

Ouachita Baptist University

Scholarly Commons @ Ouachita

Arkansas Baptist Newsmagazine, 1985-1989

Arkansas Baptist Newsmagazine

12-24-1987

December 24, 1987

Arkansas Baptist State Convention

Follow this and additional works at: https://scholarlycommons.obu.edu/arbn_85-89



Part of the [Christian Denominations and Sects Commons](#), and the [Mass Communication Commons](#)

A Brighter Hope

Arkansas Baptist

December 24, 1987



SOUTHERN BAPTIST HISTORICAL
LIBRARY AND ARCHIVES
Historical Commission, SBC
Circuit of Texas
Spirit

In This Issue



ABN photo / Millie Gill

The spirit of Christmas is a glowing spirit for members of Little Rock's Geyer Springs First Church, who sponsored a Christmas party for residents at the Arkansas Baptist Home for Children in Monticello.

Editor's Page.....3

Speak Up

- Letters to the Editor.....4-5
Today's Issues.....5
Southern Accent.....5

Faith At Work

- A Brighter Hope.....6

Local & State

- Announces Retirement.....7
Note Burned.....7
Building Dedicated.....7
Scholarship Fund.....7
Hunger Funds.....7

Helpline

- Limited Bus Ministry.....8
Great Potential.....9
ABSC Updates.....9-12
Next Month in Arkansas...12

Nation

- Harwell Ousted.....13

- Lessons.....14-15

World

- 1988 Goals.....16
Citizenship Changes.....16
More For Missions.....16

IT'S UPLIFTING

Hungarian MasterLife

DEBREZEN, Hungary—Seventy-eight Hungarian Baptist pastors attended a MasterLife workshop as part of their annual pastor's conference in late summer. Many of the pastors said they hoped to begin the program in their churches this fall.

Put To Work

MATOSINHOS, Portugal—When Carey Bates' father and sister came to Portugal, the missionary put them to work. Bates' father is Ben Bates, member of Little Rock's Parkway Place Church.

Missionary Bates scheduled four concerts for his sister, Dodie Davis, an alto soloist from Knoxville, Tenn. One of the concerts was in a women's prison. Bates

had his father share a testimony during each concert.

His father also spoke in a men's prison. In all, 12 inmates made decisions for Christ.

Convention Organized

KINGSTOWN, St. Vincent—Eleven years of Southern Baptist missionary work reached a "crowning moment" on the Caribbean island of St. Vincent when the St. Vincent Baptist Convention was formed there Nov. 1. Orvell and Suzan Bryant, St. Vincent's only Southern Baptist missionaries, have started three of the four Baptist churches there during their 10 years as missionaries. The Bryants are from Spearsville, La., and El Dorado, Ark.

GOOD NEWS!

The Pride of Past Prestige

Revelation 3:1-6

Churches usually reflect the character of their members, who in turn reflect the character of the city in which they live. Place a church in a tobacco-growing area, and there is less condemnation of smoking. The same is often true in cities noted for their brewery arts. The world creeps in to the lives of the church members, and conviction is left begging at the door.

Sardis was once the preeminent Greek city of Asia; but by the time the church of the first century was established, the city had little influence. It lived in the pride of its past glory and prestige and has sometimes been described as an example of a broken down aristocracy.

Since the city was inaccessible, little contact was maintained with the rest of the empire. Her strength in times past had left her arrogant and self-sufficient, though only a shell of the past remained. The city had great wealth and, after the earthquake of A.D. 17, had been generously assisted by Tiberius, which only added to the already inflated pride of the city.

The sordid and arrogant history of this city was reflected in the Sardis church.

The message to the church was that her boasting made the rest of the world think she was alive when in reality she was spiritually dead. The danger of being a spiritual graveyard was now heaped on the church of Sardis as the condemnation was revealed. Thus, Sardis became the first

church to be condemned for being filled with nominal Christians.

Outward appearances can be deceptive; formalism and acts of goodness can hide the true condition of believers. Even in Sardis, it was possible to be in church on Sunday and be a gossip on Monday. They could take up an offering for missions and still hate their brother next door because his skin was the wrong color.

In Thyatira, the problem of open compromise and known sin was condemned, but in Sardis the sins were hidden. Their consciences had ceased to be a barometer for moral judgments. They had a form of godliness, but they were denying its power.

This condemnation was not leveled without the recognition that among even the most spiritually dead congregations there are a few who keep the faith, who seek to walk in humility and godliness. To them Christ said, "They shall walk with me in white: for they are worthy" (v. 4).

The white robes are symbolic of their purity. Their names shall not be blotted out of the book of life, and their security is in the hands of Jesus Christ who will name them before God.

Christ had so much against this church and so little good for it. God's grace is ever reaching toward persons, even when they are backslid and allowing the world to stain their robes. The only way out of sin is by repentance; this is offered to the church at Sardis.

Adapted from "Proclaim," July-Sept 1980. Copyright 1980 The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission. For subscription information, write to Material Services Dept., 127 Ninth Ave. North, Nashville, TN 37234.

Celebrate by Example

J. EVERETT SNEED

This Christmas season which is set aside to commemorate the birth of our Lord will be celebrated in many different ways. Some will celebrate it as a pagan holiday marked by the debauchery, drunkenness and things totally foreign from our Lord's purpose. Still others will mark the occasion with total selfishness. The question arises how would our Lord have us to commemorate the day?

The true meaning of the day is found in the giving of the greatest gift of all to mankind. Both Luke and Mark give details of Christ's birth (Mt. 1:18-20; Lk. 1:28-31). Luke, himself a medical doctor, gives details regarding the angels announcement to Mary. The angel said, "... the Holy Spirit shall come upon thee, and the power of the most high shall overshadow thee: therefore also the holy thing which shall be born of thee shall be called the Son of God" (Lk. 1:35).

God's gift, then, to man is highly personal; for without the gift of Christ there would be no salvation. God's gift includes the miraculous conception, the virgin birth, the sinless life of Christ, and the atoning death and resurrection of our Lord. The virgin birth is necessary to provide an adequate Saviour. In order for the gulf to be bridged between God and man, one was required who was, at the same time, completely God and truly man. Jesus was man (Lk. 2:42; Jn. 4:6; Mt. 4:2) but he was also God (Jn. 10:30; 14:9; 19:7; Mk. 2).

One of the glorious truths for Christians to remember at Christmas is the abiding presence of the Holy Spirit. Jesus said, "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the comforter will not come unto you; but if I depart, I will send him to you." (Jn. 16:7).

When we give the gospel and minister to the physical and material needs of the poor, we are giving to our master. The Scripture said, "In as much as you have done it unto one of the least of these my brethren, you have done it unto me" (Mt. 25:40b).

There are still many places in the world where the sweet name of Jesus has not been heard. The thought of the thousands of villages and small cities without the mention of the name of Jesus at the Christmas season should motivate us with new missionary compassion. The thought



of the great cities wherein dwell millions of people to whom the Christmas season is a festival with no spiritual significance should make us aware of the urgent need to spread the gospel.

There is another aspect of our Lord coming that is often overlooked. That is, he is to be our example. Paul captured this for us in Philippians 2:5 as he said, "Let this mind (attitude) be in you, which also was in Christ Jesus." The word "mind" describes the attitude or disposition expressed in the incarnation of God's son. This same attitude is to govern the Christian in his relationship with other believers. Paul was speaking about relationships among believers rather than the attitude within the individual.

Paul was reminding his readers of the glory of Christ prior to his incarnation. He

was in the "form of God." Paul didn't mean that Christ "looked like God." The word "form" denotes the expression of the reality itself. The form of God is synonymous with the glory of God. Paul is declaring that Christ was really God and that his glory was the glory of God.

Christ did not "count equality with God a thing to be grasped." It is likely that Paul was contrasting the two Adams. The first Adam attempted to seize equality with God (Gn. 3:5). The second Adam (Christ) possessed the same glory as God the Father but didn't hold on to it. Paul goes on to say that Christ emptied himself and took on the form of a bond slave.

The apostle uses the phrase "the form of a servant" and "the likeness of men" but he didn't mean that Jesus was like a man merely in appearance. Christ was totally human in every aspect.

His humanity included his feelings, his thoughts, and his vulnerability. Yet, our Lord was different from all other men. The difference is seen in the perfection of his obedience. Christ did what man was initially intended to do.

The glory of Christ is found in his "obedience unto death, even the death of the cross." Paul declares that because God has highly exalted him and given him a name, a position, that is above every other.

How should we celebrate Christmas? We should celebrate it by following the example of our Lord. He modeled for us a life of sacrifice, commitment and giving. We who have the greatest gift of all, eternal life, should share this exciting news with others. We should live a life that will attract others to Christ. As we follow Christ we will find the greatest meaning possible in Christmas.

Arkansas Baptist Newsmagazine

VOLUME 86

NUMBER 49

J. Everett Sneed, Ph.D. Editor
Mark Kelly Managing Editor
Erwin L. McDonald, Litt. D. Editor Emeritus

Arkansas Baptist Newsmagazine Board of Directors:
Lyndon Finney, Little Rock, president; Jimmy Anderson,
Leachville; Joanne Caldwell, Texarkana; Nelson Wilhelm,
Waldron; Bert Thomas, Searcy; Lane Strother, Mountain Home;
Phelan Boone, El Dorado; Harold Gaeley, Fayetteville; and Don
Heuer, Batesville.

