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Arkansas Baptist Newsmagazine

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11-12-1991

### November 12, 1991

Arkansas Baptist State Convention

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# Arkansas Baptist



*'Get back to basics'*  
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Vol. 90, No. 24

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November 21, 1991

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who mourn**

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***"I am my brother's keeper"***

Thanksgiving Offering  
Arkansas Baptist Children's  
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# Arkansas Baptist

## At a glance

### 6 Helping those who mourn

Sometimes, it seems that life would be easier if only we could forget our past griefs, our sorrow. But if we forget our losses, then we also must forget the pleasure, the good times, which transpired before the loss. Remembering our grief—remembering honestly—enables us better to understand others' feelings during a loss and to comfort them.

### 11 Preparing for nursery work

With cold winter days fast approaching, colds and flu will be on the rampage. In order to keep viruses from infecting infants while in the church nursery, simple hygiene procedures are outlined for nursery workers.

### 12 Patterson reinstated

Trustees of Criswell College in Dallas met Nov. 5 and reinstated Paige Patterson as president of the 335-student Bible college, following the resignation of 25 of the 30 school regents and threats from a majority of the student body to leave.

### 15 New Baylor relationship

A record number of messengers to the Baptist General Convention of Texas approved a new relationship with Baylor University. By a 59 percent margin, messengers endorsed a relationship proposal that had been drafted by BGCT officers and approved by both the convention's executive board and Baylor's governing board.

### 18 'Get back to basics'

Everyone agrees. Japan is perhaps one of the world's least responsive countries to the gospel. Nobody knows this better than Tom and Karol Whaley, missionaries to Sapporo, Japan. After trying many innovative approaches, they have decided to "get back to the basics." Their story is part of the Week of Prayer for Foreign Missions emphasis.

### 20 Missionaries leave Haiti

As fuel supplies dwindled because of international sanctions, Southern Baptist workers left Haiti Nov. 2 for the neighboring Dominican Republic.

### 23 British, Germans will wait

British and German Baptists will "wait and see" what Southern Baptist Foreign Mission Board trustees do about the Ruschlikon seminary controversy in meetings in December. But the two national Baptist bodies, meeting separately in their respective counties, indicated a negative response could damage future relationships.

## Cover story



### 'I am my brother's keeper'

In the last year, Arkansas Baptist Children's Homes and Family Ministries ministered to 87 children at the Children's Home in Monticello, seven children at the Group Home in Jonesboro, three children in foster homes, 523 children in Emergency Receiving Homes, 16 boys at the Ranch, and received 1,407 referrals from area offices and Arkansas Baptist Home for Children, involving 7,341 interviews; 52 children committed their lives to Christ. Approximately 49 percent of the operating budget comes from churches, including gifts to the Thanksgiving Offering.

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# Doors of opportunity

J. EVERETT SNEED

Today Southern Baptists have more open doors of opportunity than we have ever had in our 146-year history. Commitment is the key which will open these doors. Our commitment is reflected through our prayer life and our giving.

Prayer changes events and people. But the question arises: For whom should we pray? First, each person should pray for himself. Each person should seek God's leadership as to his or her own involvement in world missions. For some, it will mean involvement as a career missionary. For others, it will mean involvement in short term mission projects. For all, it means financial support given through the Cooperative Program and the Lottie Moon Christmas Offering for world missions.

Maurice Graham, former Southern Baptist missionary to Kuwait, said that prayer brought him through the ordeal of being trapped in the American Embassy in Kuwait a year ago. He said, "I was sitting behind the wall at the American Embassy in Kuwait, feeling hopeless that I would not be allowed to be reunited with my family for Christmas. Thanksgiving had passed, and the dark days were all around me as the deadline for the war grew closer each day."

Graham credits the prayers of Southern Baptists with his being freed as a hostage. He said, "God heard those prayers and responded. On Dec. 7, 1990, (Saddam) Hussein awoke saying that God had troubled his spirit. He was going to release all foreign hostages."

Today, there are 1.2 billion people living in countries where the gospel has not been preached. These people live in what the Foreign Mission Board refers to as "World A," that part of the world where missionaries are not allowed to present the gospel. These countries are a part of a culture that is prejudiced against Western thought. But, some of this area is beginning to open.

For years, Southern Baptists have sent missionaries to places where there was little or no resistance to the message of eternal life. This includes areas designated by the Foreign Mission Board as "World C" and "World B."

"World C" is the part of the world where most of the people are Christian and have opportunity to hear the gospel message at almost anytime. "World B" is



the part of the world where many of the people have had an opportunity to hear the message of salvation, but have not responded.

Almost all countries in "World B" and "World C" allow us to send foreign missionaries. The president of the Foreign Mission Board, Keith Parks, observes that these areas have been accessible and responsive to the gospel. This is the reason that 95 percent of the Lottie Moon Offering has gone to support work in these areas.

Dr. Parks indicates that circumstances are right for focusing more attention on "World A." "World A" includes such places as the Moslem dominated republics of the Soviet Union, Saudi Arabia, Libya, Algeria, Pakistan, and Turkey. A new openness is occurring as the result of the failure of Communism in the Soviet Union, the fall of the Berlin Wall, and the end of the Persian Gulf War. Mission strategists are finding numerous opportunities for sharing the gospel in this new climate.

The rapidity of changes which are taking place is illustrated by the opportunities that Southern Baptists currently have with the Kurds. In the past, very few had even heard of these people who live in Iraq, Iran, and southern Turkey. Three years ago there was little or no work among these people. But, this past year Southern Bap-

tists have been able to minister to the Kurds through the World Relief Program and to share Christ's love with them.

Dr. Park observes that the "Window of Opportunity" will not last more than three to five years.

Meeting this opportunity will require enormous personnel and financial resources. In 1990, only 3.9 percent of the Lottie Moon Offering was earmarked for "World A." This was because this was all the money that was left after funding existing work in "World C" and "World B."

Mission planners have identified 3,030 large unevangelized population segments which have never heard the gospel. Based on FMB calculations it costs between \$50,000 and \$100,000 a year to put a missionary couple on the field to share the gospel with these 3,030 unevangelized population segments. It is estimated that the minimum cost would be \$30 million a year to put the missionaries on the field. This would only include housing, medical care, family needs, a car, and other support. This does not include the budget to fund the work of the missionaries once they are on the field.

Dr. Parks said, "Our generation could share the gospel with the whole world in a year that it has never been done since the First Century. We have everything we need. We have the technology, the people, the money, the methodology, the Scripture in every kind of translation that you could imagine, Christian broadcasting, transportation, communication—everything that is needed—except one thing.

"We do not have the commitment of Christians to pay the price for reaching this world for Jesus," Dr. Parks continued. "God will hold us accountable."

## Arkansas Baptist

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DON MOORE

## You'll Be Glad To Know



I want to extend a special word of appreciation for all who have made a special effort to attend our convention this year. As we review the works of the Lord through Arkansas Baptists collectively, we are encouraged. As we launch the programs and ministries of the next year or the next few years, we need to be together physically as well as spiritually. I trust that the bond will be tight as we commit ourselves to Strengthening Families with special "Hope For The Home" activities in every church in Arkansas.

Our united efforts in completing the Guatemala Partnership and beginning the Iowa Partnership are needed. Associational directors of missions may find their greatest missions fulfillment by becoming a catalyst in bringing together some great mission teams from their association to help in these projects. Pastors are thrilled to follow the man who will lead in such endeavors.

Since I am writing before the convention, I have no way of knowing who will be nominated or elected to serve our convention in the offices that will be filled. I am certain of this. They will be people of integrity. They will be people committed to the truths and priorities that have been embraced by those who have gone before. Arkansas Baptists are not going to leave their basic roots. Arkansas Baptists are not going to be turned aside from the clear teachings of our Lord on Scripture, doctrines, missions, evangelism, individual soul competency, or the church. It is because of our joint commitment to these areas that God has used us all together in a most significant way. Whoever is elected will be prepared to lead us to even greater levels of effectiveness.

Let me thank you for the privilege of serving you during these challenging times. Let me also urge you to join others in major prayer efforts to seek the blessing of God on us as individuals, as churches and as a convention.

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

## Letters to the Editor

### Voluntary prayer

I write in response to Jerry Hill's letter in the Oct. 24 News magazine. In opposing group prayer at a public school graduation, the Baptist Joint Committee is involved in an admirable effort to prevent government from dictating any individual's religious belief or practices. Mr. Hill errs in stating that the BJC is opposed to voluntary prayer: any individual at any gathering, public or private, is forever free to involve himself in voluntary prayer. I think what Mr. Hill is referring to is the BJC's opposition to group prayer mandated, composed and approved by government entities (the only voluntary aspect of these prayers is the right to voluntarily cover one's ears should one not be in favor of the prayer). Perhaps Mr. Hill trusts the government enough to let it compose prayer for

his children. I am sure I do not.—Murray K. McKinsey, Monticello

### Failed opportunity?

Following the surrender of the Japanese after World War II, General Douglas MacArthur requested a thousand (or was it more?) missionaries be sent to Japan. We failed to do so. Now Japan is taking the U.S. by buying businesses and land.

Now (who knows how long?) the atheistic U.S.S.R. is open for missionary work. If Christians fail to use this opportunity (God help us!) false religious zealots will not. Is it right for wealthy Americans (we all are, comparatively) to live and worship lavishly while so many in the world have not heard the Good News, and many Christian sisters and brothers do not have a Bible?—Gwen Carpenter, Magnolia

DEBBIE JOHNSON

## Woman's Viewpoint

### Moving in mysterious ways

In this time of Thanksgiving, I want to praise God for who he is and for the many blessings he gives each day. The God we worship is so big he can move mountains as well as speak to a single heart.

Many of you may have heard this told before. It's a mountain-moving story. When the Soviet Union invaded Afghanistan, many of the Soviet soldiers on the front lines were Christians. Perhaps they were more expendable, but for whatever reason, they were some of the first to enter Afghanistan. Guess what happened! The Soviet soldiers shared their Jesus with the "enemy," and through their witness, many Afghan soldiers were won to the Lord. Imagine, Communist soldiers leading Muslim soldiers to the Lord. Only God could orchestrate such a happening, and all the glory goes to him.

How great and powerful our God who moves armies and nations. Yet he is a personal God and not a single soul is insignificant to him.

It thrills each of us to think that God speaks to our hearts and calls us to himself. One of our missionaries tells of

a little woman in a remote village in the Andes Mountains of Peru. She owned a small shop, selling mainly potatoes, legumes and a few spices. He stepped into her shop, and after his eyes adjusted to the darkness, noticed she was reading the Bible. He was naturally curious as to how she got the Bible and began asking her questions. She told him that a man hiking through the mountains had given it to her and she had started reading it. She said, "I know this book is true because it speaks to my heart." At the same time she picked up another book, *The Book of Mormon*. She said, "I've tried to read this one, but it is so cold and it doesn't speak to my heart."

What a marvelous Savior! He speaks and touches our hearts in such a way that we know that he loves us and that he is for real. We stand in awe of his wisdom and grace as he moves in his mysterious ways.

**Debbie Johnson** and her husband, Gerald, previously have served in Peru as missionaries with the SBC Foreign Mission Board. They have two children and currently reside in Little Rock.

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# Helping those who mourn

*Last in a two-part series on dealing with grief*

by Lisa Coleman

Special to the Arkansas Baptist

*"Blessed are those who mourn, for they shall be comforted" (Mt. 5:4).*

Sometimes, it seems that life would be easier if only we could forget our past griefs, our sorrows. But if we forget our losses, then we also must forget the pleasures, the good times, which transpired before the loss. We do not need to forget those good times.

And our pain can help us help others.

Remembering our grief—remembering honestly—enables us better to understand our friends' feelings during a loss and comfort them. This is true for all of us. Ed McDonald, chaplain at the Little Rock Baptist Medical Center, stated that in order for us to help grieving friends we first must be in touch with our own losses and review how we and others dealt with those losses. Being in touch with these losses provides us with an internal understanding of what our friend is facing.

Indeed, there will come a point in time, if there hasn't already, when one of your friends will grieve. All people must face and work through the grief process. Just as we sorrow, just as Jesus Christ sorrowed, so also do our friends sorrow. And just as we seek comfort during our sorrow, just as Jesus Christ sought comfort (Matt. 26:36-42), so also do our friends seek comfort during their losses.

