia church as associate pastor for 15 months and as pastor for nine years. Stubblefield holds both bachelor and master of arts degrees from the University of Arkansas and both master of divinity and doctor of philosophy degrees from Southern Baptist Theological Seminary. He served as president of the Arkansas Baptist State Convention for two years and served as the first president of the *Arkansas Baptist Newsmagazine* board of directors. He and his wife, Jackie, have two sons, Michael and Steven.

John Eason is serving as interim pastor of Palestine Church at Quitman.

Danny Williams is serving as interim pastor of Brush Creek Church at Springdale. He and his wife, Lisa, have two children.

James Criswell has resigned as pastor of Berry Street Church in Springdale.

Ray and Francis Sease were honored with a reception Feb. 23 at Horatio First Church in recognition of their 25th wedding anniversary. Sease serves as pastor of the Horatio church. The reception was hosted by their sons, Michael and Jimmy, and the church's Adult Four Sunday School class.

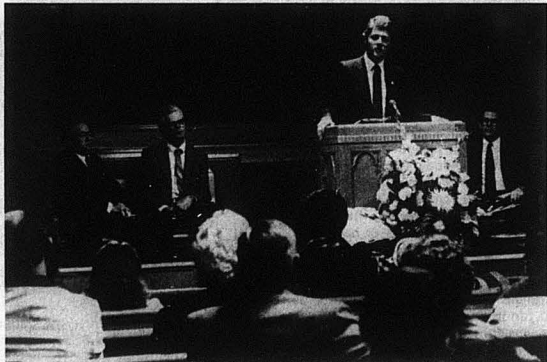
Mike Spult is serving as music and youth director at Danville Immanuel Church. He is a student at Arkansas Tech University and has served on the staff of Piney Church in Hot Springs.

Vernon Payne is serving as pastor of Eureka Springs Church, coming there from Quitman where he served as pastor of Palestine Church. He is a graduate of Howard Payne University and Southwestern Baptist Theological Seminary.

Jim and Bodie Forshee recently were recognized by Mountain Home Church for their Sunday School attendance. He has 19 years of perfect attendance, while she has 21 years.

Gary McKean recently observed his 10th year of service as minister of music and youth at Crossett First Church.

ABN photo / Mark Kelly



State's sesquicentennial celebrated—Arkansas Governor Bill Clinton was among several dignitaries present March 2 for a celebration of the state's 150th birthday sponsored by Vimy Ridge Immanuel Church in Alexander, Clinton, who offered a prayer, joined State Senator Charlie Cole Chaffin and State Representative Larry Mitchell at a reception following the Sunday morning worship service. Danny Franke is pastor. ABN Editor J. Everett Sneed delivered the morning sermon.

Arkansas leads in percentage increase

Hunger relief 1985: most state conventions set records

NASHVILLE, Tenn. (BP)—Eleven of the 37 state Baptist conventions last year more than doubled their world hunger contributions of 1984, helping to boost Southern Baptists to a record-shattering \$11.8 million in gifts to the denomination's program of worldwide hunger relief.

Only two state conventions in 1985 failed to surpass the previous year's total, according to a state-by-state analysis prepared by

the Southern Baptist Christian Life Commission. Four state conventions recorded dramatic increases over 1984: Arkansas (521 percent), Utah-Idaho (262 percent), Tennessee (230 percent) and Nevada (224 percent). Seven other states at least doubled the amount given in 1984.

Convention-wide, the total of \$11.8 million represented an increase of more than \$4.6 million—or 65 percent—over the previous

record, set in 1984.

The Christian Life Commission, which is responsible for coordinating hunger awareness and action among Southern Baptists, compiled the statistics based on data provided by the Southern Baptist Home and Foreign Mission Boards.

In Arkansas and Tennessee, the percentage increases continued a pattern begun several years ago.

In 1983, Arkansas Baptists gave \$28,345 to the world hunger funds. In 1984, they more than doubled that, contributing \$63,253. And in 1985, they gave \$392,842, more than five times the 1984 total.

Tennessee Baptists gave \$62,220 in 1983, \$171,966 (a 176 percent increase) in 1984 and \$567,269 (230 percent) last year.

In terms of total dollars, Texas, the largest state convention, once again was first with \$1,921,962. That amount accounted for 16.2 percent of the total contributions to the hunger relief funds administered by the two mission boards.

While Texas was the only state convention to give more than \$1 million in 1984, three other state conventions topped the \$1 million mark in 1985: North Carolina, Georgia and Virginia. Six state conventions contributed an average of more than \$1 per person for the year. The convention-wide per capita figure was 82 cents.



Food and fellowship

Virginia Kirk and Jane Purtle

Quantity cooking

Recently a reader wrote asking for recipes and ideas about quantity cooking for her church. Perhaps others of you also would welcome some information.

Our column of January 1980 had guidelines for quantities to serve 50. This information also can be found in many cookbooks. A good investment for a church kitchen is *Food for Fifty* published by John Wiley & Sons or *The Church Kitchen*, Broadman Press.

With good planning and some creative energy, amateurs can serve delicious, inexpensive and nutritious quantity meals. Since we have discussed basics before, we are proposing three menus that have some unusual touches. Menu 1: barbecued chicken, baked potatoes, Waldorf salad, herbed green beans, dessert of your choice. Menu 2: taco salad, French bread, fruit cup, brownies. Menu 3: beef or hamburger stroganoff over noodles or rice, baked carrots, broccoli, glazed apples. Three recipes appear below. Look for the rest in the April column.

Barbecued chicken (serves 50)

Oil two large, shallow baking pans. Place 10 chickens, cut up, in pans, skin side up. Sprinkle lightly with salt and flour.

Make a sauce of 5 cups catsup, 1 cup brown sugar, 1 teaspoon garlic powder and ½ cup liquid smoke. Spoon mixture over chicken. Bake uncovered at 350 degrees for one hour or until done.