Letters to the editor expressing opinions are invited. Letters should be typed double-spaced and must be signed. Letters should not contain more than 350 words and must not defame the character of persons. They must be marked "for publication."

Photos submitted for publication will be returned only when accompanied by a stamped, self-addressed envelope. Only black and white photos can be used.

Copies by mail 50 cents each.

Deaths of members of Arkansas churches will be reported in brief form when information is received not later than 14 days after the date of death.

Advertising accepted in writing only. Rates on request.

Opinions expressed in signed articles are those of the writer.

Member of the Southern Baptist Press Association

The Arkansas Baptist Newsmagazine (ISSN 0004-1734) is published weekly, except Easter, Independence Day, the first week of October, and Christmas, by the Arkansas Baptist Newsmagazine, Inc., Little Rock, AR. Subscription rates are \$6.48 per year (individual), \$5.32 per year (Every Resident Family Plan), \$6.12 per year (Group Plan). Foreign address rates on request. Second class postage paid at Little Rock, Ark.

POSTMASTER: Send address changes to Arkansas Baptist Newsmagazine, P. O. Box 552, Little Rock, AR 72203. (376-4791)

Letters to the Editor

Disappointed

I had the privilege of attending my first Baptist state convention here in Fort Smith a couple of weeks ago. To say I was disappointed is putting it very mildly. Had expected to hear some powerful preaching of the Word. Had it not been for the imported reverend from Texas it would have been a complete flop in my opinion in the preaching department. Surely we have better preachers of the Word than what was on the program. I heard enough about foreign missions to last me for the rest of my life. We have plenty of folks in the old USA we need to reach instead of sending a dollar overseas that I doubt if 10 cents of it ever gets to where it should go, too much paper work before it gets there. I hope Southern Baptists wake up to where our money is really going soon or many will be looking for a new place of worship.—**B.A. Weller, Fort Smith**

Black and White

I had preached two sermons before going to that first church. One of the more active and influential members was an old retired preacher. By his way of thinking, anything other than a black King James Bible was straight from the pit of hell. Any kind of Sunday School literature was an unnecessary evil. Black was black and white was white. There were no shades in between. He was not a very tolerant man. I was totally intimidated. After about six weeks I told the folks I just couldn't come back. I never told them why. But, maybe that old preacher was more right than wrong. I'm more than a little sick of those shades in between. I think we call it "bold tolerance."

I was excited about the opportunity to return to a "conservative" state convention. However, at our most recent gathering it seemed the word had taken on a different shade of meaning. Somewhere between black and white. We elected a "conservative" president who believes that we "ought to rethink in serious indepth study"

NOTICE

The *Arkansas Baptist* will not be published the week of Dec. 31, one of four such weeks each year. The "Lessons for Living" feature this week carries two weeks' worth of Sunday School lesson commentaries.

our position on women pastors (*Southwest Times Record*, Nov. 19, 1987). If that's conservative theology the word has lost its meaning.

We passed a "conservative" resolution stating our opposition to abortion, "except in the case of rape or incest." If abortion is murder of the unborn child, and it is, does rape or incest change that fact? Is the child conceived through rape or incest somehow less worthy? The eloquent argument put forth by a "conservative" pastor in favor of maintaining this clause was, "if it were my wife or daughter, I would want them to have the choice." Would abortion be less of a crime if it were my wife or daughter? A classic case of situation ethics.

I would gladly throw away my *New American Standard*, my *Williams*, and my *Sunday School Board* literature if we could get back to black being black and white being white. A conservative believes the Bible. A liberal adapts it. I'm beginning to believe that old preacher was a lot smarter than I thought he was.—**Donald Cochran, Fort Smith**

In God's Purpose

The recent Arkansas Baptist State Convention and Pastors' Conference was the first one that I have every attended. I want to congratulate Arkansas Baptists on a job well done. I was saddened to learn of a rift in the convention. I thank God that it did not develop as some thought it would.

I read an article entitled "Morality and the Belief in God," by Paul Henri d'Holbach, in which d'Holbach told a fable about God (the monarch) and his ministers (the priests). He said this of one of the priests, "They defame one another, and mutually treat each other as imposters and false teachers." He continued with, "the sectaries of a religion, which preaches, in appearance, nothing but charity, concord, and peace, have proved themselves more ferocious than cannibals or savages, whenever their divines excited them to destroy their brethren." Is God glorified through the ferocious actions of Christians toward one another?

I believe we have a fine group of people on staff at the Arkansas Baptist Building. They have always been eager to help when I called on them. Many of them taught classes that I attended at Boyce Bible School and I found them to be biblically sound in their doctrine!

So, to those who want to defame and destroy the character and God-called vocations of their brethren while preaching love, peace, and harmony, I ask this ques-

tion: Are your actions a result of a loving, caring, compassionate God living within you or from a scheming, hateful, spiteful, and selfish devil, that would love nothing better than to have God's purposes for us and many others disrupted?—**Vaughn Blue Jr., Batesville**

Faulty Argument

Arkansas Baptists had a chance in our last convention to adopt a strong pro-life resolution, but we failed to do so. If more time was given, we could have discussed and refuted the faulty argument of the messenger who was opposed to the amending of resolution 12.

First, note the rationale for allowing a woman to choose abortion for any reason. Supposedly a woman's "right to privacy" gives her the right to do with her body as she pleases. Since the fetus is an appendage of her body, she may choose abortion if the child creates an unnecessary emotional burden or is unwanted.

Although he did not advocate the previously mentioned position (thank God), it was argued by the messenger that a woman who becomes pregnant by rape or incest has the right to an abortion because the trauma of rape and a resulting pregnancy create an unnecessary emotional burden. Furthermore, the child so conceived is an "unwanted" child.

In both of the above arguments the value of the child is determined by the feelings of the mother. As Arkansas Baptists, we agree that the first argument is wrong. If that is so, then the second argument allowing the abortion of children conceived by rape or incest, is also wrong.

But what of the woman and the trauma caused by her being raped? Is not she being condemned to carry a child she doesn't want, a permanent reminder of the crime committed against her? Two facts are worthy of our consideration at this point. First, it has been established that abortion is more traumatic than rape. Second, the subjectively-based feelings of the mother cannot overshadow the objectively established value of human life.

Resolution 12 is the height of hypocrisy. In it we declare human life to be sacred—except the lives of those conceived in crime. We therefore have condoned the killing of children who are innocent of the evil crime of their fathers. How can this be a "Christian" alternative? (Jr. 31:30)

"Rescue those being lead away to death; hold back those staggering toward slaughter" (Pr. 24:11,12).—**Michael Gray, Berryville**

Devoid of Good Things

Recently I attended that American Dental Association's national meeting in Las Vegas, Nevada.

The city amazed me—never have I seen an area so devoid of good things. There is gambling everywhere. You cannot sit down to eat a simple meal without the numbers games going all around you. The only rooms I entered that didn't have a slot machine were my hotel room and the rest rooms.

Even more amazing to me is the fact that our SBC plans to meet there in 1989. Why? Are we thinking clearly? There is absolutely nothing to appeal to Christians—you certainly wouldn't consider taking your families to this place.

Some Southern Baptists will say "let us go and evangelize the area." The majority of Southern Baptists are questioning the wisdom of this decision to go there.

The revenue generated by the SBC meeting in Las Vegas would be tremendous. How can we justify supporting this area with all this money? Are we being consistent in our teaching that we should "shun the very appearance of evil?" Believe me this place is evil.

A group of dentists choosing Las Vegas, I can understand, but the leaders of the SBC is quite another story. If they are planning to evangelize the area then I am afraid they are using tunnel vision by zeroing in on one area with no regard to the rest of the nation watching.—J.D. Patterson, Searcy

BEN EARLY

Southern Accent



A Fitted Yoke

When I was a young boy, my cousins and I went out to the barn to

play. We noticed an old harness on the inside wall of the barn. For awhile we had a great time harnessing ourselves to each other and playing all kinds of imaginary games.

Then a great idea began to emerge. Out in the barnyard was a little calf. Why not harness ourselves to a real live animal? We chased the calf and finally had placed the harness in his head, and then for fun we chose the youngest member of our threesome and put his head through the other end of the harness.

This was more fun for the two of us who watched than for the two harnessed together. The calf let out a bellow and began to run across the barnyard. My little cousin's feet hardly touched the ground as he held on to the harness for dear life. He used all the lung power he could muster and yelled, "Help us, please help us, we're running away."

I wonder what kind of harness or yoke you wear. Each of us is harnessed to something. The world is always trying to get us to put our heads into its yoke. We must be careful that we are yoked to spiritual rather than worldly things. At times it seems like we've lost control and are crying out as my cousin did, "Help us, we're running away."

We need to remember Christ offers to help each of us, but not by removing our lead so we may float through life like an unguided balloon. Jesus proposes that we exchange the burden that is breaking us for a yoke that he will help us carry, making our load lighter. Only Christ can say, "Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light" (Mt. 11:29-30).

Ben Early is public relations/alumni director for Southern Baptist College.



Quality
VAN Sales

Used 12 and 15 passenger vans, special prices to churches, (501) 268-4490, 1500 E. Race, Searcy 72143. Larry Carson, owner

Today's Issues

Answering Questions About Sex

BOB PARKER

How to answer your children's questions about sexuality:

(1) Honesty is the best policy. If you don't know the answer to a question, say that you don't know but you will find out. Likewise, if a question makes you feel uncomfortable or embarrassed, say so. It is better to say "I'm a little embarrassed by that question, but I'm glad you asked and I'll try to answer in this letter of my red cheeks." This lets your child know that it is okay to talk about sex even if you are a little embarrassed.

