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**January 29, 1987**

Arkansas Baptist State Convention

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## Understanding prayer

1987 Doctrine Study:  
'The Doctrine of Prayer'

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

January 29, 1987

Arkansas Baptist  
Newsmagazine



ABN photo / Millie Gill

An understanding of the nature of prayer stirs within us a deeper desire for communion with God. The 1987 Doctrine Study, "The Doctrine of Prayer" by T.W. Hunt, will stimulate your prayer life.

## In this issue

### 7 faith strengthens

An aging parent's struggle with Alzheimer's Disease brings her whole family to a deeper dependence on God.

### 8-9 the Genesis story

What do Arkansas Baptists think about the formation of an independent mission board? Fourteen state and local leaders offer their feelings about the "Genesis Commission."

### Correction

A Jan. 8 ABN article, entitled "Southern College launches fund-raising campaign," should have reported that \$35,774.46 has been pledged to the faculty/staff portion of the New Horizons Campaign at Southern Baptist College.

## Race Relations Sunday, Feb. 8 The Lord loves justice (Ps. 37:28)

by W. David Lockard

SBC Christian Life Commission

Newspaper headlines about the growing number of organized hate groups in this country are an ugly reminder that the battle against prejudice, racism and injustice has not been won. The need for more tangible progress on the area of social and economic justice is painfully evident. Even the progress that has been made in improved race relations must be fortified lest it be forfeited.

Christ began his earthly ministry by declaring a special concern for the "poor," "the broken-hearted," "the captives," and the "bruised" (Lu. 4:18). While these categories are not limited to any one segment of American society, it is true that ethnic minorities continue to have a significantly higher proportion of persons who are socially and economically disadvantaged.

Southern Baptists several years ago made a strong and eloquent stand for dignity, worth and equality of all people. The Declaration of Human Rights, presented by

the Christian Life Commission, and approved by the 1978 Southern Baptist Convention in Atlanta, included the following statements:

"Let Southern Baptist citizens be committed to political action on behalf of human rights at home and abroad, responsibly involving ourselves as God's salt, God's light, and God's leaven in the whole political process. . . . Let Southern Baptist churches be boldly involved in championing justice for the oppressed, providing food for the hungry, supporting changes in those laws and systems which abuse the poor while providing loopholes for the rich, doing the things that make for peace, and effecting change where change is needed to support basic human rights."

Race Relations Sunday is an appropriate occasion to consider the challenge of this declaration and to pray to the Lord who loves justice that our lofty words will find expression in living deeds.

## Three seminary courses begin Feb. 23

LITTLE ROCK—The schedule for spring classes has been announced for the Little Rock Seminary Studies Program. From Feb. 23 through May 11, three master's level courses will be offered each Monday in facilities of Immanuel Church, 1000 Bishop St., Little Rock.

From 10 a.m. -1 p.m., Bill Tillman, assistant professor of Christian ethics, Southwestern Baptist Theological Seminary, will teach Basic Christian Ethics. This course examines the ethical teachings of the Bible and how they relate to making moral decisions in today's world.

Jim Tull, retired professor of systematic theology at Southeastern Baptist Theological Seminary, will teach Redemption and Reconciliation from 2-5 p.m. The course focuses on the doctrines of salvation, the church, and last things, as well as Baptist distinctives.

G. Wade Rowatt, professor of psychology of religion at The Southern Baptist Theological Seminary, will teach a telecourse introducing the ministry of pastoral care. A telecourse is a special instruction model which allows a professor to teach a course simultaneously in multiple locations around the country. In addition to Little Rock, the

course will be taught in Jackson and Nashville, Tenn., Chicago, Ill., and Orlando, Fla.

The Little Rock Seminary Studies Program in operation since the spring of 1982, provides seminary training to the ministers of Arkansas. The program is jointly sponsored by the six Southern Baptist seminaries and jointly administered through the Seminary Studies Department in Nashville, Tenn.

Persons interested in enrolling for one or more of the spring courses should apply immediately through the director of continuing theological education for the Arkansas Baptist State Convention, P. O. Box 552, Little Rock, AR 72203; phone 376-4791. All admission-related material must be submitted to the Seminary Studies Department by Feb. 15.

Matriculation fees are \$150 for one course and \$300 for two or more courses. Non-Baptist students pay double these amounts.