Waldorf salad (serves 50)

- | | |
|---|------------------------------------|
| 25 medium to large apples (8 pounds), diced | 2 cups chopped nuts (optional) |
| ½ cup lemon juice | 2 cups mayonnaise (more if needed) |
| 1½-2 cups raisins | 1 quart celery, chopped |
| | salt and sugar to taste |

Sprinkle lemon juice over apples. Add rest of ingredients and toss lightly. Variation: add 4 cups crushed pineapple, well drained.

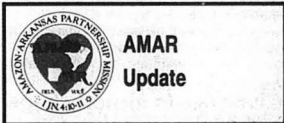
Herbed green beans (serves 50)

- | | |
|--------------------------------------|--|
| 2 number 10 cans green beans drained | ½ cup chopped pimento (optional) |
| 1 51 oz. can mushroom soup | 1 teaspoon tumeric |
| 2 teaspoons salt | 2 teaspoons dill flakes |
| ½ pound margarine, melted | 3 cups grated cheddar cheese |
| 1 cup chopped onions | 2 cups herbed seasoned bread crumbs or croutons (store bought or homemade) |

Pour beans into shallow baking pans or pyrex dishes. Mix other ingredients (except crumbs) and pour over beans. Fold in carefully. Sprinkle crumbs on top. Bake at 350 degrees for 30-40 minutes or until bubbly.

The remainder of the quantity recipes will appear in the April column.

Virginia Kirk, professor emeritus at Arkansas College, is a member of Batesville First Church. Jane Purtle teaches at Lon Morris College in Jacksonville, Texas. They have enjoyed cooking together for several years.



Harrison First Church members Bennie and Norma Ellis left March 2 for Belem, Brazil, to teach Brazilian Baptists how to run a printing press that was sent there from Arkansas. This press will be used to print millions of gospel tracts to be distributed in Brazil.

Forest Highlands Church in Little Rock has voted to participate in the AMAR project by sending a group to Belem Aug. 18-28. The team will assist in starting a new congregation through a people search, personal witnessing, a mission type revival and other related activities, according to pastor Johnny Jackson.

Hope Calvary Church pastor Harry T. Kennedy and members David Parker and Larry Barton will leave March 16 to assist missionaries Richard and Bea Walker with work in Tapara.

For information about the Amazon-Arkansas Partnership Mission, contact Glendon Grober, P. O. Box 552, Little Rock, AR 72203; (501) 376-4791.

Lottery gambling dangerous, hard to defeat, expert says

by Mark Kelly

LITTLE ROCK—Despite Arkansas' overwhelming former defeat of a proposal to legalize casino gambling, citizens of the state can expect gambling proponents to return soon with an aggressive campaign for a state-run lottery, an expert told a Little Rock gathering recently.

Larry Braidfoot of the SBC Christian Life Commission told the annual meeting of the board of directors of the Christian Civic Foundation of Arkansas that lotteries are both the most dangerous form of gambling and the hardest to defeat on the ballot.

"Lottery is the most dangerous form of gambling because people don't take it seriously," warned Braidfoot. In addition, lottery gambling "splashes" its winning potential through the media like no other form, he said.

Because of its seeming innocence and "get-rich-quick" appeal, public attitudes regarding lottery differ markedly from other forms of gambling, making it more difficult to defeat, Braidfoot said.

For that reason, gambling proponents are avoiding the public scrutiny of legislative hearings, where equal time provisions can force them to deal with substantive statistical studies pointing to gambling's negative side effects, he noted. Instead, consultants for the gambling industry work quietly in the background with legislators and invest massive sums of money in public campaigns for ballot votes.

The legalization of state-run lotteries is big business for the companies which make the computer hardware and software required



The SBC Christian Life Commission's Larry Braidfoot gave the Christian Civic Foundation board of directors some sage advice regarding opposition to state-run lotteries.

to operate a statewide numbers game, Braidfoot explained. He said public officials who support lotteries often fail to understand initially that a lottery is not a matter of "just selling tickets."

"You won't make money on a lottery until you set up a computerized numbers game that requires an investment of \$110 million,"

Braidfoot said. A company that spends \$2 million on winning legalization of a state lottery may hope to make \$40 million on their first contract for the computer hardware and software, he asserted.

The United States is 30 years behind in discovering that gambling is as addictive as alcohol, Braidfoot continued. Offering a "conservative" estimate that there were 4.3 million compulsive gamblers in the U.S. in 1970, he predicted that former proponents would "come out of the woodwork" to disclaim gambling when they begin to see its negative economic and political—as well as moral—side effects.

In the meantime, Braidfoot said Arkansans can anticipate a four-stage campaign from legalized gambling supporters: (1) the informal circulation of the proposal in public circles to dissipate the energies of opposing groups; (2) the introduction of an advertising campaign and expensive legislative lobbyists; (3) the recruitment of prominent public figures as gambling advocates; and (4) a flood of supportive studies—conducted by the gambling industry—designed to overwhelm legislators.

"It's very important, as a legislative vote approaches, that at the crucial time opponents flood the legislators with inquiries about their positions," Braidfoot counseled. "Defeating the lottery requires diligence and effort. No one group can go it alone. But it's important to do the best you can, because so much is at stake."

Mark Kelly is an ABN staff writer.

Challenge to airport chapel gets high court green light

WASHINGTON (BP)—A group of Cleveland taxpayers seeking to mount a legal challenge against a chapel at Hopkins International Airport in effect has received a green light from the Supreme Court to take city officials and the local Roman Catholic diocese to court.

The dispute centers on an agreement reached three years ago between the city and diocese to construct a chapel in a shopping mall along one of the concourses of the airport. When a trio of Cleveland taxpayers took initial legal action against the arrangement, the city and diocese entered a counterclaim that because the three could not show they were adversely affected economically, they should not be allowed to proceed with the lawsuit.