(2) Do not use fables, old wives tales, or any other evasive untruths when your child asks questions about reproduction.

(3) When discussing the facts about any topic, be sure to discuss your feelings and attitudes about the issue. It is your right and responsibility to share your values and expectations with your child. Tell your son or daughter what you believe and what you want for him or her.

(4) Be a good listener. When your children ap-



proach you with a question, find out what they are thinking about before you answer.

(5) Answer questions in simple, clear terms, giving your child the vocabulary needed to continue asking more questions. Remember that young children are concrete thinkers who take things very literally.

(6) Use everyday occurrences (watching television, diapering a baby) to begin conversations about sexuality. For example, after a TV show you might ask, "How do you feel about that?" or "What do you think he should do?" Remember to say what you think about the program.

(7) Feel free not to answer questions about your personal sex life. Even parents have the right to some privacy.

(8) After giving an answer to a question, you

might say, "Did I answer your question?" or "Do you understand?" Leave your child with the feeling that you are available to answer additional questions in the future.

(9) By all means teach your children, by word and example, that Christians are obligated to control their sexual behavior, keeping their sexuality in subjection to Jesus Christ. "For this is the will of God, your sanctification; that you abstain from unchastity; that each one of you know how to take a wife for himself in holiness and honor, not in the passion of lust like heathen who do not know God; that no man transgress, and wrong his brother in this matter, because the Lord is an avenger in all these things, as we solemnly forewarned you. For God has not called for uncleanness, but in holiness. Therefore, whoever disregards this, disregards not man but God, who gives his Holy Spirit to you" (1 Th. 4:3-8).

(10) Pray for guidance!

Bob Parker is the director of the Christian Life Council.

A Brighter Hope

Taking The Gospel To Fort Worth's Poorest

by Mark Wingfield
Southwestern Baptist Theological Seminary

FORT WORTH, Texas—If Jesus had brought his earthly ministry to Fort Worth, he surely would have visited Butler Housing Project.

Instead, two Southwestern Baptist Theological Seminary students are walking where Jesus would have walked, taking the gospel to those who might not hear it otherwise.

Jesus often ministered to the poor and downtrodden of his society. And the 1,400 residents of Butler live in the poorest, most crime-ridden section of Fort Worth, isolated from the community by a triangle of major highways.

Most residents don't own cars and can't even afford 75 cents to ride the city bus. So-called friends who do have cars may charge \$3 for a ride downtown.

"These people aren't going to hear the gospel unless we take it to them," said Jacques George, a social work student intern with Tarrant Baptist Association. Through the association's Urban Allies program, George is assigned to meet the needs of Butler residents.

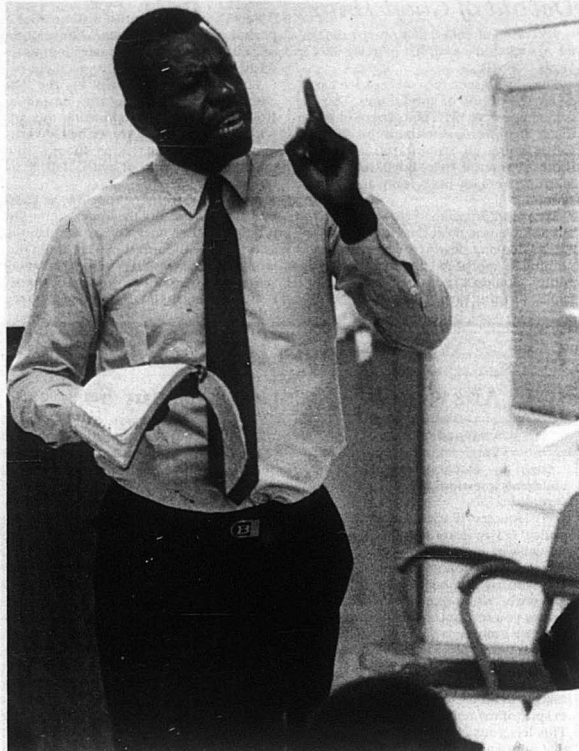
Although the material and physical needs are obvious, spiritual needs may not seem as pressing to residents, she said. "Their focus is on right now—how I'm going to put food on the table, how I'm going to put clothes on my kids. Spiritual needs aren't a priority.

"But they're hungering spiritually, even if they don't know it," George said.

She tries to visit every family that moves into the project. In that initial encounter she lets them know how the Baptist churches of Tarrant County can help meet physical needs and how the Baptist mission in Butler can meet spiritual needs.

The Brighter Hope Mission got its start from two ladies George led to accept Christ in 1985. They began a home Bible study which has grown into a mission meeting in the project's community center.

Carl Burns, a doctor of education stu-



Carl Burns preaches in the Butler Housing Project.

dent, is mission pastor. He commutes to Dallas to teach public school every weekday, is writing his doctoral thesis, and ministers in Butler several days each week.

That means the mission's greatest need is volunteer teachers, he said. At least three area churches have joined the effort, lending members to teach Bible classes and direct the mission's activities.

Burns gives the mission all the time he can, because the need is so great, he said. "I look over the faults and keep going," he said.

In its first 19 months, Brighter Hope has baptized 22 and accepted 16 others by professions of faith. Members plan to have a church building by 1990.

Other religious groups have come and gone in the project, Burns said. "The

residents don't expect us to be permanent. But we've already been here longer than any religious organization. I'm proud of our track record."

Burns said his greatest ministry is evangelism. "I'm trying to move the gospel into the hearts of these people. We're drilling in them Jesus, Jesus, Jesus all the time."

"The gospel is being carried," he said. In mission activities, the Butler children eagerly look for friendship from the volunteer leaders. The adults intensely soak up every devotional thought they hear.

Despite ongoing struggles for survival, those people George and Burns have reached cling to their faith. "Their faith is the only hope they have in life," George said.

That makes the mission of Brighter Hope even more important.

Photo / Bill Bowen



Center Hill noteburning

ABN photo / J. Everett Sneed



New Life dedication

ABN photo / Mark Kelly



Ringin' in the season

Announces Retirement

Daniel R. Grant, president of Ouachita Baptist University since 1970, announced Thursday to members of the OBU Board of Trustees and to the faculty and staff that he plans to retire on Aug. 31, 1988.

Grant, who will turn 65 next August, said he wanted "to slow down just a little and do some of the things Mrs. Grant and I have been unable to do in recent years."

In making the announcement, he said, "I am pleased that I can retire at a time when Ouachita is at an all-time high in academic, physical, and spiritual resources and reputation."

He said a recommendation would go to the OBU Board of Trustees that a presidential search committee be established within the next 90 days.

A graduate of Ouachita, Grant holds degrees from the University of Alabama and Northwestern University.

Center Hill Burns Note

The Center Hill Church, Paragould, held a note burning service on Dec. 6. The note of \$90,000 covered the construction of an auditorium and the remodeling of the facilities which existed prior to the construction of the auditorium.

The note was paid off two years early, and the church is now debt free. Pastor Jerry Baker has served the church since 1984. The congregation has baptized 59 and approximately 40 have united by letter. The auditorium was erected in 1979 and dedicated on May 18, 1980.

Pictured above are Trustee Dubbie Gray, Treasurer Francis Rogers, Pastor

Jerry Baker, Trustee Winfred Jones, and former Pastor Leonard Williams. Others participating in the service included ABN Editor J. Everett Sneed, who brought the morning message; Carroll Gibson, associational director of missions for Greene County Association, who brought greetings from the association; M. E. Prince, who constructed the building; and Leonard Williams, who is currently pastor of the Arbanna Church.

New Life Dedicates

New Life Church, northeast of Benton, dedicated its first unit Sunday, Dec. 6. The 4,400 square foot facility contains a 175-seat auditorium, six classrooms, and a fellowship hall. It was built at a cost of \$67,616, and most of the labor was provided by the congregation's 26 members.

Central Association Director of Missions James Swedenburg preached in the morning service, which was followed by a potluck luncheon. ABSC Executive Director Don Moore preached the dedicatory message in an afternoon service. Les Aldridge has pastored the church for four years.

Scholarship Fund Established

Three trustees of a now-defunct Benton congregation have signed over the church's assets to fund a scholarship.

Gerald Frances, H.B. Jones, and Wayne Huggs, trustees of the former Grace Fellowship Baptist Church, Benton, transferred the congregation's assets to the Arkansas Baptist Foundation Dec. 3. The assets will be used to establish a scholarship for students at Southern Baptist College and Ouachita Baptist University who are preparing for Christian

vocations.

Scholarship recipients will be chosen from applicants who are orphaned or abused and neglected children who demonstrate a need for assistance.

The trustees expressed a hope that former members of the congregation also will contribute to the fund.

Ringin' In The Season

Pealing bells rang in the Christmas season at the State Capitol Dec. 4.

The Handbell Choir of First Church, Mena, performed with the Mena High School Choir during annual lighting ceremonies at the State Capitol.

Robert Ellis directed the 11-member handbell choir. Bill Bowen is pastor of Mena First Church.

