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**September 17, 1987**

Arkansas Baptist State Convention

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'Annie' Sets A Record

# Arkansas Baptist

September 17, 1987

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Nashville, Tenn



Encouraging  
New Christians

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(BP) photo / Jim Veneman

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## IT'S UPLIFTING

### Bible Like A Precious Jewel

NEW YORK, NY (ABS)—Like the loving Father of the one he calls Savior, Nicolas Pinto is a carpenter-by-trade. And like the Son, he feels a call to teach people the truth.

Nicolas pastors a small evangelical church on the outskirts of La Paz, Bolivia's capital city. The members of his flock have few worldly goods, but they are rich in the Spirit, reports the American Bible Society.

And now after years of waiting they have received what they know to be a gift from above, the first Bible ever in their own language, Aymara.

With love and tenderness Nicolas turns the pages of his new Bible, holding it like a precious jewel. "We have longed for this moment for so many years," he says, still awed by the miracle. "It is truly wonderful."

In the past those to whom he ministers, working men and women like himself, did not always get the full meaning of the Gospel message. It could only be read to them in Spanish, a language with which they are ill at ease.

Years of arduous labor went into bringing Nicolas his first Bible, 11 of them spent on translating the Aymara Old Testament alone. Nicolas knows this. He also knows that he has the generosity of Christians in the United States to thank for helping make it possible.

Santiago Quispe knows it, too. A neighbor of Nicolas in La Paz, he is employed in an evangelical printing shop, and in fact was one of those who worked on the new translation under Bible Society guidance. At last he is free to go into rural areas with the true Word in words his listeners can understand.

There are some 1.5 million Aymara Indians, originally from the shores of Lake Titicaca. That is why the Bible Society chose the small town of Huarina on the lake shore as the place to dedicate the new Bible and to hold a two-day biblical congress attended by persons from more than 10 denominations and Christian organizations, together with two special guests from the national government.

The Aymara Bible is among the recent new Bible Society translations, working toward providing all people with the Word of God in their own language.

## GOOD NEWS!

### We Can't Be Indifferent

Zephaniah 1:6

Note that the priests are included in this condemnation (v. 4). Their indifference toward the will of God could have been much of the reason for the people's indifference. Let the ministers and staff members of our churches be reminded that in most cases the attitude of the people is but a reflection of their own. I heard of one pastor who yawned in the midst of his own sermon! Can we expect the people not to be indifferent if the spiritual leader is indifferent?

### We Can't Hide From God

Zephaniah 1:12

Though a person may try to run from God's presence, there's no hiding place. Modern man often seeks to escape from God in several ways. He may try to lose himself in his work, in pleasure, in drink, or in gaining prestige and power. If he is sophisticated in his approach of side-

stepping God, he may busy himself in religious or civic activities, but God has a way of finding him.

A person may claim that God is unconcerned about him. This is probably the most dangerous attitude he can have toward God. To say the Lord will do no good or evil is to accuse him of either powerlessness or apathy. This attitude gives birth to a philosophy of selfishness: I am my own god. Moreover, this attitude fails to see that God blesses and punishes. If a person believes that God doesn't respond positively or negatively in his life, then he will have little concern for God's will.

### We Can't Improve On Being Meek

Zephaniah 2:3

The sin of pride greatly disturbs our Lord; but when his people humble themselves and turn toward him, it abates his anger. How important it is for our self-contained world to recognize its need of God!

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# Care For The Elders

J. EVERETT SNEED

There are currently more than 18 million Americans who are over 65 years of age. This number is increasing every year. Fortunately, the health of the majority of these individuals is better than ever before in history. The increase of both the quality and duration of life is a cause for rejoicing. But with a major segment of our population having reached retirement age, it means that older individuals, their relatives, and our churches must adjust some priorities in ministering.

The Bible makes it clear that both the relatives and the church have responsibility for older people. Paul instructed, "Rebuke not an elder, but instruct him as a father... the elder women as mothers..." (1 Ti. 5:1-2). This responsibility includes financial support when necessary. The apostle also directed, "But if any widow have children or nephews, let them learn first to show piety at home..." (1 Ti. 5:4).

Such assistance for the elders is a part of the ethical duty of Christians. First, it is the only way we can demonstrate our honor and esteem to them for the services which they have rendered to us. Both family and church have received much from devout older Christians. We also have a love debt which in many instances can never be repaid.

Today the American government provides much of the financial support which in the time of the apostle Paul was a responsibility of the family or the church. But no matter how adequate the retirement income may be, it will not provide certain personal needs, such as something to do and someone to care. Retirement, Social Security, and government financial assistance may care for a place to live. But it will do nothing to meet the other two basic requirements.

Although it is generally impossible for our churches to provide financial assistance, church leaders often can provide invaluable counsel. Pastors should also lead members to work responsibly within the framework of our democratic society to attain proper treatment of our older people.

Psychological problems are even more serious than economic ones. Every person, regardless of age, needs friends. Every person needs to be needed. If a person is friendless and has nothing meaningful to



do, life is miserable.

Churches should sponsor activities which enable senior citizens to form continuing friendships. Many congregations have a weekly program for older people. They are brought to the church house, a meal is served, and Bible study and simple recreation activities are provided. The abilities of retired people should be utilized by our churches. These people have a wide diversity of abilities and in many instances considerable time to assist their church.

Retirement years should be a time of joy. Joy, however, is a direct result of an individual's attitude. True joy begins with the awareness of God's great love for us. In order to know joy, an individual must discover that God is a person who is loving and kind and has a purpose for every

life. No one can have true joy without a vital relationship with God through the living Christ.

The retirement years can truly be joyous as an individual uses time to re-examine and strengthen his foundations of faith. Joy and all of its abundance flows into an individual's life as he discovers God's wisdom and purpose.

Christian joy should increase with age. Someone has said that Christian joy is like mathematical progression which grows and deepens as the years progress. Retirement years should be a period of excitement and rejoicing, because an individual is learning how to follow in Christ's footsteps.

Retirement years should be a time in which individuals share wisdom with those who are younger. Many of our most successful pastors indicate that they drew heavily on the wisdom of mature preachers in their beginning years. Older individuals have a great deal to share, and their wisdom and experience can assist younger people in avoiding many of life's pitfalls. The apostle Paul enhanced the life of Timothy by sharing his experience with him.

Older individuals also should ask for and accept help from younger people. The energy and exuberance of younger people can enhance the life of those who are retired. Where it is practical, invite younger people to share a meal.

God expects us to be concerned about the needs of every person. He also expects each individual to expend his energy in the best way possible. As a number of our older people grow, the church's responsibility becomes greater to this important segment of our population. Thus, each church should make the senior citizen ministry a matter of prayerful concern.

## Arkansas Baptist Newsmagazine

VOLUME 86 NUMBER 36

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## Letters to the Editor

*Those Who Differ*

Recent developments in the SBC bear a striking resemblance to other periods of history. Our leaders talk of compromise and peace, yet recent decisions by the HMB indicate otherwise. One is reminded of the words of Jeremiah 6:12-14. Our leaders say, "Peace, peace," but there is no peace.

Jesus came to break down barriers, not to build them. The good news of his gospel is that it is for everyone. His message is one of inclusion rather than exclusion. Contrast this with the HMB's recent decision to exclude women, divorced ministers, and those whose theological positions differ from "dominant convictions and beliefs held by Southern Baptists at large" (one cannot help but wonder whether the "Baptist Faith and Message" really is the sole criteria for evaluating an individual's theology).