A complete degree is not offered through this off-campus program, but participants may complete up to two-thirds of degree requirements through a Seminary Studies program. The remaining course work must be done in residence at one of the seminaries.

## Cooperative Program levels off in December

NASHVILLE, Tenn. (BP)—Southern Baptists' national Cooperative Program reached an even keel at the end of the first quarter of its fiscal year, reported Harold C. Bennett, president and treasurer of the convention's Executive Committee.

Southern Baptists, giving through more than 36,000 churches and 37 state Baptist conventions, contributed \$10,376,194 to the

national Cooperative Program in December, Bennett said.

That amount is an increase of 11.80 percent, or almost \$1.1 million, over December of 1985. It is the best December total in Cooperative Program history.

The 1986-87 Cooperative Program, which began Oct. 1, is targeted to raise \$136 million for SBC world-wide causes.



Most Christians recognize that racial prejudice is totally contrary to the teaching of the Scripture. When we are honest, most of us realize that we have not completely overcome it. The question arises what steps can be taken by an individual to rid himself of this kind of prejudice.

The dictionary defines prejudice as, "disregard for another's rights or unreasonable bias." Bias is defined as, "mentally leaning in favor of or against someone or something, an attitude marked by suspicion, fear, intolerance or hate."

It is evident that intolerance, bias, and prejudice are contrary to the teachings of our Lord. The Scripture is clear: God's love is equal toward all races.

This was a difficult lesson for the apostle Peter to learn, but God dramatically portrayed this truth to him in a vision. Peter saw a sheet descending from heaven containing animals the Jews considered unclean. A voice said, "Arise, Peter; slay and eat." He replied, "Not so Lord: for nothing common or unclean has at anytime entered into my mouth." The voice answered, "What God has cleansed, that call not thou common" (Acts 11:7-9). This formed the basis for Peter to learn the equality of all people.

Our Lord forcefully demonstrated his concern for all people in his dialogue with the Samaritan woman. In this conversation, Christ crossed racial barriers, sex barriers, and the mores of the time. The Samaritans, a mixture of Babylonians, Assyrians, and Jews, were hated intensely by Jews in the time of Christ. Yet the Master showed intent interest in both the physical and spiritual well-being of this woman.

The apostle Paul summarized the equality of all people well as he said, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for we are all one in Christ Jesus."

Paul again said, "... for he (Christ) is our peace, who hath made us both one, and hath broken down the middle wall of the partition between us."

The "middle wall of the partition" was the division within the Temple. The first division was the court of the Gentiles. The outer court of the Temple had a warning stone which said, "Whatever Gentile goes beyond this point will be guilty of his own death." Gentiles had access into the outer court of the Temple but no further on pains of being stoned. The second division was the area of the women, which was just beyond the area or court of the Gentiles. Jewish men could go a bit deeper than the Jewish women into the Temple but could not go into the holy place. Priests made

daily sin sacrifices in the holy place. The holy place was separated from the holy of holies by the veil of the Temple. Only the high priest went into the holy of holies and that only on the Day of Atonement.

When Christ died on the cross, the veil of the Temple was rent in twain from top to bottom. Paul says that all of these barriers or "the middle wall of partition" were broken down by Christ's atoning death and resurrection.

A second step in overcoming racial prejudice is for an individual to recognize that it was by the providence of God that he or she was born into a particular race. No individual determined his own racial origin or characteristics prior to his or her birth.

A third antidote for prejudice is to consciously practice evaluating individuals for what they are rather than who they are. The Scripture says, "For man looketh on the outer appearance, but the Lord looketh upon the heart" (1 Sam. 16:7d). In every race, there are individuals of high integrity, ability, and skill.

Finally, overcoming racial prejudice means accepting individuals for what they are and what they can become, instead of evaluating them on class, color, and birth. Unsolved racial prejudice has been and continues to be one of the difficult problems confronting Christians. But this mountain, like other difficult peaks, must be climbed one step at a time.

When an individual recognizes his racial prejudice and begins to seek divine guidance in overcoming it, a major step forward has been taken. God can assist each individual in overcoming his or her problems. Prejudice should be confessed frankly and openly to God. We also should pray for our friends who have racial prejudice, that they will be able to love all persons.

A children's song captures the proper Christian perspective well as it says, "Red and yellow, black and white, they are precious in his sight."