Hunger Funds Available

Arkansas Baptist churches interested in conducting direct food distribution to hungry persons in their ministry areas should know that hunger relief funds are available through the Missions Department of the Arkansas Baptist State Convention.

For more information, contact Tommy Goode, director of church and community ministries, Arkansas Baptist State Convention, P.O. Box 552, Little Rock, AR 72203; telephone 376-4791.

Correction

The Dec. 10 *Arkansas Baptist* should have reported that Roberson Memorial Mission is located near Lonoke. Roberson Memorial Mission dedicated a new building Oct. 25. James Johnson is pastor of the congregation.

Limited Bus Ministry

DALLAS (BP)—A limited bus ministry is one way churches can help spread the gospel to unchurched pockets in their communities, according to a Sunday School leader.

Bernard M. Spooner, director of the Baptist General Convention of Texas Sunday School division, said unchurched people in every community could benefit from a church that sponsors a limited bus ministry.

In a limited bus ministry, churches limit the number of bus riders to no more than 10 percent of the average Sunday School attendance.

In the late 1960s and early 1970s, Southern Baptists gave the method of evangelizing people through bus ministry a major trial run, Spooner said. "Many churches found they could reach people in ways that they had not seen in many, many years. Baptisms began to soar and Sunday School enrollments began to increase. As bus ministries developed, there seemed to be no limits placed on how many to reach."

Because of this, Spooner explained, too few workers and too little Sunday School space disrupted the life of the church, and people who had once rejoiced in this method of evangelism were disillusioned.

First Baptist Church of Carrollton, Texas, has had a bus ministry for more than 10 years. Pastor Wayne Allen said, "It (the bus ministry) has been a real blessing to us. It is probably one of the best vehicles for reaching prospects, especially lost people."

The church averages 1,500 in Sunday

School weekly, and the bus ministry reaches between 150 and 175 people.

Allen said 10 to 15 percent of the baptisms he performs each year are the result of the bus ministry. Even though the ministry is directed toward children, adults have been reached, he added.

Because of the bus ministry to children, Allen said First Baptist started a bus ministry to senior adults who otherwise would not be able to attend church.

"Our bus ministry has done as much as any other ministry we provide in impacting our community," Allen said. The bus ministry has "put us in touch with people whom our members do not normally come in contact with on a daily basis."

If a church limits the number of participants, the church can manage problems that arise and provide a stronger personal ministry and witness to both individuals and their families.

Spooner said many churches could have some form of limited bus ministry which could substantially increase outreach and personal witnessing to people. "This kind of ministry offers unbelievable potential for penetrating many pockets of our community which are not receiving the gospel today," he said.

He also said that, with a limited bus ministry, churches could concentrate on the total family. "By limiting the number of persons involved in a bus ministry, a better relationship can be developed with the individual rider and the family from which

he or she comes," he explained.

Many churches today have little or no vision for reaching their communities, Spooner said, noting this ministry should be viewed as community outreach, not church growth.

The fundamental approach for solid growth in a church is to reach families and adults who provide leadership within the home and the church, he said. "We should in no way weaken our outreach to the total family with a great emphasis on adults. But we cannot overlook our responsibility and opportunity for providing ministry to as many who do not come with families who may be poor or even of another racial group."

Groups which could be targeted include language or ethnic groups, senior adults, children, and the mentally retarded. "The possibilities are limitless," Spooner said.

He added most churches could easily absorb 10 percent of their average attendance into Sunday School with few adjustments or demands on either space or leadership.

And most churches would have little expense for transportation, he added, since small churches with an average attendance of 50 to 100 that were reaching up to 10 people could use one or two station wagons or a small van for transportation. Larger churches could use larger vans and school-type buses.

By limiting the ministry, Spooner said the church body will be more willing to "sustain the ministry on a continuing basis because it would not burden the church in the areas of space, leadership, and finances."

Hi, Mom!

Keep in touch daily
with your Mom and Dad
by moving them to
Little Rock to live nearby.

Safe, secure, housing
disrupted housing available
for those who qualify

**Albert Pike
Residence Hotel**

701 Scott
Little Rock, AR 72201
501-372-5211



THE 1988

SCHOOL OF THE PROPHETS

FEBRUARY 19-24, 1988

THE CRISWELL COLLEGE & FIRST BAPTIST CHURCH

DALLAS, TEXAS

Speakers include: W.A. Criswell, *Pastor, First Baptist Church of Dallas, Texas*; Paige Patterson, *President, The Criswell College of Dallas, Texas*; John Phillips, *Bible Teacher at Moody Bible Institute of Chicago, Illinois*; Jerry Vines, *Pastor, First Baptist Church of Jacksonville, Florida*; Jerry Falwell, *Pastor, Liberty Baptist Church of Lynchburg, Virginia*; and others.

FOR REGISTRATION, CALL (214) 954-0012



THE CRISWELL COLLEGE
525 N. ERWAY STREET
DALLAS, TEXAS 75201
(214) 954-0012

JUBILEE
ISRAEL

Great Potential

by Don Moore
ABSC Executive Director

January holds potential for being one of our finest months. As I have viewed the special ministry offerings of your Executive Board staff for January, I am impressed with the balance and richness of opportunities. Evangelism, Discipleship, Sunday School and Baptist Men's work will receive a real boost if good numbers of people participate.



In the light of our churches' reports on the Uniform Church Letters, these areas must receive prime attention. We want to help you and your church change its direction if you are declining in baptisms and Sunday School enrollment. We can help you if you will let us. We can't if you do not let us. You could invite us to come to your church with special helps but it would be difficult for us to answer many of the requests from 1,274 churches. The next best thing to our coming to your church would be if you would bring your leaders to an associational or area meeting. In that way we can help many churches at the same time.

Witness Commitment Day was big back in the days when our Baptist churches were really going for the lost. In those days, the fifties, we baptized one person for every 20 church members. Today we baptize one for every 40 church members. Witness Commitment Day is for those who intend to do something about the many lost in our communities. You need a lot of spiritual preparation and commitment cards for that day. You also need to be prepared for follow-up with training and prospect assignments. We need to start to make a difference in our outreach beginning with the very first month in 1988. Jan. 10 is the suggested date for Witness Commitment Day.

Evangelism Conference, Jan. 25-26. What a tremendous aid to follow-up your Witness Commitment Day. If we could bring three laypeople for every pastor to the Evangelism Conference, each church could have four people committed and practicing soul winning. It's obvious the pastors are needing help. God has given the helpers in the form of spiritual minded church members. Let's pack the conference with laypeople. After all, this is the Year of the Laity!

Listen to this, Joel Gregory, Perry Sanders, Mildred McWhorter, and Damon

Shook. These are great evangelistic leaders God will use to inspire us.

Geyer Springs First Church will be prepared to host you in their usual fine manner. The revival that needs to come could break in those meetings. I hope you'll be there!

Men! Men! Lay Renewal is being used of God to touch many lives in many churches. When nothing else seems to catch fire in a church, Lay Renewal does. For this reason we want to assist those who work in Lay Renewal and those who want to become involved. A **Lay Renewal Workshop** will be held Jan. 29-30 at the Levy Church, just off I-40 in North Little Rock. Bill Bledsoe, our state coordinator, and Doyle Pennington, who works with the Brotherhood Commission and Home Mission Board, will join with Glendon Grober in putting together a helpful meeting.

Baptist Men's Day is scheduled for Jan. 31. I encourage every church to find some fresh way of encouraging men and boys on that day. The only limitation is imagination and planning. Why not plan something now, and give some good preparation for a high hour for the men of your church.

RA Counselor Fellowship, Park Hill Church in North Little Rock. This meeting, the first of its kind, will encourage RA counselors, plus, provide some great ideas for improving the work. Karl Boseman from the Brotherhood Commission will be assisting. The cost will be \$4 for a great barbecue lunch followed by the meeting which concludes at 3 p.m. This should give you and your work a "shot in the arm."

Growth. This elusive word continues to attract our attention and grip our hearts. Yes, your church can grow. Its growth may not match someone else's but we are not held accountable for someone else's growth.

The Growth Spiral has been a major tool used by God and Southern Baptists to get their churches off high-center. Two Growth Spiral Workshops will be held Jan. 11 at Beech Street Church, Texarkana, and Marianna, First Church. Two more will be held Jan. 12 at Camden, First Church and Dumas, First Church. Could the Growth Spiral approach break your church loose to reach its community? Perhaps! You need to bring key Sunday School leaders along to learn of this strategy. You can't do it by yourself pastor. Even if you could, you shouldn't.

Discipleship. Southern Baptists are not behind anyone in the provision of programs and materials to help with discipleship training. MasterLife has been our long sought for answer to discipleship

training. Our Church Training Department will have a workshop for those who want to learn to use this fine tool to help them in their churches. Pastor, staff and church leaders need this information. The dates for the workshop which will be held at Ouachita are Jan. 4-8.

Priesthood of the believer. The 1988 Baptist Doctrine Study is on this crucial subject. A preview of the book will be shared around a meal between the afternoon and evening sessions of the Evangelism Conference, Jan. 25. This helps a pastor get a good start on his preparation for this study.

Add to the above the annual Tax Seminar, Jan. 27, and the three Media Library Conferences, Jan. 18, 19 and 21 and you can see why I say January holds great potential.

No one can or should do all of the above. We are pleased to offer the help. Be a wise steward. Through prayer, discern what you and your church can most use at this time. Pray that God may use all of these in a great way!