Although a federal district court ruled two years ago the taxpayers lacked such legal standing, the Sixth Circuit Court of Appeals reversed, holding that while the matter of economic interest was open to question, the taxpayers had established sufficient "non-economic" interest to be allowed to proceed. (85-1168, Cleveland v. Hawley)



Board members of the Arkansas Christian Civic Foundation joined hands in prayer after their annual meeting March 3 in Little Rock. Standing before the group at the front of the room were their newly-installed 1986 officers: (left to right) Don Hook, treasurer; Linda Harris, secretary; Robert Parker, third vice-president; John Finn, executive director; W.A. Blount, first vice-president; Johnny Jackson, president; and Harold Walls, second vice-president.

Fire halted before fuel tanks on mission property ignited

AMMAN, Jordan (BP)—Six Southern Baptist missionaries and two children in Amman, Jordan, escaped injury in a nighttime fire that was extinguished before it ignited five 2,000-gallon fuel tanks, most of which were full.

Damage was limited to three furnaces in their apartment building.

The Feb. 7 incident reminded missionaries in Amman "of God's protective care," said Alta Lee Lovegren, press representative of Jordan's Southern Baptist mission.

Residents in the mission-owned building are missionaries Pat Frost, Lynn Smith, Geraldene Volkart, Wilson and Cheryl Tatum and their two children, James, 8, and Russell, 6, and journeyman Patricia Raffield.

One missionary noticed billowing smoke and alerted others in the building to evacuate. Tatum and fellow missionaries Bernice Fairchild and Graydon Hardister and Hardister's son, David, fought the fire with portable extinguishers after the others had

evacuated to the Hardister home next door.

It was only the second fire on mission property since Southern Baptist work in Jordan began in 1952. Cause of the fire was thought to be an electrical problem.

Frost is from Parks, Ark.; Smith from Birmingham, Ala.; Volkart from Boonville, Mo.; Wilson Tatum from Shreveport, La.; Cheryl Tatum from Frost, Texas; Raffield from Dexter, Ga.; Fairchild from Great Falls, Mont.; and Hardister from Pine Bluff, Ark.

Baptists helping pick up the pieces in Haiti

by Erich Bridges

PORT-AU-PRINCE, Haiti (BP)—Haiti still is picking up the pieces after months of upheaval, and nearly everyone—Baptists included—agrees the job of national recovery will take a long time.

"Now it's time to start going back up the hill," said Southern Baptist missionary Jack Hancox. "That's where we are."

The mass movement which toppled the dictatorship of Jean-Claude Duvalier in February still rumbles, sending aftershocks through the country. Authorities reimposed a dusk-to-dawn curfew in late February as new looting and protest demonstrations resulted from the attempted departure of a former Duvalier secret police chief.

Information on Baptists continues to trickle in from various parts of the country. Hancox said about 90 percent of the more than 60 Haitian Baptist pastors have been accounted for and no Baptist deaths have been reported, although reports have not been received from churches in some remote areas.

Meanwhile, Hancox is buying and distributing food and materials for the numerous Baptist churches, schools and

food storehouses damaged or looted during the height of the unrest. More food, bought with Southern Baptist relief funds, will be distributed this month to 60 Baptist schools after the Southern Baptist Foreign Mission Board's regular shipment of food arrives in Haiti. Hancox oversees a school nutrition program which feeds about 15,000 children.

Fearing theft at the docks in Port-au-Prince, Hancox had asked earlier that the food shipment be delayed.

Closed since before Christmas, schools in Haiti finally have reopened, after a fashion. "The big problem with most of the schools is that the food that was to feed the kids is not in the country," Hancox explained. "So why should a kid walk three, four miles to school and not have anything to eat and then have to walk back home where they haven't got much to eat?"

To make matters worse, looters sacked many government and church schools, taking benches, chairs and other furniture. And little money exists to pay the teachers who return to their jobs.

As a nation, Haiti still faces the economic problems which helped make it the poorest

country in the Western Hemisphere, compounded by months of turmoil and a reportedly empty treasury left behind by Duvalier. The U.S. government is assisting with food and petroleum needs, but government officials have said it may be difficult to provide other major aid this year since foreign aid funds already have been allocated.

"Not much (food) is going to be up in the (rural) country," said Hancox. "They're not going to get it. So we're going to have to make some kind of arrangements to get food distribution points back inland where the people really are going to be hit hard. A lot of crops have spoiled with no trucking and all the fighting and destruction."

Hancox, who works with Haitian Baptists in a variety of social ministries, hopes to assist Baptists in putting together a "national plan" for relief. But he said the effort will require participation from all religious groups, as Roman Catholic leaders acknowledged in a recent appeal for national unity and reconciliation.

Erich Bridges writes for the Southern Baptist Foreign Mission Board.



State execs elect officers—The Association of Baptist State Executive Directors elected officers during its annual meeting in February. Elected were (left to right) Ellis M. Bush, Pennsylvania-South Jersey, secretary-treasurer; Dan C. Stringer, Florida, president; and Tom Madden, Tennessee, president-elect.



State editors elect officers—The Southern Baptist Press Association, organization of state Baptist newspapers, elected officers during its February annual meeting. Elected were (left to right) Lynn P. Clayton, Louisiana, president; Presnall H. Wood, Texas, president-elect; and Jack E. Brymer Sr., Florida, secretary-treasurer.

Peace Committee adopts statement on diversity

by Dan Martin

ATLANTA (BP)—A statement acknowledging theological diversity within the Southern Baptist Convention was adopted by the SBC Peace Committee Feb. 24-25.

The three paragraph statement "is an acknowledgement of the state of affairs" in the 14.4-million-member denomination, according to Peace Committee Chairman Charles Fuller, "but more importantly is a predication on which we can attempt to build relationships through which and by which we can do missions together."