There are a number of positive steps Christians can take to reduce racial prejudice. Among these are: (1) take the initiative in being friends with individuals of other races, (2) learn to appreciate their racial history, (3) become familiar with the religious traditions these people, (4) affirm the personal dignity of individuals of other races, and (5) work to promote personal contacts and conversations with them.

Perhaps the most important question to ask when we have contact with an individual of another race is, "What would Christ do if he were here?" If we follow the example of Christ there will be no racial prejudice. All individuals will be treated as equals.

# Arkansas Baptist Newsmagazine

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## Isn't it time?

I am distressed to read the report of the organization of the Genesis Commission, a conservative-fundamentalist agency to sponsor foreign mission work among Southern Baptists. Although all of the names of the directors for this commission were not released, some of those persons who are publicly related to this commission are individuals who have also been associated with the fundamentalist movement among Southern Baptists from the outset.

As a longtime Southern Baptist Christian and pastor, I find it hard to believe what we have seen take place in recent years. First, some people strongly criticized our SBC curriculum literature. Then critics of the Christian Life Commission became vocal. Then we began to hear attacks on our seminaries, with a new quasi-Southern Baptist Seminary being formed. Later, SBC involvement in the Baptist Joint Committee on Public Affairs came under fire from this same group.

Still later, the Search Committee to find a new executive director for the Home Mission Board was replaced by a new committee which would be more in tune with the fundamentalist movement. Now, we read that this same group is establishing a new foreign mission agency.

Can we believe these long-established SBC ministries are so wrong, that they must be corrected in this way? Do we want to see a dismantling of the Cooperative Program, which this movement inevitably will begin to bring about, as rival seminaries and mission agencies call upon the same churches for support?

I cannot believe the rank and file of Southern Baptists whom I know want this to happen. Isn't it time for us to rise up and say, "We've had enough!"? Many of us have come to think that encroaching fundamentalism, not creeping liberalism, is the great enemy of our denominational ministry in the 1980s.

Since the role of the SBC president has assumed almost papal authority among us, we need to elect new SBC leadership which

will bring us back to the mainstream of Southern Baptist life in cooperative evangelism and missions, through agencies and ministries which have been blessed by God for over 100 years! —**John McClanahan, Pine Bluff**

## Vote in St. Louis

I wish to respond to the letter by Mr. Richard Stiltner of Hope that appeared in the Jan. 15 issue. Mr. Stiltner started out talking about the Genesis Commission, but his direction made a marked change after the first paragraph. The remainder of the letter was an attack on fundamentalists within the SBC, and how that they were a cult movement out to capture our denomination. It seems that there is a difficulty here in describing accurately what a fundamentalist is. It is my desire to set the record straight once and for all.

A fundamentalist is a tenet of belief that is basic to the faith. There are, as described originally in the book, *The Fundamentals*, five of them. They are: the virgin birth and deity of Christ, the substitutionary atonement of Christ for our sins, the bodily resurrection of Christ, the verbal inspiration of Scripture, and the second coming of Christ. There they are. Those who believe them are true fundamentalists. The problem arises when those who are not try to tack on additional attributes to fundamentalists.

Fundamentalists are branded as trouble makers who are out to destroy the SBC. This is not the case. Fundamentalists are out to preserve the SBC. We believe that the SBC is drifting away from its original, fundamental roots. This problem is totally theological in scope and not political. Unfortunately, the only way to stop this drift towards heresy is by political means. This is why the non-fundamentalists are screaming. They took control of the SBC using political means, but are not about to lose it back to the fundamentalists, hence their denouncement of our use of politics to bring us back.

A "true" Southern Baptist can never be measured by anything but theology. There

will always be variations in interpretations, but we, as Southern Baptists, cannot allow the very fundamentals on which our denomination was built to be brushed aside in our schools, seminaries, and eventually our pulpits. Vote this year in St. Louis to bring our SBC back to where it was when God greatly blessed us.—**Todd W. White, Springfield**

## Sound off now

I am appalled, astounded, dismayed, and disappointed! The reason? The formation of the Genesis Commission, an independent missionary board established without denomination sanction and operating in competition with our own FMB.

There is reason enough for consternation in the fact that such a board would be formed in the first place. How can it do anything but compete with our denomination's mission efforts through the FMB, funded through the Cooperative Program?