Missions Advance 87-89

76 Percent Positive

Seventy-six percent of the churches who have had a "Missions Advance 87-89" speaker indicated they will definitely or possibly increase the amount they are giving through the Cooperative Program.

Through October, 105 churches reported having a "Missions Advance 87-89" speaker. Almost 200 churches have requested a speaker. If this same response holds true for all the churches who have a "Missions Advance 87-89" speaker during the two year emphasis, Cooperative Program support will show a significant increase in the years ahead.

If your church would like to have a trained "Missions Advance 87-89" speaker, all you need to do is make a request through the state office. Or, you can ask for a list of "Missions Advance 87-89" speakers, select the speaker you desire and issue the invitation. Write or call: Jimmie Sheffield, Arkansas Baptist State Convention, P.O. Box 552, Little Rock, AR 72203; phone 501-376-4791.

"Missions Advance 87-89" highlights the



meaning and purpose of the Cooperative Program. It will also challenge your church to examine its giving level and determine if planned increase through the Cooperative Program can be implemented. The potential crisis that the Arkansas Baptist State Convention is facing will also be discussed.

Our goal as a convention is to move to a 50/50 division of Cooperative Program funds to state and Southern Baptist Convention causes. Your church can be a part of this exciting challenge!—**Jimmie Sheffield**, associate executive director

Church Music Festivals

Festivals—youth, children, handbells—an opportunity for growth in your music program....

Plans to attend any one of the three festivals must begin now. You must allow time for the music to be ordered, time for adequate preparation, time for the participants to clear their schedules and make their commitment to participate.

Festival music selections have been made

and you should have received this information by now. If you have not please contact the ABCS Church Music Department.

The Youth Choir Festival (grades 7-12) is scheduled for March 5 at Second Church, Little Rock. Guest clinicians will be Harry Wooten, Jr., Judson Church, Nashville, Tenn., and Bill Green, First Church, Richardson, Texas.

There are five area Children's Choir Festivals (grades 4-6) scheduled for March 26. Locations are: First Church, Fordyce; First Church, Forrest City; Trinity Church, Texarkana; First Church, Harrison; and First Church, Russellville. Check the "Children's Choir Newsletter" for more information. If your children's workers do not receive the "Newsletter" send their names, area of responsibility, and address to the Church Music Department.

The third festival opportunity is the Handbell Festival, April 22-23, at OBU. This year's clinician is Donald Allured who perhaps has influenced handbell music in America more than any other single person. Mr. Allured directed the festival in 1976 when we first began the program. We welcome him back to Arkansas.

Many times a director comments to me about how the festival experience has encouraged growth in their choirs through the preparation, commitment, and participation. Make the festivals a plus for your groups this spring, but start now.—**Glen E. Ennes**, associate

Brotherhood

For Retirees and Their Wives

The following article was written by Frank Allan, a retiree from Williford who is active in Brotherhood construction work.

Arkansas Baptist Men under the capable guidance of Glendon Grober has provided a means whereby we retirees can devote some of our time to God's work. Through this channel he is calling us to do for him according to the Great Commission. We may call ourselves the THIGMAJIGS which implies many capabilities in many areas but most important—it is an acoustic which underlines a sad, sad condition which exists in our world today.

Taking the first letter of each word following we have: "The Harvest Is Great, Multitudes Await Jesus In Groaning Sadness." These candidates for the harvest do not realize why they are so sad, unhappy and torn-up inside, but we Christians do know, for we have discovered that they lack the absolute essential for happiness and peace of mind, our Jesus; he will fill the void!

Now here's where we retirees enter: We build mission churches throughout our grand, state of

Arkansas. These are churches which could never be built if the sponsors had to foot the labor bill. We retirees build the churches and save them the labor costs. It's elemental, "The more churches built, the easier the gospel can be spread by the living church, the body of Christ." We can really get after this harvest and "bring in the sheaves."

Believe me when I say that this is the most satisfying, elevating, and rewarding work that I have ever engaged in. The work changed me from a Christian-in-name only to a real Christian devoted to a ministry of service for others.

Do you have a recreational vehicle, or, if not, can you provide one? What is your area of expertise: plumber, carpenter, roofer, mason, electrician, painter, etc. What is the grade of your expertise? Are you like some of us who have had to review the instructions on the nail keg to determine what end of the nail to hammer on?

Could you and the wife leave your place for a few weeks at a time for a building project? Very important note: Wives are vital to the success of this

program. First, for the support they give us. Second, they canvass the area wherein we are building in anticipation of a three-day revival we, the retirees, hold in the evening of the last three days of the project. Third, they provide the music for and with us men as we sing our Lord's praise. We haven't a name for them yet, but someone has suggested "The Lord's Lovely Ladies of Song." (The Texas builders call their "The Grandmas of Wheels.") If you do not have a wife, we need you.

Incidentally, your expenses should be minimal. We will seek to provide full hook-ups on every job right on the site for your RV's. The main meal should be supplied by the folks we are building for. The Lord has given Arkansas Baptist Men Retirees an awesome responsibility: Let's measure up.

Please send this information along with name, address, telephone numbers, ages and anything else which would be helpful to Frank Allan, c/o Glendon Grober, Arkansas Baptist Men Retirees, 525 West Capitol, Little Rock, AR 72203.—**Glendon Grober**, director

Evangelism

Super Summer '88

It's registration time again! Super Summer Arkansas is continuing to grow and develop into one of the finest training schools in the country.

Super Summer is not a camp. It's a school of the Evangelism Department of the Arkansas Baptist State Convention. It is unique in the sense that it is planned and carried out by Arkansas Baptist youth ministers.

This year's worship leaders will be Josh McDowell and Gary Floyd. Josh McDowell is undoubtedly one of the best known and most effective communicators in the country. Josh will guide us in our growth and our maturity as Christians living in a difficult age. Gary Floyd is a music evangelist out of Dallas. He will inspire and raise our hearts toward heaven as we sing and celebrate together in what could be the



greatest week of your life.

As you know, Super Summer is designed to emphasize Christian growth which results in evangelistic and Christian maturity. Students who come will have choices in several areas of curriculum. For example, a new class this year will be an advanced level Super Summer course on Christian Journalism. The students who take this class will actually produce a paper for the week. We are very excited about this addition. Of course, there will be other new and exciting features about Arkansas Super Summer.

We want you to be a part of Super Summer. Please write me at the Baptist Building or contact our Steering Committee chairman, Randy Brantley, Central Baptist Church, 1010 South Main, Jonesboro, AR 72401 for more information. We will be glad to share with you registration forms and the necessary details to sign up your young people for a challenging and growing experience.

Come, "Grow For It" and be a part of Super Summer '88, June 20-24, Ouachita Baptist University.—**James Lagrone, associate**

Stewardship/Annuity Who Pays?

The Expanded Church Annuity Plan encourages contributions from three sources.

First, the minister contributes. No person is more interested in his retirement than the minister. The Annuity Board suggests that a minister contribute 5 percent of compensation. This may be done by salary reduction.

Second, the church contributes to the minister's retirement program. The Annuity Board recommends 10 percent of the minister's compensation. This recommended percentage is not new. The Annuity Board has encouraged 10 percent participation for many years.

A member and a church may contribute on a percentage basis other than 5 percent and 10 percent. The goal is an adequate benefit at retirement and the Annuity Board's suggestions are valid. Churches and ministers who cannot reach ideal contributions may covenant together to work toward this worthy goal. The source and the proportion of the contributions are determined by the member and the church.

The State Convention, through the Cooperative Program, also pays for the Expanded Church Annuity Plan. Convention Annuity dues double in 1988 due to the expanded plan and increased participation. The Convention will contribute up to \$35 monthly for each pastor and ministerial

staff member who qualifies for the State Convention contribution.

The Expanded Church Annuity Plan is a good plan. It is competitive with the best. Contact your annuity representative for more information.—**James A. Walker, Annuity Representative**

Church Training MasterLife

There is still time to register for the MasterLife Workshop to be held on the Ouachita campus Monday through Friday, Jan. 4-8. The workshop is scheduled during the "J" term a Ouachita and credit is offered through Ouachita for those who request it and fulfill the requirements.

The workshop leaders will be Dr. Marion "Bud" Fray, chairman of the Department of Religion at Ouachita, and Dr. Charles Sharp, executive director of the Colorado Baptist Convention. The workshop fee is \$82.50 (\$72.50 for accompanying spouse). Motel accommodations are available nearby. Information on lodging is available on request. MasterLife reservations should be made through the Church Training Department, P.O. Box 552, Little Rock, AR 72203; phone: 376-4791 or 568-5129.—**Robert Holley, director**

Christian Life Council Sanctity of Life Sunday

It isn't too early to pray for Sanctity of Life Sunday, Jan. 17, 1988.

Your director of missions or your associational Christian Life Committee has a list and prices of resources available at the Christian Life Commission for celebrating this special day.

It is hoped that every Southern Baptist church in Arkansas will take advantage of this opportunity to show our concern about human life from conception to the grave and beyond.

Last May in St. Louis, a diverse group of Southern Baptists met and adopted the following statement on the sacredness of human life. It was designed to unite forces opposed to abortion in the almost 15 million member Southern Baptist Convention.

—Human life from conception is sacred and must be protected and nurtured in all its aspects.

