

Ouachita Baptist University

Scholarly Commons @ Ouachita

Arkansas Baptist Newsmagazine, 1985-1989

Arkansas Baptist Newsmagazine

2-5-1987

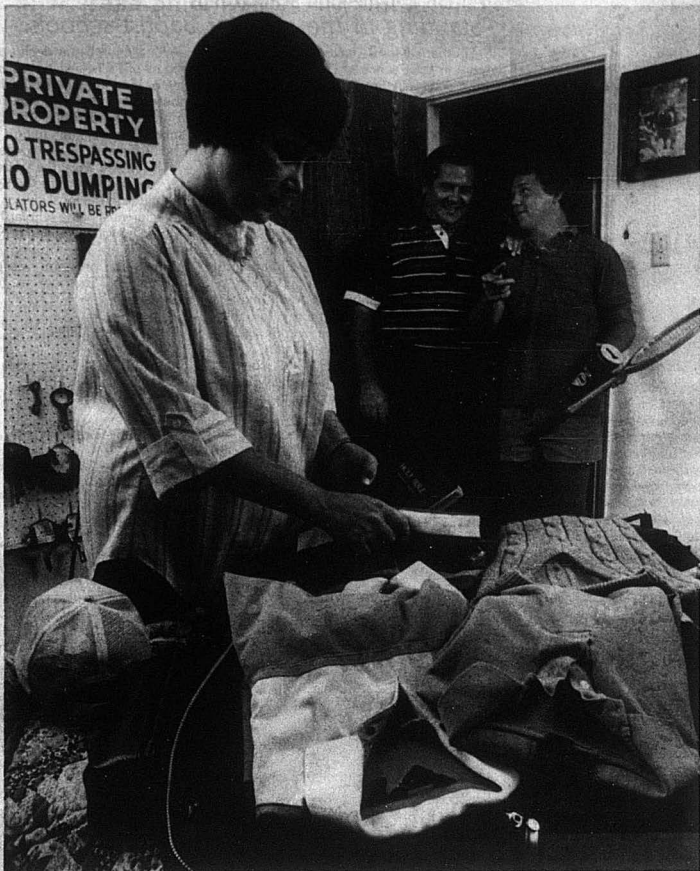
February 5, 1987

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](#)



Preparing for Christian living

SOUTHERN BAPTIST HISTORICAL
LIBRARY AND ARCHIVES
Historical Commission, SBC
Nashville, Tennessee

February 5, 1987

Arkansas Baptist
Newsmagazine

Baptist Seminary,
College, and School Day
Feb. 15, 1987

On the cover



The spiritual and moral aspects of higher education are every bit as important as its intellectual aspects. Baptist institutions of higher education are dedicated to developing well-rounded Christian leaders for tomorrow. Many Southern Baptist congregations will recognize the invaluable contribution these schools make on Baptist Seminary, College, and School Day, Sunday, Feb. 15.

Tuition Equalization Scholarships 'Standing in the gap' for Baptist schools

Southern Baptists have always put great store in their schools. Through them they have spiritually, intellectually, and morally trained many generations of Christian leaders and ministers.

But declining student populations and increasing educational costs have posed a serious challenge to continuing that vital educational ministry.

Arkansas Baptists are promoting one solution that promises to strengthen the ministry of their two schools. "Tuition Equalization Scholarships" call upon local congregations to "stand in the gap" for Ouachita Baptist University and Southern Baptist College by providing scholarships which will make a Baptist higher education more affordable.

The financial assistance a congregation might provide will enable many young people—and their parents—to consider Ouachita and Southern when otherwise they might not be able to do so. Ideally, a Tuition Equalization Scholarship would equal the difference between the cost of a state college or university and the cost at Ouachita or Southern. Currently the difference between public and private tuition is about \$2,000 per year.

A local church may decide to include the amount of a scholarship in its annual budget. One or more members may decide to contribute a sum of money sufficient to endow an annual scholarship. And churches that cannot fund a full Tuition Equalization Scholarship still can provide lesser amounts which still will assist the student and serve as a vote of support for the two schools. A committee in the local church would select the recipient(s) of the scholarship each year.

Churches, students, and other individuals interested in the Tuition Equalization Scholarship program should contact Ouachita or Southern at the following addresses:

Development Office
OBU Box 3754
Ouachita Baptist University
Arkadelphia, AR 71923
(501) 246-4531, ext. 169

Development Office
SBC Box 42
Southern Baptist College
Walnut Ridge, AR 72476
(501) 886-6741, ext. 199

In this issue

5 'a good deal'

Arkansas' representative on the SBC Annuity Board opens a four-part discussion of the new Expanded Church Annuity Plan.

8-9 'be like Jesus'

Speaking to the State Evangelism Conference Jan. 26-27, Frank Pollard, pastor of First Church, Jackson, Miss., urged Arkansas Baptists to strive to be like Jesus.



Cross-state run near—In just three weeks, a torchbearer will leave the steps of the State Capitol in Little Rock on the first leg of a 4,000-mile run through each of the 42 Baptist associations in Arkansas. Accompanied by the van pictured above, the runners will symbolize Arkansas Baptists carrying the light of the gospel to every corner of the state. The run will publicize the "Good News, Arkansas, Jesus Loves You!" personal evangelism emphasis planned in Arkansas Baptist churches this spring. ABSC Executive Director Don Moore is pictured above holding the witnessing booklet designed for use in the campaign. State Evangelism Department Associate Glendon Grober holds the certificate which participants in the run will receive. For more information, contact local associational offices or the ABSC Evangelism Department, 376-4791.



In recent days, some have raised questions concerning the effectiveness of the Cooperative Program. It is probable that most of these questions have arisen because individuals do not understand how the Cooperative Program came into existence. Not only is the concept biblically based, but it is also an extremely practical approach for local Baptist churches.

The Cooperative Program is an outgrowth of several doctrines clearly taught in the Scripture. First, the Bible clearly provides us with a mission mandate. Such Scriptures as the Great Commission (Matt. 28:16-20) and Acts 1:8 clearly command us to carry the gospel to every portion of the earth. The mission mandate states clearly that we are to share the good news of God's saving grace through Christ with all people.

Second, the New Testament teaches the worth of every individual. Every person is created "in the image of God" (Gen. 1:26). Individual worth is further reinforced by the fact that Christ died to make redemption possible.

Another doctrine foundational in our cooperation is the individual priesthood of all believers. God made every person free, even to the point that he or she can reject God's redeeming grace. The Scripture further teaches that every individual has direct access to God and is directly accountable for his or her activities.

From the doctrine of soul competency, Baptists have formulated the doctrines of freedom in worship, autonomy of the local church, and democratic rule. Free people in a free church is basic to our denominational polity.

But how can free people work together? Baptists have utilized several methods in an attempt to not violate local church autonomy and yet carry out a world mission endeavor. Early Baptists used the society concept in an effort to carry out a world mission endeavor. A society was an independent organization of individuals who wished to support specific causes. Each society usually specialized in one type of ministry, such as publications, Bible distribution, home missions or foreign missions. Any individual or church who wished to contribute to the society was usually considered a member. Most members came from a church but not as a representative of the church. There was considered to be a general but not a specific relationship of the society to the churches. Obviously, the society had no control of churches, but the churches, as such, had no control of a society.

When the Southern Baptist Convention was formed in 1845, leaders were aware of how poorly Baptists had done under the society system. But what approach was going to be used? During the 79 years between the founding of the Southern Baptist Con-

vention and the creation of the Convention's first budget, each agency developed its own budgetary goal and sought to raise the money by direct contact with local churches.

Boards and agencies who could afford it hired fund raising representatives. Other agencies and institutions relied on volunteers. These dedicated individuals went to churches and associations, making appeals for the agency or institution they represented. As more mission causes and institutions were developed in Southern Baptist life, the more overwhelming the burden of appeals became for local churches.

This direct appeal system resulted in two major problems. First, churches were overwhelmed by the number of appeals that were made for special offerings. Second, a major portion of the money collected was used up in expenses. An example of the overhead came in 1883 when the Home Mission Board reported that it had cost 53 cents of each dollar raised to pay solicitors' salaries and expenses.

In the late 1800s, state convention workers began raising money for Southern Baptist causes as well as the work within their own convention. These workers were paid a set percentage (often 5 percent) for this work. About this same time, the Lottie Moon Christmas Offering was begun by the Woman's Missionary Union, as an added fundraising effort for foreign missions.

In 1919, the first denomination-wide cooperative fund raising effort for Baptists took place. This effort, known as the 75 Million Campaign, helped to lay the groundwork for the Cooperative Program, which was born in 1925.