The HMB has sent a dangerous signal. Women, divorced individuals, and non-fundamentalists are no longer welcome in positions of leadership. Are they welcome in the SBC?

In 1534, the British Parliament passed what became known as the Act of Supremacy, making the King of England the Supreme Head of the Church of England. In 1539, after no small amount of resistance, the Statute of the Six Articles, (defining heresy) was issued. It was an act for "abolishing diversity of opinion in certain articles concerning the Christian religion." The resulting persecution was so strong that David Joris wrote that the true church "... is not the one that persecutes but the one that is persecuted."

The situation then was not unlike the situation within the SBC today. Only the method of persecution has changed. Those in power within the convention seek to eliminate those who differ from them theologically or socially.

It is tragic that Southern Baptists, in seeking peace through conformity, have forgotten the message of the gospel of Jesus Christ!—J. Michael Raley, Louisville, Ky.

*Incomplete Knowledge*

I was shocked when I read in the Baptist Press where the enlarged Committee on Public Affairs, approved by the Southern Baptist Convention in St. Louis, disregarding the wise counsel of Dr. Harold Bennett and Dr. Lloyd Elder, and perhaps unaware of specific Southern Baptist Convention action, had endorsed a specific nominee for the Supreme Court of the

United States.

As late as 1976 the Southern Baptist Convention overwhelmingly approved a motion which states, "that this Convention reaffirm its long tradition of non-endorsement of any political candidate and that we recommit ourselves to prayer for our leaders in government that they may be persons of wisdom, integrity, and highest character."

The program statement of the Public Affairs Committee, specifically referred to at the St. Louis Convention in its action on Public Affairs states, "it shall... act only on the basis of principles and policies generally accepted by Baptists or in support of official acts and pronouncements of the cooperating conventions."

Bylaw 26 of the Southern Baptist Convention states, "the program statement of the agencies... express the policy of the Convention..."

The Revised Robert's Rules of Order, which govern the Convention's actions,

states under Incidental Main Motion that "no motion is in order that conflicts with the Constitution, bylaws or standing rules or resolutions of the assembly, and if such a motion is adopted, it is null and void."

The issue is not the approval of a particular candidate for a position on the Supreme Court. That issue should be, and will be, debated by the Senate, with input from concerned citizens. The issue is that the Southern Baptist Convention has never and should not now, as a Convention, be urging the election of any candidate for any office.

It is a sad day when persons who have incomplete knowledge of Baptist history or tradition, or the price they have paid for religious liberty, make decisions which are in violation of specific Southern Baptist Convention actions and also in violation of the principles of separation of church and state which they are elected to defend.

God help us!—Porter W. Routh, Nashville, Tenn.

## Woman's Viewpoint

## Strive for Perfection

SHERRY THRASHER

"No one's perfect, Mom." This is a favorite phrase of my seven-year-old son. He often says this when he falls short of meeting a goal he has set for himself. Where he learned "no one's perfect" can be anyone's guess, but it's very possible his school teacher made this statement during one of the many times she had to stop and explain to him why he received an S on his writing paper instead of an S+ which he strived to get.

This frustration expressed so adequately by a child is felt in all of us at one time or another. It seems the harder we struggle to make something turn out correctly, the more confused it may become. This inadequacy pops its head up in every aspect of life. As we continue to work out



details of our lives, we are constantly looking for acceptance, and it seems that the best way to find this acceptance is through the perfection of tasks. Through these perfections, we find a certain amount of gratification.

Jesus said to us, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Mt. 5:48). Is he telling us to strive for perfection? Yes, he is. If we do not strive for these perfections, of which we continuously fall short, where would we be?

Every Christian should

set goals for himself to achieve or else we wander around like the people sitting on the hill waiting for the Lord's return. Working toward a goal for leading others to know the Lord; helping the poor, unlearned, needy people of the world; these are all worthy goals of Christians. Can we be perfect in these goals? Maybe not, but the Lord will surely find us working toward them upon his return. "Be ye doers of the Word and not hearers only" (Ja. 1:22a).

Let us strive for perfection, for surely one day his kingdom will come and perfection will be achieved for all who believe!

Sherry Thrasher is the president of the ABCS Minister's Wives Association. Her husband, Alan, pastors First Church, Booneville.

## Concerned About Bork

The nomination of Robert H. Bork to the U.S. Supreme Court should be of concern to all Americans who believe that the U.S. Constitution and the Bill of Rights are intended to protect individual freedom.

Although supporters of Mr. Bork have tried to depict him as a "moderate" or a "conservative," in fact, he is a radical ideologue who would scrap some 40 years of judicial decisions which protect us.

In public speeches and court opinions, Mr. Bork has made it clear that he questions long-standing Supreme Court doctrine on vital constitutional issues.

I am especially concerned about Mr. Bork's stance on religious freedom. He has bitterly attacked the high court's wise policy on church-state separation. Instead of supporting the individual's right to practice the religion of his or her choice, Mr. Bork suggests a "communitarian" approach in which the politicians choose the religious values each person must live by!

Mr. Bork has even gone so far as to attack Thomas Jefferson's concept of a "wall of separation between church and state." He says entanglement between the institutions of religion and government is inevitable.

According to the nominee's viewpoint, government may require the taxpayer to support parochial schools and other religious endeavors, require religious devotions in our public schools, and sharply regulate or limit the freedom of religious minorities. He has even suggested that government may legitimately regulate—or even ban—private, religious education.

To top it all off, Mr. Bork would bar the courthouse door to citizens who want to object to these violations!

Historically, Baptists worked hard to gain the religious liberty provisions in our Constitution. We must now act to preserve them. Those individuals in the religious community who have hailed the Bork nomination are sadly mistaken about what his appointment to the Supreme Court would mean.

In this bicentennial year of our Constitution, I cannot believe that Americans will allow a man with these views to take a seat on our highest court. Those of us who cherish our liberties must write to our U.S. Senators today!—Robert L. Maddox, Silver Spring, Md.

Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed by one person, though the name may be withheld on request. Mailing address and phone number of the writer should be included. Letters must not contain more than 350 words and must not defame the character of persons. Letters must be marked "for publication." Only original letters will be considered.

DANIEL R. GRANT

## One Layman's Opinion



### Good/Bad News

The headline for a *New York Times* story read "New TV Trend: Monogamy Is

In." Just at first glance that should have been a good-news story to anyone who believes in the one-husband-one-wife principle.

As I read through the rather long article I continued to be encouraged as the writer gave example after example of television program producers who have announced that sexual promiscuity will not be their "main theme" this year. They were virtually unanimous in the main reasons they gave: the devastating disease of AIDS is contracted primarily because of sexual promiscuity, and the powerful television programs have a moral responsibility to avoid their daily endorsement of "unsafe sex."

Some of the TV producers cited other reasons for the change, such as the statement by George Dessart, head of program practices at CBS, who said "it also reflects some thinking about the nature of commitment and traditional values" that have made marriage "back in style." Others refused to admit that the changes grow out of television's sense of moral responsibility. They merely pointed to the regular economic controls related to the television viewer's awesome ultimate power to switch the TV dial or simply to turn the tube off. If the public is now repelled by unsafe sex on television, they say, then television will move to other things.

The more I pondered the substance of this story, the more troubled I became with the nature of the good news. For example, we are informed that Cagney, of "Cagney and Lacey" fame, will have only two illicit love affairs this season, rather than the many more she has had in previous years. These and other comments seem to be saying that the response of television will be to make our video role models a little more moderate in their polygamy. They almost seem to be saying that lying, stealing, cheating, child abuse (or even murder), are all right if they are simply done in moderation. Unfortunately, AIDS can be contracted from one instance of unsafe sex. Our television soaps would seem to be recommending that the viewers should contract AIDS only in moderation.