Jesus sought comfort from his Father and his disciples at Gethsemane, and Jesus provided comfort to his suffering friends (Jn. 10:17-44, 14:1-4). We, as Christians, are to follow or imitate Christ's example. As Romans 12:15 reads, "Rejoice with those who rejoice; mourn with those who mourn." Jesus Christ mourned with those who mourned. So must we.

Sometimes (and if we're really honest here—most of the time), we don't really know what to do or not to do when someone we care about is grieving. We must learn to follow

Christ's example.

Often, we feel uncomfortable when we see someone crying, and our natural tendency is to stop the crying rather than to allow his or her feelings to pour forth, unchecked. Let us not take the more comfortable route—Jesus wept; allow the grieved to weep.

The best thing we can do when a friend is grieving is simply to listen, according to McDonald. We do not have to provide a lot of answers. By listening, we must not forget truly to hear what our friend is saying. Focus on your friend; pay attention to his or her words. Neither judge your friend nor his feelings, rather enable your friend to work through the reactions. Allow him to cry, to express his feelings, whatever they may be. Encourage your friend to discuss these feelings. Help the bereaved recognize the variety of grief feelings, for if feelings remain repressed, the grief process simply cannot be worked through. People have to express where they are on their own or with help. You and your friend must be aware that a key to understanding grief can be ambivalent feelings: We can get mad at and miss someone at the same time.

Jesus was a good listener. When Lazarus died, Jesus went to Lazarus' sisters. He listened to their words of sorrow. He did not judge their feelings or tell them that they should not feel the way they did (although Christ knew that he would soon raise Lazarus from the dead). Jesus listened to the women, and then Jesus wept. Jesus physically mourned with those who mourned.

McDonald pointed out Jesus' example as he traveled with the two on the road to Emmaus (Luke 24:13-33). As the two shared their grief and hurt with this Stranger, they said, "We had hoped that he was the one to redeem Israel." They were disappointed and sad. However, Jesus did not scold them or belittle them. He traveled with them listening first and then sharing with them. Later, as they described Jesus' presence they said, "Did not our hearts burn within us?" From being

sad and downcast, they became excited and uplifted because Jesus walked with them. Jesus did not tell them to quit their grief. Jesus helped them to process and understand their grief.

While Jesus' actions provide us with a positive example of how to help grieving friends, the actions of Job's companions can point out the pitfalls of focusing on self rather than the bereaved, McDonald said.

Job's friends, when they first arrived to comfort him, knew that sometimes people need to "keep their mouths shut" when someone is grieving. "They sat on the ground with him for seven days and seven nights. No one said a word to him, because they saw how great his suffering was" (Job 2:13).

Unfortunately, Job's friends abandoned their good sense after those seven days ended, and, as most know, began offering Job "advice" about his

## What can you do?

Your friend is grieving. Although you cannot magically make all the pain go away, you can comfort your friend. Chaplain Ed McDonald gave several examples of practical steps to help a grieving friend:

- (1) Listen.
- (2) Send a private note.
- (3) Provide food.
- (4) Know special anniversary dates (date of death, birthday, first holiday without) and acknowledge these with your friend by sending a card or spending time with him or her on that date.
- (5) Call the deceased by name.
- (6) In cases of infant death, ask about the parents' hopes for the child.
- (7) At an appropriate time, ask your friend, "Tell me about the loss." Your friend needs to tell the story; you, as a friend, need to listen.

plight. They advised Job that perhaps he had done something to deserve his pain. Job listened to the words of his friends and replied, "I have heard many things like these; miserable comforters are you all! Will your long-winded speeches never end?" (Job 16:2-3).

Just as Job did not want nor need "long-winded speeches," neither does anyone else who is grieving. McDonald said we should avoid using clichés or automatic speech such as, "Everything will be all right" (How do you know? Did God tell you personally?), "I know how you feel" (No you don't. Even if you've been through a similar loss, you did not have exactly the same feelings.), or "It must be God's will" (Once again, did God tell you it was in his will, say, for a four-year-old boy to die from a drunken driver? And even if you truly believe it is in God's will, can you honestly believe that those words will be much comfort? They won't).

Again, rather than saying such things, listen to the person instead. Focus on the friend, his situation, and his needs. Follow Jesus' example. Don't imitate Job's friends with their idle words; imitate Jesus.

Listening and "keeping our mouths shut" does not mean we should not speak at all. McDonald suggested we make statements based on our observation of the loss, such as "I'm shocked." If we are shocked, our grieving friend may feel it's okay for him also to be shocked. Our speaking in this manner maintains focus on the friend and invites him or her to speak, perhaps enabling him to begin working through the pain of bereavement.

Especially if the grieving friend is a Christian, the Scripture can comfort. Psalm 23 should not be forgotten during this time. But do not forget Psalm 22 either. In it David cries out as Jesus did, "My God, my God, why hast thou forsaken me?" If these two men of God can ask this, so can our grieving friends. Allow them to question, to feel. Encourage them to do so. Follow Jesus' example in the way he grieved and in the way he comforted.

Jesus prayed. Pray for your grieving friend, and pray with your friend. In doing this remember that prayer should be used to facilitate feelings to

God, not to stifle or tell our friend how he should or should not feel. Keep Jesus as the example. Jesus was honest about his feelings, about his pain (Luke 22:39-44).

Prayer is a way for the grieved one to acknowledge his or her feelings, that the one lifting the prayer accepts those feelings and loves him or her, and that God accepts those feelings. Jesus never told Lazarus' sisters or the two on the road to Emmaus that they could not or should not feel as they did. Knowing God accepts feelings as they are is a powerful healing. As McDonald stated, "In this I see the ministry of reconciliation."

In dealing with any grieving person, acknowledge the loss. Focus on the person; listen to him. Do not judge his feelings; rather, encourage him to work through them and through the pain. Follow Jesus' example and "mourn with those who mourn." The process is slow, but someday we will get to "rejoice with those who rejoice." And those who rejoice with us will be the same as those with whom we mourned. It happened with the two who traveled with Jesus on the road to Emmaus.

## Personal reflection

**[Editor's note: The grief series was written by Lisa Coleman during her ABN internship during the summer. A month after returning to school, the information she researched took on a much more personal meaning.]**

My roommate's brother committed suicide last week. I was there as she received the news. Then, I held my roommate as she cried out; I helped her pack; I listened to her. I hurt for her and with her.

As we walked across the campus shortly before her departure, Chaplain McDonald's words came back to me. I turned to my grieving friend and said, "I'm shocked." Those two words, although I cannot adequately explain how, helped us both. She knew I cared and would be there for her, and I knew she knew.

Our suite sent flowers to my roommate and her family. We individually have sent cards. We support her through our prayers. And we listen

whenever our grieving friend needs to speak.

I do not say that I understand how she feels. I don't. As my roommate said after a well-meaning friend had left, "I wish she wouldn't tell me she knows how I feel. Nobody knows how I feel."

(BP) photo / Craig Bird



I remember the loss of loved ones from within my own life, how I felt, how I coped, what comforted me, what didn't, but still I will never know how my roommate feels. Each person's feelings are unique to him or her.

I only can be there for her. And I am, the best I know how. I fight the temptation to run the other way, away from any responsibility I have to comfort my friend. And, yes, many of our friends are staying away. They don't know what to say or do, so they don't do anything. Please, just be there when someone close to you mourns. You may not have any magical, cure-all words, but no one else does either.

Nothing could have prepared me for the shock and pain I experienced as we received the news. But Chaplain McDonald's advice is sound. It provided me with a base. With his practical advice and lots of prayer, my roommate will work through her grief, and I was able to provide some comfort during her pain.

Perhaps it will do the same for you.

Lisa Coleman, a Jessville native, served as summer intern at the *Arkansas Baptist Newsmagazine*. She is currently a junior at Trinity University in San Antonio, Texas.



## Arkansas All Over

MILLIE GILL

## People

**O.I. Ford** is serving as interim pastor of Northside Church in Batesville.

**Maurice Hurley** is serving as interim pastor of First Church of Petit Jean Mountain following the resignation of Pastor Bob Harrelson.

**Henry Magee** recently observed five years of service as pastor of First Church of Ola.

**John Holston** of North Little Rock is serving as interim pastor of First Church of Marianna.

**Al Ray Taylor** will observe 10 years of service Nov. 24 as minister of music and youth at First Church of Hamburg.

**Charles Holcomb** has resigned as director of Spring Lake Assembly at Lonsdale.

**Henry Michael Barnes** has resigned as pastor of Owensville Church.

**John O'Neal** has resigned as pastor of Buie Church, Prattsville.

**Don Crossley** is serving as pastor of New Life Fellowship, Hot Springs.

**Joe W. Hall** is serving as pastor of Temple Church, Benton.

**Curtis Honts** is serving as pastor of Ridgecrest Church in Benton.

**Mark Clinard** is serving as minister of youth for Highland Heights Church in Benton.

**Ross Woodbury** has resigned as pastor of Lakeshore Drive Church in Little Rock.

**Jeff Lawson** has resigned as minister of music and youth at Olivet Church in Little Rock to join the staff of Wynne Church as minister of music and discipleship, effective Jan. 1, 1992.

**Candice Long**, a member of First Church in Mountain View, is the 1991 recipient of the Independence Association Scholarship to Williams Baptist College.

**Hank Harrington** is serving as pastor of Faith Baptist Chapel, a mission of Bryant First Southern Church.

**Odus Chapman**, who has been serving as interim pastor, has accepted a call to serve as pastor of Barnett Memorial Church in Little Rock. Chapman, who was ordained

to the ministry Feb. 16, 1991 by Toltec Church in Scott, has served for 32 years as a lay evangelist.

**Don Bishop** is serving as pastor of Trinity Church in Fort Smith.

**Shawn Barnard**, son of Ken and Sherry Barnard, will be ordained to the gospel ministry Nov. 17 at Glendale Church, Booneville.

**Danny Brewer**, who has been serving as interim pastor of East Side Church in Osceola, has accepted a call to serve the church as full time pastor.

**Kevin Hendrix** will join the staff of First Church of Heber Springs Nov. 24 as minister of education and youth. He is a recent graduate of Southwestern Baptist Theological Seminary. He and his wife, Michelle, are both graduates of Ouachita Baptist University. They have an infant daughter, Karisa.

**Charles P. Scantling** resigned Oct. 27 as pastor of Rock Creek Church, Mansfield.

**George Keck**, professor of music at Ouachita Baptist University, was named College Teacher of the Year at the annual convention of the Arkansas State Music Teachers Association held recently at OBU.

**Don Pope**, a native of Ashdown, will begin serving Nov. 24 as pastor of Millwood Church, Ashdown.

**Dale Bascue** began serving Nov. 10 as full-time pastor of Calvary Church, Fort Smith.

## Briefly

**Amity Second Church** held a noteburning service Oct. 13. Matthew Watson was guest speaker and a musical concert was presented by the Hawkins Family of Hot Springs. R.B. King is pastor.

**Mount Gilead Church** at Norman has renovated its old auditorium. In addition to re-working the interior the roof line has been changed to enclose the space between the old and new auditorium. The church also recently held a noteburning service. Lewin Newcomb is pastor.

**Grand Avenue Church** in Fort Smith observed Don Moore Appreciation Day Nov. 3 in recognition of services as a

former pastor and as executive director of the Arkansas Baptist State Convention. Moore was guest speaker for the morning worship hour.

**Central Baptist Church** in Magnolia ordained Mark Wiley, Tracy Smith, and Joe Bussell to the deacon ministry Oct. 20. Pastor Rich Kincl moderated the service and preached the message of ordination. The charge was by Sam Marshall, chairman of deacons.

**Pearcy Church** celebrated its 40th homecoming Oct. 21 with 168 present for High Attendance Day and the dedication of a new 3,872 square foot auditorium. Former Pastor Duane White was guest speaker. Rick Morrow is pastor.

**East Side Church** in Fort Smith ordained John Davis, Allen Harris, Russell Johnson, Terry Rippy, J.C. Rodden Jr., Damon Rye, and Larry Ward to the deacon ministry Nov. 10.

**Huntsville First Church** celebrated its 100th anniversary of service Oct. 13. Speakers included Carl Nelson, former pastor, and Harold Gateley, director of missions for Washington-Madison Association. Pastor Leslie Elam preached the anniversary message. Following a fellowship meal, a historical time capsule was buried.