A Cooperative Program dollar is remarkable in its ability to cover a variety of tasks. It also provides a base for the continuing operation of hundreds of Christian causes. The structure of the Cooperative Program holds administrative costs to a minimum.

The Cooperative Program money continues to function as the lifeline for all that Southern Baptists do together. Because of its uniqueness, even the individual whose income is extremely limited can know that he has a part in all that Southern Baptists do when his church supports the Cooperative Program.

The Cooperative Program has served Baptists well for 61 years. Southern Baptists can ill afford to forget their heritage and the tremendous success that the Cooperative Program has brought to Southern Baptist life. We need to recall the chaos that existed prior to the Cooperative Program. Above all, we need to recognize that the Cooperative Program allows each church to be totally independent, while giving maximum efficiency to our cooperative effort, as we work together to reach the world for Christ.

Arkansas Baptist Newsmagazine

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

VOLUME 86

NUMBER 6

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; Henry G. West Jr., Shilohville; JoAnne Caldwell, Texarkana; Charles Chesser, Carlisle; Leroy French, Fort Smith; the Hon. Elishane Roy, Little Rock; Phelan Boone, El Dorado; Harold Gate-ly, Fayetteville; and Don Heuer, Batesville.

Letters to the editor expressing opinions are invited. Letters should be typed double-spaced and must be signed. Editors will 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), \$5.52 per year (Every Resident Family Plan), \$6.12 per year (Group Plan). Foreign address rates on request. Second class postage paid at Little Rock, AR. POSTMASTER: Send address changes to Arkansas Baptist Newsmagazine, P. O. Box 552, Little Rock, AR 72203. (376-4791)

'Unauthorized' work

I read with great personal interest about the Genesis Commission. The way to guarantee that it will become an independent entity within the SBC is to brand it as such and refuse to acknowledge its legitimacy.

We Southern Baptists love to talk about each church being independent but abhor any new work—be it a local mission or a world-wide endeavor—that does not have prior "higher-up approval." It is ironic to read the response of the FMB in the Jan. 8 article and then read the January Commission featuring Southern Baptist work in Canada. When hard-headed Southern Baptist "independents" moved into Canada years ago, they were censored by both our mission boards. When Brother Carpenter went to Alaska in the 1940s, he was a trouble-maker. Whenever Southern Baptists moved into Northern Baptist territory, their strongest opposition came from the South. Nearly all our colleges and seminaries started as "non-cooperating," unnecessary endeavors. When my twin brother and I went to Germany in 1957-58 and began the English-language Baptist work that now embraces 50 churches, we were called "off-brand"—certainly not Southern Baptists. Interestingly, an SBC FMB presence suddenly made it so.

But then, nothing works like success! Today, the uninformed think all these works

were begun harmoniously by "official concern," and no "unauthorized" mention is made of the struggles for recognition and acceptance as Southern Baptist work in any of these areas.

"Independents" cannot ask for help, but thousands of dollars are solicited independently from churches to help undergird the work once it becomes "official." Cooperation is the name of the game; however, a check of the records will reveal that Southern Baptists are where they are today mainly because hard-headed, God-called, "independents" dared to go where officialdom feared to tread. Then came in the "regulars." Let us be honest if nothing else.—Herbert Stout, Mountainburg

Sidetracked

A few weeks ago, to prevent the spreading of cold germs . . . in church by my coughing, I stayed home on Sunday morning. I tuned into three different Baptist programs on TV and radio. One preacher was preaching Paul, mentioning Paul's name 30 times to Jesus' one. Another preacher was preaching on his days at Ouachita and Southwestern Baptist Seminary. One was talking about his family cats and dogs. All had failed to prepare the Lord's table for their church members who came to eat. Some had nothing on the table. One was serving junk food, talking about Paul. I finally turned over to a Catholic pro-

gram. They were reading the Scriptures out of the Bible.

Brother, the Holy Spirit will never anoint your preaching when it's not lifting up Jesus the Son or God the Father. Those people who come to the Lord's table expecting to eat are going home hungry. You probably have spent all week in your Catholic confession booth, "your office," listening to some of the sisters going over their same old sins, time and again. They not only have brought their filth and dirtied up your office, but this filth has gotten down in your soul and spirit and you cannot touch the Lord like you once could. How would you like for your wife going to some deacon in the church and discussing your and her affairs? Sickening, isn't it?

You're going to say everybody's counseling, now why not me? In the first place, it's not your office to occupy. You're not qualified, and you can't forgive one sin. Jesus and the Holy Spirit is the counselor and comforter for every man and woman. Set you up a prayer closet at your church for these sisters and brothers and tell them to stay there until they have cast every care on Jesus. He can handle it; you can't.

Repent, get out of your confession booth, win the lost to Jesus, and heal the sick. Come Sunday morning have plenty of good food on the Lord's table. Don't let the devil sidetrack you anymore.—James O. Young, Warren



One layman's opinion

Daniel R. Grant

The dilemma facing freedom fighters

University students in the People's Republic of China face one of the oldest dilemmas known to man—how to work effectively for more freedom. Since the overthrow of the infamous "Gang of Four" in 1977, China watchers have been amazed at the rapid turnaround of China, even while continuing under control of the Communist Party. Windows and doors to freedom have been cracked open in an ever-widening way for economic, social, and even religious life. So far as I know, what happened was not predicted. All of us continue to marvel at the miraculous change in the world's largest communist nation.

Yet students are demonstrating for more freedom. I have been known to be wrong at least a time or two in my life, but I think the students are running the risk of causing the door of freedom to be slammed shut once more. Even so, who can be against fighting for freedom? The ancient and

modern dilemma is still perplexing. When is the right time and place to fight for freedom? When is it better to pause, relax a little, and consolidate the gains in the fight for freedom?

I do not envy Chinese students, or various other groups of Chinese people, as they consider these questions and grapple with the reality of a government that has approved many changes, only to face strident demands for many more changes.

We remember all too well the ill-fated effort of the Hungarian freedom fighters whose action led to the massive intervention of Russian tanks to crush their hopes. The Soviet occupation and oppression of Afghanistan has few supporters among responsible leaders in the world, but who would be willing to launch World War III with all of its potential for nuclear holocaust, in order to fight for the freedom of the people of Afghanistan?

During the past few years, new churches have been opening up in China at the rate of one or two per day, with apparently steady improvement on the religious freedom front. Religious freedom in China still has a long way to go before it equals what we have in the United States, but it is a vast improvement over the days of the Cultural Revolution.

Effective politics is said to be the mastery of "the art of the possible." In my opinion, demonstrators need to have the wisdom of knowing when they have crossed the line into the area of the impossible. Of course, they can point the finger at me and say, "That's easy for you to say—it's not your freedom that's being denied." I hope and pray that freedom's light in China will not be snuffed out, and that it will grow steadily brighter.

Daniel R. Grant is president of Ouachita Baptist University.

Don Moore

You'll be glad to know...

It will be our joy to once again host a meeting of pastors. This meeting is a highlight in my year. The fellowship and program always are singularly blessed of God. My joy is in knowing we have met some of the pressing needs of busy pastors. They are always gracious in expressing their gratitude for the blessings they receive.

A good variety of subjects the pastor deals with every day will receive attention. "Good Times With Deacons" is one of the thrilling testimonies that will be shared. "Good Times Winning the Aged" is another. "Good Times With My Family" will tell how one young pastor deals with this painful struggle to properly relate to his family. Handling money, time, and stress are helpful practical features of this year's Pastors' Retreat.

The setting is perfect—Camp Paron. The time is right, March 19-20. The price is right, \$30. The program is right. Now, our pastors need to catch a vision of what this time spent with others like them can mean. Some need encouragement to go. A staff or lay person could agree to cover emergencies for these two days. If there is no budget for this, some concerned individual could help.

Pastors can't continually be giving out of themselves, their energies, insights, and emotions, without having a time of refreshing. It is our joy to provide the situation in which the shepherd can be renewed. Healthy shepherds tend to have healthy flocks. Secure your place in this meaningful event by sending a \$5 registration fee to our office.

Speaking of pastors, three strong pastors served on the Long Range Planning Committee for our Executive Board ministries. Their strong urging has resulted in *Vision*, a single communication piece that will allow church leaders to have information on all state meetings at their finger tips. This is an effort to communicate with all of our leaders without having to have individual mailouts. You have just received your first *Vision*. If it is used, we all will have saved time and money. If it is not used, our programs will suffer, the churches will suffer, and we will have to go back to the mass mailings. Please make the most of this change. It is good stewardship to do so. You need to keep a file so, at a moment's notice, you can have information on any meeting.