For the Christian, sin is sin. I cannot

recall any biblical teaching that we should be moderate in our sinning. I suppose I should be encouraged that our television role models will be more moderate in their sin this season, but somehow my original encouragement has cooled down a bit. Perhaps we can at least rejoice in the change of direction.

Daniel R. Grant is president of Ouachita Baptist University

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DON MOORE

## You'll Be Glad To Know



We are thankful for some of the news that was recently given to us. In an analysis of Arkansas Baptist churches compared with the other churches of the Southern Baptist Convention, we looked good in some areas. Of course, Jesus said if you compare yourself with others rather than with him, you will always manage to make yourself look good. There is a danger in such comparisons. So, let's not fall into that trap and feel we are in a position of boasting. We haven't done well enough in any area to boast. We are simply thankful and give God glory for allowing us to do better than most in a few areas.

Before I mention the areas, let me explain. The information is based on the median or typical church in the convention. The median means the one in the middle. Only 1,239 churches out of our 1,274 turned in uniform church letters in 1986 that were usable. So the median church describes the one halfway between one church and the 1,239. When you see the figures you should say, "There are 619 churches that report more than this, and 619 churches that report less than this." An average would not be a good scale because our few large churches would run the figures very high. The median church in Arkansas has 141 resident members; averages 53 in Sunday School; and receives \$34,515 in total gifts per year. One half of our churches receive less than that. Only half receive more than that.

Our baptismal rate is 2.8 per 100 members compared to 2.6 in the SBC. Our Church Training enrollment is 40 compared to 28 in the SBC. Our Cooperative Program giving for the median church is 7.9 percent compared to the 7.8 percent in the SBC. The largest difference is in support of associational missions. While the median church received \$11,490 less than the SBC median church, our churches gave \$208 more than the SBC median church to associational missions. Arkansas' percentage was 3.2 percent compared to 2.3 percent for SBC. We have made good growth in this area and still most associations struggle, the main reason being the small number of churches in many associations.

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

## Small Church Emphasis

### Religious Training

DALE HOLLOWAY

Religious training is just as important in the small church as it is in any other size congregation. Problems, however, often arise out of limited funds available to spend in Christian education. It should be remembered that learning occurs both in formal and informal settings. Formal education takes place in specific situations and programs, such as Sunday School, membership training classes, study groups, camps, conferences, retreats, and so on.

In smaller churches, there are usually fewer of these formal learning experiences available. But the same questions must be answered in the small congregation as in larger ones. Among these questions are: When does learning occur? Where does learning occur? And who should lead in these learning experiences?

Learning or education is going on throughout all of the church's activities. This learning may either be positive or negative. For example, if all of the doors are heavy and all of the seats are high, little children may decide that worship at church is meant for grown-ups.

Learning is happening all of the time! Informal education includes everything that happens at the church. It includes the building, the preparation for worship, and even such things as business meetings. All of the activities that surround worship and Sunday School impact on both young and old alike.

So learning, either positive or negative, is continually taking place in all of the activities of a church. When the WMU meets, learning takes place. This is true whether their purpose is to study the Bible, wrap bandages, study about foreign missions or plan some local mission action.

The physical setting always plays an important role in the learning experience. Studies have shown that it is more difficult for learning to take place when the environment is not stimulating. While it does require money to purchase a projector, video equipment and church furniture, it does not take much money to provide an attractive, comfortable environment for the sharing of the "greatest story every told."

Perhaps the most important question is who leads in the training experience.

In addition to the pastor, paid or voluntary church staff, qualified volunteers for Sunday School leadership and other leadership roles are essential. Several qualifications are essential. First, he or she should be a person who has had an experience with Christ. A personal encounter is basic for every teacher. One cannot lead others to know or to understand a Master whom he does not know.

He or she should be a person who has an alert mind. The fact that many study groups are small and informal will mean that the teacher may have strategic questions with which to deal. Often these issues will develop during the course of a class, with little time for consideration.

A teacher should be one who leads a clean life and has totally committed himself to the service of Christ. He should give whole-hearted support to the entire program of the church through both tithes and offerings and a strong will to work. He is responsible not only for the learning in his class, but also for working to reach prospects in the age group with whom he works. Good teachers often have opportunity to reach more people for Christ than any other group in the church.

Finally, a teacher should be enthusiastic about his task. Our attitudes are better caught than taught. The teacher who loves and supports the church will provide great dividends for the cause of Christ.

The Christian education program of a church must be individualized. The small church has a great opportunity to have a big impact on individual lives, yet all too often congregations do not capitalize on this. It is necessary to identify and to respond to the gifts and needs of each individual.

Finally, the Christian training program must demonstrate action. It does no good for an individual to learn to pray for himself or his neighbor if he does not learn to do for himself or his neighbor. The small church should be especially well equipped at meeting needs with actions. When individuals truly learn, they will demonstrate learning with Christ-like actions.

**Dale Holloway is a national consultant on bi-vocational ministries for the SBC Home Mission Board. He was a bi-vocational pastor for 33 years.**

## 'More Than A Pat On The Back'

by Terri Lackey

Baptist Sunday School Board

GADSDEN, Ala. (BP)—Shaking a new Christian's hand and enthusiastically welcoming him into the church family is encouraging, but it falls short of giving him what he needs to grow spiritually, according to a church leader whose responsibility is to help new Christians grow.

New Christians, new church members or even those who recommit themselves to God deserve more than a pat on the back. They deserve a more mature Christian's guiding hand and the assurance someone will be near to help them grow spiritually.

"New Christians are babies in Christ," said Betty Jo Flowers, director of the new Christian encourager plan at Southside Baptist Church in Gadsden, Ala. "You don't just say to a baby, 'Your bottle's in the refrigerator, and your diaper's in the top drawer.' Many new Christians get that treatment, which is why a lot of Christians don't grow and stay frustrated."

The new Christian encourager plan, developed jointly by the church training and Sunday school departments of the Baptist Sunday School Board and introduced in early 1986, is a program in which a more established Christian is assigned to a new Christian who joins the church.

The encourager's role is to assist the new Christian in completing the Survival Kit for New Christians and help him become involved in the church, memorize Scripture and establish a quiet time, said Stanley Howell, manager of the growth section of the church training department. Adults and youth can complete the Survival Kit in 13 weeks. Children only need six weeks.

Southside Baptist, a large, rural congregation of 1,300 members on the outskirts of Gadsden, recently adopted the program as a means to stop new Christians from "walking down the aisle and out the back door forever," said David Phillippe, Southside's minister of education.

The key to eliminating the dropout problem is for new Christians to establish friends and ties with the church, Howell said, noting, "This program enables encouragers to develop friendships with new Christians while they incorporate themselves into the church family."

Teresa Pritchett, a Southside encourager graduate under the guidance of Flowers, said: "When a lot of people give their lives to God, they don't know how to study the Bible, they just go to church. They might feel great for a few years, but if they're never taught to read the Bible, they just don't grow because they don't learn."  
Southside became committed to the en-

courager plan in October 1986 after sporadic attempts by established members at keeping watch over new Christians failed, Phillippe said: "We knew we had a revival coming up and we wanted to do a good job in the initial counseling procedure. We secured about 20 hand-picked encouragers, and we needed every one of them and more."