Secondly, isn't this violation of the "peace"? Why is it that this board is being formed now, when both our president and the Peace Committee have asked us to work together? And why have they not spoken out noting this? Any concerns against the FMB should have been handled in a more redemptive fashion. And why are the names of board members being withheld? What's the big secret?

Finally, I found it extremely tasteless, adding insult to injury, that the formation of this competing board was announced during the time our churches were emphasizing SBC world mission offerings. It was as if Lottie Moon were being slapped in the face. If Paige Patterson wants to complement our FMB efforts, then why not do it in the cooperative style our convention has practiced from its founding?

Surely the time is ripe for all Southern Baptist to ask ourselves if theology really is the "issue" for the take-over group. Baptist watchdogs must sound off now before the entire house is stolen.—**Billy White, Little Rock**

## a smile or two

The world's most popular labor-saving device is tomorrow. —**Wilbert Scheer**

Inflation is when your nest egg is no longer anything to crow about.

During the last earthquake in Mexico City, some guests on the top floor of a high rise hotel panicked when the building began to sway. As guests ran up and down the corridors, one man, a voice of reason, called out calmly, "I've been in one in Los Angeles and in Los Angeles, we protect ourselves by standing in a doorway."

From down the hall, a voice replied, "I'm from Denver, where do we stand?"

## Cooperative Program report: December

### January-December gifts

	Year	Over (under) budget to date	% increase over previous year
Summary for December 1986	1981	\$295,706.63	12.19
Received	1982	\$137,611.72	7.82
Budget	1983	(\$ 15,548.95)	11.17
(Under)	1984	(\$351,009.81)	4.99
	1985	(\$395,316.10)	5.71
	1986	(\$631,572.75)	4.85

Good news! Bad news. The good news is that we reached 99.22 percent of our Cooperative Program budget for December. The bad news is that we missed our 1986 budget by 5.16 percent. The other good news is that we had a 4.85 increase in 1986 receipts over 1985 receipts.—**Jimmie Sheffield, associate executive director**

# You owe it to the Lord: find out what he is doing through you

by Don Moore

This is my first article to write following Christmas. Shirley and I have been so blessed by the fact that you have remembered us at Christmas time.

When you move away from a large, caring church family, you wonder how you will adjust to the fact that you are more removed from direct personal contact with people. Each Christmas we have prepared ourselves to receive fewer cards. It has been such a blessing to receive an avalanche of cards. We've never seen so many cards that carried such wonderful spiritual messages—and those little personal notes are great! You have just become a large family to us. The ties that bind are strong, aren't they! God bless you for being so thoughtful. It is a pleasure to give yourself in service to a people like you.

This is also my first time to write since closing our books on our mission giving for 1986. December was a good month. We received



Moore

about 99 percent of our budget for the month. However, we are more than \$630,000 short for the year. You can't believe the impact of this shortage with our colleges, the Foundation, Family and Child Care, Arkansas Baptist News magazine, and the 12 programs of the Executive Board. Thank you for being responsive and doing what you could in December to catch up. Believe me, that is a real help.

In the 1985-86 church year, our churches gave the smallest percentage of their undesignated receipts to missions that they have given in four years. We have set records at most of our state meetings with your attendance. Evangelism has been given its highest support. Missions have never been more productive with 435 baptized every day on the foreign mission field. A definite, strong direction back toward a more conservative theological stance has been taken. Secretarial jobs and even two departments have been merged to increase efficiency. Mailings have been reduced. These are the things our general constituents want changed. Some of our agencies and institutions have reduced their staff, too. Yet percentage support has declined.

I do not believe our people, in general, want services and ministries reduced. This is what must happen unless the trend is changed. For, you see, we send a larger percentage on to world missions from our state each year. Our state ministries receive a smaller percent and send out a larger percent, then it is only a matter of time until we are out of business.

Most of our people simply have not been taught Biblical stewardship, or they do not know what tremendous accomplishments are made through the Cooperative Program. If they knew, the people would tithe and would insist on their church giving maximum support through the Cooperative Program.

You can help them know! Sometime this year invite a volunteer Task Force member to come and share what God is doing through Arkansas Baptists and Southern Baptists. You owe it to your people! You owe it to the world! You owe it to the Lord! He is the one who instituted the program in the New Testament church.