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

February 5, 1987

First of a four-part series

Expanded annuity plan is good opportunity

by William A. Willis

As a businessman, I am continually looking for good opportunities. The best deal I've seen in a long time is the expanded Church Annuity Plan for Southern Baptist ministers and lay employees.

I want my pastor and the other employees of my church to reap the benefits of this inspired pension plan. It's good business, good stewardship and good sense. The matching funds feature allows the member participant to multiply his investment. The policy establishment inherent in the adoption agreement assures both church and staff of present and future security.

When the adoption agreement is signed, we avoid an annual hassle over how much to put in retirement. The decision becomes automatic, ensuring a dignified lifestyle in old age.

How does it work? It begins with an exercise of individual responsibility on the part of the minister or staff employee. He or she makes an investment in his or her own future. That is basic. But beyond the basic is the bonus.

Under the provisions of the expanded Church Annuity Plan, each participant will enjoy matching contributions from the church and state convention.

Let's say the minister's salary and housing allowance amount to \$20,000. It is recommended that he contribute five percent (\$1,000) to his own retirement fund. This contribution can be tax sheltered through a salary reduction agreement with the church. The monthly contribution by the member would be \$83.34.

The church will match the member contribution two dollars for one, up to a maximum of 10 percent (\$2,000) of salary and housing. The church's monthly contribution would be \$166.67.

To this sum are added contributions from the state convention. The Arkansas Baptist Convention will match one-third of the total of church and member contributions up to a total of \$35 each month.

From the state's monthly contribution, the first \$17.50 provides life and disability protection. The additional money goes directly to the member's retirement fund where it builds assets and future benefits.

Now, that's a good business deal! For \$1,000 investment in his own future, the minister received \$2,420 in additional contributions. But the real payoff comes at retirement. If the minister or other church employee has participated consistently on a proper percentage contribution, old age will no longer be a financial threat.



Willis

But that "if" must be confronted. Two things threaten the financial security of retirees: delay and inadequate level of contributions. I know about the big "if," because I care enough to ask questions.

Your Annuity Board deals in large amounts of money. Assets of the board are nearing \$2 billion. And all of this money belongs to the members. It is held in trust, invested according to members' instructions, and paid out in retirement according to actuarial tables.

It is the payout that is of ultimate concern. Will the benefits be sufficient? For many of our pastors, staff ministers, secretaries, and custodians, the answer clearly has been "no."

Last year the Annuity Board sent monthly checks to more than 15,000 annuitants. The total paid was nearly \$44 million, a tremendous sum. But on the average each annuitant received less than \$250 per month. The circumstances of many retired pastors and staffers is tragic. For them, we are developing an endowment for supplemental grants.

But what of the tens of thousands still employed? Unfortunately, for many of them, the future prospects also are bleak.

This does not have to be. Adoption of the expanded Church Annuity Plan will instantly help and can eventually erase the spectre of old age poverty from the lives of God's servants. But every month of delay reduces their retirement income.

If I could speak personally to every pastor and every church employee, I would say, "We are responsible for our own future. We've got to be willing to make reasonable sacrifices now to protect our future. Don't allow any commercial carrier to invade your plan. They cannot possibly improve on it."

If I could address every Arkansas congregation I would say, "You are responsible for the salary and benefits of your pastor and other employees. But your stewardship does not end with termination. You should make provision for a secure, dignified retirement income by percentage matching funds. You should commit yourself to a policy of adequate retirement benefits."

These two actions, coupled with the Arkansas Baptist State Convention Cooperative Program contributions, can eventually solve the money problems of most of our retired church workers. James Walker, the Annuity Board representative at the Arkansas Baptist State Convention, does an excellent job in assisting and advising in these matters. Don't hesitate to call on him.

In my next article I will address the subject of insurance.

William A. Willis, CLU, is the Arkansas representative on the board of trustees of the SBC Annuity Board and a member of Forest Highlands Church in Little Rock.

by Millie Gill / ABN staff writer

people



Richardson

Jimmy L. Richardson II is serving as pastor of Harlan Park Church, Conway. A native of Little Rock, he has studied at East Texas Baptist College, Marshall, Texas; Mid-South Bible College in Memphis; University of Arkansas at Little Rock; and

Henderson State University. He has served churches in Arkansas, Louisiana, Mississippi, Tennessee, and Texas. Richardson and his wife, Carolyn Ruth, have two children, Brandi Rachele, and Jimmy Lee III.

Mickey Reynolds is serving Victory Church in Conway as music director.

Odus Smith is serving Blaney Hill Church as music director.

Refus Caldwell observed 20 years of service as director of missions for Conway-Perry Association Jan. 16.

Don Ward will join the staff of Mount Olive Church, Crossett, Feb. 8 as minister of music and youth. He will come there from Coushatta, La., where he has served on the staff of First Church for nine years. He is a graduate of Louisiana Tech. He and his wife, Joy, have two sons, Scotti, and Chris.

Jesse Matlock is serving as interim pastor of Grubb Springs Church, Harrison.

Ray Melton is serving as interim pastor of Union Church, Harrison.

Robert Blann of El Dorado is serving as interim pastor of Lewisville Church.

Thurman Watson is serving Ashdown First Church as interim minister of music. He is retired from the staff of Ouachita Baptist University.

Wade Carver of Millington, Tenn., has accepted the call to serve as pastor of Earle Church where he served as pastor from 1966-1970. He has also served churches in Fort Smith and West Memphis. He is a graduate of Union University, Jackson, Tenn., and Southern Baptist Theological Seminary, Louisville, Ky. He has served on state executive boards in Arkansas, Tennessee, and Oklahoma.

Hal Gallop Sr. is serving as interim pastor of Sidney Church.

Ray Edwards is being appointed executive director of Immanuel Broadcasting Corporation of Pine Bluff, the local affiliate of the ACTS Satellite Network. He came to Pine Bluff from West Palm Beach, Fla., where he was a professor at Palm Beach Atlantic College and a consultant for ACTS Network affiliates. He has served as president of a Florida advertising agency and has 15 years of experience in broadcasting with the most recent position being assistant manager of a Dallas/Fort Worth station.

J.W. Whitley has retired from a 17-month service as interim pastor of Yorktown First Church.

J. Lowell Ponder resigned as associate pastor of Fayetteville First Church Feb. 1.

Phillip D. Griffin has resigned as minister of music and youth at First Church, Beebe, to accept the position of associate pastor in charge of music and youth at Highland Church in Laurel, Miss.

Joe Hall has resigned as pastor of First Church, Humnoke, to serve as pastor of Cedar Grove Church, Arkadelphia. He and his wife, Lou Ann, will be attending Ouachita Baptist University.

Larry Smith has resigned as pastor of Providence Church, Fayetteville, following more than six years of service.

Gene Elliott has joined the staff of Pine Bluff First Church as minister of activities and youth. He came there from Central Church in Beaden, Tenn., where he had served for years as minister to students.

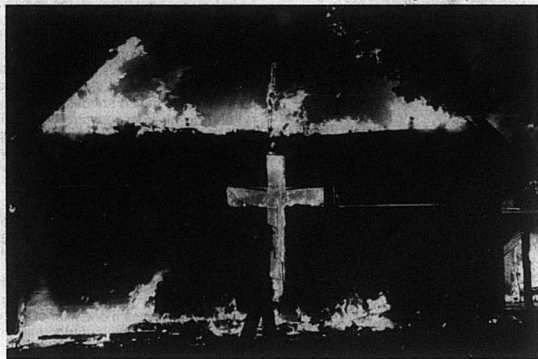
Tommy Monk is serving as pastor of Shepherd Hill Church, Pine Bluff.

C.E. Merritt is serving as associate pastor of Shannon Road Church, Pine Bluff.

briefly

Antioch Church at Royal licensed Tim Thompson to the preaching ministry Jan. 7.

Paragould Daily Press Photo



Brown's Chapel near Paragould was destroyed by an early morning fire Dec. 28. A Paragould police officer reported the fire about 5:15 a.m. with volunteer firefighters from the Paragould and Western Greene County Fire Departments responding. Their efforts failed to save the building which housed the church sanctuary, fellowship hall, and Sunday School classrooms. The building included the original structure of the church, founded in 1892. Pastor Royce Boling said the building and its contents were insured for a total of \$120,000, about half of what he expects the reconstruction to cost. Firefighters estimated the loss at \$200,000. The congregation and its pastor didn't let the loss bring their services to a halt. They met in the South Elementary School gymnasium for Sunday worship and will continue to meet there on Sundays. Wednesday evening Bible study has been discontinued for at least a few months due to the cost of keeping the gym open an extra day, according to Boling.