Acknowledging the statement can be taken as a "preamble" to any Peace Committee report at the 1986 annual meeting of the SBC June 10-12 in Atlanta, Fuller said, "For the moment, it will be the basis on which we will seek to find ways in which we can legitimately work together."

The statement says: "The Peace Committee has completed a preliminary investigation of the theological situation in our SBC seminaries. We have found significant theological diversity within our seminaries reflective of the theological diversity within our wider constituency. These divergencies are found among those who claim to hold a high view of Scripture and to teach in accordance with and not contrary to the Baptist Faith and Message statement of 1963.

"Examples of this diversity include the following, which are intended to be illustrative but not exhaustive: (1) Some accept and affirm the direct creation and historicity of Adam and Eve while others view them instead as representative of the human race in its creation and fall. (2) Some understand the historicity of every event in Scripture as reported by the original source while others hold that the historicity can be clarified and revised by the findings of modern historical scholarship. (3) Some hold to the stated authorship of every book in the Bible while others hold that in some cases such attribution may not refer to the final author or may be pseudonymous. (4) Some hold that every miracle in the Bible is intended to be taken as an historical event while others hold that some miracles are intended to be taken as parabolic.

"The Peace Committee is working earnestly to find ways to build bridges between those holding divergent views so that we may all legitimately coexist and work together in harmony to accomplish our common mission. Please pray that we may find ways to use our diversity to win the greatest number to faith in Christ as Savior and Lord."

Of the statement, Fuller commented: "I don't think any informed Southern Baptist will be surprised by it. This statement has a lot of fact in it, even though we may have known it. We have put it in writing, and now it becomes a basis for how we will work together in the future.

"The first two paragraphs mean little or nothing without the third, and the third state-

ment means little without the first two. We have brought them together to describe our condition; now we can use that as a basis for how we can legitimately do missions together."

Fuller also said: "Regardless of the theological differences we have found and acknowledged to be in our seminaries, we believe the Peace Committee also has found many reasons to greatly affirm the work of our seminaries."

With adoption of the statement, Fuller said attention of the committee will now shift to political matters in the SBC. "The agenda now calls upon us to be as thorough and candid in an analysis of political activity in SBC life; the political causes underlying our conflicts should be no less considered than the theological differences have been."

Fuller said he believes the diversity statement "is an accurate statement and is in line with the assignment of the committee, which was to discover and to bring to the attention of Southern Baptists some of the causes of our controversy."

Fuller was asked if the statement would put a "smoking gun" into the hands of those who have been critical of theological education at the six SBC-supported seminaries.

"The Peace Committee does not see that

as the purpose of the statement. We would ask the people to handle this statement with care. To mishandle it is to forfeit whatever opportunity we have to build upon it."

Fuller said the statement "is an accurate statement of our denominational picture. Now we have to look at it and decide how we will live together, serve together, do missions together. All of that is at stake; therefore if we mishandle it, we destroy whatever opportunity we have."

Fuller said the statement came about "laboriously," after a meeting in which the differences were discussed at length.

In addition to adopting the diversity statement, the committee adopted a statement calling on all Southern Baptists "as they express themselves in support of the (presidential) candidate of their choice, that they do so in Christian love and in such a manner that God is honored."

The group also authorized Fuller to "appoint the necessary subcommittees to research and report on various aspects of politics in the Southern Baptist Convention to include voter registration, voter irregularities, the powers of the president and ongoing political activities in the convention."

Dan Martin is news editor for Baptist Press.



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Seminary presidents respond to Peace Committee document

by Marv Knox

NASHVILLE, Tenn. (BP)—Affirmation mingled with concern characterizes reactions of Southern Baptist Convention seminary presidents to a statement on "theological diversity" drafted by the SBC Peace Committee.

The Peace Committee's statement, approved during the group's meeting Feb. 24-25, says in part, "We have found significant theological diversity within our seminaries reflective of the theological diversity within our wider constituency."

The report was written following visitations by Peace Committee subcommittees to all six Southern Baptist seminaries. It notes examples of diversity "are found among those who claim to hold a high view of Scripture and to teach in accordance with and not contrary to the Baptist Faith and Message statement of 1963."

Topics about which the statement says teachers hold varying views include the historicity of Adam and Eve, the historical fact of "every event in Scripture," the authorship of biblical books and the nature of miracles.

Baptist Press contacted presidents of five Southern Baptist theological seminaries: Russell Dilday of Southwestern, Milton Ferguson of Midwestern, Harold Graves of Golden Gate, Roy Honeycutt of Southern and Landrum Leavell of New Orleans. Randall Lolley of Southeastern was in Alabama for a funeral and could not be reached.

The seminary leaders unanimously expressed support for the work of the Peace Committee. "I applaud the work of the committee," said Leavell. "They have the only

viable means of diffusing some of the anger and heat in the denomination."

The presidents also offered positive assessments of the basic assumption of the statement, although some of them expressed reservations about the way in which the report was worded.

"It's true. We do have diversity, not only between seminaries but on the same faculty of a given seminary," noted Harold Graves, president emeritus of Golden Gate, who has been named interim president following the resignation of Franklin Pollard.

Dilday supported "the idea that there is diversity," which the statement expresses. "That is positive and affirmative. It is the Baptist way," he said. "We can be brothers without being twin brothers."

"We can move forward," Honeycutt said. He noted he based his assessment upon affirmation he found in the document "which characterizes the convention and in turn the seminary professors."

Ferguson pointed out the diversity the statement mentions "is appropriate and helpful, especially when it reflects the genuine diversity within our larger fellowship."

Despite their affirmations of the concept of diversity, the seminary presidents expressed some concerns.

"I'm very supportive of the Peace Committee. We had a very good experience with the subcommittee that visited here," Dilday said. "However, I was surprised to see the Peace Committee making reports through the press rather than to the convention of the whole."

Dilday also shared reservations about possible interpretations of the statement. "The impression of the report about diversity is really misleading," he said. "In reading the report, I would get the impression about half the seminary professors hold views to the left of center and half to the right.