**Providence Church** at Fayetteville observed its 100th anniversary Oct. 20 with services led by Pastor Ron Long. The celebration also included revival services led by Walter Jesser, Larry Smith, Lowell Ponder, Hoyt Carroll, and Tom Hardin, all former pastors.

**Western Hills Church** of Fayetteville dedicated a new building Oct. 20. A noon meal preceded the afternoon celebration that featured a concert by the Hartford Quartet of Ridgeview Church, Fayetteville. Speakers included Harold Gateley, director of missions for Washington-Madison Association, and Don Warford, pastor of Northeast Church in Fayetteville, which sponsored Western Hills Church.

**Southside Church** of Waldron recently ordained Vestal Hutchins and Harrell Cabe to the deacon ministry. Pastor Larry Free and George McGraw were speakers.

**Haw Creek Church** at Waldron celebrated its 80th anniversary of service Nov. 17 with homecoming. Activities included Sunday School, an 11 a. m. worship hour, a noon luncheon and an afternoon program, featuring special music.

## OBITUARIES

### Coy Sims

Coy D. Sims, a former missionary for Independence Association, recently died of a stroke in Michigan. A native of Batesville, he was ordained to the ministry by West Church in Batesville. He had pastored churches both in Arkansas and Michigan and was one of five pastors who were instrumental in starting Southern Baptist work in Michigan that eventually led to the organization of the Michigan Baptist State Convention. Survivors include his wife, Velma Sims, of Warren, Mich.; his mother, Mattie Sims, of Batesville; a brother; and two sisters.

### Katie Hatton

Katie Hatton, age 70, died Nov. 3 at her home in Warren. She and her husband, Alvin, retired in August of 1988 as missionaries to Brazil, having served there for 41 years. She was a member of Warren First Church.

In Rio de Janeiro, Brazil, she taught piano at the Baptist Institute of Religious Education, at the Baptist Goodwill Center, and at South Brazil Theological Seminary. In addition, she assisted her husband with camp activities.

Other survivors, in addition to her husband, are her mother, Idelle McKinney Jordan of Warren; two sons, Rev. William "Bill" Hatton Jr. of Paris, France, and John Hurley Hatton of Fort Worth, Texas; two daughters, Lydia Newman of Tillar, and Sarah Janell Drummond of Fort Worth; one brother; and 12 grandchildren.

Memorials may be made to Royal Ambassador Camp, State of Rio, c/o First Baptist Church, Warren.

## Corrections

The Nov. 7 ABN "Arkansas All Over" section should have listed Chuck Murray as serving as bi-vocational youth director at Caledonia Church, El Dorado.

Clarification: In reference to the article "10,300 attend rallies" in the Nov. 7 ABN, the parents and students who appealed the Brinkley School System's decision not to allow a Christian club on the campus are not pursuing legal action.



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# Looking Ahead

## December

2 Tax Seminars, *Hot Springs Second Church (SA)*

3 Tax Seminars, *Williams Baptist College (SA)*

4 Tax Seminars, *Fayetteville First Church (SA)*

12-13 Evangelism Workshop, *Camp Paron (Ev)*

14 CSI Fellowship Luncheon, *Radisson Hotel, Little Rock (Bbd)*

30-31 Joy Explo Youth Evangelism Conference, *Hot Springs Convention Auditorium (Ev)*

## January

11 RA Counselor Fellowship, *Little Rock Immanuel Church (Bbd)*

13-14 Minister/Mate Marriage Enrichment Retreat, *Fort Smith East Side Church (DT)*

13-14 Minister/Mate Marriage Enrichment Retreat, *Jonesboro Walnut Street Church (DT)*

16-17 Minister/Mate Marriage Enrichment Retreat, *Hot Springs First Church, Mountain Home First Church (DT)*

17-18 Minister/Mate Marriage Enrichment, *El Dorado Immanuel Church, Little Rock Parkway Place Church (DT)*

23-24 Burnout: Managing Enthusiasm in Ministry, *Camp Paron (CLS)*

26 Baptist Men's Day (Bbd)

27-28 State Evangelism Conference, *Little Rock Geyer Springs First Church (Ev)*

27 All State Choir & Band performing at State Evangelism Conference, *Little Rock Geyer Springs First Church (M)*

### Abbreviations:

Ad - Administration; Bbd - Brotherhood; CL - Church Leaders; DT - Discipleship Training; Ev - Evangelism; M - Music; Mn - Missions; SS - Sunday School; SA - Stewardship/Annulity; Stu - Student; WMU - Woman's Missionary Union

ABSC photo / George Sims



**International Student Conference**—144 students and leaders representing 21 countries met Nov. 8-10 at Camp Paron for the International Student Conference. This select gathering was brought together in a program jointly sponsored by the ABSC Student Ministry and Missions Departments, and the Arkansas Woman's Missionary Union. This year's conference leaders were James Brouning, a pastor and seminary professor from Kansas City, Mo.; Karen Park, a consultant with the SBC Foreign Mission Board; and Scott Willis, musician and BSU director from Arkansas Tech University. "One World Community" was the theme that led to discussions of religions, world peace and harmony, and building international friendships. The latest statistics indicate that more than 1,750 students from more than 100 countries currently are studying in Arkansas' colleges and universities. It is vital that witnessing relationships develop before these students return to their homelands, some of which remain closed to Christian missions.

ABW photo / J. Everett Sneed



Pictured are (left to right) Charles Chesser of Carlisle, pastor from 1957-59; Mack Reynolds, chairman of deacons; John Parr, assistant chairman of deacons and educational director, holding old minutes; Maxine Kinsey, centennial committee chairman, holding the original organizational document; Phoebe Harris, pastor's wife and librarian, holding an old Bible found in the church; and Clyde Weston, deacon. Memorabilia also was placed behind the new cornerstone, shown in the background.

## Royal Antioch 100th

by J. Everett Sneed  
Editor, Arkansas Baptist

The Antioch Church, Royal, held a centennial Nov. 9-10. The services featured the removal of a time capsule from the old sanctuary, now the fellowship hall, and the installation of a new cornerstone in the new sanctuary. There also was opportunity for historical remembrances by members and former pastors.

The major speaker for the 11 o'clock hour on Sunday was Charles Chesser of Carlisle, pastor of the church from 1957-59. Chesser, now retired, spoke from 2 Corinthians 4:1-7.

Pastor Bill Harris wrote a special centennial Sunday School lesson entitled "A Worthwhile Heritage."

A number of former pastors were present for the celebration. Among these were Tommy Robertson, director of missions for Liberty Association; Gaines Armstrong, pastor of Vista Heights Church, Hot Springs; Johnny Irish; Dick Cayce, pastor of Royal Church; and Harry Woodall of Hot Springs, now retired.

A number of musical presentations were made by present and former members. Many of the members gave testimony to the significant impact that the church had had on their lives.

The Antioch Church, originally named

the Zion Hill Church, was organized in 1891. The organizational meeting was held in the Hall School House on the old Dallas Road at the intersection of Shackelford Road.

J. A. Shackelford was called as the first pastor and in 1908 a remnant of the church was moved to a Union Church called "The Big Mazarr Baptist Church" and was located on what is now known as the Mazarr Estate property.

In a church conference July 11, 1910, the church voted to build on its present site. In January of 1911, a frame building was completed.

The church changed its name to "Antioch Baptist Church" Aug. 18, 1912. J.A. Shackelford was again called as pastor and remained as pastor for approximately five years.

In 1920, J.W. Hulsey was called as pastor and remained for more than 20 years, until his death in 1944. Under his leadership, a stone building was begun in 1940 and, upon its completion, the original wood structure was removed.

Under the leadership of Everett Taylor, the first educational unit and parsonage were constructed. S.A. Wiles, who served the church from 1948 to 1951, was the first pastor to live in the parsonage.

The second educational unit was con-

structed under the leadership of Tommy Robertson who served the church from 1962-1964. The educational unit was completed under the leadership of Gaines Armstrong who served the congregation from 1964-1967.

A new sanctuary was completed under the leadership of Dick L. Cayce who served the church from 1974-1980. The new sanctuary was dedicated Oct. 9, 1977.

The present pastor, Bill Harris, came to Antioch Oct. 14, 1985. Under his leadership, a portable building housing the children's department was set up in 1990. The basement was renovated for use as a youth department, and the parking lot was expanded. The church also has experienced significant growth under his leadership.

Harris, who was ill and unable to attend the Sunday service, said, "I believe the best years are ahead. Building upon the solid foundation of faithfulness and sound doctrine, Antioch Church has enormous potential. If we grab hold of the vision that is set before us, and see the fields white un- to harvest, and dedicate ourselves to 'our holy calling' our future will be beyond our greatest dream."

### BOLD MISSION PRAYER THRUST Prayer Requests

*"In everything give thanks for this is the will of God in Christ Jesus concerning you"*

—Pray for Paul Roaten, director of the Migrant Center in Hope, as he begins his new work.

—Pray that sponsors, leaders and finances may be found to start new Southern Baptist congregations in the 53 counties of Iowa where none exist.

—Pray for university students as they fill out necessary forms for applying for Summer Missions.

—Pray for Town and Country church leaders and Metropolitan leaders meeting in New Orleans Dec. 9-11.

—Pray for three new possible Spanish ministries in our state in Mineral Springs, Glenwood and Blevins. Pray for the needed leadership for this new outreach ministries.

—Pray for the English Second Language classes at Central Church in Hot Springs and the volunteers who had the classes.

—Pray for a good usable van for the Hispanic work in DeQueen.

# Preparing for nursery work

*Flu season is a good time to review hygiene procedures*

The cold winter days will be here shortly, and it is time to remind ourselves as nursery workers how to best care for our infants' physical needs during their time in our church nurseries. When a church member or visitor leaves their infant in a church nursery, their desire is that their infant be fed and cared for in the best possible way. This care includes preventing the spread of organisms that can cause nausea, vomiting, diarrhea or colds, known as respiratory infections.

One of the goals of a nursery worker should be to prevent the onset and spread of any infectious disease to an infant. To prevent this spread, the nursery worker must avoid actions that transmit organisms. The most important and easiest way to control the transmission of organisms is good handwashing. Correct handwashing is a vigorous rubbing together of all surfaces of lathered hands, followed by rinsing under a stream of water. The Center for Disease Control and Public Health Service notes that washing time of at least 10 to 15 seconds will remove most transient organisms from the skin. The nursery workers should wash their hands upon arrival, after contact with each infant, after disposal of each diaper, before leaving to go home, and any other time necessary. A liquid antibacterial soap such as Dial should be used when washing.

Another route of transmitting organisms is through the linen. All nursery linen must be washed after each use. Every nursery worker should wear a shoulder drape when holding an infant. The drape should be changed each time another child is held.

The wood and hardware on the beds, swings, and any other contact items should be disinfected regularly. A disinfectant is a chemical solution used to clean an inanimate object. A good disinfectant for a nursery is equal parts of bleach and water. Small items can be disinfected by boiling them in water for at least 15 minutes. An infant nursery should have only washable toys; try to avoid the furry, fluffy, stuffed items. Many children have allergies and cannot tolerate the stuffed toys. Plastic items are easier to disinfect and are therefore less likely to harbor organisms.

When an infant is brought to the nursery and the parents indicated the baby is ill or possibly in the initial stages of an illness, or within the past 24 hours had a temperature above 101, vomiting or diarrhea, this infant should be cared for by only one nursery worker. Try to separate this infant from the other infants as much as possible. If an infant has a runny nose, be aware of the possibility to cross-contamination and practice good handwashing after disposal of each tissue.

A nursery worker with a sore throat, cough, fever, runny nose, or vomiting and diarrhea, should be substituted in the nursery. There is no reason to take a chance in sharing an adult's germs with these susceptible infants.



The previous comments have been generalized for any size nursery. The larger nurseries have a greater risk because of the larger population; therefore, a greater risk for infectious organisms exist.

Some special considerations should be given in the larger nurseries. Ask the parents to wait at the door of the nursery upon arrival until a worker can take the infant into the nursery and again after services until the worker can gather the infant's belongings and bring the baby to the door. We know that a parent would not intentionally expose infants to an infectious organism, but it could happen.

In the smaller nursery, try to separate infants from toddlers for safety as well as hygienic reasons. Also, in the smaller nursery we recommend at least one nursery worker for the infants and one for the toddlers during each service, if possible. Two workers always assures that one could seek emergency help if needed. Caring for an infant on a one-on-one basis is challenging, but when infants are brought together in a nursery, extra precaution must be practiced to assure the health and well-being of our youngsters.