Christian Awareness Conferences offered

For the past several years Christian Awareness Conferences have been held in local churches over Arkansas. These deal primarily with alcohol and other drugs, gambling, and pornography.

In most instances these two-hour conferences have been conducted on Sunday mornings or Sunday evenings. The Sunday School or Church Training hour is used to point up how Christians should, in a unique way, be aware of devastating social problems in our communities. The second, or worship hour, is used to give emphasis to preventative measures that individuals, families, and churches need to take. The entire church family (with the exception of small children) usually participates in these conferences, led by the director of the Christian Life Council.

If you would like to schedule such an awareness conference in your church for 1987, write the Christian Life Council, Arkansas Baptist State Convention, 525 West Capitol, P.O. Box 552, Little Rock, AR 72203, or call 376-4791.—**Robert Parker, director, ABSC Christian Life Council**



Parker

Calvary Church in Fort Smith ordained Mike Cagnedy and Gary Hassell to the deacon ministry Jan. 18. Charles Whedbee, a former pastor, preached the ordination message. Don Cochran is pastor.

Central Church in Magnolia mission team will be in Apache Junction, Ariz., Feb. 25-March 6.

Second Church in Little Rock named C.G. Adkins, Olen Agee, O.H. Colvert, Olan Cox, Wade Hansford and Wesley Stocks at the church's annual deacon-wives banquet Jan. 23.

Beech Street First Church in Texarkana accepted "Faith for Our Future" Jan. 18. This is a comprehensive plan to enable the church to begin immediately on the first major new construction project in 20 years and to thrust forward in developing existing ministries of worship and education, launch a media ministry, in addition the plan makes provisions for safe transportation, and maintenance of existing property.

Brinkley First Church 10-member mission team left Jan. 26 for Belize, formerly British Honduras. The team will assist in constructing a church building and will lead Bible studies in the Valley of Peace for the Kechi Indians.

Sherwood First Church Baptist Women are organizing a group for those who cannot attend a weekday meeting. Janice Smith is serving as coordinator.

Batesville West Church ordained Larry Clark and Dennis Farrier to the deacon ministry Jan. 18. Dewey Brightwell and Troy Mobley were honored as deacon emeritus.

Stamps Church Woman's Missionary Union sponsored a missions emphasis on Jan. 25 which featured Norman and Beverly Coad, furloughing missionaries from Burkina, Faso, as speakers. Coad formerly served the Stamps Church as minister of music.

Lakeside Church in Hot Springs will have James Walker, a fourth generation ex-Mormon, as speaker Feb. 8. He will show the film "The God Makers" on Sunday evening.

Pulaski Heights Church in Little Rock will sponsor its annual Brooks Hays Lectures Feb. 13-15. The general theme for

this year's lectures will be "Spirituality in Personal and Corporate Transformation." Glenn Hinson, David T. Porter professor of church history at Southern Baptist Theological Seminary, will be lecturer.

Cabot First Church will dedicate its new education building March 15, beginning at 3 p.m. with an open house to follow.

Van Buren First Church is sponsoring Northpark Chapel which was recently launched in a leased facility on Pointer Trail with 38 in attendance. There were four additions and an offering of \$350 at the organizational meeting. Currently Sunday School attendance is 33 with 50 in worship and offerings are averaging \$750 per week. Murl Walker is serving as chapel pastor. He has started four other new churches, including Windsor Park in Fort Smith. Three acres of land have been purchased on Pointer Trail, an area with approximately 1,600 unchurched people, by Clear Creek Association and Arkansas Baptist State Convention as a building site.

Pulaski Association Executive Board approved a plan in January for completion of building renovations at Grace Mission in southwest Little Rock. The plan calls for the association to match funds donated by individuals, churches and church groups for the purpose of completing renovation in time for the mission's organization into a church sometime in June. The board also approved \$5,000 for construction materials for an associational missions team to use in Brazil Oct. 14-28.

Heber Springs First Church had Carolyn Weatherford, executive director of Woman's Missionary Union for the Southern Baptist Convention, as guest speaker for morning worship services Jan. 25. Weatherford led an afternoon session on "The Work of the WMU in the Local Church."

Jonesboro Central Church special ministries department will present a group of handicapped musicians, "The Miracle Singers," in a 7 p.m. concert Feb. 8. This group is from Mississippi.

New Liberty Church near Blytheville will honor its senior adults with a Valentine banquet Feb. 14 at 5 p.m. Judy Sanders is coordinating banquet plans that include unity of the church serving the meal. Dinners will be delivered to homebound members.

March 1 is OBU scholarship deadline

ARKADELPHIA—The application deadline for academic scholarships for the 1987-88 school year at Ouachita Baptist University is March 1, 1987, according to Harold Johnson, director of student financial aid.

Incoming freshmen and transfer students desiring to apply for a scholarship should obtain an application form, and catalog, if desired, from Johnson's office in Mitchell Hall, Rm. 200, or by writing or calling him at OBU, P.O. Box 3774, Arkadelphia, AR 71923; 246-4531, ext. 570.

a smile or two

He: "I'm nobody's fool!"
She: "Maybe you can get someone to adopt you."

Notice: Correction on Pastors' Retreat

The Pastors' Retreat program mailed out Jan. 23 should have listed the date of the retreat as *Thursday and Friday, March 19-20*. The retreat will run from lunch Thursday through 7:45 p.m. Friday.

The Christian's goal? 'Be like Jesus,' Pollard says

by J. Everett Sneed

The 1987 Evangelism Conference, which convened at the Park Hill Church, North Little Rock, Jan. 26-27, featured a host of outstanding preachers from Arkansas and the Southern Baptist Convention.

State Evangelism Director Clarence Shell said this year's Evangelism Conference was designed to give impetus to "Good News, Arkansas, Jesus Loves You." This year, the Evangelism Department is emphasizing "witnessing to each lost person in Arkansas."

The theme of each session was designed to assist in accomplishing this objective. The themes of the various sessions were: The Message of our Witness; The Mandate to Witness; The Method of Our Witness; The Model of Our Witness (Jesus); and The Motivation of Our Witness.

Shell estimated approximately 1,200 people attended the Evangelism conference. He said, "There was a very definite moving of God's spirit as our program personnel

forcefully developed the program theme in a clear and concise way. Those in attendance responded with a quiet but deep commitment. I believe God touched some lives, not to inspire them, but to change them to make a real commitment to personal evangelism."

Lloyd Elder, president of the Southern Baptist Sunday School Board, said of the program personnel luncheon, "After we had shared together and walked through the program under the leadership of Brother Shell, we were no longer a group of individuals going in different directions, but a team with a single purpose."

Among the nationally-known speakers was Frank Pollard, pastor of First Church, Jackson, Miss., and immediate past president of Golden Gate Baptist Theological Seminary, Mill Valley, Calif., who preached on "Jesus, the Friend of Sinners."

Pollard said that our goal should be to be like Jesus Christ. He characterized this as "The Impossible Dream."

Pollard said Jesus was totally good, and yet sinners were comfortable with him. "Jesus' goodness never offended anyone," he observed.

It was never easy for Jesus to be the friend of sinners, Pollard added. Jesus was tempted "in all points like we are and yet without sin."

Pollard illustrated the manner in which Jesus worked with the man sick of palsy who was lowered through the roof of the house where Jesus was preaching (Mark 2:1-12). Jesus' entire ministry was one in which he was interrupted repeatedly, but he always took time for those who interrupted him. He saw the interruptions as an opportunity to heal, serve, and teach.

When Jesus said, "Is it easier to say to the sick of the palsy, thy sins be forgiven thee: or to say, arise, and take up thy bed, and walk?" he was really emphasizing that it was more difficult to forgive sin than to heal. Jesus never treated sin as a cheap thing.

Pollard emphasized that, when we see Jesus on the cross, we begin to see how awesome sin really is. He said, "God does not condone sin. He forgives sin because he loves people."

Television makes light of sexual sin today. Dr. Pollard said, "When we see such portrayals, we should ask, 'What if this were my mother or my daughter?'"

When Jesus looked at individuals, he really saw them, Pollard explained. He saw what



Pollard

they really could be. But he was willing to accept them in spite of their sin.

He emphasized that Jesus was under the shadow of the cross when he said, "This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that he lay down his life for his friend" (John 15:12-13 Pollard's text).

Pollard closed his message by saying the apostle Paul was a normal Christian. Paul could have said many things about himself, but he always characterized himself as a slave of Jesus Christ. Pollard said someone could have said to Paul, "What are you doing, Paul? Don't you know that witnessing for Christ is dangerous?" Paul would have responded by saying, "You don't understand, I met a man who changed my whole life."