"That's simply not true," he added. "At our school, there would be a very small amount who would hold to the views described. The statement sounds like there is far greater diversity than we have."

Dilday said he fears the report will do more to raise "concern among our constituency" than "move us toward peace."

Honeycutt related a concern regarding wording which located the diversity "within our seminaries" rather than among faculty members who teach at the seminaries. "Seminaries don't teach; professors teach," he explained. "We need to keep in focus that these are not seminary diversities, but rather diversity among professors who teach." He stressed that even with diversity, seminary professors have not been accused of teaching contrary to the guiding statements which they have signed.

He also cautioned against locating theological diversity strictly within the seminaries, which were singled out by the Peace Committee document. He explained: "Diversity runs through seminaries, local churches and other Baptist groups. You cannot divide the convention along lines of diversity and isolate a school, association or church. It runs through the very fabric of our convention," leaving each church or other unit a product of diverse Southern Baptists.

"We're like a big circle," explained Dilday. "We have our edges, charismatic, ecumenical, fundamental, dispensational edges. We need those edges; they're windows into other theological worlds. They probe our thinking, keeping us sensitive and aware. "But when a small minority on the edge attempts to reshape the rest of us—who are in the 'radical middle,' within the main thrust of our Baptist doctrine and heritage—there is trouble. That's why we need bridges of understanding. It is true we have diverse views, but the main body stays in the giant mainstream where we share common beliefs."

Marv Knox is Baptist Press feature editor.

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SBC will be renewed, Moore tells seminarians in Kansas City

KANSAS CITY, Mo. (BP)—Winfred Moore believes the Southern Baptist Convention will emerge from its current controversy with a renewed spirit of cooperation.

Moore, SBC first vice president and pastor of First Church of Amarillo, Texas, was "Pastor of the Day" at Midwestern Baptist Theological Seminary in Kansas City, Mo., in late February. He spoke during chapel and in seminary classes while on campus.

"Young people, it is a conviction of my heart that when you get out of seminary there's going to be a Southern Baptist Convention, operating institutions like this one, agencies that send missionaries around the world," he said.

"There's going to be a convention praying for you, working with you, sending you wherever God has called you to go. Don't give up on it for one minute," said Moore, a member of the SBC Peace Committee.

"We're going to come out of all of this stronger than we've ever been before—stronger in the faith, stronger in spirit, stronger in our cooperativeness, one with the other," he stressed.

Basing his chapel sermon on Luke 9:57-62, Moore urged seminarians to commit themselves fully to Jesus Christ and to his church. "This is what we need for the church in this hour, not people who are con-

mitted to the church, but people who are committed to the Lord Jesus Christ and his church," Moore said.

"We must find a commitment that is not half-hearted to the Lord Jesus Christ, so that it doesn't make any difference where he sends us or what the task is to which he calls us. (We need) a commitment that says, 'Lord, I'm ready. Send me. I'll go.'"

Moore reminded seminarians God does not accept substitutes for obedience to him. "The first requirement of God upon you and me is that we be obedient to what we do understand of what the Word of God says to us," he insisted. "There's no substitute."

College president proposes common ground for SBC struggle

LOUISVILLE, Ky. (BP)—Common ground is possible between factions in the current Southern Baptist Convention controversy, Larry Lewis said during a student-led forum at Southern Baptist Theological Seminary in Louisville, Ky.

Lewis, president of Missouri's Hannibal-LaGrange College, was guest of Student Evangelical Forum, an organization of students on the seminary campus in Louisville, who are committed to "cherish our evangelical heritage and . . . spiritual awakening, strengthening and renewal."

The convention will not split, Lewis said, although he voiced concern over "splintering." He acknowledged unity in the convention is possible only by a common commitment to missions, but he questioned the convention's spiritual unity.

Pointing to redemption "by the blood of Christ" as Southern Baptists' "fundamental basis of unity," Lewis offered several propositions he feels could bring unity to the convention.

Love for a brother in Christ must be unconditional, he said, adding, "It must never be predicated on his agreeing with my theology or doctrine." He reminded the student group Jesus said his disciples would be known by love, not orthodoxy.

Lewis' second proposition was that concepts are more important than words. He explained that while he does not insist on anyone subscribing to his words, such as inerrant and infallible, he does insist on agreement on the concept.

He defined inerrant as "without error" and infallible as "incapable of error," con-

cluding, "God is not capable of error. . . . A perfect God inspired a perfect book."

Finally, Lewis said Southern Baptists can find common ground if they can affirm four basic "historic tenets."

— "The Word of God is inspired in its whole and every part," he said, adding not only were the writers inspired but the words themselves were inspired, although he denied any idea of mechanical dictation. "God moved through the mind and heart of the writer," he affirmed, but added that in the process God kept the Bible "free from error."

—The Word of God is "incorruptible," which he defined as "sound, pure, untainted."

—The Word of God is "indestructible."
—The Word of God is "indispensable."

Apartheid targeted

PRAGUE, Czechoslovakia—South Africa's system of apartheid was denounced as "a blatant contradiction of Christian standards" in a resolution passed by the European Baptist Federation Council during a meeting in Prague. Noting, however, that "the blight of racism is not limited to South Africa," the council said "we all need constantly to repent of uninformed, bigoted attitudes that are a denial of the ultimate unity of the human family."

First Baptist Church of Prescott is celebrating a 110th birthday with a Homecoming on April 6th from 10:30 a.m. until 3:00 p.m. All former members and friends are invited



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Ethnics lead SBC in new Sunday Schools, baptisms, giving

MIAMI (BP)—Nearly 70 percent of the 890 new Sunday schools established in the last five years were started by ethnic and language groups, the director of the Southern Baptist Home Mission Board's language missions division told a national leadership conference in Miami.