Allison Weld Cothran, RNP, M.S.N., a member of Fisher First Church, and Paula Smith, RNP, M.N.Sc. prepared this information for the *Arkansas Baptist Newsmagazine*. Both are assistant professors in the Department of Nursing at Arkansas State University in Jonesboro.

## Powell Street constitutes

Powell Street Mission became the 40th Baptist church in Washington-Madison Association in a constitutional service held Oct. 27 in the mission building in Springdale.

Harold Gateley, director of missions for Washington-Madison Association, moderated the service with Terrel Gordon, pastor of Black Oak Church, serving as clerk.

Program participants included Jack Ramsey, ABSC Church Extension director; Don Warford, pastor of the sponsoring church, Northeast Church of Fayetteville; Mrs. Perry Hollis; and James Criswell, pastor of Silent Grove Church.

John Smedley was called as pastor of the church and Art Florer was elected as treasurer. Elected as trustees were Margaret Hershey, Perry Hollis, Art Florer, and Isabel Smith.

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# Patterson reinstated

## Conservative pastors win appeal

by Tammi Reed Ledbetter  
Indiana Baptist

DALLAS (BP)—Trustees of Criswell College in Dallas met Nov. 5 and reinstated Paige Patterson as president of the 335-student Bible College.

After 25 of the 30 school regents resigned Nov. 1 to protest "the untimely and ill-advised dismissal" of Patterson, and more than 80 percent of the student body threatened to leave, trustees agreed to reconvene. Trustees had voted, 14-1, to fire Patterson in an executive session Oct. 28.

The trustees are the college's governing board while regents are an advisory board of prominent Southern Baptists who primarily assist the school in fund raising.

Joel Gregory, pastor, First Baptist Church of Dallas, organized a meeting at the Hyatt Regency D-FW where he met with trustees, a half dozen regent advisors, and school chancellor W.A. Criswell to consider the ramifications of the earlier action.

Criswell had founded the school which bears his name in 1970. First Baptist Church, where he was pastor for 47 years, gave financial support to the effort. After becoming president of the school in 1975, Patterson led the school to a degree-granting status with bachelor and master level studies.

Appeals for Patterson's reinstatement were made in person by Board of Regents Chairman Jack Graham of Prestonwood Baptist Church, Dallas; Adrian Rogers, pastor of Bellevue Baptist Church, suburban Memphis, Tenn.; Charles Stanley, pastor of First Baptist Church, Atlanta, Ga.; Jerry Vines, pastor of First Baptist Church, Jacksonville, Fla.; Tom Eliff, pastor of First Southern Baptist Church, Del City, Okla.; and Ronnie Floyd, pastor of First Baptist Church, Springfield, Ark.

Graham reported the regents and trustees met to "mediate existing difficulties between the trustees" and Patterson. Criswell and Gregory urged the trustees to "wait on the Lord" before making any leadership changes at the college.

Criswell's earlier statement he would not advise trustees on the matter of Patterson's future left conservative admirers of the 82-year-old patriarch baffled and offended.

Student Ergun Caner who left a Vincennes, Ind., youth ministry to enroll in the school, charged Criswell with "condoning the trustees' action by saying he's not intervening." Caner predicted, "All it would take would be a word from Dr.

Criswell and they would not remove Dr. Patterson."

A joint release issued by trustees noted the future involvement of Criswell and Gregory in "bringing an equitable solution to the issues of concern of the trustees." The six regents present "enthusiastically affirmed" their continued relationship with the college with the hope of "developing the institution into the very finest college for the training of ministers and missionaries," according to Graham.

School supporters have objected to the absence of alumni and ministers on the board of trustees. Deacons at First Baptist Church approve the trustee nominees and the board has evolved in its 21-year history to be composed entirely of businessmen. Pastors who served in recent years were not re-elected for second terms. Trustees refused comment on such objections.

While saying he was elated over reinstatement, Patterson, 49, acknowledged doubts "that the matter has been entirely resolved."

"There are philosophical differences in how an institution ought to function," he said Wednesday. However, he said he is encouraged by the coming together of trustees, chancellor, pastor of the church to which the school is organically tied, and the president to say, "We'll find a way to work this out for the greater good of the kingdom of God and Criswell College."

He said he eagerly anticipates Criswell and Gregory having "greater involvement and influences in the work of the trustees, administration and the school."

Trustees remained unavailable or were unwilling to comment further as to the content of their discussions during the eight-hour closed-door session.

Patterson discounted rumors the infighting at the school is a case study of what a Baylor University official termed the "narrow mentality of fundamentalists" who "purge the moderates and now purge each other."

Noting similar philosophical differences can be found throughout upper level educational institutions, Patterson said, "There were very divided opinions on how to handle it."

"We are fortunate Christian men can get together and work through this."

Critics of the school trustees charged the timing of the surprise move by the governing body was intentional to throw conservatives into disarray one week before the Baptist General Convention of Texas

meets in Waco to decide the fate of Baylor University.

Houston layman Walter Carpenter said, "The timing was guaranteed to cause maximum embarrassment to those who wish to retain Baylor as a Christian institution."

Gregory has led the charge by Texas Baptists who object to the self-initiated transfer of governance by Baylor's trustees. One-fourth of the Criswell trustees have family ties to Baylor and some pastors have alleged an ulterior motive for opposing Patterson, and indirectly, Gregory.

Others say they see it as an attempt by trustees to move Patterson from a supervisory role as retaliation for his high profile stance in the conservative resurgence of the Southern Baptist Convention. SBC Executive Committee Secretary Eldridge Miller, pastor of First Baptist Church of Sallisaw, Okla., said, "I detest the attitude that guys that have fought the fight and won the battle are no longer usable."

Miller portrayed Patterson as a "man of faith and venture," adding "some of the trustees appear to be more fiscally conservative."

Sources confirm trustees had pressured Patterson to spend more of his time raising funds for the school. The original trustee action was defended as a "move to strengthen the administrative and financial aspects of the school."

Though removed as president of the school, Patterson was offered a vice-chancellor position that "would provide him with greater opportunity to support the conservative movement" in the Southern Baptist Convention.

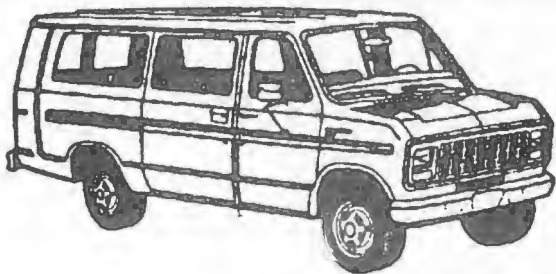
After receiving an avalanche of protests, trustee vice chairman Mark Lavorn of Dallas had clarified the offer was actually "a promotion." Miller countered with the accusation trustees were "trying to put a good face" on what he termed "forcing" Patterson out.

Patterson said he was "in the midst of struggling with the proposal" when trustees decided to reinstate him as president.

In spite of efforts to dismiss him, Patterson maintains supporters of the school can continue to have confidence in the unchanged doctrinal stance and missionary commitment of Criswell College. "There is no church or institution in the world that does not have its moments of disagreement and times of reaffirmation."

He has no regrets over his involvement in what he characterizes as an "effort to return the denomination to the faith of our fathers," adding he would "do it all again regardless of the cost to me personally."

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SOUTHEASTERN SEMINARY

## Trustees recommend 'inerrancy' in statement

WAKE FOREST, N.C. (BP)—Trustees of Southeastern Baptist Theological Seminary in a meeting Oct. 14-15 elected officers, added two new trustees and proposed a change to the seminary's statement of purpose which would add the word "inerrancy" in regards to the Bible.

Roger Ellsworth of Benton, Ill., was re-elected chairman with Ken Stevens, Novi, Mich., elected vice chairman. Elected secretary and treasurer, respectively, were Dale Thompson, Rogers, Ark., and Arthur Madill, Mt. Airy, Md.

William Bowyer, pastor of Rock Hill Baptist Church in St. Louis, and Adrian Rogers, pastor of Bellevue Baptist Church in suburban Memphis, Tenn., were appointed to the board of trustees filling positions vacated by Wendell Page, Lee's Summit, Mo., and Jack May, Memphis, Tenn.

The seminary's charter allows for the temporary appointment of trustees where there has been an unexpected vacancy. The SBC Committee on Boards will make recommendations for the two slots at the 1992 annual meeting in Indianapolis.

Trustees proposed changes to the seminary's statement of purpose and faculty selection process. Both were sent to the faculty for input based on the seminary's "shared governance" principle, a spokesman said.

The seminary's statement of purpose traditionally has been a lengthy, detailed document. Trustees voted to revise the statement and shorten it, suggestions made by the seminary's accrediting agencies SACS and ATS.

A statement of mission also will be considered following the adoption of a new statement of purpose, trustees decided. The mission document would be a commentary to explain in detail the statement of purpose.

In the purpose statement, trustees recommended three new terms be added, regarding the Bible: "veracity," "inerrancy," and "infallibility."

Trustees also sent to the faculty for input a proposed faculty profile which includes a detailed description of the type of faculty member Southeastern would seek when looking for additional professors. The profile would be sent to candidates seeking faculty positions and used by the faculty selection committee in considering candidates.

Trustees asked the faculty to review the document and make their suggestions within 30 days.

Concerning faculty search, trustees voted to continue to be involved in the process, "largely because the present system was recommended by Dr. Robert Cooley,

who is now president of ATS." Southeastern's faculty search committee consists of the president, vice president of academic affairs, three faculty members and one trustee.

Due to the number of faculty members who are leaving or soon will leave, trustees recommended cutting from 120 days to 60 days the time for receiving nominations for vacancies.

Lewis Drummond, seminary president, said he planned to present three new professors to the trustees in the spring.

"We're speeding up the process, but we're not speeding it up to the point so that we can just have warm bodies to fill vacancies," Drummond said. "We feel we must have around 25 full-time professors on faculty to keep our curriculum viable."

In his report to the trustees, Drummond identified ten "foundation stones" which are needed to build the institution: (1) the faculty, (2) The Center for Great Commission Studies, (3) development of the seminary's continuing education and graduate programs, including the eventual institution of a Ph.D. degree, (4) growth of off-campus seminary extensions, along with the possibility of television and correspondence courses.

(5) clarification of trustee involvement in seminary administration, (6) decisions of the administration based on faith, (7) the seminary's students, (8) work continuing with Southeastern's accrediting agencies, (9) increase of the seminary's involvement and service to the whole of Southern Baptist life, and (10) trust that God will send a true revival to Southeastern's campus.

Photo / David Neater



James Williams (left) receives the mantle of leadership from former president James H. Smith.

### Williams installed as Brotherhood president

MEMPHIS, Tenn. (BP)—An "honored and humbled" James D. Williams accepted the Baptist Brotherhood Commission's mantle of office from his predecessor Oct. 25 at First Baptist Church of Memphis, Tenn., and pledged, as the agency's sixth president in 85 years, to deepen its cooperative relationships and remain faithful to its heritage as a laymen's missionary movement.

"I am both honored and humbled by the opportunity to serve the commission as its

sixth president. I will work with the trustees, the Brotherhood Commission staff, our state Brotherhood personnel, and in full partnership with the leadership of Woman's Missionary Union, the Foreign Mission Board, the Home Mission Board, and our 19 other Southern Baptist agencies to strengthen our commitment to world evangelism and missions," said Williams, after accepting a newly-minted medalion from former president James H. Smith.

Williams stressed the importance of lay involvement in the expansion of the Christian church from its New Testament beginnings. He cited the examples of the first mis-

sionaries, Paul and Barnabas, and the first person to "lay down his life for the gospel," Stephen.

"Each believer is called of God to be a minister in his world and is given grace gifts for the work of ministry," Williams said. "Missions is what a church and church members do to extend Christ's witness and ministry beyond themselves to bring all persons to Christ and glorify God. That's what Brotherhood is all about."

Several Southern Baptists representing the wide range of the convention's work joined Williams and his wife, Jo, on a platform backed by a display of flags from nations where the denomination has work.

# New Baylor relationship

## Texas Baptists affirm plan

by Ken Camp  
Texas Baptist Standard

WACO, Texas (BP)—A record number of messengers to the Baptist General Convention of Texas approved a new relationship with Baylor University; elected Dick Maples, pastor of First Baptist Church of Bryan as convention president; and approved a \$63.5 million basic Cooperative Program budget.