Even while Paul was in prison awaiting death, he said, "Everything that has happened to me has been for the furtherance of the gospel. I count it all joy."

When Paul was chained between two Roman guard soldiers, his witnessing was so effective that he turned the whole Roman court upside down, Pollard added. The gospel through Paul set off a "chain reaction" that resulted in numerous people being saved.

In an interview, Pollard said the major need of Southern Baptists is for us to love



Sue Tatum, a Christian businesswoman from Yazoo City, Miss., addressed the topic of women in witnessing during the conference.

The Christian's goal? 'Be like Jesus,' Pollard says

by J. Everett Sneed

The 1987 Evangelism Conference, which convened at the Park Hill Church, North Little Rock, Jan. 26-27, featured a host of outstanding preachers from Arkansas and the Southern Baptist Convention.

State Evangelism Director Clarence Shell said this year's Evangelism Conference was designed to give impetus to "Good News, Arkansas, Jesus Loves You." This year, the Evangelism Department is emphasizing "witnessing to each lost person in Arkansas."

The theme of each session was designed to assist in accomplishing this objective. The themes of the various sessions were: The Message of our Witness; The Mandate to Witness; The Method of Our Witness; The Model of Our Witness (Jesus); and The Motivation of Our Witness.

Shell estimated approximately 1,200 people attended the Evangelism conference. He said, "There was a very definite moving of God's spirit as our program personnel

forcefully developed the program theme in a clear and concise way. Those in attendance responded with a quiet but deep commitment. I believe God touched some lives, not to inspire them, but to change them to make a real commitment to personal evangelism."

Lloyd Elder, president of the Southern Baptist Sunday School Board, said of the program personnel luncheon, "After we had shared together and walked through the program under the leadership of Brother Shell, we were no longer a group of individuals going in different directions, but a team with a single purpose."

Among the nationally-known speakers was Frank Pollard, pastor of First Church, Jackson, Miss., and immediate past president of Golden Gate Baptist Theological Seminary, Mill Valley, Calif., who preached on "Jesus, the Friend of Sinners."

Pollard said that our goal should be to be like Jesus Christ. He characterized this as "The Impossible Dream."

Pollard said Jesus was totally good, and yet sinners were comfortable with him. "Jesus' goodness never offended anyone," he observed.

It was never easy for Jesus to be the friend of sinners, Pollard added. Jesus was tempted "in all points like we are and yet without sin."

Pollard illustrated the manner in which Jesus worked with the man sick of palsy who was lowered through the roof of the house where Jesus was preaching (Mark 2:1-12). Jesus' entire ministry was one in which he was interrupted repeatedly, but he always took time for those who interrupted him. He saw the interruptions as an opportunity to heal, serve, and teach.

When Jesus said, "Is it easier to say to the sick of the palsy, thy sins be forgiven thee: or to say, arise, and take up thy bed, and walk?," he was really emphasizing that it was more difficult to forgive sin than to heal. Jesus never treated sin as a cheap thing.

Pollard emphasized that, when we see Jesus on the cross, we begin to see how awesome sin really is. He said, "God does not condone sin. He forgives sin because he loves people."

Television makes light of sexual sin today. Dr. Pollard said, "When we see such portrayals, we should ask, 'What if this were my mother or my daughter?'"

When Jesus looked at individuals, he really saw them, Pollard explained. He saw what



Pollard

they really could be. But he was willing to accept them in spite of their sin.

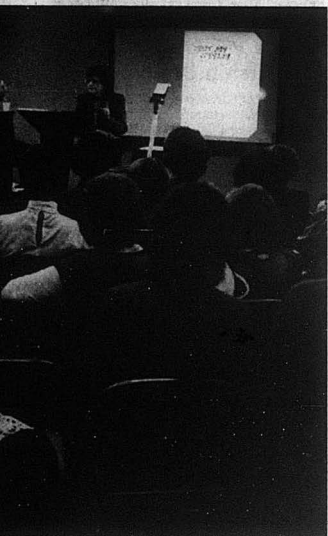
He emphasized that Jesus was under the shadow of the cross when he said, "This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that he lay down his life for his friend" (John 15:12-13 Pollard's text).

Pollard closed his message by saying the apostle Paul was a normal Christian. Paul could have said many things about himself, but he always characterized himself as a slave of Jesus Christ. Pollard said someone could have said to Paul, "What are you doing, Paul? Don't you know that witnessing for Christ is dangerous?" Paul would have responded by saying, "You don't understand, I met a man who changed my whole life."

Even while Paul was in prison awaiting death, he said, "Everything that has happened to me has been for the furtherance of the gospel. I count it all joy!"

When Paul was chained between two Roman guard soldiers, his witnessing was so effective that he turned the whole Roman court upside down, Pollard added. The gospel through Paul set off a "chain reaction" that resulted in numerous people being saved.

In an interview, Pollard said the major need of Southern Baptists is for us to love



Sue Tatum, a Christian businesswoman from Yazoo City, Miss., addressed the topic of women in witnessing during the conference.

Witnessing to other religions means understanding them first

by Barbara Denman

Woman's Missionary Union, SBC

BIRMINGHAM, Ala.—If Southern Baptists are to win this nation for Jesus Christ, "we must reach people who are like us as well as people who are unlike us," said Norm Langston.

Langston is a Home Mission Board appointed interfaith witness missionary.

"We can't limit ourselves to any particular group of people. In the past, we have tended to limit ourselves racially, geographically and ethnically. But if we are serious about winning our nation, we must cross all barriers, including religious barriers," he said.

As an interfaith missionary, Langston travels throughout the South and Southeast helping Southern Baptists understand the faith of other religious groups. He also helps train Southern Baptists to witness to these other groups.

There are 1,500 different religious groups in the United States. Those groups include 6 million members of cults and sectarian

groups, 50 million Roman Catholics, 6 million Jews and several million Buddhists, Hindus and Muslims.

Langston believes it's important to educate Southern Baptists about different faith groups.

"Just as it's ridiculous to expect someone to win someone to Jesus Christ if they don't speak the same language, it's impossible to witness to another faith group without understanding their religion," he said.

"You ask a Mormon, 'Do you believe in the father, son and spirit?' he says 'yes.' But he means something different. You have to know the difference."

Langston said an example of this type of communication was evidenced by a Pennsylvania pastor. The pastor had recently taken Interfaith Witness Associate training in Mormonism when he and his wife met a Mormon woman.

Because they understood her faith, they were able to witness to her. She accepted Christ and was baptized on the first Sunday

of the Good News America revivals.

"He attributes the ability of winning her to the training done by the Home Mission Board's Interfaith Witness Department," Langston said.

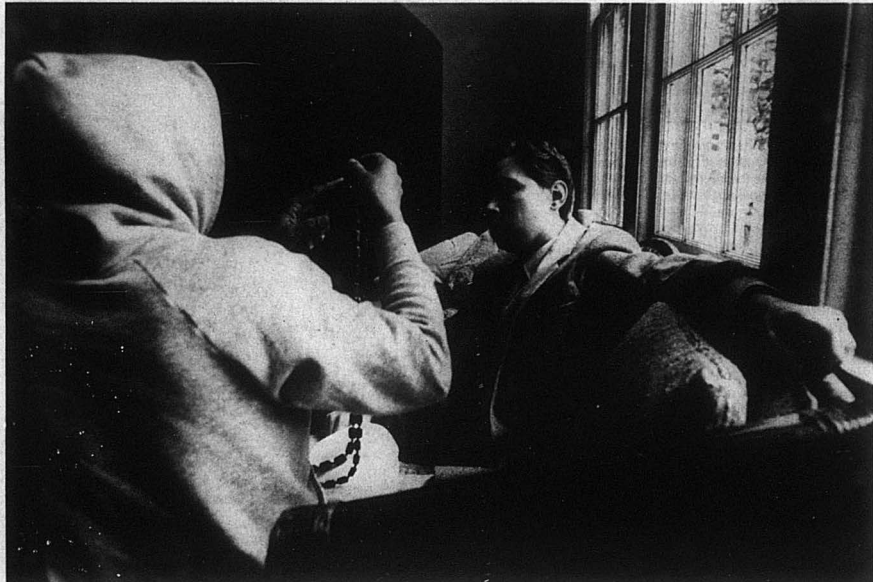
As an interfaith missionary, Langston spends a great deal of time counseling. Many people from other faiths turn to him when they have nowhere else to go to get answers.

A Roman Catholic woman recently called him because her brother had joined the Unification church. "What do I do?" she asked.

A foreign missionary on furlough from Africa called to get information on a faith group that was proselytizing his people there.

Langston considers himself an "equiper of the saints." He said one of his greatest joys has been "to see Christians who felt themselves to be spiritually inadequate begin to discover their gifts and put them to use for the Lord."