—Abortion at any stage of pregnancy is ending human life and is a grave act with tragic spiritual, emotional, physical, and

social consequences.

—In those incidents in which this divine ideal is not fulfilled, there can be redemption in God's grace. Therefore:

—Let us speak forcefully and unequivocally against abortion on demand and with all vigor encourage alternatives to abortion.

—Let us pledge ourselves to be compassionate, aggressive agents of God's grace in nurturing human life and in taking God's grace to those caught in the tragedy of abortion.—**Robert Parker, director**

Church Training Ingathering Seminar

Recent studies indicate that 20.5 percent of church members in the average Southern Baptist Church are inactive. The criteria for determining "inactivity" was that these members have not participated in any activity of the church in the past 12 months. In the churches of the Arkansas Baptist State Convention, the inactive resident members would number 97,081.



Ingathering is a *Seward* strategy to help Baptist churches reclaim many of these inactive members. It is a training approach designed to equip a select group of persons in the church with the caring skills to reach out to these inactive members.

An Ingathering Seminar will be conducted on Monday and Tuesday, Feb. 8-9, 1988, to equip pastors, staff members and others to lead Ingathering in their churches. Marlan Seward, a consultant at the Sunday School Board and a specialist in Ingathering, will direct the seminar. The seminar will offer the most in-depth training provided in our state in preparation for this much-needed strategy. The seminar will begin at 1 p.m. on Monday and conclude at 3 p.m. on Tuesday with session Monday afternoon and evening and Tuesday morning and afternoon. The location for the session will be the Riverfront Hilton Hotel in North Little Rock. A group rate has been arranged for those who need lodging.

The registration fee for the Ingathering Seminar is \$20, which includes a meal on Monday night. Requests for information or reservations should be addressed to Robert Holley, Church Training Department, P.O. Box 552, Little Rock, AR 72203.—**Robert Holley, director**

Sunday School

Growth Spiral Workshops

On Jan. 11 we will have two workshops, one at Beech Street First Church, Texarkana, and the other at Marianna First Church. Again, on Jan. 12 we will have two more workshops, one at Camden First Church and the other at Dumas First Church.

This is an excellent opportunity for you as pastor and Sunday School director to help your age group leadership with growth training. These workshops will be led by our staff and state approved leaders.

Each workshop will begin at 7 p.m. and end at 9 p.m. (This will make it much easier for your age group leaders to attend.)

There is no charge!—Ed Hinkson, associate



Missions Advance 87-89

Prayer Guides Available

If you would like to be a Prayer Partner for "Missions Advance 87-89," please write to the following address and ask for a Prayer Partner Guide: "Missions Advance 87-89," Arkansas Baptist State Convention, P.O. Box 552, Little Rock, AR 72203, Attn: Janet Ginn.

The guide has 10 days of prayer requests that will enable you to pray directly and effectively for "Missions Advance 87-89." The guide also has statements of encouragement from Allen Thrasher, Don Moore, Julia Ketner, and Glendon Grober.

Call 376-4791 if you want more information.—Jimmie Sheffield, associate executive director

Closing

The Baptist Building will be closed for the holidays

Dec. 24-25

Dec. 28 - Jan. 1

Offices will reopen Jan. 4

Next month in Arkansas: January

Jan. 4-8, MasterLife Workshop, Ouachita Baptist University (CT)
Jan. 10, Witness Commitment Day (Ev)
Jan. 11, Area Growth Spiral Workshops, Texarkana Beech Street Church, Marianna First Church (SS)
Jan. 12, Area Growth Spiral Workshops, Camden First Church, Dumas First Church (SS)
Jan. 18, Area Media Library Conference, Fayetteville (CT)
Jan. 19, Area Media Library Conference, Mountain Home (CT)
Jan. 21, Area Media Library Con-

ference, Little Rock (CT)
Jan. 23, RA Counselor Fellowship, North Little Rock Park Hill Church (Bbd)
Jan. 25, Baptist Doctrine Study Preview, Little Rock Geyer Springs First Church (CT)
Jan. 25-26, State Evangelism Conference, Little Rock Geyer Springs First Church (Ev)
Jan. 27, Tax Seminar, Little Rock Geyer Springs First Church (SA)
Jan. 29-30, Lay Renewal Workshop (Bbd)
Jan. 31, Baptist Men's Day (Bbd)

February

Feb. 1, State Vacation Bible School Clinic, North Little Rock Central Church (SS)
Feb. 5-6, Mission Arkansas Rally, North Little Rock Park Hill Church (Mn)
Feb. 6, Disaster Relief Meeting, Little Rock (Bbd)
Feb. 11-12, Prayer for Spiritual Awakening Leadership Training, Camp Paron (Ev)
Feb. 18-19, ASSIST Training, North Little Rock First Church (SS)
Feb. 21-24, Home Mission Study

(WMU)
Feb. 24-26, Director of Missions Retreat, Lake DeGray (Mn)
Feb. 25, Small Sunday School Leadership Updates, Desha First Church, Clinton Friendship Church, Mt. Ida Lake Ouachita Church, Pine Bluff Claud Road Church, Conway Cadron Ridge Church (SS)
Feb. 26-27, State Single Adult Conference (CT)
Feb. 26-27, Volunteer/Part-Time Music Leader Workshop, Camp Paron (M)

March

March 1, Macedonian Mission Meeting, Little Rock (Mn)
March 3, Macedonian Mission Meeting, Fort Smith (Mn)
March 4-5, Mini Rec Lab, North Little Rock Park Hill Church (CT)
March 5, Youth Choir Festival, Little Rock Second Church (M)
March 6-13, Week of Prayer for Home Missions and Annie Armstrong Easter Offering (WMU)
March 12, Volunteer/Part-Time Music Leader Retreat, Hughes First Church (M)
March 14, Music in Evangelism Workshop, Hope Calvary Church (M)
March 14, Homebound Workshops, Batesville First Church, Rogers First Church (SS)
March 15, Homebound Workshops, Harrison First Church, Mountain Home First Church (SS)
March 17, Homebound Workshops, Hot Springs Park Place Church, Little Rock Markham Street Church (SS)

March 18-19, WMU Annual Meeting, Little Rock Immanuel Church (WMU)
March 21, District Bible Drills and Speakers' Tournaments, Huntsville First Church, Hope First Church (CT)
March 21-22, Statewide Pastors' Retreat, Camp Paron (Ad)
March 22, District Bible Drills and Speakers' Tournaments, Paris First Church, Warren First Church (CT)
March 24, District Bible Drills and Speakers' Tournaments, Mountain View First Church, Jonesboro Central Church (CT)
March 25, District Bible Drills and Speakers' Tournaments, Little Rock Olivet Church, Wynne Church (CT)
March 26, Mini-Resort Conference, Eureka Springs (Mn)
March 26, Young Musicians Festivals, Fordyce First Church, Forrest City First Church, Texarkana Trinity Church, Harrison First Church, Russellville First Church (M)

Harwell Ousted

ATLANTA (BP)—By a vote of 57-54, Jack Harwell was ousted as editor of the Georgia Baptist Convention's weekly newspaper by the convention's executive committee.

The action came during a closed executive session after more than an hour's debate Dec. 15. Much of the discussion focused on whether the 120-member executive committee or the 10-member *Christian Index* board of directors should deal with the question.

Less than a month earlier, messengers to the Georgia Baptist Convention in Savannah expressed "profound gratitude and appreciation" for Harwell and voted overwhelmingly to "respectfully request" the 55-year-old editor to reconsider plans to take early retirement. The convention also voted to dismiss a review board that had threatened to fire Harwell if he wrote one more editorial it considered unacceptable.

Harwell had announced plans in October to retire after 21 years as editor because he felt he could no longer continue with editorial freedom and integrity.

The Index board met nearly three hours Dec. 14 concerning Harwell's employment and voted to refer the decision without any recommendation to the executive committee the next day. The Index board pointed out the executive committee is the final authority on personnel matters.

Committee members debated parliamentary procedure over what group has the proper authority to deal with the issue. The committee voted 57-40 to sustain the ruling of the chairman, Gene Tyre, pastor of First Baptist Church of Newnan, Ga., that the executive committee is the proper authority.

The executive committee then went into executive session for the first time in the memory of many members, voting 57-54 with one abstention against a motion asking Harwell to continue as editor and pledging to him the support of the committee.

Chuck Bugg, pastor of First Baptist Church of Augusta, Ga., who made the motion asking Harwell to remain as editor, said he is shocked and disappointed by the vote. "I think it was a severe mistake for the ex-

ecutive committee to disregard and ignore the strong sentiments expressed by messengers to the convention in Savannah," he noted.

Harwell will retire Dec. 31, with the benefits and severance pay previously approved by the Index board. His retirement pension will not be in effect until age 65. He is considering almost a dozen job offers, he reported.

Some executive committee members feared the action by the convention set a dangerous precedent by instructing the executive committee—which has final authority over hiring and firing of personnel—what to do with regards to the employment of specific persons.

Bob Claytor, pastor of Fellowship Baptist Church in Rome, Ga., added if Harwell had been allowed to continue, Baptists messengers would perceive they controlled all personnel policies, and that such issues cannot be handled effectively from the floor of the convention. "I think what this shows is that the perceived moderate turnaround was emotional," he said. "All the votes are still very close."

Tyre explained 57 members of the executive committee felt more strongly that Harwell should retire than they felt they should uphold the action of the convention. "That's the bottom line," he said.