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

## Last installment in a four-part series

### *Estate planning: how should I plan for my will?*

by Larry Page

In planning for your will, you should consider Christian causes. The amount you give and which ministry or ministries you support are personal matters between you and God. Obviously, your circumstances will be a significant factor in making these decisions. Once your children are adults and established in their own rights, there is not as compelling a need to provide for the family as when the children were totally dependent upon you. At that point, demonstration of love, not an obligation of provision, is the underlying reason for consideration of the family.

A current and popular way of giving has been termed the "Give It Twice" concept. By this method the entire estate or a substantial part of it goes into a trust for adult children at the death of the second spouse. The trust pays income to the children until they have received an amount equal to what they would have received outright had no trust been established. This period usually lasts less than 10 years. At the end of the period, the trust assets remain in trust as a perpetual endowment for the Lord's work or the trustee can pay the full amount outright to a Christian ministry.

You may just want to designate in your will a certain amount or percentage of your estate to go to Christian causes. There are two primary ways to make gifts to a Baptist cause through your will. You may make an

outright bequest which goes immediately to the ministry you designated. The beneficiary of such a gift will be free to use it when it chooses.

The other way is to establish an endowment with a gift from your estate. The endowment gift can be placed with the Arkansas Baptist Foundation. The Foundation will manage and invest the funds and pay the income to the cause you designated. Through such an endowment, you can continue your stewardship until the Lord returns.

Your bequest or the distribution from an endowment fund you establish may be received by several Baptist causes. All you need do is designate the beneficiaries and the respective amounts they are to receive.

If your children are still at home, you may want to designate how your property and assets will be distributed if the entire family is killed in an accident. This is another excellent opportunity to provide for your Christian stewardship after your death.

Sometimes, the biggest impediment to getting a will for people who have never used an attorney is presented by the dilemma of how to select an attorney. Often your pastor can give you the name of an attorney who has a Christian outlook and who will be sympathetic and helpful as you prepare your will. An officer at your bank may also suggest the name of an attorney. Perhaps a neighbor or other acquaintance can tell you

of an attorney from whom they have received help in this area.

Another possibility is to check the phone book. Visit the office of two or three attorneys. Meet them, ask what fee is charged for a simple will and ask other questions that are pertinent to your situation. Such a visit should be without cost or obligation.

After completing your will, be certain that the original is kept in a safe place. The location should be disclosed to the person you've nominated to serve as personal representative and you should provide him a copy of the will.

A copy should also be kept with your important papers and reviewed each year. When conditions arise that demand a change, be sure that the necessary revision is made. Birth of a child, marriage, death, changes in income, acquisition of property or a move to another state are some reasons to consider changes in your will. It is simple to have your will amended. If possible, have the same attorney that drew it up make the amendment.

For more information, contact your Arkansas Baptist Foundation at P. O. Box 552, Little Rock, AR 72203, or phone us at 376-0732 or 376-4791.

**Larry Page is vice-president/attorney of the Arkansas Baptist Foundation.**

by Millie Gill / ABN staff writer

## briefly

**Cedar Heights Church** in North Little Rock licensed Bob Inmon to the preaching ministry Jan. 14.

**Fisher Street Church** in Jonesboro held a churchwide fellowship Jan. 25 in recognition of Pastor Mike Trammell's first anniversary of service there.

**New Hope Church** at Black Oak ordained Roy Kellums to the preaching ministry Jan. 25. Pastor Bert Hargett served as moderator. Kellums is pastor of Neals Chapel, Lepanto.

**Moreland First Church** is completing a remodeling program that has included exterior painting; floor re-finishing; and the installation of paneling and windows.

**Rover Church** has purchased new hymnals, according to Pastor Kelley Dunn.

**Magnolia Central Church** senior adults hosted senior adults from First Church, Haynesville, La., Jan. 22 at a "Winterfest Celebration."

**Sherwood First Church** single adults have organized a Bible study group which will meet each Monday evening. Mike Martin serves as coordinator.

**Forrest City Second Church** has purchased a 15-passenger van to add to its bus ministry.

**Tilton Church** licensed Chuck Miller to the preaching ministry Dec. 28.

**Sheridan First Church** has planned a youth mission trip to Sells, Ariz., June 11-21.

**Trinity Church** at Marked Tree ordained David West to the deacon ministry Jan. 11. Jimmie Garner, director of missions for Trinity Association, brought the charge and preached the dedication message. Others on program included Larry Loggins, pastor of Corners Chapel, Trumann; Jesse Hodges, pastor of Neiswander Church, Marked Tree; and Gene Kimey, a member of Neiswander Church.