More than 10,800 elected messengers crowded the Ferrell Special Events Center and spilled into overflow rooms at the Waco Convention Center and First Baptist Church for BGCT business sessions related to the Baylor issue.

By a 59 percent margin, messengers endorsed a relationship proposal that had been drafted by BGCT officers and approved by both the convention's executive board and Baylor's governing board.

Under the relationship agreement — approved 5,745 to 3,992 by messengers — 25 percent of Baylor's governing board will be elected directly by the BGCT, and Baylor will name the remaining 75 percent, giving consideration to suggestions from the convention.

The agreement also makes virtually nonamendable charter provisions requiring all regents to be Baptist, stipulating the school be operated according to Baptist and Christian ideals, and assuring the university's assets be transferred to the BGCT if Baylor were dissolved and liquidated.

BGCT President Phil Lineberger, pastor of Richardson Heights Baptist Church in Richardson, relinquished the chair to speak as a messenger in support of the BGCT/Baylor Relationship Proposal. Saying the relationship committee faced three alternatives, "to litigate, to separate or to negotiate," Lineberger assured messengers the committee and the convention's officers favored the latter course.

Affirming the executive board proposal as "the best available at this time," Lineberger said, "Rejecting this proposal won't bring Baylor back to its previous relationship. And to change this agreement is to simply lose the agreement that has been drafted."

By a 5,976 to 4,714 vote, messengers turned aside a substitute motion by Ed Young, pastor of Second Baptist Church of Houston, which would have required Baylor University's governing board to submit to binding arbitration or face an "appeal to Caesar."

Calling for "rule by the elect and not the

elite," Young introduced the substitute motion asking Baylor University to submit to final and binding arbitration by three individuals named by evangelist Billy Graham.

The motion, which Young told reporters was drafted the night before the convention by members of the Baylor Restoration Committee, also said if Baylor rejected the call for binding arbitration, BGCT officials "be authorized and directed to take any and all actions within their power to negate and overturn the actions taken" by the Baylor trustees.

Messengers elected Maples by a 57 percent margin. He was nominated by Brian Harbour, pastor of First Baptist Church of Richardson, who cited Maples' long record of service on Texas Baptist boards and committees.

Others nominated for the BGCT

presidency were Damon Shook, pastor of Champion Hills Baptist Church in Houston; and Neil Kibbe, pastor of First Baptist Church of Seguin. The final vote tally was Maples, 5,961; Shook, 3,953; and Kibbe, 506.

At his presidential press conference, Maples promised to be theologically, racially, and ethnically inclusive in his appointments of people to state Baptist institutional boards.

Acknowledging "honest difference of opinions" within the convention, Maples said he wants to see Texas Baptists "put the Baylor controversy to rest" and recommit themselves to the church starting and evangelistic goals of Mission Texas.

Turning aside efforts to cut BGCT funding for Baylor, messengers also approved a \$63.5 million basic 1992 Cooperative Program budget for the support of missionary, benevolent and educational causes and a \$5.3 million challenge budget. The convention will contribute 36.65 percent to the national CP unified budget, the same percentage as last year.

## Texas voters OK lottery

by Ken Camp  
Texas Baptist Standard

DALLAS (BP)—Lone Star State lottery opponents expressed surprise and disappointment when Texans on Nov. 5 voted by a nearly two-to-one margin to legalize the state-run numbers game.

However, anti-lottery activists pledged to police state-paid advertisements promoting the lottery, to challenge the media to report the whole truth about the lottery, and to monitor enforcement of guidelines built into the state's lottery law. They also promised to oppose further expansion of legalized gambling in Texas.

Proposition 11, which reversed a 146-year-old constitutional ban on lotteries, drew a majority in every region of the state, but approval was particularly lopsided in south Texas and the upper Gulf coast, including Houston. Approval of the constitutional amendment makes Texas the 34th state to legalize lotteries.

"We regret that our state will never be the same," said Sue Cox, executive director of the Texans Who Care anti-gambling coalition. "No longer will we be able to watch television, to go to our neighborhood convenience store, or shop unencumbered at our favorite grocery store without being bombarded with messages that gambling on a lottery is what our state government wants us to do with our money."

Weston Ware, citizenship associate with the Texas Baptist Christian Life Commission, called the vote a blow to moral values in Texas.

"It is one thing for the state to permit gambling or other forms of destructive behavior because of individual freedoms. But it is something else for state government to own and operate a gambling business that cannot succeed unless it takes its own citizens to the cleaners," Ware said.

Instant "scratch off" lottery tickets will go on sale by next July, and computerized, million dollar "lotto" games will be on-line by January 1993, said State Comptroller John Sharp.

Ware said he was "really disappointed and surprised" only about 700,000 Texans voted against the lottery, adding political strategists had estimated 1.3 million votes would be needed to defeat Proposition 11.

"We had believed that if we could communicate to the people of Texas what lotteries really are, they would turn them down. We were unable to communicate that message, and now we face a state-operated lottery," he said.

While the leaders of nearly every denomination in Texas were virtually unanimous in opposing the lottery, "The people in the pews didn't heed their leadership," Cox said.



## Annuity Board votes retiree raise

by Thomas E. Miller, Jr.  
SBC Annuity Board

DALLAS (BP)—Annuity Board trustees voted an increase in benefits for more than 16,000 annuitants, heard reports of investment success and adopted a 1992 budget in their fall meeting in Dallas, Oct. 28-29.

The 16,028 retirees who participated in a defined benefit plan known as Plan A will see a permanent 10 percent increase in their checks at the end of January 1992.

Another 24,991 participants in the plan who still are employed will receive the same formula increase when they retire.

Paul W. Powell, president of the board, said, "It is exciting to pass on our good earnings experience to the people who need it. Even more exciting is to realize the increase on Jan. 1 will make the benefits more than 210 percent of what the original formula promised."

Harold D. Richardson, treasurer, reported strong growth in contributions and earnings during the third quarter that brought total assets to almost \$3.35 billion on Sept. 30. Assets of the board have grown at a rate of \$1.25 million a day in the first nine months of the year.

Richardson noted a 17 percent growth — almost a half billion dollars — in the last 12 months, with \$346 million of the growth since Jan. 1.

Retirement plan members contributed \$141 million in nine months, an increase of 5.7 percent over the same period in 1990.

"Benefits paid in nine months totalled almost \$79 million, which will probably mean \$100 million in benefits paid by Dec. 31," said Richardson.

John R. Jones, senior vice president, investments, reported the Annuity Board's four investment funds. . . "performed extremely well during the third quarter, both in absolute terms and relative to established benchmarks."

All four funds posted positive earnings. Leading the quarterly earnings record was the variable fund of common stocks with 6.78 percent. The fund was up 16.3 percent for nine months, and 31 percent since Sept. 30, 1990.

The balanced fund (stocks and bonds) earned 6.25 percent in the quarter, up 13.7 percent for nine months, and 24 percent for the past 12 months.

The fixed fund grew to \$1.37 billion and earned enough to stay on target for an estimated 8.8 percent crediting rate for 1991.

The short-term fund earned 1.37 percent in the third quarter and 4.42 for nine months.

Relief funds paid from Southern Baptist Cooperative Program receipts totalled \$172,777 to bring the 1991 relief payments to \$497,140. There were 637 grants made to needy retired ministers or their widows.

The trustee relief committee considered 32 new requests for aid and approved eight for 2-year monthly grants, five for one-time grants, three for 2-year expense grants, one 5-month expense grant, and one 4-month expense grant. Fourteen applications were declined for being outside guidelines.

The relief committee also approved a

\$125 Christmas check to monthly and expense grant recipients.

An "average" relief recipient is 77 years old with total monthly income of \$575 and monthly expenses of \$673.

The board's Adopt An Annuitant ministry received \$87,220 in the third quarter. On Sept. 30, there were 885 annuitants receiving an extra \$50 per month from the ministry.

The Annuity Board, which receives no Southern Baptist Cooperative Program funds for operations, is expected to require less than 0.7 percent of assets for operations next year. The operating funds are taken from earnings on investments.

## 'Average' SBC church still small

by Chip Alford  
Baptist Sunday School Board

NASHVILLE (BP)—Question: What had 286 resident members, 13 baptisms and a Sunday school enrollment of 219?

Answer: The statistically average Southern Baptist church in 1990.

Based on statistics compiled from the 1990 Uniform Church Letter and listed in the "Southern Baptist Handbook 1991," the average Southern Baptist church continues to be a relatively small congregation.

"While we have experienced a growth in the number of larger churches and megachurches in recent years, we still have about as many small churches as we did 40 years ago," said Jim Lowry, denominational statistics specialist for the Southern Baptist Sunday School Board's corporate planning and research department.

Lowry said 60.1 percent of SBC churches reporting in the 1990 UCL had a total membership of less than 300. Of these, 43 percent were located in rural or small community areas with a population of less than 2,500 people.

Lowry said UCL statistics also show the size of the average Southern Baptist church has remained steady over the last 15 years. Resident membership of the average Southern Baptist church in 1975 was 269. Five years later it had grown to only 277 and in 1990 stood at 286.

Little change also has been recorded in the average number of baptisms and Sunday school enrollment.

In both 1975 and 1980, the SBC average of baptisms per congregation stood at 14. That number decreased to 12 in 1985 before rising to 13 in 1990.

Sunday school enrollment in the average Southern Baptist church was reported at 214 in 1975. That figure drop-

ped to 213 in 1980, rose to 221 in 1985 and dropped to 219 in 1990.

The SBC average for total gifts given by a local congregation, however, has more than tripled in the last 15 years. In 1975, the average for total gifts stood at \$41,376. That amount increased steadily to \$67,105 in 1980, \$102,927 in 1985 and \$126,452 in 1990. While inflation is responsible for most of this increase, Lowry said studies have shown "people give more money today because they have more money to spend. It also takes more money to operate our churches."

Average contributions to the Cooperative Program also have shown a steady increase. That amount rose from \$3,953 in 1975 to \$6,355 in 1980, \$9,264 in 1985 and \$10,792 in 1990. As a percentage of total gifts, however, contributions to CP have declined in recent years.

While the number of churches reporting church debt or new construction has decreased in the last 15 years, inflation has caused an increase in cost per congregation. Of those churches reporting a church debt in 1990, the average amount per congregation stood at \$147,330, up significantly from \$59,363 in 1975, and \$107,038 in 1985.

For those churches reporting new construction, the average cost in 1990 was \$74,188, more than triple the \$19,525 amount reported in 1975 and more than double the \$32,811 amount in 1980.

UCL statistics also showed the average Southern Baptist church in 1990 included:

- 99 enrollees/participants in discipleship training;
- 58 in music ministry;
- 46 in Woman's Missionary Union and 31 enrollees/participants in Brotherhood; and
- \$20,078 in missions expenditures.

# Surgeon General irks both sides

by Tom Strobe  
SBC Christian Life Commission

WASHINGTON (BP)—Surgeon General Antonia Novello recently delivered an attack against youth-oriented alcohol advertising but failed to please the opponents of such ads as well as the industry responsible.

In a news conference Nov. 4, Novello called for elimination of "irresponsible ads" that appeal to youth, yet she asked the alcohol industry to do so voluntarily. Fourteen chief executive officers from segments of the industry have accepted invitations to discuss the problem with her, Novello said.

Her method of solving the problem of youth-oriented alcohol advertising was not sufficient for some.

Novello's "recommendations are disappointing and fall far short of solving the problem," Rep. Joseph Kennedy, D-Mass., said in a statement released at a later press conference. Sen. Strom Thurmond, R-S.C.; Sen. Al Gore, D-Tenn. and Kennedy have introduced legislation requiring warning messages in all alcohol advertising.

"Dr. Novello, to her credit, highlights the problems of irresponsible alcohol advertising," Kennedy said. "But it is about time that the administration realize what the American people have known for some time—that the alcohol industry is not about to change its tune voluntarily. We cannot rely on the good faith of the alcohol industry while the lives of our young people are being destroyed."

James A. Smith, the Southern Baptist Christian Life Commission's director of

government relations, expressed similar sentiments.

"Why is it that the surgeon general can so forcefully and eloquently condemn deceptive alcohol advertising directed at youth and yet not offer a substantive solution?" Smith said. "Why is it that members of both parties in Congress have recognized the value of legislation which would require warning messages for alcohol advertising and yet refuse to cosponsor the bill?"