Billy Smith, chairman of the Index board, said the convention did have the authority to abolish the Index review board but not to instruct the executive committee on personnel matters.

Jack Lowndes, the convention's director of church-minister relations, will become acting editor Jan. 1. Lowndes, a former pastor from Savannah and former executive director of the Baptist Convention of New York, has previously been editor of *The New York Baptist*.

A search committee composed of Nelson Price, pastor of Roswell Street Baptist Church in Marietta; Ron Gaynor, pastor of First Baptist Church of Tucker; Smith as chairman; plus Tyre and James N. Griffith, executive director of the convention, as ex-officio, will nominate an editor to the Index board and executive committee.

Jobs Exchange

Church Secretary—Woman with eight years experience as church/pastoral secretary seeks employment in a church office, preferably in North Little Rock area. Skills: paste-up and layout, 80 wpm typing, word processing, 10 Key. Reference letters from former church employers available. Call 945-1712. 11/4

Work wanted—Nursing assistant. Home or hospital. Part-time. Nettie Thomas, 401 Wynn, Hot Springs, AR 71913; phone 623-8677 1/7

Notices of employment sought or available will be posted for three consecutive weeks without charge for members of Arkansas Baptist churches. Church staff positions will not be included. Send name, address, telephone number, and statement of qualifications, experience, and type of employment sought or available to "Jobs Exchange," Arkansas Baptist News-magazine, P.O. Box 552, Little Rock, AR 72203. Placement of a notice in the Jobs Exchange does not constitute an endorsement by the ABN.

November Cooperative Program Report

Received \$ 960,077.61
Budget \$1,028,489.58
Over/under \$66,079.30

Year-to-date
Under \$264,523.08

Same time last year
Under \$623,605.53

\$1,293,013 is all that is needed to reach our 1987 goal of \$12,341,875. Through November, Cooperative Program receipts totaled \$11,048,862. That represents 97.66 percent of budget requirements for that period of time. Thank you, Arkansas Baptists, for your faithfulness in giving. Merry Christmas and a Happy New Year to everyone.—**Jimmie Sheffield**, associate executive director

TROUBLED?

Wanda Stephens, M.D.
Christian Psychiatrist
501-225-9750

7-Day Alaska Cruise

June 8-15, 1988
\$200 bonus if booked by January 31.
20% discount on cruise fare.
Other savings. Write today:
Dr. Cecil Sutley, OBU,
Arkadelphia, AR 71923

A SMILE OR TWO

Anyone who thinks Christmas doesn't last all year just doesn't have a Mastercard.—**Kirk Kirkpatrick**

At Christmas, what the kids would like is something that will separate the men from the toys.

Convention Uniform

Demonstrating Obedience

by Bill Bowen, First Church, Mena

Basic passage: Matthew 4:12-25

Focal passage: Matthew 4:18-22

Central truth: God's call requires complete obedience.

This passage contains Matthew's account of the beginning of Jesus' public ministry. We see Jesus beginning to select the twelve.

The first two Jesus called were Andrew and Simon Peter. Matthew tells us that they were busy about their business when Jesus called them.

A cursory reading of this passage would cause one to think that Jesus commanded them to follow him and they immediately dropped everything and followed him. Relating other passages to this one shows us that Andrew and Peter had already spent time learning from Jesus.

Andrew had previously been a disciple of John the Baptist. He had seen John point out Jesus as the Messiah at the baptism of Jesus. Later he would introduce Peter to Jesus. Together they would follow Jesus and learn from him (Jn. 1:35-43).

Matthew tells us that when the time was right Jesus called the disciples to follow him and he would make them to become fishers of men. Peter and Andrew immediately dropped their nets and followed him. Notice that true obedience follows God's direction.

When Jesus called James and John, in verses 21-22, we see complete obedience demonstrated. Matthew tells us that James and John left everything, not only immediately, but also completely. They left their nets, their boat, and their father to follow Jesus.

God is not looking for robots to follow him. He does not expect us to have no will of our own. However, he does desire a surrendered will. James and John were very hotheaded individuals who wanted glory for themselves. They would later be called the sons of thunder. Peter was an impetuous person who acted and then thought. Despite these characteristics, God was able to use them to fulfill his will.

Our obedience to Christ is a call to surrender our will to him. Sometimes this obedience grows through a series of events in our lives like it did with Andrew and Peter. However, when we demonstrate our obedience by completely surrendering our will and following the direction of Jesus, then he can make us what he wants us to be.

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

Obligations of Salvation

by Curtis L. Mathis, First Church, Harrison

Basic passage: Philippians 2:1-4, 12-18

Focal passage: Philippians 2:1-4, 12-16

Central truth: The example of Jesus Christ as humble servant brings demands upon the believer.

Paul is not casting doubt about basic characteristics of Christian unity with his "if-classes" (Ph. 2:1, "if there be..."). He is stating a condition of fact. Because these things are true, encouragement, comforting love, fellowship of the Spirit, affection, and mercies, then the believers can obey God's command for unity. We are commanded to do this. In so doing we shall be lights in a world of spiritual darkness (Mt. 5:14; Ph. 2:15).

In Philippians 2:12, Paul is not teaching that salvation is gained by works. Paul is encouraging the believer to work out what God has worked in. Man does not work to receive salvation (Ti. 3:5); but salvation will show evidences of good works (Ep. 2:10). Good works are the effects of salvation, never the cause. It is God's Spirit that convicts of sin (Jn. 16:8-11), and it is God's power that energizes the believer to live a life pleasing to the Lord (Ph. 2:13).

The believer should live his life fully depending upon the presence and power of the Holy Spirit (Ph. 2:13). Such commitment will prove to be a testimony of righteousness where the world will have no grounds for false accusation (Ph. 2:15).

Every believer is called to be a light bearer (Ph. 2:15) "holding forth the word of life" (Ph. 2:16). We are not the inventors or even the discoverers of this message that brings the light of salvation to men in spiritual darkness. We simply share it. As we share God's light of salvation in the power of the Holy Spirit, backed up by a blameless life, others will respond and come to the light which is Jesus Christ (Jn. 8:12).

The Philippian's faithfulness will result in the Apostle Paul's rejoicing "in the day of Christ" (Ph. 2:16). This is the Judgment Seat of Christ when faithful believers will receive rewards of "well done thou good and faithful servant" (Mt. 25:21).

Salvation produces selflessness and Paul's life gave witness to this. Now he is ready to die in behalf of Christ (Ph. 2:17). This is the path for him and for all believers as we follow Christ (He. 12:2).

This lesson is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by the Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

Bible Book

Communicating Faith

by Don Miller, First Church, Trumann

Basic passage: Genesis 24-25

Focal passage: Genesis 24:2-4, 12-15a, 26-27, 61; 25:5-7

Central truth: Genuine faith grows in the individual and plants seeds in the lives of others.

Many of the customs of Abraham's day seem strange to us; the manner of taking an oath, parents arranging their children's marriage, the giving of a dowry to the bride's family, even the actual marriage ceremony. One could easily focus on these events and miss the real significance of this passage. These verses reveal the contagiousness of a genuine and active faith.

Abraham was a man of faith. His relationship with God began a spiritual lineage. How had his eldest (chief and most trusted) servant learned to believe and worship God? How did Isaac become the man of faith with whom God would later renew his covenant (26:2-4)? They learned to trust God through their association with Abraham.

This passage supplies us with insight into Abraham's spiritual heritage. His servant met Rebekah and was convinced that she was God's intended bride for Isaac. After relating his story to her and her family they immediately recognized that God was bringing these events about and gave their blessing. Abraham's family appears to have been worshippers of the Lord before they left Mesopotamia.

Likely the reason Abraham sent his servant back among his kindred was to obtain a wife for Isaac of like faith. He knew the importance of and desired for Isaac a family united in God.

Abraham sought to provide Isaac with the very best, just as any good parent desires to do. But Abraham knew that the most important provision he could make for Isaac was to teach him to trust God and equip him to continue in that relationship.

Educators recognize that the most effective teachers a child will ever have are their parents. Abraham took his responsibility seriously. Parents today may not be able to arrange their children's marriages like Abraham. But they can communicate and live their faith before their children and seek to equip them with the tools and information they will need to make godly choices and decisions. The challenge is not so much can they, but will they?

This lesson treatment is based on the Bible Book Study for Southern Baptist churches, copyright by the Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

Convention Uniform

Beatitudes of Blessing

by Bill Bowen, First Church, Mena

Basic passage: Matthew 5:1-16

Focal passage: Matthew 5:1-16

Central truth: We become a blessing to others as we realize how blessed we are.

The Sermon on the Mount has been called the greatest sermon ever preached, and rightly so. No other sermon has ever stated so much truth in so few words.

The sermon begins with eight Beatitudes. Each one is composed of three parts. The first part is a pronouncement of blessing. The word used for blessed could mean "happy" or even "congratulations."

The second part of each Beatitude portrays a virtue. These virtues are: the poor in spirit, those who mourn, the gentle, those who hunger and thirst for righteousness, the merciful, the pure in heart, the peacemakers, those persecuted for the sake of righteousness. These virtues are pleasing to God.

The third part of each Beatitude is a description of the kingdom of God. For example, in verse 5, Jesus tells those who are gentle that they will inherit the earth. This is a description of the kind of person who will be a part of God's kingdom on earth.