Oscar I. Romo, who directs Southern Baptist's missions work with 83 ethnic groups in the United States, also reported the ratio of

baptisms (conversions) to church members for ethnic congregations far exceeded that of Anglo Southern Baptist congregations.

While the denomination averages one conversion for every 38 members, in many cases the ethnic ratio is one to 10, Romo told participants of the Language Missions Leadership Conference.

In addition, the churches ranking highest in per capita giving during the same time period were all ethnic congregations, he said.

Romo drew his figures from a study compiled by Delbert Fann, national ethnic missionary in the Home Mission Board's language missions division.

Southern Baptists have become the most ethnically-diverse, cosmopolitan denomination in the nation, if not the world, Romo said.

He attributed the growing ethnic diversity in the SBC to "the centrality of the Bible, the autonomy of the local church, the ability for a person to have a personal experience with Christ without having to know American English and the cooperative cohesiveness of the denomination."

Some Southern Baptists still oppose ministering to the nation's ethnic population, which today numbers one-third of the country's population, Romo observed.

Romo cited several instances where fast-growing language/ethnic congregations have become threats to the sponsoring church and are being asked to vacate the host facilities. Such problems do not necessarily reflect a national trend, although a trend could develop, he warned.

In addition, Baptist churches in two states

where there are many migrants and illegals have established a new criteria for baptism: Only ethnics who are U.S. residents are eligible for baptism, Romo said.

Americans are dealing with a different caliber of ethnic today than in the past, and they need to upgrade their ministry accordingly, he said. "The early immigrants were the poor, huddled, uneducated, unskilled masses seeking survival, a new life in America. But today they are wealthy, proud of their heritage, educated and are professionals whose port of entry is not Ellis Island but LAX (Los Angeles International Airport) and MIA (Miami International Airport)."

Many of these new immigrants are coming to America to develop/further their careers and do not want to be branded second-class citizens, he explained.

"In a sense, our nation is a modern tower of Babel, a pluralistic society dispersed across an entire continent," Romo said. "To equate an ethnic as a foreigner is a mistake."

Romo reported statistics which revealed that in 1985, 33.6 percent of the American population identified itself with a language and culture other than English. At the turn of the century—just 16 years away—projections indicate that figure will increase to 35.6 percent, he said.

"The opportunities (for Southern Baptist missionaries) to go to other nations are gradually closing, but the people of the world continue to come to America," he said. "Therefore, it is imperative that Southern Baptists view our nation as a mission field that God, in his wisdom, has brought to our doorstep," he said.

Former editor joins Fort Worth magazine

FORT WORTH, Texas (BP)—Don Turner, former editor of the *Rocky Mountain Baptist*, newsjournal for the Colorado Baptist General Convention, is new managing editor for *Fulness* magazine.

Ras Robinson, president of the Fort Worth, Texas-based magazine, made the announcement March 3.

Turner fills a post vacated by Kathryn Bohlin, who has become manager of circula-

tion and advertising. She was managing editor from the inception of the magazine seven years ago.

Turner, a journalism graduate of Baylor University in Waco, Texas, and graduate of Southwestern Baptist Theological Seminary in Fort Worth, previously was pastor of First Church of Midkiff, Texas, before assuming editorship of the *Rocky Mountain Baptist* in 1982.

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Lay leaders important to new mission growth

MIAMI (BP)—Church-type missions conceived by laity are twice as likely to constitute into self-supporting churches as those begun by clergy, participants of a national church extension conference were told.

The insight into starting new churches was compiled from a study of 3,963 churches which constituted between 1972 and 1984 said Jack Redford, director of the church extension division of the Southern Baptist Home Mission Board. He noted the report underscores the importance of utilizing laity in launching new congregations.

"When you have a strong lay leadership base in a new mission, you have a core of individuals who will be in the congregation indefinitely," Redford said. "When a pastor begins the work, he sees the community as a group of people to be reached, but he has no foundation on which to build, and that

can work to his disadvantage."

"We know we must have a committed individual who will invest his time in the community and give it a sense of stability."

A related study of Baptist associational directors of missions revealed 2,500 church-type missions were begun in the Southern Baptist Convention during the 1980-84 church years. One-third of all the missions were begun in Texas, California and Florida, in that order, said Phil Jones of the Home Mission Board's planning and services research department.

Jones defined a church-type mission as a fellowship of believers who gather regularly for worship and Bible study with the intention of constituting as a church.

The study also revealed missions that constituted were more likely to have had 10 or more lay leaders. In contrast, three-fourths

of missions that disbanded had five or fewer lay leaders.

"If we're going to reach our (Southern Baptist Convention) goal of 50,000 new churches by the year 2,000, we must constitute 1,000 new churches annually," Redford said. "The last few years, we have averaged 400 to 450 a year."

The number of operating church-type missions is on the increase, with about 5,100 now in existence in the SBC, he added.

Redford said sponsoring churches have learned to be better mother churches, "but we're hoping they don't become too paternalistic to the point of hindering the growth of the missions."

Results of the research were released during the national church extension leadership conference in Miami, sponsored by the HMB church extension division.

Hospital chaplain urges ministry to family abusers

NEW ORLEANS (BP)—Citing statistics that one million children are abused in the United States each year, a hospital chaplain told fellow chaplains, "if we are to minister to family abusers, we must recognize our own participation in abuse."

"We prefer to ignore some of the harsher realities of life," said Wesley Monfalcone, director of chaplaincy at Martin Memorial Hospital in Stuart, Fla., during a national conference at New Orleans Baptist Theological Seminary sponsored by the Southern Baptist Home Mission Board's division of chaplaincy.

"We resist things threatening and frightening," added Monfalcone. "But if chaplains are to be helpful, they must be realistic."

Monfalcone, author of the book, *Coping With Abuse in the Family*, spoke four times on "ministry to the abused and the abuser," saying the problem of family abuse is far more pervasive than most people admit.