"Our staff decided we didn't want to wait until these people who made professions of faith got cold. We wanted to get them while they were warm."

Flowers began serving as Southside's encourager director in January. In March, she had a list of 30 encouragers who were responsible for making weekly phone calls or visits to new Christians. Weekly contacts are required only during the time it takes to complete the survival kit, Flowers said. Longer-lasting friendships are voluntary.

Encouragers need to "know their faith, be able to share their witness, have a close relationship to God, be knowledgeable of the Scripture and be personable," Phillippe said.

# Celebrating Family Life

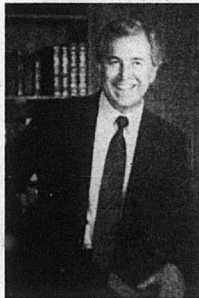
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**Mike Curry**—director of Light Ministries, Inc., specialist in youth and family relationships

**Dixie Crase**—professor, Memphis State University, compiler of "Parenting By Grace"

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# LOCAL & STATE

## Arkansas All Over

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Johnson



Evert

**Jim Ingram** has accepted a call to join the staff of Olivet Church in Little Rock as minister of evangelism and outreach. He is a graduate of Virginia Military Institute in Lexington, Va., and Southwestern Baptist Theological Seminary. He has been serving as pastor of Riverdale Church in Hampton, Va. He and his wife, Kathy, a native of Searcy, have three daughters.

**Billy Ray Johnson** has accepted a call to join the staff of Grand Avenue Church in Fort Smith as minister of youth. He will come there from Fort Worth, Texas, where he has been associated with the Southern Baptist Radio and Television Commission. He is a graduate of Samford University in Birmingham, Ala., and Southwestern Baptist Theological Seminary. Johnson has served on the staff of Roebuck Park and Eastmont Churches, both in Birmingham. He is married to the former Charlene Mays, a graduate of the University of Alabama.

**Don Evert** has joined the staff of Northside Church, Horseshoe Bend, as bivocational youth director. He previously has served as interim youth director for Cherokee Village Church. Evert and his wife, Jennifer, have three daughters, Jamie, Jenny, and Jackie.

**Steve Stanley** has joined the staff of Temple Church, Crossett, as associate pastor and minister of youth. He and his wife, Lynn, have three children.

**Robert Schneider** is serving as pastor of Mount Pleasant Church, Montrose. He and his wife, Beulah, are parents of three children, Robert Jr., Brenda, and Kathleen.

**Ken Jordan** of Conway began serving Sept. 6 as pastor of Morrilton First Church. He is a graduate of Luther Rice Seminary and has participated in the Seminary Studies Program of the Southern Baptist Convention. Jordan, who has been serving in full-time evangelism, is a former pastor

of Hamburg Church. He and his wife, Hilda, are parents of two adult children.

**Arthur T. King** of Greenville, Miss., died Aug. 25 at age 79. His funeral services were held in Greenville Aug. 29. King served as pastor of Arkansas churches, including those at Ozark, Clarendon, Monroe, De Valls Bluff, and St. Charles. A native of Oklahoma, he was a graduate of Phillips University, California Baptist Seminary, and Delta State University. Survivors include his wife, Marlys Romunder Pugh King of Greenville; one daughter, Ann; three sons, Wayne, David, and Fred; three stepchildren; nine grandchildren; and one great-grandchild.

**Dewayne Smith** is serving as pastor of Etowah Church. He and his wife, Denise, have a daughter, Stephanie.

**Jay Wilkins** is serving First Church, Wilson, as part-time minister of music and youth. He is band director at Rivercrest High School. Wilkins and his wife, Jennie, and their two children, Jennifer, and Jason, moved to Wilson from Star City.

**E.V. Appling** of Little Rock died Aug. 27 at age 72. He was pastor of Oak Grove

Church, Pine Bluff. He had served as pastor of other churches in the Pine Bluff area, as well as in Louisiana. Appling was a graduate of Southern State College at Magnolia and New Orleans Baptist Theological Seminary. Survivors are his wife, Doris Blackstock Appling; a son, Billy Appling of Chattanooga, Tenn.; a sister; and two grandchildren. Memorials may be made to the Oak Grove Church.

**Simpson E. Powell** of Crossett died Aug. 29 at age 90. He was a retired Southern Baptist pastor, having served churches throughout Ashley County Association. In addition, he had served as an Ashley County judge. Survivors include his wife, Ora H. Powell; two sons, Gale and John H. Powell of Memphis; four daughters, Vadis Powers and Polly Riley of Russellville, Edith Higginbotham of Little Rock, and Imogene Wells of Pensacola, Fla.; a stepdaughter, Melrie Gray of Reedsport, Ore; a brother; 14 grandchildren; and 14 great-grandchildren.

**Wanda L. Pearce** has joined the staff of Pulaski Heights Church in Little Rock as interim minister of youth, coming there from assisting with a mission organized by First

ABN photo / J. Everett Sneed



*Northvale Church, Harrison, held a noteburning service on Aug. 30. Speakers for the service included ABN Editor J. Everett Sneed and John Finn, director of the Christian Civic Foundation of Arkansas. Finn spoke on churches dealing with problems from 2 Chronicles 20:1,3,6,12. Associational Director of Missions L. B. Atchison was present for the afternoon service and led in prayer. The church is now debt-free having paid off \$60,000 borrowed on March 8, 1972, and a \$17,000 note borrowed April 5, 1972. Both loans were paid off early. Pictured (left to right) are Herman Scroggins, Carl Hudson, Walton Risley and S.D. Hacker, pastor.*

Church, Malvern. She serves as a workshop leader for both the Arkansas Baptist State Convention and Southern Baptist Convention. She and her husband, Ray, have three sons.

**Clay Courson** is serving as interim youth director at First Church, Fordyce. He has been serving as pastor of Old Union Church at Benton and will be attending New Orleans Baptist Theological Seminary.

**Boyd and Bonnie Margason** of Mountain Home will leave in October for Las Vegas, Nev., where they have agreed to serve for two years with the Home Mission Board as Mission Service Corps volunteers. They have been serving in Arkansas as MSC coordinators. The Margasons, members of First Church, Mountain Home, have sold their home and will be residing in a motor travel home while working with David Meacham, a Southern Nevada associational officer, in the construction of churches within a 180 mile radius of Las Vegas. Mrs. Margason also will be assisting with Woman's Missionary Union work.

**Burnett Whitaker** has resigned as pastor of First Church, Vandervoort, for health reasons.

**David Laird** began serving Sept. 6 as pastor of Maple Avenue Church, Smackover. He is a graduate of Ouachita

Baptist University and New Orleans Baptist Theological Seminary. He has served on the staff of churches in both Arkansas and Mississippi, as well as pastor of churches in Arkansas and Louisiana. He has held associational and state convention leadership roles in Arkansas and Louisiana. Laird is married to the former Cindy Planchard of Summit, Miss. They have two sons, David Charles and Devon.

**Charles Byron Allen** will join the staff of First Church, Sherwood, Sept. 27 as minister of education, coming there from Garland, Texas. He is a graduate of East Texas Baptist College and Southwestern Baptist Theological Seminary. Allen has served on the staff of churches in Texas, as well as Calvary Church, North Little Rock. He and his wife, the former Sue Jackson, have a son, Christopher Blake.

**Michael Gray** is serving First Church, Berryville, as interim pastor. He formerly served as associate pastor of First Church, Prairie Grove.