**Piggott First Church** Baptist Men group which was organized in September concluded 1986 by reporting ministries that included an adopt a widow program; organization of a Royal Ambassadors program; volunteer labor on the church's parsonage; and financial assistance to needy families.

**Newport First Church** ordained Robert Fielding and Andrew Foster to the deacon ministry Jan. 11.

**Blytheville First Church** will ordain Don Childers to the deacon ministry Feb. 1.

**Sugarloaf Church** in Heber Springs baptisms of one or more members for the last 14 weeks has led to a membership enrollment of 136. Pastor Lloyd Blanton attributed the growth to weekend activities led by youth missionaries. Originally a mission of Heber Springs First Church, Sugarloaf constituted as a church in July 1986.

**Cherokee Village First Church** held a New Year's Eve Watch Night Service that included a noteburning to celebrate payment on the church's educational building. Pastor Robin Allen reported the church is now totally debt free.

**Central Church** in Jonesboro ordained Buddy Johnson and Don Berry to the deacon ministry Jan. 11.

**Cross Road Church** in Little Rock will observe Youth Appreciation Day Feb. 1. Youth conducted evening worship services Jan. 25.

**Siloam Springs First Church** is sponsoring a Family Ministry Conference March 13-15 led by John C. Howell, professor at Midwestern Baptist Theological Seminary.

**Cedarville Church** recently ordained Phillip Harris, pastor of Hartman Church, to the preaching ministry. Participating in the service were George Domeser, director of missions for Clear Creek Association; Floyd Hern and Duell Evans of Hartman; and Ruben Miller, Kenneth McClelland, and Garland Hobbs, all of Cedarville.

**Stuttgart First Church** Baptist Women have made plans to conduct a survey to aid in developing action plans to more effectively witness and minister to community needs.

**Salem Church** in Mena recently ordained Delbert Lawry and Gene Richmond to the deacon ministry. Pastor Mitch Odom served as moderator.

**Midway Church** at Judsonia has planned a re-dedication service for its newly redecorated sanctuary April 12. James Hill, director of missions for Calvary Association, will be guest speaker, according to Pastor John D. Davey.

## people

**Robert Wiley Wilson** of Beebe died Jan. 13 at age 70. He was a Southern Baptist minister and a member of Steel Bridge Church, Lonoke. Survivors include his wife, Louise Nebling Wilson; three sons; Bobby Runnel of North Little Rock, Marion Steve Wilson of Florida and Troy Wilson of Beebe; two brothers; a sister; six grandchildren; and five great-grandchildren.

**Wes Kennedy** has resigned as minister of youth at Immanuel Church, Little Rock, to continue his educational studies at Southwestern Baptist Theological Seminary.

**Ira Taylor** began serving as pastor of Knoxville Church Jan. 11.

**Charles Womack** is serving as pastor of First Church, Pea Ridge. He came there from Pond Creek, Okla. Womack is a graduate of Ouachita Baptist University and Southern Baptist Theological Seminary. He and his wife, Donna, have four daughters, Julia, Megan, Beth and Erin.

**Thomas Vernon Williams** of Searcy died Jan. 13 at age 54. He was a member of Searcy First Church where his funeral services were held Jan. 16. He was vice-president of Independence Federal Bank of Searcy; a Navy veteran; a former Searcy School Board member and a former president of the Searcy Chamber of Commerce. Survivors are his wife, Ruth Robinson Williams; four sons, John David Williams of Houston, Paul Edwin Williams of Little Rock, Allan Dale Williams of Germany and Ronald Lynn Williams of Searcy; his mother, Mary Williams of Searcy; five brothers; and a sister. Memorials may be made to First Church or the Searcy baseball program.

**Edgar Griffin** of Hot Springs died Jan. 11 at the age of 79. He was a retired Southern Baptist minister and was a graduate of Moody Bible Institute. He had served for 38 years as a pastor; had served as a member of the Arkansas Baptist State Convention Executive Board; and had served as an associational moderator. Survivors include his wife, Jewell Griffin of Hot Springs; a brother, Carroll Griffin of Manila; and one sister, Ruth Glover of Manila.