"The answer is the enormous political influence which the alcohol industry wields in this town, and that influence flows from the millions of dollars the industry gives to politicians," Smith said.

An alcohol industry representative said Novello's request was out of line.

"I very much doubt that we're going to pull all alcohol ads showing attractive young persons, said James Sanders, president of The Beer Institute.

"I can't see that we're going to write the industry's voluntary code) to please everyone that comes along and makes a suggestion that they don't like this particular ad or that particular ad... Who's going to be the czar to choose and tell people what kind of ads they can run and what kind they can't?" Sanders told reporters after Novello's press conference. "Who's going to tell us what our tastes are in America? Who's going to be the Big Brother to tell all these people that 'this is distasteful according to me, and it's illegal? I'll take you off of the air."

"Well, I don't believe we go along with czars in this country."

## CP begins new fiscal year behind last year, budget

NASHVILLE (BP)—Southern Baptists gave \$10,693,592 to the Cooperative Program unified budget in October, the first month of the 1991-92 fiscal year, according to Executive Committee President/Treasurer Harold C. Bennett.

The total compares to \$11,075,515 given in October of 1990, a decrease of \$381,922, or 3.45 percent. Looking back, the October 1990 gifts were 4.2 percent below 1989 but the November 1990 gifts rebounded 8.6 percent over the 1989 monthly figure.

The October gifts also fell short of the monthly basic operating budget requirement for the 1991-92 year of \$11,725,856.

Designated gifts totaled \$1,479,520 for October of this year, up 1.64 percent or \$23,879 from the same month in 1990.

Designated contributions include Southern Baptist Foreign Mission Board's Lottie Moon Christmas Offering and the Home Mission Board's Annie Armstrong Easter Offering, world hunger, and other special gifts.

## Special mailing on alcohol labeling

NASHVILLE (BP)—The Southern Baptist Christian Life Commission has produced a special four-page publication which urges support for congressional legislation on labeling of alcoholic beverage advertisements.

The CLC has mailed copies of the publication to every church in the convention. The publication contains a sample bulletin insert and a request that churches duplicate it for distribution to members.

The CLC mailing also provides a sample letter for Southern Baptists to use to write their local members of Congress about the issue.

"The Sensible Advertising and Family Education Act (H.R. 1443) and The Alcoholic Beverage Advertisement Act of

1991 (S. 664) are companion bills which address the problem of misleading alcohol advertising in our society," said James A. Smith, the CLC's Director of Government Relations. "The purpose of these bills is to require advertisers to prominently display health and safety warning messages in print and broadcast advertisement of alcohol products."

The bills were introduced into Congress this year by Rep. Joseph Kennedy, D-Mass., and Sens. Strom Thurmond, R-S.C., and Al Gore, D-Tenn.

The bills require warning messages in radio, television and printed ads for alcoholic beverages. They also authorize the Federal Trade Commission to write regulations to implement the legislation and monitor compliance with the law.

## DBU Needs Math Professor

Dallas Baptist University has an opening for a full-time professor of mathematics. Candidate should have at least a doctor's degree in mathematics and be a dedicated Christian layperson. Preference given to active members of Southern Baptist congregations. Please apply to Dean Herbert C. Robbins at DBU, (214) 333-5302.

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## 'Get back to basics'

### Missionaries in unresponsive Japan

by Michael Chute  
SBC Foreign Mission Board

SAPPORO, Japan — Everyone agrees. Japan is perhaps one of the world's least-responsive countries to the gospel.

Explanations abound. Some say Japan's homogenous society doesn't accept anything not distinctively Japanese. Others agree that materialism so pervades the national psyche that it has virtually become Japan's religion. A few even suggest the Japanese are one of the lost tribes of Israel.

But well-meaning explanations offer little comfort for reality. Missionaries are working. Japanese Christians are working. God is working. But the Japanese people aren't yet responding in large numbers.

Nobody knows that better than missionaries Tom and Karol Whaley. The Whaleys' work is an example of the work Southern Baptists are doing inside "World B." World B includes the areas of the world where many people have heard the gospel message but most have not responded.

The gospel of Jesus Christ may find a few listeners in cosmopolitan Tokyo, but it falls on deaf ears in traditional Sapporo, where the Whaleys work as church planters.

"We've always been visitors," Tom says of their eight years in Japan. "We try to blend into the neighborhood. We go to community activities to show we're not just visiting, but that we're part of the place."

"But it's very difficult to build relationships here. You can give a personal witness in Jesus Christ, but if there's not relationship, you don't get very far."

In eight years working in Sapporo, the Whaleys have seen just eight people accept Christ. And only five of those followed through with baptism.

A former pastor in rural Colorado, Tom Whaley remembers how he could go anywhere to meet people: a country store, the post office or nearby ranches. There he knew people on a personal basis and had ample opportunity for personal witness.

But in Japan, the Whaleys soon learned their new home was not only halfway



**Healing bands—**A Christian friend of Tom and Karol Whaley, Kurunuma, performs acupressure on Tom's hand after a meeting of young adults at Sapporo (Japan) Baptist Church. Acupressure is similar to acupuncture, except Kurunuma, who is blind, uses his fingers instead of needles to relieve muscle pain. The Whaleys work with the church's youth minister, who offers an English course and fellowship for young adults at Sapporo's leading church once a week.

around the world, but a whole culture away from Colorado. Country stores don't exist in many parts of a country where 135 million people cramp into a place the size of California.

There's nothing leisurely about post offices in Japan's fast-paced business world. And ranches are scarce in a place where the price of land in the Tokyo-Yokohama area alone is valued at more than all of North America.

How to build strong relationships with the Japanese has always been a tough nut for missionaries to crack. The Whaleys have tried many approaches:

They used a new concept for the Japanese — Vacation Bible School — in their own backyard and in two Sapporo parks. They tried a version of Backyard Bible Clubs. With other missionaries, they held concerts, billed as "American Singers Concert," in their own backyard, in rented halls in Sapporo and in seven cities across Hokkaido Island.

Twice a month, the missionaries choose a neighborhood Japanese family to invite to their house for a meal and a night of games.

Karol has parties in her home where all the ladies — 18 last time — bring kimonos and dress up. Nearly every week she invites women to her house for a coffee party. And she teaches American cooking, something Japanese women are very curious about. She also goes with Japanese friends to movies and concerts and attends flower-

arranging workshops and tea-ceremony classes — two favorites among Japanese women.

The Whaleys even taught English classes, enrolling more than 100 people each over the past four years in their English Bible Center. Even though they taught the Bible and gave a verbal witness in all the classes, people mainly came to study English.

Over the last two years, only two people made professions of faith from their English classes. And when the Whaleys asked those enrolled if they were interested in a Bible study, only four people responded positively.

So after a lot of prayer and soul-searching, the Whaleys decided this past January to get back to basics. They closed the English center and now only teach Bible studies.

"We put the shingle out: we are Bible teachers," says Tom Whaley. "We'll study the Bible, one-on-one, with anybody — in English or Japanese. We'll adjust our schedule to fit their needs. People know up front the textbook is the Bible, and we will study about God, about salvation, about commitment."

"We had gotten to know a lot of people through teaching English, but that's not always the best way to open people up for a personal witness encounter," he adds. "In an English-class situation, the relationship almost always stays student-teacher, but in one-on-one classes, you get to know people more intimately."

Since the Whaleys have gone to a "one-on-one" approach, Karol now teaches five Bible classes with seven women altogether, and Tom has two classes with one man in each session.

But the Whaleys' greatest struggle as church planters came last year. While trying to build relationships with the Japanese, they laid the foundation with Shiroishi Baptist Church to sponsor a new church start. But the congregation had just 30 members and was without a pastor.

"We were so discouraged, and the Lord just worked it all out," explains Karol. "(The church) said, 'We're behind you. We can't give any money. We can't give you even one of our 30 people. But go for it.'"

With that "blessing" from their mother church, the Whaleys started Open Door Chapel in the garage of their house, refurbished with funds from the Lottie Moon Christmas Offering for Foreign Missions.

"In Japan, for a church to agree to sponsor you is difficult to do. They always feel totally responsible for the entire project because they have given their name to it," Tom says. "So they're taking a real risk on us."

No other 30-member churches in Japan are starting a new work. In fact, the church sold its property and began building a new church building, agreed to sponsor the Whaleys' work and called a pastor, all in the same year.

Now the Open Door Chapel — with 13 members and more than 20 attending worship services — is outgrowing its space in the Whaleys' house. The missionaries hope to soon call again on Lottie Moon Christmas Offering funding to provide a larger meeting place.

Still the Whaleys dream dreams and try new things. When they taught at the English Bible Center, about half of their 80 students each week were children. So they have plans for a Weekday Kids Club so they hope will become the youth Bible study for Open Door Chapel.

Also, the Whaleys are looking at starting Bible studies in other areas of Sapporo with the possibility that those will become church starts.

After eight hard years in Japan, the Whaleys say they "have learned to let God be God." Even though preaching the gospel in Japan can be frustrating much of the time, they know that "God has his ways, and he knows what he's doing," says Karol. "God has worked miracles. We've seen them. We have great hope for spiritual revival in this country."

Tom quickly adds: "The spiritual renewal is coming, but we're all still praying because it hasn't come yet. Still, there's more going on (in Japan) than you can see. I feel like my hands are untied, and the sky's the limit."

## LOTTIE MOON EMPHASIS

# Mission ABCs

by Robert O'Brien  
SBC Foreign Mission Board

RICHMOND, Va.—It's a simple as ABC. For years, Christians, without realizing it, have recited the CBAs of mission, not the ABCs.

They've accentuated the "C"—"World C," all but eliminated the "A"—"World A," and barely messed with "World B." That sounds like an alphabetical mouthful, but the three "worlds" really aren't that hard to understand.

World C, for example, is the part of the world where most of the people call themselves Christians. It has 33 percent of the world's population, 62 percent of its income and 91 percent of its missionaries—and Christians have spent 99.9 percent of their money on missions there.

World B, where most people have some access to the gospel but most have not become Christians, gets .09 percent of Christian money. It needs a lot of help. But it gets a good bit more than World A, a forgotten child made up of 1.2 billion "Good News Have Nots."

Simply put, World A is a new term for a centuries-old tragedy. It encompasses vast regions of the earth—an evangelistic black hole—where people die with little or no knowledge of Jesus Christ.

Surprisingly, most of World A's 1.2 billion people live in one area—a band across northern Africa and southern Asia. China and the Muslim-dominated republics of the Soviet Union, Saudi Arabia, Libya, Algeria, Mauritania, Pakistan and Turkey make up part of that hard-to-enter "10/40 Window," a term some use to identify it by its latitudes.

World A has 24 percent of the world's population, 5 percent of its wealth, little, if any, Christian influence, and most of the world's unevangelized people and countries—including most of the world's Muslims (706 million), Hindus (717 million) and Buddhists (153 million).

The vast majority of the people in World A have no Scriptures in their language, no missionaries, no Christian broadcasts and few Christians among them.

They face the reality that many countries are closed to traditional missionaries. Most World A people live in countries where traditional missionaries aren't allowed to work.

Southern Baptists and other evangelical Christians hope to focus developing resources in Worlds B and C on World A as they seek non-traditional ways to penetrate it with the message of Jesus Christ.

One way includes placing Christians with needed skills — medical, educational, business, etc. — in jobs in those countries.

Another way includes appointing nonresidential missionaries who may live outside the country but seek ways to reach assigned people groups inside religious or political barriers.

The task seems impossible, but it demands the attention of Christians everywhere who feel the "10/40 Window" is

not only important because of its needs, but also because of its history.

The "10/40 Window" includes the land of the Bible — the site of God's dealings with humanity from the time of creation to the birth, death, burial, and resurrection of Jesus Christ.

Today, Christians struggle to regain a foothold in the cradle of their faith, which contains not only most of the world's unevangelized people but also more than 2 billion of the world's most poverty-stricken people.

The task seems impossible, but Southern Baptists and others press ahead, realizing no obstacle is formidable enough to withstand the power of prayer and the will of people committed to the Great Commission mandate to go into all the world.