As a result of more than one million cases of child abuse annually, up to 4,000 deaths occur each year, he said.

An additional 4,000 women die annually from spouse abuse, he said. Six million American women in any year are beaten by their husbands or boyfriends. It is the largest cause for injuries to women, he said.

Spouse abuse is not limited to husbands beating their wives, he added. Each year 282,000 American men are beaten by their

wives or girlfriends.

Each year 2 million elderly people are abused. Most are white women, living with a relative.

"We are all capable of abuse," he said. "We all have the potential for the highest and lowest behavior."

Several dynamics of family abuse can help the chaplains understand the abuser, Monfalcone said. The first is the shadow-self. "We all want to present a self that is good," he explained.

The two most widely suppressed feelings—especially among Christians—are anger and sexuality, he added, noting, "It takes energy to keep these feelings suppressed, and the feelings tend to control us."

Events of one's life develop a script that often is lived out. "Consistently telling a child 'You'll never amount to anything' will almost guarantee he won't amount to anything," Monfalcone pointed out.

A person who abuses another family member has almost certainly been abused previously, he said. "The cycle is strong."

Another dynamic deals with fear. "Often abusers want all their basic needs met by their spouse or child, but all cannot be met by another human," said Monfalcone.

His final characteristic of an abuser is stress, he said. Most people involved in severe abuse have a high level of stress and a low tolerance for it.

To be an effective minister to abusers, Monfalcone encouraged the chaplains first to realize that family abuse exists and to refuse to be blinded by appearances which can be deceiving.

He also suggested helping to create a climate of trust in churches and to encourage churches to offer shelter and counseling for both the abuser and the abused. Some programs also offer ways to reduce stress, such as parenting classes and sitting services.

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Hope worth waiting for

by Gene Stacks, First Church, Star City

Basic passage: 2 Peter

Focal passage: 2 Peter 3:1-13

Central truth: The hope Christians have in Christ will be fulfilled in Christ's return.

No matter how much it may cost us or how long we must wait for it, the hope that is ours in Christ is worth infinitely more! It is true we have already received many blessings as a result of having placed our faith in him, but there is much more we await.

There is much about the return of our Lord we do not understand. Of that which we do "understand," there are things which we do not understand alike. There is much that we do agree on, and those are the things that we must emphasize. We agree that:

(1) Jesus Christ is coming back! The fact there are "scoffers" is indicative of the return of Christ. God has warned us that this would happen: "know this... mockers will come with their mocking, following after their own lusts, and saying 'where is the promise of His coming?'" (vv. 3,4). Jesus will return, but only when God says the time is right.

The phrase "last days" (v. 3) is not a new one to Peter. In his pentecostal sermon (Acts 2), he made it clear the pouring out of the Spirit that took place on that day was reserved for the "last days." The "last days" had begun then.

The "last days" will conclude with "the day of the Lord" (v. 10). This essentially talks about the fulfillment of the great hope of the redeemed and the final disposition of the lost at the judgment of God.

(2) We ought to live a certain way as we await him. Christians will always have to deal with scoffers. How ought we act before them? God said that we are to be "...in holy conduct and godliness" (v. 11). As we wait, we are to live lives that are holy and godly. Jesus Christ is our example.

(3) Our task is to win as we wait. Verse 9 of our text indicates it is the will of God that folks be saved. If they are to be saved, then they must hear the Word! One of the great privileges of the Christian life is that of sharing the good news with lost people.

(4) God will make all things new. Sin will not be allowed in the "new heaven!" The standard of all conduct will be the righteousness of God as revealed to us through Jesus Christ. Let us live as did our Lord Jesus. In so doing, we will please our Lord, edify ourselves and bring the lost to the Savior.

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Life and Work

Hope from the Supper

by C. Michael Anders, First Church, Sherwood

Basic passage: Matthew 26:1-35

Focal passage: Matthew 26:19-30

Central truth: The Lord's Supper symbolizes Christ's death for our sins and our hope for fellowship with him in his kingdom.

In every society, eating together is an act of intimate fellowship. As Jesus sat at table with his disciples for the last time, he was vividly aware of a problem in the fellowship. After three years of investing his life in these 12 men, he realized one of them was thinking of betrayal. The first words of Jesus recorded at that table were, "one of you will betray me."

The disciples were astonished that the subject of betrayal should be considered at such an intimate occasion. Each man paused to examine himself asking, "Is it I, Lord?" A few hours later on the Mount of Olives, Peter would boast of his devotion, but here around the fellowship of the table none boasted.

Jesus still discerns the minds and hearts of men and women at the table of the Lord's Supper. This meal was left for us as an intimate memorial of those last hours of the life of our Lord. It is still a time for self-examination and recommitment to Christ.

The Lord's Supper reminds us of the cost of our forgiveness. "Without the shedding of blood there is no forgiveness of sins (Heb. 9:22). Jesus didn't have to die for his own sins. But he willingly chose to die for our sins. He paid the price for us so that we might be set free from our slavery to sin. Our salvation was bought and paid for by Christ's sacrificial death on the cross. At the table, we should remember forgiveness is not cheap.

The crust and the cup remind us of a new covenant relationship. Jesus fulfilled Jeremiah's prophecy of a new covenant with his people. The death of Christ makes possible a whole new way of life. Because of his sacrifice, we are free of the old requirements of animal sacrifices. Now we can draw near to God through the sacrifice on the cross.

The communion of the supper also reminds us of God's promise for the future. Jesus said he would drink the fruit of the vine again when he gathers all his disciples together in God's kingdom. As often as we eat the bread and drink the cup, we proclaim the Lord's death until he comes (1 Cor. 11:26). This meal is filled with joy because Christ will one day return and share it with us in his new kingdom.

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Bible Book

Qualified leaders

by Steve Kelley, Brumley Church, Conway

Basic passage: Titus 1:1-16

Focal passage: Titus 1:1-15

Central truth: Qualified church leaders are needed to teach truth and oppose error.