**Mark Ross** and **Brian Briley** were licensed to the preaching ministry Jan. 25 at Geyer Springs First Church in Little Rock. Pastor Paul Sanders was moderator.

# Family's faith helped them deal with Alzheimer's Disease

text and photo by J. Everett Sneed

"My mother-in-law had Alzheimer's Disease. My husband and I had two teenagers. I was in my forties and pregnant. How was I going to deal with all of this?" recalled Mrs. Jan Grisham.

The time was approximately three and a half years ago. The Grishams, members of Park Hill Church, North Little Rock, were living in Sherwood. Bill Grisham's mother, Mrs. Gladys Williams, had just been diagnosed as having Alzheimer's Disease.

The Grishams now have three children: Gael, a student at Oklahoma State University; Cliff, a junior at Sylvan Hills High School; and Ruth Marie, age three. They also have an exchange student, Erik Loojimers, a native of Holland, living with them.

Grisham recalls that it became apparent something was wrong with Mrs. Williams in 1977 or 1978, just after the death of her second husband. He said, "We felt the personality changes were result of the death of her husband. We believed when the grief was over things would go back to normal."

Mrs. Williams lived in Rockwall, Texas, and had always enjoyed having her grandchildren visit her. Grisham said, "We should have realized something was wrong in 1979 when Gael and Cliff suddenly decided they no longer wanted to visit her at her home."

The first personality change made it very difficult for anyone to get along with Mrs. Williams, which, Grisham recalls, was totally contrary to her normal personality.

The second stage was paranoia. For a long time, Mrs. Williams believed someone was trying to kill her. During this period, she was able to function on her own, preparing her meals and even driving her car.

As Mrs. Williams' condition worsened, however, she began to hallucinate. She felt she was seeing lights, footprints in the carpet, and snakes in the trees.

This was followed by memory loss, and then the Grishams knew something had to be done. They brought Mrs. Williams to Little Rock for testing. The Grishams contacted a gerontologist-geriatrician who diagnosed the disease by eliminating other diseases which produce the same symptoms. The only positive method of diagnosis is autopsy.

Alzheimer's Disease can attack any individual of any age. The youngest-known individual with Alzheimer's is 21. Many people in their forties and fifties have the disease. Many physicians believe 50 to 65 percent of individuals above 65 years of age are affected by Alzheimer's.

It was at this point that Mrs. Grisham walked into her backyard, asking God, "How am I going to deal with all this?" She said it was almost as if God had said to her, "Just take it one day at a time, and I will be there."

The Grishams' recall how God has been with them through each stage of the trauma. The first question was where Mrs. Williams was going to live. On one hand, they wanted



The Grishams—(left to right) Jan with Ruth Marie, Bill, Cliff, and Dutch exchange student Erik—share a family moment.

her in familiar surroundings; on the other, they wanted to provide for her well-being.

As time went on, Mrs. Williams' condition worsened, and her memory loss intensified. At first, she couldn't remember whether she had eaten and would eat all the time. Later, she forgot about eating altogether.

In 1984, she entered a nursing home in Little Rock. Mrs. Grisham recalls going to a number of nursing homes to evaluate them. They made application in the top three nursing homes and asked God to assist them in getting the one that would be best for Mrs. Williams. Mrs. Grisham said, "God adequately answered our prayer." The proximity of the nursing home allowed the Grishams to visit Mrs. Williams often.

In retrospect, the Grishams see they placed Mrs. Williams in the nursing home at exactly the right time. "Mom never once asked about her house in Texas. It was as though it had been entirely erased from her memory when we moved her to Little Rock," Mrs. Grisham said.

The Grishams kept Mrs. Williams' home exactly as it was when she left it for a year after she came to the Little Rock nursing home. When Mrs. Williams had not asked about her home during this time, they sold it. Grisham said, "It was tough cleaning the house out and selling it, but I think it would have been much worse if we had waited until after her death."

Mrs. Williams continued to talk up to a year and a half ago but knew the family until her death on Jan. 8, 1987.

On the day Mrs. Williams died, Mrs. Grisham went to the nursing home and took her favorite snack. Bill also went by on his way home from work. There was no indication her condition had worsened. The Grishams feel God was good to them in

allowing Mrs. Williams to go home so easily.

Another helpful aspect was that Mrs. Williams was a devoted Christian. As an eleven-year-old girl, she had accepted Christ as her Savior. She had been active in a Baptist church until her health had made it impossible for her to go.