In verses 13-16, Jesus demonstrates the impact the kingdom people will have upon the world by using illustrations of salt and light. These were commonly understood illustrations to people of Jesus' day.

The salt Jesus uses as an illustration was most likely mineral salt which is salt mixed with other minerals. If this salt were to be wet with water, the saltiness would leave and only the minerals would remain.

Jesus is teaching us that when we possess the virtues of the Beatitudes we create a thirst in the world for Jesus. However, if we lose our saltiness by allowing the evils of the world to be in our life, then we are of no use to the kingdom.

The second illustration is of light. If you have ever seen a light turned on in total darkness you understand what Jesus is saying. It is impossible to be hidden.

The believer with the Beatitude virtues cannot be hidden. His life will be a light in a dark world. He will glorify the Father through his life.

Our life will not only be blessed when we possess the Beatitude virtues which cannot be hidden, but will be a light in a dark world to many others.

Life and Work

Commandments for Today

by Johnny Ross, Calvary Church, Batesville

Basic passage: Deuteronomy 5:1-3; 6:6-9; Matthew 5:17-20

Focal passage: Deuteronomy 5:3; 6:6-7; Matthew 5:18

Central truth: The Ten Commandments apply to every generation.

People of every generation have wondered just how literally they should take the Old Testament commandments. Is one bound by them or not? After all, are not New Testament believers under a "new covenant" of grace? If they are under grace, and not under law, then how are they to interpret the Ten Commandments? The lessons in this unit introduce us to certain Old Testament commandments and then take us to the New Testament for a commentary which should help us understand them in a modern context.

At first reading it would appear form the focal passage that the covenant received by Moses on Mount Sinai was only for the generation of Israelites then living. Furthermore, the commands had not been given to the former generations and the use of emphatic language tends to support that view.

The second focal passage however, recited daily by every good Israelite, specifically instructed individuals to pass on the commandments of God to future generations by memorizing and teaching them: "... thy son, and thy son's son, all the days of thy life" (De. 6:2). So it appears that the commandments did apply to succeeding generations of God's people—at least under the old covenant.

Jeremiah ties the old to the new (Jr. 31:31-35) by prophesying that Jehovah would "make a new covenant... and put my law in their inward parts, and write it in their hearts..." Jesus affirmed that prophecy and promised that they will remain valid "till heaven and earth pass..." (Mt. 5:18).

Are the Ten Commandments for today? According to Jesus they are! One needs no better source of authority. The old covenant was intended for the hearts but was often displayed only externally, on the door posts and around the wrists or head. The new covenant affirms the old but adds a bonus; giving the believers the indwelling power of the Holy Spirit to make the commandments real, not mere ritual.

This lesson is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by the Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

Bible Book

Of Hearts and Pockets

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

Basic passage: Genesis 25:19-27:45

Focal passage: Genesis 25:19-34; 26:12-14

Central truth: Material prosperity can never make up for family failure.

Genesis 26:12-13 tells us how Isaac succeeded materially in life. One big, bountiful harvest gave him the big boost toward prosperity every man dreams of and Isaac began to prosper. He continued to prosper year by year until he became a very wealthy man. But material prosperity can never make up for family failure, and that's what Isaac had according to Genesis 25 in trying to raise twins that were so different and hateful toward one another. The sad lesson of Jacob and Esau, the double-trouble twins born of Isaac and Rebekah, is that it is tragically possible to be successful with your finances but to fail with your family.

Some years ago I was called at night to sit with a couple whose college-age daughter was hospitalized from an unsuccessful attempt to take her own life. Her father was a wealthy man. He had come to that city 40 years before with only \$10 in his pocket. By long and hard work he had started his own manufacturing company, watched it grow, until finally he sold the company for \$5 million. I would say that's successful, even if it took him 40 years to attain it. I will never forget him sobbing and saying, "Preacher, I would gladly give up \$5 million if I could just know I could take my little girl home and she would be alright." Prosperity can never make up for family failure.

Isaac must have felt that way too. If only his twin boys could love each other and get along, how gladly he would have given up all he owned and had earned. Spiritual riches are always found in hearts, not pockets—and, by the way, you will find them right next to Jesus. Read John 15:9-12 if you want to find the secret of real family prosperity.

Loving God, abiding in Christ, keeping his commandments, and loving one another will bring joy and happiness to a family which all the money in the world cannot buy. The bottom line of life is if you have Christ you have it all. Without him, you really have nothing. What is in your heart counts more than what is in your pocket.

This lesson treatment is based on the Bible Book Study for Southern Baptist Churches, copyright by the Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

Subscriber Services

The *Arkansas Baptist Newsmagazine* offers subscription plans at three rates:

Every Resident Family Plan gives churches a premium rate when they send the *Newsmagazine* to all their resident households. Resident families are calculated to be at least one-fourth of the church's Sunday School enrollment. Churches who send only to members who request a subscription do not qualify for this lower rate of \$5.52 per year for each subscription.

A **Group Plan** (formerly called the Club Plan) allows church members to get a better than individual rate when 10 or more of them send their subscriptions together through their church.

Are you moving?

Please give us two weeks advance notice. Clip this portion with your old address label, supply new address below and send to Arkansas Baptist Newsmagazine, P. O. Box 552, Little Rock, AR 72203

Name _____
Street _____
City _____
State _____ Zip _____

Subscribers through the group plan pay \$6.12 per year.

Individual subscriptions may be purchased by anyone at the rate of \$6.48 per year. These subscriptions are more costly because they require individual attention for address changes and renewal notices.

Changes of address by individuals may be made with the above form.

When inquiring about your subscription by mail, please include the address label. Or call us at (501) 376-4791, ext. 5156. Be prepared to give us your code line information.

WORLD

1988 FMB Goals

by Bob Stanley
SBC Foreign Mission Board

RICHMOND, Va. (BP)—A set of goals aimed at accelerating the pace of world evangelization was outlined Dec. 9 for members of the Southern Baptist Foreign Mission Board.

Almost a year after the board began a major reorganization to equip it better for global outreach, President R. Keith Parks said the board's Global Strategy Group has zeroed in on specific 1988 priority concerns and goals.

The goals will help move Southern Baptists along the road toward their Bold Mission Thrust goal of sharing the gospel with all people by the year 2000, Parks said.

This task is too big for Southern Baptists alone, he acknowledged, but he said he is encouraged by a growing sense of partnership with overseas Baptists and a new awareness of the need to coordinate work with other evangelical groups.

For its part, the board has set several 1988 goals:

—Work with 50 missions, the organizations of missionaries, and national conventions to find ways to reach groups of neglected people in these mission fields who have not yet heard the gospel.

—In partnership with overseas Baptist conventions that also have foreign missions outreach, establish a witness among 25 unevangelized people groups. In some instances, Baptists from these overseas conventions may be able to live and work in countries that would not admit American missionaries.

—Identify and deploy 25 non-residential missionaries. These would be missionaries best suited to help evangelize nations or people groups where living among them is impossible.

—Share a model of international prayer strategy and seek to secure participation of 25 conventions and unions overseas.

—Plan and start strategies of evangelism for six limited-access countries.

Citizenship Change

by Michael D. Chute
SBC Foreign Mission Board

RICHMOND, Va. (BP)—The Southern Baptist Foreign Mission Board approved a policy in its December meeting allowing missionaries to voluntarily become citizens of certain countries where foreign missionary access is restricted.

The new policy is the latest in a series of steps to place personnel in countries that have placed limits on missionaries. Of the 235 countries in the world, 44 are closed

to missionaries or extremely difficult for them to enter, and only limited missionary access is possible in another 52.

Bill Wakefield, vice president for Asia and the Pacific, told board members, "The number of countries where (becoming citizens) would be a real possibility will be limited to selected cases where the missionary could have an effective ministry."

He mentioned Indonesia, India and Malaysia as possible countries where the program could be implemented. He noted, for example, that Catholic priests in India and Indonesia have taken citizenship in those countries to continue ministries there. Indonesian immigration officials even encouraged Southern Baptist missionaries to consider such a move.

Indonesian missionaries first presented such a proposal to the board's strategy committee in October. The committee granted them an exception to investigate the possibility but decided to wait until the December meeting before discussing it as mission strategy.

More For Missions

by Anita Bowden
SBC Foreign Mission Board

RICHMOND, Va. (BP)—Trustees of the Southern Baptist Foreign Mission Board unanimously approved a motion in their December meeting expressing concern over the percentage of the denomination's Cooperative Program unified budget funds being directed to missions.

The motion, presented by Harrell Cushing, trustee from Gadsden, Ala., expressed "deep concern over the diminishing percentage of Cooperative Program funds going to foreign missions" and urged the Southern Baptist Executive Committee to begin moving toward a Planned Growth in Giving goal of allocating 75 percent of Cooperative Program funds to home and foreign missions by the year 2000.

Cushing said he is concerned that while individual state conventions have increased the percentage of their funds going to the national Cooperative Program, the percentage earmarked for the Foreign Mission Board actually has decreased.

Figures from SBC annual reports show Cooperative Program funds given by the states have increased 4 percent since 1976 when the Bold Mission Thrust worldwide ministry campaign was adopted by the Southern Baptist Convention, he said. Yet during the same time, the percentage of these funds designated for foreign missions has decreased, he added.

017557 COMP 2230
HISTORICAL COMMISSION
901 COMMERCE ST #400
NASHVILLE TN 37203