Paul recognized the need for strong, qualified leaders to serve the newly established churches of the Mediterranean world. It was for this reason the apostle left Titus on the island of Crete to ordain elders. Our churches today also have a need for qualified leaders to teach God's Word and confront those who threaten the fellowship through false doctrine. In a day of diverse and rapidly changing values, there is no substitute for church leaders who faithfully proclaim Christian truth to God's people.

Paul says Titus's task is to "set in order the things that are wanting, and ordain elders in every city" (v.5). The words "elder" in verse 5 and "bishop" in verse 6 are generally interchangeable and refer to a minister responsible for overseeing God's flock. The apostle's words acknowledge the necessity of church government to maintain order and accomplish the Great Commission.

Baptists in general and Southern Baptists in particular possess a congregational form of church government that is democratic in nature. Each congregation, or local church, is independent and governs itself apart from any outside authority. Local church matters are decided by vote of the congregation as believers prayerfully seek God's will. The pastor is called by the fellowship and is responsible for overseeing God's flock. In order to work effectively, our form of church government depends upon a spirit of cooperation at all levels of organization. As long as Southern Baptists work together, we can expect God to bless our evangelistic and missionary efforts as we share the gospel with people all over the world.

In verses 6-9, Paul describes the qualities needed for the office of elder or minister. Persons ordained to the ministry should possess a good reputation in the community, have homes that reflect Christian values, express a sense of balance and moderation in their lifestyle, be committed to the welfare of others, delight in all that is good and be well-versed in the truth of Scripture. Paul asks Titus to look for these characteristics in the lives of those who would be set apart.

As in Titus's day, our contemporary churches need leaders whose lives demonstrate a commitment to ministry.

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'Saturday builders' strengthening churches

SAN ANTONIO, Texas (BP)—Somewhere in San Antonio, Texas, nearly every Saturday, teams of volunteer builders are helping churches start new churches, meet human need and bring the gospel to persons in transitional neighborhoods.

Under the direction of Damon Hollingsworth, regional consultant for Texas Baptist Men, volunteer building teams are drawn from churches in seven Baptist associations. The volunteers have helped build, remodel or renovate 12 churches in 1985-86 in the transitional areas between San Antonio's inner and outer loops.

"I work through Baptist Men's groups to organize teams on the associational level; then I give the 'Macedonian call' for them to come on over and help us," says Hollingsworth, who is a Mission Service Corps volunteer. "We have men who drive 75 miles on any given Saturday to come help."

For example, Gus L. Manuel of Dellview Church in San Antonio has been on a volunteer building project nearly every weekend for the last three-and-a-half years. Manuel, who emphasizes that his name is pronounced like "manual labor," is in his 30th year as a public school teacher.

"After putting up with seventh and eighth grade kids all week, working with Christian adults and working off energy in building projects proves to be good therapy," he notes.

"I just got called into this kind of work," says Ralph Shanafelt of First Church in Seguin, Texas, who now is full-time building consultant-coordinator with Texas Baptist Men and Rio Grande Valley Association.

Helping churches in rapidly changing transitional areas is a goal of the Saturday builders. One example is Calvary Church, a black congregation on San Antonio's east side.

Calvary church is located in a predominantly black neighborhood of about 5,000 homes, and is a short walk from the Wheatley Courts low-income housing projects.

In the past year, the Saturday volunteers helped build a new auditorium for the 42-year-old congregation. The building

teams were assisted by men from the church and were served a noon meal each Saturday by Calvary church women.

"Involving the people of the church, it's something you've got to do. That's really the secret," emphasizes Hollingsworth. "It gives the people a sense of involvement and ownership. They take pride in it."

The Saturday builders currently are involved in refurbishing the old auditorium at Calvary to turn it into a fellowship hall and library and to provide additional educational space.

Across town, in the midst of the city's crime-ridden west side, Saturday builders are helping Prospect Hill Church and Christian Fellowship Center meet the spiritual and physical needs of the largely Hispanic neighborhood.

For 21 years, J.D. Crabb has been pastor at the church and, with his wife Marion, co-director of the kindergarten and social ministries center.

Realizing the immensity of the Crabb's task, Hollingsworth and Naomi Cooper of Shearer Hills Church in San Antonio accepted the challenge of refurbishing the church's facilities and lining up workers for the center's medical and dental clinic.

Saturday building teams are roofing the two-story church building and remodeling the medical and dental examining rooms. When the clinic is remodeled and begins operating near its capacity, a Mission Service Corps couple will be on duty to witness to patients and to obtain information for follow-up visits.

Throughout San Antonio and the surrounding areas, Saturday builders are involved in helping San Antonio Association meet its "Mission Texas" goals of reaching non-Christians, helping churches start churches, meeting human need and aiding churches in transition. Often, they have discovered meeting one objective helps to meet another.

"We saved one church \$6,000 by roofing their building after they sustained hail damage," said Hollingsworth. "Now they are putting that money into starting new work."

Pastor credits God with family's safety

ORLINDA, Tenn. (BP)—A pastor whose wife and children escaped a three-hour kidnapping spree has credited God with his family's safety.

"God brought order out of disorder and absurdity," said Richard Graham, pastor of Pleasant Hill Church, Orlanda, Tenn., after his family fled from their abductor.

Marian Graham and their two children, three-year-old David and nine-month-old Debbie, were taken at gunpoint by an unidentified man from a Springfield, Tenn., shopping center. The abductor held them captive while he drove around for three

hours.

They escaped when the kidnapper stopped at a traffic light in Nashville. Clutching her children, Marian Graham jumped from the car and ran into a nearby bank. The man who had captured them drove away.

"Marian was praying that God would deliver them," her husband said. "God gave her the courage and peace of mind to look for an opportunity to escape."

"God does not always keep crises from happening, but he does always provide strength and peace to overcome in the face of crises," he said.

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