HMB photo by John Swain



To witness to other faith groups, Christians must know what they believe, says interfaith witness missionary Norm Langston as he visits the Hare Krishna Temple in Atlanta, Ga.

Week of Prayer for Home Missions.....March 1-8, 1987
"Who Will Win America?" Annie Armstrong Easter Offering National Goal: \$37,500,000

INSPIRATIONAL TRAVEL—1987

Personally escorted by Rev. John Adkerson and other experienced hosts

Tour CH3: Best of China and Hong Kong. 16 days. All meals in China. Includes first-class and deluxe hotels; Beijing Opera; Quiliri Folk Show; Shanghai Circus; 6-hr. Li River cruise; super shopping in Hong Kong and China; churches, seminary, and more. March 3-18, from Atlanta, all for only \$2,495. Compare!



Hosted 52 tours to 62 countries worldwide. Go with experience!

Tour EU10: Christian Heritage Tour of Europe. 15 days. London, Paris, Switzerland, Austria, Liechtenstein, Germany, and Holland. Departs July 27.

Tour CH4: Best of China and Hong Kong. Repeat of Tour CH3. Departs Aug. 17.

Tour HL34: Holidays in Holy Land. Going to Jordan and Israel. Option to Egypt 3 days. Departs Dec. 26.

Tour HL33: Holy Land/Jordan/Egypt. 9 days. Optional extension to Europe 6 days. Departs June 19.

Please send free color brochure and details on Tour _____

I am interested in serving as a pastor host for Tour _____

Contact: Rev. John Adkerson, Evangelist
P.O. Box 451174, Atlanta, GA 30345-0174
Phone: (404) 934-1613 or 447-6382

Name _____
Address _____
City/State/Zip _____
Phone _____

Arkansas Statewide Singles Celebration July 10-12, 1987

Strengthened in the Shadow of the Almighty

A Special Weekend For Single Adults At Ouachita Baptist University



Elisabeth Elliot

Meet and hear Elisabeth Elliot, who went to Ecuador, South America, as a single missionary in 1952. She married Jim Elliot, missionary to the Quichuas of the eastern jungle in 1953. They had a daughter, Valerie, in 1955. Jim was speared to death in January 1956.

Elisabeth Elliot has written several books, one of which is *Shadow of the Almighty*. Various seminars and two concerts featuring Jean Costner and Craig Smith will be held.

Total cost, including meals, is \$45!
For more information, call
Geyer Springs First Baptist Church, 565-3474.

Registration deadline for 'Super Summer' March 1

High school-age youth interested in attending "Super Summer" at Ouachita Baptist University must register before March 1.

The week-long event, jointly sponsored by the ABCS Evangelism Department and Arkansas Baptist youth ministers is set for June 29-July 3. The program, aimed at training older youth in personal evangelism and discipleship, will feature Rick Ousley, youth communicator, and Al Denson, Christian recording artist, according to Super Summer coordinator James Lagrone, an associate in the ABCS Evangelism Dept. Cost for the week is \$50.

In order to reserve space, a non-refundable \$15 deposit for each person attending must be received by March 1. Deposits should be sent to Lagrone at P.O. Box 552, Little Rock, AR-72203. For more information, call 376-4791.

Dixie Jackson receipts up over previous year

A final tabulation of receipts for the 1986 Dixie Jackson Offering for State Missions shows a 6.4 percent increase over the 1985 offering.

Arkansas Baptists gave \$433,226 to state mission causes through the 1986 offering, an increase of \$26,051 over 1985, according to the ABCS Missions Department. The annual offering, named after the Arkansas WMU leader who led in the founding of the state mission offering, provides major support for new church starts and other mission projects in Arkansas.

The 1986 offering receipts surpassed the statewide goal of \$430,000. In addition, offerings were received from 29 congregations which had not given to the offering previously.

\$56.00
Complete
Call for free brochure
American Made

SoundSystems

For Churches
Factory Direct
Simple Installation

CALL COLLECT 501-354-1892

LANCO INDUSTRIES

RT. 2 BOX 87 • MORRILLTON, AR 72110

NEW Ultrathin Modern Translation Bible

NIV ULTRATHIN BIBLE

1200 pages of Scripture and study helps, yet only 5/8" thick. Includes concordance, presentation page, color maps, and remarkably large type. Slender, handy, useful. Bonded leather: Black, Brown, Burgundy. (Holman) Each, \$32.95

PLEASE NOTE: On all cash mail orders add state sales tax if applicable and the following for delivery and handling—\$1.50 on orders for \$15.00 or less; \$2.50 on orders \$15.01-\$50.00; \$3.50 on orders \$50.01-\$100.00; or \$4.50 on orders over \$100.00.

Visit us today or order from your Baptist Book Store or Mail Order Center where satisfaction is guaranteed.



BAPTIST BOOK STORES

Touching Lives - Growing Churches

221-7-0405

Overseas baptisms up 17 percent; fuel hope to meet mission goals

by Art Toalston

5BC Foreign Mission Board

RICHMOND, Va. (BP)—Year-end statistics offer new hope that Bold Mission Thrust goals may not be impossible dreams: Baptisms by overseas Baptists related to Southern Baptist missions climbed 17.1 percent during 1986.

The 185,689 baptisms surpass the previous record of 158,626 in 1985. The total also more than doubled the number baptized in 1975, the year before Bold Mission Thrust began.

An annual growth rate of nearly 10 percent was envisioned in overseas baptisms and churches when Bold Mission Thrust goals for the year 2000 were adopted during the 1976 Southern Baptist Convention.

But the goals have not been met. In baptisms, the average increase had been about 7 percent; to meet Bold Mission Thrust goals, yearly growth of 11 percent will be needed until the year 2000. Thus the 1986 increase in baptisms gives fresh hope.

Overseas Baptists reached record levels in other categories of work during 1986 and, in most cases, posted healthy increases.

The number of churches, 16,699, is 6.8 percent above the 1985 total. Counting churches, mission congregations and preaching points, 35,233 locations were reported, up 6.9 percent over 1985. Overall membership, at just over 2 million, increased by 1.5 percent.

The growing numbers reflect far more than the efforts of Southern Baptist missionaries, reminded Charles Bryan, Southern Baptist Foreign Mission Board senior vice-president for overseas operations.

"There are dedicated laypeople in those churches, dedicated pastors in those pulpits and dedicated leaders in those conventions," he said.

Congregations overseas averaged one baptism for every 11 members, compared to one baptism for every 12 members in 1985. Among Southern Baptists, the average is one baptism for every 41 church members.

An average of 20 new Baptist churches were organized every week, up from 16 in

1985 and eight per week five years ago.

The primary role of missionaries, Bryan said, is to 'enhance, assist, bring added vitality to' the work of overseas Baptists. A measure of their effectiveness as encouragers and co-workers is the ratio of baptisms per missionary, 51.6 to 1, up from 44 to 1 in 1985 and 36 to 1 five years ago.

Brazilian Baptists accounted for nearly 30 percent of all overseas baptisms, topping 55,000 in 1986, 29 percent above 1985.

Second in baptisms were Tanzanian Bap-

tists, whose 22,000-plus total marked a 75 percent increase over 1985. In Nigeria, just over 22,000 were baptized; in the Philippines, some 11,300. Korean baptisms numbered 9,000, up 24 percent over 1985. In Kenya, some 7,800 were baptized, 1,000 over the year before. Also, the number of Kenyan Baptist churches increased 40 percent, to 846, and church membership was up nearly 50 percent, to 47,000-plus people. Baptist churches in India grew to nearly 600, from 400 in 1985.

1987 Arkansas Baptist Assemblies


Siloam Springs



Week/Date	Youth/Adult Assembly Pastor	Children's Assembly Pastor
#1 June 15-19	Jim Lagrone Associate ABSC Evangelism Dept.	Phil Drennan Pastor Portland, Ark.
#2 June 22-26	Stephen Hatfield Pastor Grandview, Texas	Jack Ramsey Field Consultant ABSC Missions Dept.
#3 June 29-July 3	Phil Whitten Pastor Fort Smith	Ed Hinkson Associate ABSC Sunday School Dept.
#4 July 6-10	Dan Yeary Pastor Coral Gables, Fla.	Sam Adkins Pastor Sheridan
#5 July 13-17	Rick Ousley Evangelist Arlington, Texas	Ken Overton Pastor Arkansas City
#6 July 20-24	Mark Coppenger Pastor El Dorado	Eddie Simpson Pastor Lonoke
#7 July 27-31	Dean Finley Evangelist Home Mission Board	Dennis Smith Minister of Education Camden

Dormitory rates: Registration, room, meals, insurance
Adults, youth, children.....\$44

For reservations, write: Larry Sherman, P.O. Box 552, Little Rock, AR 72203. Send a \$2 registration fee for each camper. This fee will apply on the total cost of the Assembly.