## A GIFT WITH ETERNAL SIGNIFICANCE

LOTTIE MOON CHRISTMAS OFFERING



National Goal: \$84 million

## Missionaries leave Haiti

by Mary E. Spidel  
SBC Foreign Mission Board

PORT-AU-PRINCE, Haiti (BP)—As fuel supplies dwindled because of international sanctions, Southern Baptist workers left Haiti Nov. 2 for the neighboring Dominican Republic.

Missionaries Mark and Peggy Rutledge and volunteer Bobby Edwards flew from Port-au-Prince, Haiti, to Santo Domingo in the Dominican Republic on a Missionary Aviation Fellowship charter flight.

The three are among about 3,000 Americans who have left Haiti since the Sept. 30 coup that ousted Jean-Bertrand Aristide, Haiti's first freely-elected president. The U.S. State Department urged American citizens Oct. 10 to leave Haiti and authorized voluntary departure of non-essential embassy workers and their families.

The Rutledges, from Murfreesboro, Tenn., and Glendale, Calif., respectively, were scheduled to fly Nov. 4 to Richmond, Va., where they will begin a short furlough. Edwards, a mechanic from Greenville, S.C., will stay temporarily in the Dominican Republic to repair cars for missionaries there.

Their decision to leave Haiti was primarily a stewardship matter, according to Mrs. Rutledge. "We weren't going to be able to accomplish much by staying," she said in a phone interview from Port-au-Prince Nov. 1.

The Rutledges operate an agricultural project in a rural area about five hours from Port-au-Prince. Much of their work involves travel, which would have stopped because of the lack of fuel, she said. Haiti's fuel shortage has resulted from the cutoff of foreign oil supplies since the Sept. 30 coup. The Organization of American States called for economic sanctions against Haiti to protest the takeover by the military junta. The United States barred all trade with Haiti Oct. 29, except for medicines and basic food supplies.

An OAS delegation was expected to arrive in Port-au-Prince Nov. 4 to try to resume negotiations for the return of Aristide.

Meanwhile, Southern Baptist projects in Haiti will shut down temporarily. As soon as the fuel situation returns to normal, a volunteer couple is expected to go into the country to continue operating a Baptist well-drilling project there.

In light of the uncertainty in Haiti, the Rutledges decided to move up a furlough they had planned to begin in January, Mrs. Rutledge said. They have not taken a furlough or traveled to the United States

since they were appointed missionaries to Haiti in 1986.

"It just seemed like a good breaking point," she said. "That's something that's always been difficult for us because there never seemed to be a good time to take furlough. . . . This seems like a better time than most because we can't really accomplish anything by being here." The Rutledges first had decided to stay in Haiti following the State Department advisory urging Americans to leave. As the fuel situation got worse, they changed their minds. Still, they were hesitant to leave "because you feel like you're abandoning people when they're at a low point," she said.

But after consulting with Foreign Mission Board officials and Haitian Baptists, the Rutledges felt they would not be able to get much done during the embargo anyway. Because of moving their furlough to an earlier date, they also hope to return to Haiti in March in time to help Haitians with their first planting season of the new year, Mrs. Rutledge said. Mrs. Rutledge called on Southern Baptists to pray "for a spiritual undergirding" of the Haitian Baptists they are leaving behind. "It's hard on people when they don't know what is going to be happening," she noted.

As Southern Baptist workers prepared to leave Haiti, a kind of "cautious hesitancy" was apparent among Haitians, Mrs. Rutledge said. "Everybody right now is kind of sitting back and waiting to see what's going to happen. Nobody really knows but it is all very calm at the moment." Besides Southern Baptist personnel, a number of other evangelical missionary groups have left Haiti, according to Mrs. Rutledge.

All American Baptist personnel have returned to the United States, according to news reports. Twenty-six American Baptist workers left the Cap-Haitien area Oct. 6 because of Haiti's political unrest and violence related to a local dispute over control of a Baptist secondary school. The unrest resulted in the burning of the headquarters of the Baptist Convention of Haiti in Cap-Haitien Sept. 30. In addition, eight American Baptist missionaries and volunteers recently left the Limbe area. Assembly of God officials announced Nov. 1 their missionary personnel were expected to leave the country. Nazarene missionary personnel left the country Oct. 26, according to news reports. In addition, classes at the Nazarene Bible College in Port-au-Prince were suspended because of conditions in Haiti. Several Mennonite workers also have left Haiti.

## Classifieds

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## Convention Uniform

### *The song of the redeemed*

by Carroll Evans, First Church, Hughes

Basic passage: Exodus 15:1-10, 13

Focal passage: Exodus 15:2,13

Central truth: Praising God for his salvation is an oft repeated story that the redeemed never tire of telling.

The song of Moses is a splendid example of ancient Semitic poetry, generally considered to be one of the greatest poems of all literature. However, our primary interest here is spiritual, not literary.

The Bible is the story of a God who acts on man's behalf to secure his salvation. In the Old Testament, Israel celebrated the good news of God's grace in his calling her to be his special people and in his delivering her from slavery in Egypt. This glorious act of redemption is the theme of Moses' song.

God's promise to pass over the homes of the Israelites and spare the firstborn of Israel was sealed in blood by the sacrifice of the Passover lamb (Ex. 12:1-11). Then, after the miraculous deliverance of the Red Sea and the subsequent destruction of the Egyptian army, God led the Israelites to Mt. Sinai where he entered into a covenant with them. Again there was shedding of blood to seal the covenant (Ex. 24:3-8).

In the New Testament the New Israel of God, the church, also celebrates God's elective grace and his triumph over its enemies. Now there is a "New Covenant" sealed with the blood of Jesus, God's Passover Lamb (Lk. 22:20).

Because the Lamb of God has taken away the sin of the world (Jn. 1:19), the redeemed now sing the song of the Lamb. Later in glory when saints of both the old and the new covenant gather around God's throne, they will sing a new song which combines the song of Moses with the song of the Lamb and praises the Lord for his glorious redemption and his triumph over all of his foes (Re. 15:1-4).

Until then we have the opportunity of sharing this good news with those who have never heard. We also thrill to hear it told over and over again ourselves. Finally, we have this word of assurance found in Exodus 15:13, suggested by the word "mercy" which is more properly translated "steadfast" or "unfailing love." He will never fail us or forsake us. Our Redeemer is a covenant keeping God. His love will see us through until we see him face to face. That is truly something to sing about!

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

## Life and Work

### *Business ethics*

by Bob Berry, First Church, Benton

Basic passage: Deuteronomy 24:6, 10-15, 17-19

Focal passage: Deuteronomy 24:17-19

Central truth: Compassion is a necessary part of business dealings.

Old Testament society had a healthy dose of capitalism. Making money was not considered a sin. Honest work was commended. Prosperity was seen as a gift from God to be enjoyed. Prosperity also was the means provided to care for the poor.

God's outline provided for the specific needs of the truly needy. If a poor person was willing to perform labor, God demanded that they be paid fairly. Even those who could not work for themselves (specifically widows, foreigners, and orphans) were not to be mistreated. A portion of the harvest was left for them to gather and sustain themselves (Dt. 24:19).

Furthermore, the necessities of life (such as the coat which kept them warm at night) could not be kept as collateral on a loan. The courts were to be impartial (Dt. 24:17). Yet, almost from the start these rules were ignored as greed took hold.

God's rules are designed to demonstrate that a relationship with God has a positive effect on ethical behavior. They are based on the realization that God owns everything and that everyone deserves to be treated with integrity. Hard work, making a profit, and being prosperous are proper when balanced by love for God and concern for the needs of others.

As anyone in business knows, there are powerful temptations to be dishonest, to take advantage of others, or to take more than is proper. Sometimes unethical behavior is unabashedly rewarded.

Business practices which are above reproach are a testimony to a personal relationship with God. They stand out in a society of materialism and greed. Upright behavior may not always be rewarded in the business world, but God is pleased. God's standards pay greater dividends than the world could ever provide.

A person who has experienced the compassion and mercy of God will show mercy and compassion to others, even in the way they conduct business (Dt. 24:18). This is the foundation of God's ethics. God shows mercy, love, compassion, and grace to mankind. We should do no less for each other.

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## Bible Book

### *Spiritual gifts*

by Zane Chesser, First Church, Malvern

Basic passage: 1 Corinthians 12:4-18; 29-31a

Focal passage: 1 Corinthians 12:4-18

Central truth: There are many spiritual gifts, but only one unifying purpose.

The Corinthian Church needed sound instruction concerning the use of gifts the Holy Spirit imparted to believers. They are referred to as *charismata* (1 Co. 12:4). This is the same root word as the Greek word for "grace." The emphasis is that the gifts are freely bestowed upon the Christian apart from any personal merit.

Some regarded the possession of these gifts as a badge of spiritual superiority. Others gave too much value to the gift of speaking in tongues. Divisions and factions were natural results of such attitudes.

Paul's response to the situation formed an unparalleled standard on the gifts of the Spirit. He affirmed the diversity of gifts, but stressed that they all had one common source and purpose—the Holy Spirit for the common good of the church (1 Co. 12:7). Every Christian is endowed with a particular gift. Paul gives a representative list of spiritual gifts (1 Co. 12:8-10). The apostle makes clear that the Spirit bestows these gifts as he wills (1 Co. 12:11).

In the interest of spiritual unity, Paul uses the analogy of the human body (1 Co. 12:12-18). Just as the physical body has many members so also the church as the body of Christ. Thus, there is great diversity in the function of the members, but all exist for the welfare of the one body. Discord among the various parts of our physical bodies is absurd.

In 1 Corinthians 12:29-31, Paul states that the Spirit of God does not impart all the gifts on any one person, nor is there any one gift given to all members. Therefore, there is not one, exclusive, or superior gift. None should be referred to as "the gifts." The definite article is not present among Paul's listing. There is one exclusive gift—the Holy Spirit, who comes into the life of every believer at the time of conversion (1 Co. 6:19; Ep. 1:13).

Paul ends this passage with a command for the Corinthians to aspire for the greater gifts (1 Co. 12:31a). These would refer to those that would build up the church body. Yet, he adds there is an even higher, "a more excellent way" (1 Co. 12:31b), which is the spirit and way of love.

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# LESSONS FOR LIVING

## Convention Uniform

### *A song of God and country*

by Carroll Evans, First Church, Hughes

Basic passage: Judges 5:1-11

Focal passage: Judges 5:2-3

Central truth: "Blessed is the Nation whose God is the Lord" (Ps. 33:12).

Generally conceded to be one of the earliest examples of Hebrew poetry, the Song of Deborah is not unlike Canaanite poetry found at Ugarit, coming from the same twelfth century time period. This simply means that Israelite writers did not write in a cultural vacuum, but were influenced by the prevailing literary forms.

This beautiful and exciting poem should be studied along with the prose version of same event found in Judges 5. It also needs to be seen against the background of the entire book of Judges with its oft repeated cycle of backsliding and punishment, repentance, and blessing.

Deborah lived during the period when the Israelites were still tribal with no capital, no central government, and no king. The northern and central tribes had fallen under the oppression of the Canaanite city-state, Hazor. Travel was dangerous. Commerce and farming were almost impossible. Communication between the tribes was very difficult, and to make matters worse, the king of Hazor had forced the northern tribes to disarm.

In this time of crisis God raised up "a mother in Israel," Deborah. She was a prophetess like Miriam and a judge like Samuel, who carries the distinction of being the only woman who judged Israel. Hebrew society was dominated by men. Deborah's strong leadership and divine calling are exceptions to the norm. Yet, it shows us that God is not adverse to calling women into traditionally male roles when it suits his purpose.

She may have been the only female judge, but she was not alone in prophesying. For she joined Miriam (Ex. 15:20), Huldah (2 K. 22:14), Anna (Lk. 2:36), and the four daughters of Phillip the evangelist (Act. 21:9) in this role.

Deborah's song, celebrating the Lord's victory over the Canaanites, is a patriotic hymn of God and country. Victory came when the nation returned to God and marched forth under his leadership. It was so then and it is true today. When we truly make him Lord of our life and of our nation, we too can sing the triumphant song of Deborah.

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## Life and Work

### *The worship of giving*

by Bob Berry, First Church, Benton

Basic passage: Deuteronomy 26:1-2, 4-5, 10, 12, 15

Focal passage: Deuteronomy 26:1-2, 4-5, 10

Central truth: Giving an offering is an act of worship.

Life is simpler now than it used to be for the Hebrews. They had required offerings and regulations concerning giving. There were sacrifices to be offered at specified times and rituals to be followed. The only decision we have to make today as we fill out an envelope is deciding if we tithe on the "net" or the "gross."