**Bob Reno** has retired as minister of education and administration at First Church, Rogers.

**Mike Newberry** has resigned as pastor of Strawberry Church.

**Ron Harper** has resigned as minister of youth at Calvary Church, Benton, to join

the staff of Central Church in Martin, Tenn., as minister of music and youth.

**Russell Puckett** has accepted the call to serve as minister of music, education, and outreach at Shepherd Hill Church in Pine Bluff. He and his wife, Mary Ellen, will move there from Viola.

**Richard Lanman** of Midland is serving as pastor of Unity Church at Barber. He also has served as pastor of Bates, Midland, and Dayton Churches.

## Briefly

**Monticello First Church** licensed Tim Carpenter and Gregg Watson to the preaching ministry Sept. 2. Carpenter is a senior at the University of Arkansas at Monticello and is serving as pastor of Chickasaw Church in McGhee. Watson is a senior at Ouachita Baptist University.

**Bentonville First Church** will launch a Lay Institute for Equipping Sept. 20 that will be led by Steve Goss, Steve Carter, Penny Carter, Marty Lutke, and Steve Tucker.

**Midway Church** at Judsonia held a summer revival Aug. 20-23 that resulted in seven professions of faith, four baptisms, three additions by letter, and four commitments. Pastor John Douglas Davey was evangelist, and Truett Langley of Searcy served as music director.

**Pinson Park Church** at Texarkana broke ground July 19 for a new sanctuary.

**Hope First Church** concluded its summer youth program with a service Aug. 23 that featured Gary Johnson as speaker. Johnson, a student at Ouachita Baptist University, has assisted with the church's summer youth program and activities.

**Faith Church** at Jenny Lind will ordain Bill Browder and Wendell Bobbitt to the deacon ministry Sept. 13. Pastor Doyle Russell will serve as moderator.

**Rogers First Church** sponsored a concert Sept. 12 with Gary McSpadden, a member of the Bill Gaither Trio and the New Gaither Vocal Band, as guest artist. He was assisted by the church's adult choir, directed by Tim Logan, minister of music.

**Carlisle First Church** will celebrate its 110th anniversary Sept. 27 with homecoming. Pastor Charles Chesser reported that activities will include morning and afternoon sessions which will feature former pastors and singers and the adult choir directed by Danny Loretz, interim minister of music, and a fellowship meal.

ABN photo / Millie Gill



*First Church, Mayflower, dedicated a \$79,328.19 educational building Aug. 30 on which only \$20,000 had to be borrowed because of volunteer work provided by members and the Christian Builders of Texas. The building, which provides classrooms for adults, youth, preschool, and children, and a nursery, was dedicated in honor of Jim Harris, volunteer construction superintendent. Building committee members were John Wheeler, chairman, Harris, Dennis Rhodes, Sebert Creasey, and Fayrean McCoy. James Walker, ABSA Annuity representative, was dedication speaker. Selecting a site for the plaque are (left to right) Harris, Ed McCulloch, Terry Brown, and Pastor Ken Reece.*

**Temple Church** at Benton observed its ninth annual homecoming Sept. 13, according to Pastor Elvis Smith. James Swedenburg, director of missions for Central Association, was featured speaker.

**Salem Church** near Benton recently purchased additional property to expand its educational space.

**Forest Highlands Church** in Little Rock youth ministered to residents at Riley's Oak Hill Manor in Little Rock Sept. 13 by leading an afternoon devotional service.

**Newport First Church** will celebrate its 95th anniversary Oct. 4 with a drama depicting the history and growth of the church. A potluck dinner will be served at noon. Pastor Gene Crawley reported that all former pastors and members, and friends of the church will be special guests.

**DeQueen First Church** youth launched a "Youth Survival" four-week experience Sept. 9 that will be led by Lorena Branson of Texarkana. Youth will be involved in activities, films, and discussion in the areas of alcohol and drug abuse, peer pressure, communication, and solving problems.

**Ebenezer Church** at El Dorado will be in revival Oct. 4-9, according to Pastor C. Phelan Boone. David Blase of First Church, Nashville, will be evangelist, and Truett Camp of East Main Church, El Dorado, will direct music.

**El Dorado Trinity Church** honored Eugene and Dorris Johnson Sept. 13. A plaque was presented to them by Pastor Gerald Taylor in recognition of 30 years of service as minister of music, organist, and choir director. He is an elementary school principal, and she is an elementary school music director in the El Dorado school system. They have two sons, Edgar Jr. of Houston, Texas, and Patrick of Turrell.

**Mansfield Church** celebrated payment of its indebtedness with a noteburning service Aug. 2 which was moderated by Pastor Joel Faircloth. Don Moore, executive director of the Arkansas Baptist State Convention, and Paul McClung, a former pastor and associate in the Evangelism Department of the ABSC, were speakers.

**East Side Church** in Mountain Home is launching a program of free exercise classes this month. Young adults will meet on Tuesday and Thursday evenings at 5:30 with Elaine Hughes as instructor. Senior adults, ages 50 years and up, will convene at 10 a.m. on Monday, Wednesday, and Friday with Doris Waddell as instructor.

**Piggott First Church** voted Aug. 5 to send a monthly contribution of \$150 through the remainder of 1987 and in 1988 to Trinity Church, Cambridge, Ohio, to help that church finance church planter Rick Riss from the Home Mission Board for their mission work in Quaker City, Ohio.

## Jackson Celebrates 15 Years

Little Rock-based evangelist Paul Jackson recently celebrated his 15th year in full-time evangelism.

Jackson, 33, marked the occasion during Intercession '87, his 12th annual Bible Conference, held Aug. 26-29 at Olivet Church, Little Rock, where Jackson is a member.



The Paul Jackson Association Evangelistic Association reported 2,370 professions of faith in 14 crusades during 1986. Since February, Jackson has held nine meetings in seven states and recorded 1,960 professions of faith and 4,400 total decisions. The association estimates more than 350,000 people have made professions of faith over the course of 15 years.

Jackson and his wife, Kathy, have two children, Matthew, age 12, and Micah, age eight.

## Committee Reorganizes

The Unborn Child Amendment Committee is reorganizing for a 1988 general election campaign in support of an anti-abortion amendment to the Arkansas Constitution.

The proposed amendment would prohibit the expenditure of public funds for abortion except to save the life of the mother. No Arkansas state funds currently are spent for abortion, but the amendment anticipates the U.S. Supreme Court reversing the landmark *Roe v. Wade* decision, which would return abortion policy to the state level.

The amendment appeared on the 1985 general election ballot but was invalidated at the last minute when the Arkansas Supreme Court ruled the term "unborn child" in the amendment title was unconstitutionally vague. The amendment reappeared in 1986 and was defeated at the ballot box by 519 votes.

Interested persons may contact the committee at P.O. Box 3204, Little Rock, AR 72203.

ABN photo / Mark Kelly



*Union Avenue Church, Wynne, celebrated payment of a \$140,000 indebtedness with a noteburning and dedication service Aug. 30. The 20-year note was paid off in six years, leaving the congregation with only \$2,500 in debt remaining. While the congregation accelerated payment on the note, it also purchased two lots and a mission site on Highway 64 and placed \$50,000 in a building fund for a new mission, which is expected to be launched next spring. Pictured burning the note are (left to right) R.L. Lawson, Pastor Shelby Bittle, Ralph Doss, and Wylie Brown.*



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## Courts Reverse Textbook Rulings

by Stan Hasteley

Baptist Joint Committee On Public Affairs

WASHINGTON (BP)—Separate federal appeals panels have reversed two U.S. district court judges who ruled earlier in favor of parents who challenged the use of textbooks in public schools on religious grounds.