Quality Van Sales

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

BAPTISTRIES
WATER HEATERS
STEEPLES

FACTORY DIRECT SALES •
ECONOMICAL • OUR 24TH YEAR
ECONOLGAS INDUSTRIES
BOX 1321, ROSWELL, GA 30077

1-800-221-4153

Don't let HMB ordination policy erode missions support, Banks says

by Carol Garrett

Woman's Missionary Union, SBC

BIRMINGHAM, Ala. (BP)—The recent Southern Baptist Home Mission Board policy prohibiting future board financial support for women pastors is "probably the best action the board could have hoped for," said Bob Banks, the board's executive vice-president and interim chief executive officer.

Banks spoke to Southern Baptist Woman's Missionary Union leaders during a Jan. 12 session of their executive board meeting.

Banks noted he hopes churches and individuals who disagree with the new policy will not withhold their Annie Armstrong

Easter Offering or Southern Baptist Cooperative Program gifts as a form of protest.

"If churches or individuals withhold funds, they punish 3,700 missionaries, provide less ability to reach this nation for Christ and hurt home missions in their state and nation," he said. Refusing to give would be to "opt out of a voice and participation in that part (of home missions) which is good, productive and carries forward the Lord's work."

Southern Baptists who consider withholding their support should also consider the missionaries, he added.

"Here in the midst of a convention in tur-

moil and travail; here in the midst of unsettling economic times when missions giving is threatened; here when other mission-sending groups are being organized; here in the midst of pressures of every sort, these missionaries are giving their lives in service to the Lord," Banks stressed.

A focus on the missionary puts the work of the entire denomination into proper perspective, he told the WMU leaders.

"As we look at these missionaries who have been called out to serve and to share the gospel, somehow the purpose of WMU and the HMB is very clear. We are here as enablers, as helpers in the chain of faith."

!! Attention !!

• Overstocked •

Need room for new inventory
Prices greatly reduced
on all new & used
minibuses

Trade-ins accepted



We specialize in used mini-buses!

• In-house financing available •

Also short- and long-term leasing

Arkansas Bus Exchange, Inc.

P.O. Box 9006, Pine Bluff, AR 71611
(501) 536-7795 outside Arkansas 1-800-851-5054

Current developments encourage 'conservatives'

by Dan Martin

Baptist Press

DALLAS (BP)—"Current developments in the Southern Baptist Convention" are encouraging to Paul Pressler and Paige Patterson, the two "fundamental-conservative" leaders say in a statement prepared for the SBC Peace Committee.

In a 3-page, 11-point statement, Pressler, a Houston appeals court judge, and Patterson, president of the Criswell Center for Biblical Studies in Dallas, said they would "like to express our appreciation for current developments in the Southern Baptist Convention and to make certain recommendations for peace and harmony . . ."

Peace Committee Chairman Charles Fuller, of Roanoke, Va., said the "Statement of Appreciation and Affirmation" "was distributed at our last meeting (Jan. 8-9), but was not discussed. We were seeking to find out just what the various factions are willing to do and what they think about the current situation. Neither Judge Pressler nor Dr. Patterson were volunteering the statement. We asked them for it in an effort to gather the information that will help us write a report with substance to it."

Living Values for Today's Singles

Single Adult Conference

February 27-28, 1987

Pulaski Heights Baptist Church
2200 Kavanaugh Blvd., Little Rock

Features

- Fellowship
- Inspiration
- Personal interest conferences
- Leadership conferences
- Snack lunch (Sat., reservation only)

Saturday Lunch

\$3.50

Send name and
\$3.50 per person
before Feb. 23 to:
C.T. Dept.,
P.O. Box 552,
Little Rock 72203

\$10.00

Registration

Sponsored by:

Church Training Dept.
Arkansas Baptist State Convention

Featured leaders

- William Tillman
- Tim Cleary



Tillman



Cleary

Schedule

Friday, February 27: 7 - 11 p.m.

Saturday, February 28:

8:30 a.m. - 12 noon; 1:30 - 3 p.m.

Nursery Coordinator Needed

Baring Cross Baptist Church,
North Little Rock
references required; call for
appointment: 375-2347

FAMILY CRISIS

Wanda Stephens, M.D.

Christian Psychiatrist

501-225-9750

Board suggests church bus safety improvements

by Kathy Palen

Baptist Joint Committee on Public Affairs

WASHINGTON (BP)—The National Transportation Safety Board has approved a letter to be mailed to various denominations and church groups throughout the nation in an attempt to improve church bus safety.

The letter is a result of the board's investigation since 1974 of 10 major accidents involving church-operated activity buses resulting in 42 fatalities and 259 injuries.

"There are measures that churches, even with limited financial and administrative resources, can take to improve their margin of safety," Burnett said.

The board's major concern is bus maintenance. Poor mechanical condition—especially brakes and tires—was a recurring factor in church bus accidents investigated by the board.

One of the 1985 accidents that involved such problems occurred in September, when a bus carrying 41 passengers to Eureka Springs, Ark., went out of control on a steep two-lane highway and overturned about 150 feet from the highway. The accident, in which the driver and four passengers were killed and 20 others were critically injured, was caused, in part, by the driver's decision to continue the trip through a mountainous area although he knew his brakes were deficient.

"The board recognizes that many churches have limited resources and that they may not have the finances and/or the technical knowledge required for a sophisticated and complex bus operation," Burnett said. "However, a church bus ministry should never be compromised by unsafe operations."

Additional information about church bus safety may be obtained from the National Transportation Safety Board, Washington, D.C. 20594.



Bold Mission Thrust:
reaching the world by the year 2000



"Hardly anything takes the place of feeling secure."

"When I graduated from seminary I didn't have the money to start a retirement program. But the folks in my church loved me and saw the wisdom of having a sound pension plan. They enrolled me in the Church Annuity Plan administered by the Southern Baptist Annuity Board.

"From then on, every church I pastored participated in the Church Annuity Plan. The church I am pastoring now will adopt the expanded Church Annuity Plan because they love me, too.

"Knowing that you will have enough income at retirement gives you a sense of security. Hardly anything takes the place of feeling secure."

R. B. Crofts, bivocational pastor
Owensville Baptist Church
Little Rock

Give the members of your church staff a sense of financial security.

Vote — this month — to adopt the expanded Church Annuity Plan in your church.

For more information contact:

James Walker
Arkansas Baptist State Convention
P. O. Box 552
Little Rock, AR 72203
Or call (501) 376-4791



**BUILDING . . .
BUILDING . . .
BUILDING . . .**
Church Pews & Pulpit
Furniture, Laminated
Arches, Decking
and
Fiberglass Specialties
Stocking Distributor

BAPTISTRIES
& BAPTISTRY
HEATERS

CENTRAL
Manufacturing Co.
P. O. Box 695 - Fifth and Vine
North Little Rock, Arkansas 72115
(501) 374-6008

Convention Uniform

What faith produces

by Andrew M. Hall, Fayetteville

Basic passage: James 2:8-18; 1 John 4:7-12

Focal passage: James 2:8-18; 1 John 4:7-12

Central truth: Faith is productive.

Both James and John make it clear that God does actually live within us and his love in us helps us grow toward perfection. The guarantee of our faith is proven by his Spirit living within us (1 Jo. 4:10-12).

The ever-practical James sees faith as nothing unless it is backed by good Christian works. He strikes a blow at an attitude within the church body that shows deference to those attired in fine jewelry as being more important than those in shabby clothing (Ja. 2:1-4).

Over 100 years ago, Charles Spurgeon chided his British congregation for lack of faith and told them to stop measuring God's corn with their own bushels.

During my seminary days, one of the professors showed the students a football, basketball, baseball, tennis ball, and a golf ball. He asked, "What is the common element in these five balls?" No one gave the exact answer he sought—"You have to have the ball to play the game." There would be little fulfillment for a golfer to walk 18 holes, stopping often to strike an imaginary ball and "whiffing" his way around the course.

What is the common element churches need to succeed in the ministry? The answer is the Word of God. "Faith comes by hearing and hearing by the Word of God" (Ro. 10:17).

Hearing is the first step; it is not just a perception of the ear, but a hearing with mind and heart.