In many churches, stewardship is a touch subject. Preaching and teaching on giving are met with resistance. Church members are hesitant to make commitments. The whole issue of money is considered to be worldly, not spiritual. Yet the Bible speaks often of money, giving, and stewardship. And God is very direct.

Offerings were an essential part of Old Testament worship. The receiving of offerings was always a time of rejoicing. This reality has been lost in many churches today.

How is giving an act of worship? First, it is because giving offerings is an act of obedience. God has consistently required that his people return a portion of their material possessions for his usage. Money is to be gathered at the place of worship "where the Lord establishes his name" (Dt. 26:2). Offerings are for the support of God's work.

Giving also is an act of worship because it is a confession of God's past faithfulness (Dt. 26:4-5). An offering is a reminder that God has met the needs of his children. He hears their prayers. He acts in their behalf. Giving back some of what he has provided demonstrates thankfulness for his past provision.

Finally, giving is an act of worship because it celebrates God's current blessings (Dt. 26:10-11). God was not only faithful in the past. He continues to bless today. The very fact that the believer is able to give an offering is reason to rejoice.

When giving of gifts is seen as an act of worship instead of a religious obligation, offerings become a joy. The believer who is obedient and celebrates God's blessings becomes the kind of cheerful giver God loves (2 Co. 9:7).

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## Bible Book

### *The supreme gift*

by Zane Chesser, First Church, Malvern

Basic passage: 1 Corinthians 12:31-13:13

Focal passage: 1 Corinthians 13:1-13

Central truth: Christian love expresses itself in dynamic action.

The charismatic gifts had been a point of divisions in the Corinthian Church. In this classic chapter, Paul turns to the supreme gift of love which unites a body of believers.

Rather than being a specific charismatic gift, love is seen here as the essential medium for the exercise of all the spiritual gifts. The term for love that Paul uses is far removed from today's popular usage of the word.

The Greek word here is *agape*, which finds its highest expression in God sending Jesus Christ into our world to give himself to save lost humanity. It is characterized by a benevolent concern that seeks the best for others, even those we may not like.

Paul asserts that a person may possess unusual spiritual gifts, but without love the exercise of the gifts is nothing (1 Co. 13:1-3). A person could give all of his possessions to the poor or lay his life down in martyrdom, but if not done as expressions of love, nothing would be gained.

The description of this love is set forth in 15 verbs which affirm that love will express itself in dynamic action and deeds (1 Co. 13:4-7). It is not passive or static. Seven of the characteristic actions of love are stated positively and eight negatively. Paul doesn't attempt to give a definition of love, which would be next to impossible. He simply states some of the things that love does and does not do.

The permanence and supremacy of love is underscored by the apostle as he wrote that it is greater than the charismatic gifts. Paul reminds his readers that such spiritual gifts of prophecy, knowledge, and tongues will pass away in the perfection of the eternal age to come (1 Co. 13:8-10).

His analogy of human growth and that of the dim mirror points up the incompleteness of this present age and of the perfection of the age where love reigns supreme (1 Co. 13:11-12). Even of those realities which abide forever such as faith, hope, and love, love the greatest. This is true surely because it reflects the essence of God's nature more than any other thing (1 Co. 13:13).

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RUSCHLIKON DEFUNDING

## British, Germans will wait

### Negative response could damage relationships

by Stanley Crabb & Robert O'Brien  
Baptist Press, Foreign Bureau

BRISTOL, England (BP)—British and German Baptists will "wait and see" what Southern Baptist Foreign Mission Board trustees do about the Ruschlikon seminary controversy in meetings in December.

But the two national Baptist bodies, meeting separately in Bristol, England, and Dorfweil, Germany, indicated a negative response could damage future relationships.

The 200-member Council of the Baptist Union of Great Britain approved a long-negotiated working relationship with Southern Baptists, according to David Coffey, general secretary of the union.

But Coffey said that decision will be placed "on hold" until they see how FMB trustees respond to widespread calls for them to reverse a 35-28 vote on Oct. 9. The vote stripped \$365,000 from the budget of the international Baptist seminary in Ruschlikon, Switzerland.

"We will not be doing anything further" in regard to future cooperative arrangements with Southern Baptists "until the situation is clarified," Coffey said. "We will be watching this meeting with great interest, and we will also be wanting to watch what decisions (the FMB trustees) will be making over the next several months."

"We want Southern Baptists to help us win Europe for Christ. . . but for now we must wait and see," Coffey said.

"We felt sadness that we had to debate this matter in this way, and sadness that there is a division in the Baptist family," Coffey said of his union's action. "The discussion about (future relationships) was colored by what has taken place."

German Baptist leaders also will bide their time. "We are looking for the new decision," said Gerd Rudzio of the German Baptist Union. "We are taking a wait-and-see attitude" before deciding what to do.

"It is our sincere desire that the basis of cooperation, trust and reliability (of past relationships with Southern Baptists) be newly established," said a statement from the German Baptist Union's federal board, released by Rudzio and Eckhard Schaefer, general secretaries of the union.

"Only on this basis are we in a position to continue our common work in blessing for our churches and as a testimony to our contemporaries," the statement said. "We

do hope that the Foreign Mission Board in Richmond revises and revokes its decision and that we may be newly used in a service partnership before God."

Leaders of the two unions tempered their protest with praise of past cooperation with Southern Baptists, including two Southern Baptist fraternal representatives, Gary and Delores Bishop. The Bishops have worked in northeast England in a cooperative experiment with the Baptist Union of Great Britain.

"This couple has given outstanding service; from all parts there were expressions of appreciation for them," Coffey said. "The council gave unanimous approval for their return to partnership involvements."

In the wake of widespread protests over the seminary defunding action, FMB trustee chairman Bill Hancock has called a meeting Dec. 5-6 in Richmond. Leaders from European Baptists, the Ruschlikon seminary, FMB trustees and FMB staff will air their views.

That meeting will precede the trustees' regular meeting Dec. 9-11, at which they will have the option of reconsidering the action. They also are expected to receive an opinion from board attorneys about whether their action was legal in light of past agreements. Previous FMB boards of trustees voted to fund the seminary budget through 1992 and then on a descending basis thereafter.

"It is my desire that Southern Baptist and European Baptist leaders will maintain a spirit of prayer and patience and not respond with divisive emotions and verbal expressions as we go into these meetings," Hancock said in response to the escalating protest.

"In view of the fact that trustees acted without consultation with Ruschlikon and European Baptist leaders, this meeting is designed to bring all parties together to discuss the factors and real issues involved," he said.

The German Baptist statement, which welcomed the opportunity for Baptist leaders to meet in Richmond, supported the reaction from the European Baptist Federation. The EBF called the defunding action a breach of trust.

Earlier, EBF General Secretary Karl-Heinz Walter said the issue at stake for Europeans is not a particular professor's theology but whether the Foreign Mission Board keeps its promises.

FMB trustees took the action because the Ruschlikon seminary asked Glenn Hinson, a church history professor at Southern Baptist Theological Seminary in Louisville, Ky., to teach at Ruschlikon for four months. The trustees, who have disagreed on Ruschlikon's theological stance in the past, perceive Hinson as having liberal views on Scripture. They felt the seminary had not operated in good faith with them by allowing him to teach.

"If they had taken us as a serious partner, then I think we could have been in conversation with them or answered their questions, but they acted of a sudden without consultation," Walter said.

The British and German unions both said the action has caused damage to European unity at a time of great opportunity for missions and evangelism.

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***The issue at stake for Europeans is not a particular professor's theology but whether the Foreign Mission Board keeps its promises.***

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"In a time where we see walls falling, we should not raise fronts which are hindering and harmful to the mission of the Baptist churches in Europe," the German statement said.

"The real source of our dismay continues to be that we genuinely felt we were on the verge of a new partnership (with Southern Baptists) which would advance the cause of the gospel in the British Isles," Coffey said. "We are convinced that suddenly Europe has reached a turning point, and we are on the verge of a new mission era in Europe," he said.

"If you live in North America, it may be difficult to see how important unity is for us at this time. The political and sociological climate is changing (in Europe) and Christians have caught the message that we must act now. But we need unity in such a time as this."

The trustee action, Coffey said, has caused British Baptists to question the reliability of future FMB decisions.

"I still hope that we can proceed with partnership arrangements," Coffey said. The British union has not only experimented with a cooperative relationship with the Bishops but has anticipated future relationships which would bring more Southern Baptist mission personnel into the countries served by the union.



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## WORLD

# WMU leaders object to Ruschlikon defunding

by Susan Todd Doyle  
Woman's Missionary Union

BIRMINGHAM, Ala. (BP)—The national leaders of Southern Baptist Woman's Missionary Union have formally objected to a recent decision by trustees of the Southern Baptist Foreign Mission Board to defund the Baptist Theological Seminary in Ruschlikon, Switzerland.

WMU is the missions organization for women, girls and preschoolers in Southern Baptist churches and is an auxiliary organization to the Southern Baptist Convention.

FMB trustees voted Oct. 9 to cut all funding slated for the Swiss seminary. Trustees earlier had agreed to continue contributions to the school through 1992 and then begin a gradual decrease of funding. The action taken by FMB trustees will cost the seminary \$365,000 during 1992 — about 40 percent of the seminary's total budget.

A letter was mailed Nov. 6 to William Hancock, chairman of the FMB trustees, by the national leadership of WMU. The letter was signed by Dellanna W. O'Brien, WMU executive director; Carolyn D. Miller, national WMU president; Martha Wennerberg, national WMU recording secretary; and Joyce Mitchell, Bobbie Patterson, and June Whitlow, WMU associate executive directors.

Copies of the letter also were mailed to FMB trustees; FMB President Keith Parks; and members of the WMU executive board.

The letter called for FMB trustees to "put political considerations aside and rescind this action for the greater cause of world missions. In so doing, we can continue our historic relationship as 'laborers together with God' for the fulfilling of the Great Commission."

The letter also spoke to the reason FMB trustees gave for defunding the seminary. Their decision came after seminary leaders invited Glenn Hinson to teach at Ruschlikon for four months. Hinson is a church history professor at Southern Baptist Theological Seminary in Louisville, Ky., and is perceived by some FMB trustees as having "liberal" views on Scripture.

"We realize that the trustees made their decision based on perceptions of a 'liberal bent' in some areas of seminary teaching. If this is a legitimate concern, we implore you to use negotiation processes to resolve this concern in a manner which would preserve the historic relationships among Southern Baptists and overseas Baptist entities," the letter stated.

WMU leaders reminded FMB trustees of their own 103-year-old relationship.

"Throughout our history, WMU has been one of the staunchest supporters of the Foreign Mission Board. We have linked arms many times over the years to further the cause of Christ around the world. We have supported you through thick and thin, during lean times and during prosperous times.

"But recently, the FMB trustees made a decision which we cannot support — the decision to defund the Ruschlikon Seminary.

"We have moved beyond initial shock at the announcement, through days of deep concern about the impact of the decision, to the point today of wanting to register our strong objection to this action," the letter said.

The letter cited several concerns: — How the action will affect the Lottie Moon Christmas Offering. The leaders said they are "hearing report after report of congregations who are planning not to give anything at all to the Lottie Moon Christmas Offering, or who plan to designate their Lottie Moon Christmas Offering gifts — many to Ruschlikon."

The Lottie Moon Christmas Offering for Foreign Missions is promoted jointly by WMU, the FMB and the Southern Baptist Brotherhood Commission. The offering makes up about one-half of the FMB's total budget.

— How the action will affect relationships between Southern Baptist missionaries and overseas Baptist conventions. WMU leaders raised concern about "reports from overseas Baptist conventions who are weighing options and evaluating relationships with Southern Baptists in light of the Ruschlikon decision. Even longstanding agreements are being re-evaluated which allow for Southern Baptist missionaries to live and work in some of these countries."

— How the action will affect the "window of opportunity" for work in Eastern Europe. "This (action) comes on the heels of first-person reports from our first national Baptist Young Women Enterprises Abroad team, who returned Sept. 10 from a Bible distribution project in the Soviet Union. (Baptist Young Women is the missions organization in Southern Baptist churches for women ages 18-34.)

WMU members across the country increasingly have been concerned about the matter and have voiced their opinions about the action FMB trustees took Oct. 9. Letters and phone calls have been directed to the national WMU leadership asking for action.