Both panels—consisting of three judges each—unanimously set aside rulings by lower judges in Alabama and Tennessee. Each of the cases likely will be appealed to the U.S. Supreme Court.

In a decision announced Aug. 26, a panel of judges from the 11th Circuit Court of Appeals in Atlanta held that Alabama District Judge W. Brevard Hand erred last March by banning 44 textbooks from Alabama classrooms on grounds they promoted the religion of secular humanism. Hand ruled the state had established secular humanism as an official religion in violation of the First Amendment. More than 600 parents of public schoolchildren in Mobile brought the challenge that resulted in Judge Hand's decision.

Writing for the appeals panel, Judge Frank M. Johnson Jr. held use of the challenged textbooks "has the primary effect of conveying information that is essentially neutral in its religious content. . . none of these books convey a message of governmental approval of secular humanism or governmental disapproval of

theism."

In the other decision, a panel of the 6th Circuit Court of Appeals in Cincinnati reversed U.S. District Court Judge Thomas G. Hull in a highly publicized case pitting parents in eastern Tennessee against Hawkins County school officials. Hull ruled last October that protesting parents were right when they cited the First Amendment's free exercise of religion clause in demanding that school officials permit them to teach reading to their children at home. Requiring the pupils to read from the challenged texts amounted to a breach of free exercise, Judge Hull held.

## 'Annie' Offering All-Time High

ATLANTA (BP)—Receipts from the annual Annie Armstrong Easter Offering, which provide funds for the Southern Baptist Home Mission Board, have reached an all-time high.

Current receipts of \$29,086,636, represent a 9.3 percent increase over receipts for the same period last year. The amount also exceeds the required 1987 operating budget of \$29 million.

"I am grateful for this outstanding support of the Annie Armstrong Offering. This record offering indicates solid commitment to home missions and the ministry of the Home Mission Board," said HMB President Larry Lewis.

Leonard Irwin, Home Mission Board

vice president of planning explained that the figure indicates "a real increase of around five percent, when considering inflation." Irwin estimated final receipts will be 81 percent of the \$37.5 million goal.

## Memphis Church Calls Woman

MEMPHIS, Tenn. (BP)—Prescott Memorial Baptist Church, a 235-member dually-aligned congregation, has called Nancy Hastings Schested of Decatur, Ga., as senior pastor.

Schedsted, 36, is believed to be the only woman to be pastor of a congregation affiliated with the Tennessee Baptist Convention, only one of four women to be senior pastor of Southern Baptist Convention-affiliated churches and one of only 11 to be either pastor or co-pastor of an SBC-affiliated congregation. There are an estimated 450 ordained women ministers, however, in the SBC.

## A SMILE OR TWO

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☆ a couple for grade school and junior high boys and girls  
☆ a couple to work with junior high girls

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## 'Funds Not Discussed'

by Toby Druin  
Texas Baptist Standard

HOUSTON (BP)—Discretionary use of funds budgeted for the Public Affairs Committee was implicit in the Southern Baptist Convention's approval of the committee's being able to act as a separate entity, a member of the SBC Executive Committee says.

But Paul Pressler, a Houston appeals court judge who was one of nine Executive Committee members who studied the convention's relationship with the Baptist Joint Committee on Public Affairs and recommended changes in Bylaw 18 regarding that relationship, said use of the funds never was discussed, per se, by the fact finding committee during its deliberations.

During the August meeting of the PAC, the chairman of the fact-finding committee, Gary F. Young, told the PAC that the fact-finding committee did not recommend or intend to recommend that funding go to the PAC and that such action would ruin the "jointness" of the BJCPA. Young, pastor of First Southern Baptist Church of Phoenix, has rotated off the Executive Committee.

Pressler, however, told the Baptist Standard, newjournal of the Baptist General Convention of Texas, in a telephone interview, that determination of use of the funds was implicit in the change in the bylaw giving the committee the ability to act separately from the BJCPA.

"How in the world do you have an agency that is told to operate as a separate agency with funds directed to go to it by the SBC without allowing them some use of the funds?" he asked.

Asked if he felt messengers to the June convention felt they were giving the PAC discretion to use the money as they saw fit, Pressler said, "I think that anybody who studies the situation should have been

aware of it. I cannot say what anybody else was aware of."

The facts were, he said, that the convention changed the bylaw to allow the PAC to act as a separate entity "and you cannot operate as an entity without funding."

"It's certainly what I understood would happen because there was no mention of the Baptist Joint Committee receiving funds," Pressler said.

"If you are planning to meet, you have to have money," he said. "If you are sending out a letter, you have to have money."

However, Pressler said the discretionary use of the funds never was discussed, per se, by the fact-finding committee, although he felt it was a "self-evident thing" and "absolutely implicit, because it would be a non-sequitor to create an entity that functions as a separate entity and then not give them any funds with which to operate."

## Texas CLC Opposes Bork Endorsement

by Ken Camp  
Baptist General Convention of Texas

DALLAS (BP)—The Southern Baptist Convention Public Affairs Committee's endorsement of Robert H. Bork for United States Supreme Court justice may violate SBC bylaws and could jeopardize the tax-exempt status of the nation's largest Protestant denomination, according to a statement issued by the Texas Baptist Christian Life Commission.

The statement was adopted without dissenting vote Aug. 28 by the commission,

which serves as the public affairs committee for the 2.4-million-member Baptist General Convention of Texas. It terms the action by the Southern Baptist PAC a "radical and tragic departure from Baptist polity" and calls for a review of the committee's action as a possible violation of SBC bylaws.

Noting that the Baptist Joint Committee on Public Affairs has not joined the Southern Baptist PAC in endorsing Bork, the statement says, "While Baptist agencies and committees have often addressed issues, they have wisely and historically avoided endorsing particular candidates for appointment or election.

"Not only has the Public Affairs Committee embraced the appointment of Mr. Bork, a spokesman for the Committee has indicated to the press that in its endorsement of Bork, the committee speaks for Southern Baptists.

"In its formal action and statement to the press, the Committee has exhibited incredible disregard for and ignorance of Baptist polity," the CLC statement continues. "It is good for appropriate Baptist agencies and bodies to inform Baptists of important issues and how candidates stand on issues, but it is bad for one Baptist to presume to speak for another and to adopt partisan positions on candidates and appointments for office."

The statement decries such action as "tremendously divisive and destructive," saying such endorsements divide fellowship over persons who may not live up to the expectations of an endorsing group and hurt the Southern Baptist witness among those who may negatively perceive the person endorsed.

"Such actions may also jeopardize the tax-exempt status of the Southern Baptist Convention," the statement says.