Some Bible students have sought to pit James and Paul as opposed to each other on the matter of faith and works. Martin Luther, in his zeal for "justification by faith," went so far as to call the book of James a "straw epistle." The truth is, James and Paul are not incompatible but are simply approaching the subject of faith with a different emphasis. Paul spoke strongly of the freedom that our faith gives us in contrast to the law. James spoke strongly of how productive our faith is, once we walk in it. Hooray for both men!

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

Life and Work

Confessing Christ

by Harry T. Kennedy, Calvary Church, Hope

Basic passage: Luke 9:18-22, 28-31, 34-36

Focal passage: Luke 9:18-22

Central truth: It is not a matter of who others say Jesus is or was; it matters what I believe personally.

Opinions are easy to come by in most situations. All we have to do is raise an issue and immediately you hear all kinds of ideas and thoughts on the subject. All you have to do is start the conversation by saying, "What do you think about . . . ?"

In Jesus' day upon the earth, many opinions were being expressed about him. Jesus now comes to put the question of 'who he was' before his disciples in order for them to sort through these ideas and determine how much they personally understood. They needed deep convictions and a clear understanding that he was the Messiah if they are to receive his instruction.

When Jesus asked about public opinions, the disciples mentioned the popular rumors that he was John the Baptist, Elijah, or some prophet of old returned to life. It is during this discussion that Jesus turns to them to ask, "But who do you say that I am?" Others opinions may be alright for discussion purposes, but they cannot replace what you believe personally!

It is that personal acceptance about who Jesus is to the individual that will determine if you know Jesus as a person or not. It is outspoken Peter who gives the answer that pleases the Lord. That statement represented the opposite ideas of the population, so Jesus tells them to remain silent. Only after the crucifixion and resurrection would the full meaning of these words be understood.

Later Jesus takes Peter, James, and John with him to pray on the mountain. During the time of prayer Jesus' face changes and his garments begin to radiate. He is seen talking with Moses and Elijah about his own death. All this was a means of confirming the manner in which God's plan of salvation would be completed.

When Peter talks about building tabernacles on the mountain top, a cloud covers the scene and within that cloud, God tells them to listen to everything Jesus says to them because he is the Son of God. No sooner are the words spoken than they suddenly realize they are again alone with Jesus.

Who is Jesus to you? Are not the words of God all we need to receive in order to know who he is?

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

Branches of God's vine

by Tim Reddin, Barcelona Road Church, Hot Springs Village

Basic passage: John 15:1-17

Focal passage: John 15:1-11, 13-17

Central truth: We are related to God in Christ as the branches are related to the vine.

Visualize the scene. The disciples are now leaving the upper room where the Lord had washed their feet and observed his last supper with them. The air is hushed, thick with emotion and anticipation. Jesus has said he was soon to leave them, and they could sense his troubled spirit.

As they proceed out of Jerusalem down toward the Kidron Valley, they pass by Herod's temple. The full Passover moon cast its silvery light upon the marble wall of the temple. And there, almost glistening in the moonlight, was the great golden vine which highlighted the temple's facade.

The disciples knew what the vine symbolized. It was Israel, God's vine. The imagery was taken from the Old Testament, from passages like Psalm 80 and Isaiah's famous Song of the Vineyard in Isaiah 5:1-7.

As they walked in silence with their eyes turned toward that great visual symbol, they heard the voice of Jesus speak confidently and clearly: "I am the vine; you are the branches." How deeply this moment must have been impressed upon their memories!

What did Jesus mean? Two things seem to be of primary importance.

First, the vine and branches speak of our relationship with God. We belong to God; He is the one who made us and cares for us. Christ Jesus his Son is our source of life. We are vitally related to him, for his life is within us. Apart from him we are lifeless, useless, and helpless. In him we are productive and profitable. He calls us his friends, not his servants. We can claim by faith all that we need because of this special relationship we share by his grace.

Also, the vine and branches speak of our responsibility to God. We must bear fruit. We have no other function, no other purpose. If we must be pruned to accomplish this end, God has the right to do it. He is Lord, and we are totally responsible to him to do his will and to bring him glory. And how is God glorified in us? By our faith and obedience!

Are you abiding in Christ? Are you bearing fruit for him—fruit that will last?

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.

Call for Free BROCHURE

BAPTISTRIES
HEATERS, PUMPS
FACTORY DIRECT

TOLL FREE 1-800-251-0679
TN CALL COLLECT 615-875-0679
FIBERGLASS BAPTISTRY CO
3511 HDXSONPIKE • CHATTANOOGA, TN 37415

Subscriber Services

The Arkansas Baptist Newsmagazine offers subscription plans at three different 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 through their church. Subscribers

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 _____

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 using the form above, which appears regularly in this space.

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.

Chifundo ("Mercy") winning battle with hunger

by Craig Bird

SBC Foreign Mission Board

ELONGWE Malaw. (BP) Her faith and her 5-month-old daughter were all the woman had left when Marilyn Upton met her.

Three earlier babies had been stillborn and a fourth had died after seven months because the mother was unable to nurse. After the birth of a fifth sickly child, the husband kicked both of them out, sending them to her brother.

She had named the girl Chifundo, which means "mercy," but physical evidence of God's mercy was slight. The baby cried constantly during the Woman's Missionary Union meeting, screaming even louder when the mother offered her a bottle.

Upton, a Southern Baptist missionary from Missouri, was horrified to see that the nipple on the bottle was rotten. Later she learned the mother received powdered milk from a government clinic, but supplies had run out. For over a week she had been feeding Chifundo water and a thin porridge of cooked cornmeal and water.

The next week Upton conducted another W.M.U. meeting at a village 15 miles away and was thrilled to find Chifundo and her mother there because we'd brought a new bottle, powdered formula and boiled water to give her. Chifundo greedily latched on to the bottle, and 8-year-old Malinda Upton spent the weekend caring for the infant.

Upton's offer to take the baby for a

checkup to a doctor in Lilongwe, 60 miles away, was turned aside; but the mother said they could take her the following week.

The next weekend, at yet a third church, the mother willingly "loaned" her baby to Upton. The examination showed the baby weighed barely over 8 pounds and was suffering from malaria, bronchitis, ear infection, conjunctivitis, scabies and worms, in addition to being severely malnourished. Later in the week she developed thrush.

On Sunday the Uptons' Southern Baptist missionaries in Malawi since 1971, took Chifundo back to her mother, at worship services at a fourth church. Although obviously missing her daughter, the woman quickly agreed at the end of the day to let the baby return with the Uptons for another week. Chifundo gained almost 3 pounds that stay before returning to live with her mother.

Marilyn Upton kept the mother supplied with formula until the government clinic got a new supply of powdered milk. Five months later, Upton reported, Chifundo weighed 16 pounds and had two teeth.

The father had taken his wife and daughter back so we praise the Lord for the healing he has brought to their home as well as for the healing of Chifundo's body.

"We thank God for giving us the opportunity of ministering to the physical needs of this precious baby. We are praying Chifundo will continue to grow, that her mother will continue to be a faithful witness and that her father will accept Christ as savior."

Artists research details for biblical accuracy

by Frank Wm. White

Baptist Sunday School Board

NASHVILLE, Tenn. (BP) For many Southern Baptists, vivid mental images of scenes from the Bible are based on teaching pictures and illustrations from childhood Sunday school classes.

Making those pictures as historically and biblically accurate as possible is a primary goal of the art department of the Southern Baptist Sunday School Board.

For the last six years, art department personnel have stepped up efforts at researching details to ensure the accuracy of their work. That quest has led to visits to museums in London, Berlin and throughout the United States as well as trips to historic sites in the Holy Land.

Artist designers call the photo and slide collection developed from those trips the "million dollar file." Its 19,000-plus photos would cost more than \$1 million to purchase, says Jerry Ross, art department director.

A 10-volume cross-reference index describes the artifacts illustrated in the photos. With the index, the collection becomes a valuable tool for illustrators depicting scenes from the Bible. An additional 15 volumes of research material docu-

ment historical data to aid the artists.

"This may be the only collection of research that provides a Bible commentary from an illustration standpoint," notes Jean Bowman, master artist designer, who has compiled the research materials.

Commentators generally do not deal with what people looked like, what they wore or what buildings or places looked like, she points out. But artists need that information.

In addition to research by the art department, artists rely on other resources. "We don't just draw what we think. We rely on what the research shows," says Bill Latta, supervisor of the youth-adult curriculum design section.

"Some of the research is giving images different from those we grew up with," Ross says. "Do you follow tradition or the research?" he asks.

Things like the length of Jesus' robe have been developed as definite images based on tradition. For example, in the dusty desert of the Holy Land, research indicates Jesus likely did not wear a robe that dragged the ground.

Credibility is the key reason for the research, Latta points out, stressing, "The art needs to be consistent with the biblical text and historical facts."