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# Arkansas Baptist Sunday School Conference



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## SPEAKERS



**Leon Kilbreth**  
Sunday School Evangelist  
Herrin, Illinois



**Willa Ruth Garlow**  
Special Worker  
Oklahoma City, Oklahoma

## SCHEDULE

**Friday evening, September 25**

**General Officers and Adult Workers:**  
6:50 General Session — Auditorium  
    Leon Kilbreth, Speaker  
7:45 Age-group conferences  
9:15 Adjour

**Youth, Children and Preschool Workers:**

6:50 Age-group conferences  
8:25 General Session — Auditorium  
    Willa Ruth Garlow, Speaker  
9:15 Adjour

**Saturday morning, September 26**

8:30 Age-group conferences — all workers  
12:30 Adjour

## CONFERENCES

### GENERAL OFFICERS

**Pastors/Staff, 500+ enrolled**  
Leon Kilbreth, Herrin, Ill.  
**Pastors/Staff, 150-500 enrolled**  
Charles Lowry, Alexandria, La.  
**Experienced Sunday School Directors**  
Robert Pruett, North Little Rock  
**New Sunday School Directors**  
John Cooper, West Memphis  
**General Outreach Leaders**  
Ben Pritchett, Lafayette, La.  
**Outreach Bible Study Leaders**  
Ed Hinkson, ABSC

### ADULT

**Outreach Leaders/Group Leaders**  
Jarr Herring, BSSB, Nashville, Tenn.  
**Homebound** — Irene Prince, Conway  
**College**  
Ircel C. Harrison, Jr., Brentwood, Tenn.  
**Singles** — Charles Reed, Little Rock  
**Young Marrieds** — Cliff Jenkins, Springdale  
**Median Adults**  
Billy Allen, Oklahoma City, Okla.  
**Median Adults**  
Elray Allen, Oklahoma City, Okla.  
**Senior Adults** — Troy Prince, Conway  
**Department Directors**  
Alan Tungett, BSSB, Nashville, Tenn.

### YOUTH

**Youth Plus (Youth Ministers)**  
Jim Pritchett, Roanoke, Va.  
**Bible Book (Junior High/Senior High)**  
Bruce Raley, Jonesboro  
**Convention Uniform**  
Dave Fuller, Oklahoma City, Okla.  
**Life and Work, Youth in Action (Senior High)** — Chris Liebrum, Dallas, Tex.  
**Life and Work, Youth in Discovery (Junior High)** — Cynthia Smith, Montgomery, Ala.

### CHILDREN

**Bible Learners**  
Betty Thomas, BSSB, Nashville, Tenn.  
**Bible Learners**  
Cindy Doty, North Little Rock  
**Bible Discovers**  
Eddie Reed, Camden  
**Bible Discovers**  
Marilyn Hendricks, Farmington, N. Mex.  
**Bible Searchers**  
Kathy Burns, Montgomery, Ala.  
**Bible Searchers**  
Becky Thomason, North Little Rock  
**Workers with the Mentally Retarded**  
Gene Nabl, BSSB, Nashville, Tenn.  
**Division Directors** — Jackie Edwards, ABSC

### PRESCHOOL

**Preschool Bible Teacher A**  
Willa Ruth Garlow, Oklahoma City, Okla.  
**Preschool Bible Teacher B**  
Gail Motley, Virginia Beach, Va.  
**Preschool Bible Teacher C**  
Susan Johnsey, Hendersonville, Tenn.  
**Cradle Roll** — Tricia Hays, Jonesboro  
**Division Directors** — Pat Ratton, ABSC



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**Children's Teachers**  
Lou Heath, Nashville, Tenn.  
**Preschool Teachers**  
Frances Hamilton, North Little Rock

### CHILD CARE FOR PRESCHOOLERS

Child care will be provided for preschoolers birth through three from outside the Little Rock-North Little Rock area. Churches in Pulaski and North Pulaski County Associations should provide care for their preschoolers.

A \$5.00 fee will be charged for each child, and reservations must be made through the Sunday School Department office by September 21. Reservations can be made by writing or calling the Sunday School Department, P.O. Box 552, Little Rock, AR 72203, phone (501) 376-4791. The name and birth date of each child should be given when the reservations are made.

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## Convention Uniform

### *God Judges and Saves*

by Gene Crawley, First Church, Newport

Basic passage: Genesis 6-10

Focal passage: Genesis 6:5-19

**Central truth:** In the midst of judgment God provides a means of salvation for those who believe.

There is no account in all of Scripture that more clearly demonstrates God's hatred for sin than does the account of the universal flood of Noah. In Noah's day man had become so wicked that "every imagination of the thoughts of his heart was only evil continually" (Ge. 6:6).

Did this mean man in Noah's day had no religion? For a certainty he did. Man is religious by nature, but man is not godly by nature. The religion of the antediluvians was that of "having a form of godliness, but denying the power thereof" (2 Ti. 3:5). Anytime religion loses sight of God, it becomes empty, powerless, and sinful.

Contrary to the popular belief of our day, God does not wink at sin or make light of sin. He will not be mocked by those who sin and think that God is powerless to do anything about it. Three things can be said about the judgment of God:

(1) God is slow to wrath just as he teaches us to be. Yet, even God has his limits.

(2) God is specific. The punishment always fits the crime.

(3) Judgment is always sure. "Be sure your sin will find you out" (Nu. 32:33). God judges all sin.

In our society one thinks in terms of individual sin and individual judgment. However, the Bible is full of examples of universal judgment on corporate sin (Ge. 6:8-19; 2 K. 17, 24-25). This means the innocent will suffer with the guilty.

In the midst of the worst judgment ever known by men, God provided a means of salvation. Salvation was provided to all who would believe God and act in obedience to his leadership. Noah and his family were all who were saved. Others could have been, but they refused to believe.

Today, Jesus is the Ark of God. In him is salvation. Apart from him, men will drown in the storms of life. Salvation for men today is attained the same way as it was for Noah. It is attained by belief in God and obedience to his word. "There is none other name under heaven given among men, whereby we must be saved" (Ac. 4:12).

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

## Life and Work

### *Right Attitudes and Actions*

by Carl Goodson, Ouachita Baptist University, Arkadelphia

Basic passage: 2 Timothy 2:14-26

Focal passage: 2 Timothy 2:14-16, 19-26

**Central truth:** Christians are constantly reminded that attitudes, formed in the heart, control all actions.

Jesus has given all of his servants a key to successful living. Paul picks up the key in this passage to pass it along to Timothy and those who would be faithful servants.

Jesus said, "The good man out of the good treasury of his heart brings forth what is good" (Lu. 6:45). He also warns in the same verse that the evil man finds his source of evil deeds in his heart. Attitudes (what is in the heart) are causes. Actions (outward activities) are the effects.

As Paul continues to instruct Timothy in ministry, he starts with an order to remind Christians under his care of what the Christian lifestyle is like. We all need to be reminded. We are inclined to forget. When we are reminded and take the reinforcement seriously, our attitudes which issue in actions are directed to godly living.

We know that we should not "... strive... about words to no profit." But without constant reminding we are inclined to use our mouths as weapons, shooting off hurting salvos against our fellow Christians or anyone within range. We wound others deeply with our "word-weapons" as Paul called them.

In the ministry of words, there is an abiding need to say what will help and heal. Paul recommended that this was worthy of a great amount of study and personal attention. There is satisfaction in knowing that we have tried to say what is needed. In this we become good workmen in the service of God.

Unashamed workmen are those who spend time with the Bible in daily study of its attitude-adjusting personal messages. In quiet time alone with the Word and God, we are fashioned into what Paul calls "vessels of honor" (v. 21). A vessel is by definition something prepared to convey its contents to others. We then are to be filled with "... righteousness, faith, charity, peace..." (v. 22).

In our prayer life we are to "... call on the Lord out of a pure heart" (v. 22). We have come back to the basic reminder of the need to use the tongue in gentle, instructional, and patient ways.

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## Bible Book

### *The Millennium*

by Jack Kwok, Indianhead Lake Church, Sherwood

Basic passage: Revelation 20

Focal passage: Revelation 20:2-8a, 11-15

**Central truth:** Since the saints will reign with Christ for a thousand years, and the lost will be cast into the lake of fire along with Satan, it behooves all to repent of sin and receive Christ, today.

The second coming of Christ will end the tribulation period and initiate the millennial period. Christ will rule the earth from Jerusalem for one thousand years. During this millennium, five events will transpire: the restraint of Satan (1-3), the reign of the saints (4-6), the release of Satan (7-9), the removal of Satan (10), and the retribution of sinners (11-15).

The restraint of Satan will occur at the beginning of the millennium. An angel will chain, lock, and seal him in the pit so he cannot deceive mankind. He will remain there until the end of the millennium.

The reign of the saints with Christ will be another feature of the millennium. Tribulation saints will play a prominent role. All saints will have received their resurrection bodies by the beginning of the millennium. The emphasis of this first resurrection is as much kind as time. Christ's resurrection, the resurrection at the rapture, the resurrection of the tribulation saints, and even the resurrection of the millennium saints are included in the first resurrection. This is a resurrection unto life, while the second resurrection is unto damnation (Jn. 5:28-29). To be sure, the first resurrection precedes the second; but the nature or kind is opposite. Thus, the second death at the end of the thousand years will have no authority over those in the various phases of the first resurrection.

The release of Satan at the end of the thousand years will threaten the millennial government. Once again, through deception, he will raise an army to fight God. However, no battle will ensue. Fire will destroy the army, and Satan will be forever cast into the lake of fire.

The retribution of sinners will be the last event of the millennium. All unsaved will stand before the great white throne. Christ will judge them from two sources: the book of life and book of works. Both will condemn them to an eternal torment of fire in hell.

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## Tanzanian Crusade Ends Abruptly Volunteers Told To Leave Area

KYELA, Tanzania (BP)—Plans for eight Southern Baptists to help Kyela Baptists in an evangelistic crusade ended abruptly Aug. 15 when Tanzanian officials told the group to leave the border district.

The volunteers had just arrived to participate in a crusade scheduled in the Kyela district of Tanzania, which is located in the southwestern part of the country and borders on Malawi. Southern Baptist efforts in the district have resulted in more than 40,000 baptisms during the past nine years.

The group included four pastors and two lay people from Virginia, an associate pastor from Alabama, and a pastor from Ohio.

They were restricted to a Baptist compound before being told to leave by Tanzania's Home Affairs Department. The volunteers also failed to receive an expected letter that would have allowed them to visit churches in the area. The actions followed an incident in which local officials pointed out the volunteers apparently failed to follow orders from immigration authorities in Dar es Salaam.

After the volunteers received permission to leave the Baptist compound, mission personnel drove them to a Baptist conference center in Iringa. As of Aug. 19 they were waiting to see if Southern Baptist missionaries working in Iringa and Dar es Salaam could secure permission for them to speak in churches there, according to one of the volunteers, Louis R. "Bobby" Cobbs Jr., a layman from Roanoke, Va.

Despite the loss of Americans as guest speakers, the evangelistic crusade proceeded with the scheduled involvement of Tanzanian Baptist pastors. More than 360 Tanzanians accepted Jesus Christ as Savior dur-

ing the first three days of the crusade, according to Southern Baptist missionary Evelyn Knapp. Other decisions from extremely remote areas near the border with Malawi had not been reported.

Tanzania has a long tradition of religious freedom. Kyela has been one of the most responsive areas where Southern Baptist missionaries work in eastern Africa. Even without Americans the crusade will in-

volve all of the 360 congregations in the 32,000-member Baptist association in Kyela district.

During the past nine years Knapp and a group of Tanzanian Baptists who work with him have baptized so many people that the area has drawn attention from throughout the Christian community for its responsiveness to the gospel. In 1986 the number of baptisms in Kyela totaled 8 percent of those recorded through Southern Baptist foreign mission work. Knapp has made extensive use of volunteer teams from the United States.



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## WORLD

### Despite Attempted Coup

## Philippine Crusade Plans Continue

by **Marty Groll**  
SBC Foreign Mission Board

MANILA, Philippines (BP)—In the midst of the Philippines' fifth coup attempt in 18 months, Southern Baptist missionaries were continuing to plan for four upcoming church-planting crusades.

American participation in the crusades will hinge on how the Western media tells the story of the most serious challenge yet to the administration of President Corazon Aquino, missionaries said.

Reached in the Philippines the evening of Aug. 28, missionary Sam Waldron said he would meet Aug. 29 with a Foreign Mission Board administrative official to plan how they will ensure that some 250 American pastors expected to participate in the crusade would be assigned only to quiet spots.

The coup came at an especially awkward time for Baptist efforts in the Philippines. For the past year, missionaries have been working with about 250 Filipino Bible study groups throughout the nation, preparing them to organize officially into churches while American pastors are scheduled to be there during the last part of the year.

Missionary Jim Slack, a church-growth expert in the Philippines who played a key role in planning the crusades, arose early the morning of Aug. 28 in Abilene, Texas, where he is on furlough. He was trying to gauge what American reporters were saying about the coup. Judging from the past, participation by Southern Baptist preachers in the crusades will depend a lot on how the American media reports the incident, Slack said.

"That's where most people plug into for their information, and sometimes that's tragically off base," he said. "The missionaries wouldn't decide to go ahead (with the crusade) if it was not a secure enough situation that they couldn't pretty well guarantee it."

Slack said Waldron, who has spent most of his missionary career on Mindanao, the large southern island in the Philippines, is capable of pinpointing secure spots for the crusade.

Missionaries in the Philippines have asked for 232 American preachers for Mindanao and 20 for Luzon, the large northern island. Each preacher will work with a Bible study group, preaching evangelistic messages one week and church doctrine the next, and then helping the group organize into a church. The campaigns are scheduled for Sept. 15-Oct. 2, Oct. 13-30, Nov. 3-20 and Nov. 10-24.

Leaders in the Luzon and Mindanao-

Visayas conventions plan to start 395 new churches by the end of 1988. They hope about 400 preachers from the United States will help them. Their overall goal is to start 2,200 new gospel points by 1990.

Using this method of starting churches, about 75 percent of the Bible studies become churches, Slack said. Some wait to organize later.

### Missionary Notes

**Norman and Beverly Coad**, missionaries to Mali, have completed furloughs and returned to the field (address: BP 2017, Bamako, Mali). He is a native of Missouri, and she is the former Beverly Gallegly of Little Rock. They were appointed by the Foreign Mission Board in 1972.

**David and Martha Miller**, missionaries to Peru, have completed language study in Costa Rica and arrived on their field of service (address: Apartado 3177, Lima, Peru). He is from Little Rock. The former Martha Savage, she was born in DeQueen and considers Walnut Ridge her hometown. They were appointed by the Foreign Mission Board in 1986.

**Glenn and Pauline Nicholson**, missionaries to Panama, have arrived in Costa Rica for language study (address: Spanish Language Institute, Apartado 100, 2350 San Francisco de Dos Rios, San Jose, Costa Rica). He is a native of Forrest City. The former Pauline Vaughn, she was born in Harrisburg and considers Cherry Valley her hometown. They were appointed by the Foreign Mission Board in 1987.

**Kenneth and Hazel Sorrell**, missionary associates to Nigeria, report a change of address (P.O. Box 456, Rivers State, Ahoada, Nigeria). He was born in Randolph County. She is the former Hazel Westbrook of Kansas. They were employed by the Foreign Mission Board in 1981.

**Roy and Rebecca Worley**, missionaries to Chile, have completed language study in Costa Rica and arrived on their field of service (address: Casilla 3388, Santiago, Chile). He considers Memphis, Tenn., his hometown. The former Rebecca Taylor, she was born in Jonesboro. They were appointed by the Foreign Mission Board in 1986.

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