The Grisham children also played a unique role in relating to Mrs. Williams. The Grishams would bring Mrs. Williams home for the weekend until her condition deteriorated to the point this was impossible. Cliff was able to help her and lift her whenever necessary, and Ruth Marie related in a special way to her grandmother. "Our little girl was a gift to Mom. She was the light of Mom's life," Mrs. Grisham said.

The Grishams feel their relationship with the Lord helped them through trauma after trauma. The thing that makes Alzheimer's so difficult, Mrs. Grisham said, "is that it is a long goodbye. You grieve over many years as you see your loved one move through backward stages of development.

"All of us are familiar with the stages of development our children go through," Mrs. Grisham continued. "They learn to walk. Later, they learn to talk. It is a progressive development forward. In Alzheimer's, all of these stages are reversed. I began to think of our children as coming from the heart of God and then developing in the physical life. In like manner, I began to see Mom going backwards through the steps of physical life, progressing back to the heart of God."

"It was through patience and relying on the leadership of God day by day that we were able to do things exactly when they should have been done," Grisham said.

J. Everett Sneed is editor of the Arkansas Baptist Newsmagazine.



# Arkansas Baptist leaders offer mixed reactions to f

Arkansas Baptists are divided over whether or not the recent formation of an independent mission board will hurt Southern Baptist missions giving through the Cooperative Program and the annual mission offerings.

An informal survey of 14 Arkansas Baptist leaders, conducted by *Arkansas Baptist Newsmagazine* Editor J. Everett Sneed, indicated more than one-half feel the newly-organized Genesis Commission at least holds the potential to damage cooperative support for Southern Baptists' worldwide program of missions and evangelism.

The 14 persons were interviewed for their reactions to two Baptist Press articles carried in the Jan. 8 ABN. Those articles reported that four Southern Baptists, including Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas, had chartered a new missions organization.

According to those reports, the organization will focus on starting new churches in "pioneer" areas of the United States and, at least at first, in Mexico, with a goal of 20 to 30 new congregations in 1987. Although recruiting efforts for work abroad will focus on national Baptists, Patterson told Baptist Press, "...we wouldn't say no to funding anybody who wants to start a church anywhere."

Genesis Commission Executive Director Bill Darnell, former pastor of Kirby Woods Church in Memphis, Tenn., told Baptist Press he has received \$2 million from an unnamed source to cover the new commission's administrative expenses for a period of 10 years.

## 'Mixed emotions'

Several Arkansas Baptist leaders reported having "mixed emotions" about the Genesis Commission. Although eight of the 14 expressed concern that the new organization would drain off Southern Baptist support for SBC mission programs, six saw no threat in the situation.

"We have nothing to fear from the Genesis Commission," asserted C.A. Johnson, pastor of Walnut Street Church in Jonesboro. "I don't believe the efforts of this new organization will hurt the Cooperative Program or the Lottie Moon Offering.

"It's a mystery to me how any Christian can oppose an endeavor that seeks to win souls and start new churches," Johnson added. "Our attitude ought to be that of Paul, who rejoiced that the gospel was being preached by others, even though it was not being done as Paul himself would have."

Thomas Hinson, pastor of First Church in West Memphis, expressed his respect for the men who were organizing the Genesis Commission. "I have the highest of confidence in their (Darnell's and Patterson's) personal integrity and denominational loyalty, their evangelistic fervor and biblical soundness," he said. "I believe they are both good,

honest, sane men of God.

"I do not understand the shuffle of concern we are feeling from higher echelons of leadership (in the SBC)," Hinson added. "I do not understand because Southern Baptists have started thousands of churches without the consent or aid of any SBC missions agency. The history and heritage of our Baptist life has come, not from official channels, but in response to individual Baptists and churches responding locally to what they believe God would have them do."

That heritage of freedom means the organizers of the Genesis Commission should not be criticized, according to Paul Huskey, pastor of Lone Rock Church near Norfork. "I have no quarrels with them at all," Huskey explained. "This is a free country, and if they feel that that's what they want to do, then I don't see any problem in it"



Bittle Bledsoe Bryant

Shelby Bittle, pastor  
Union Avenue Church, Wynne  
Jack Bledsoe, director of missions  
Carey Association, Fordyce  
James Bryant, pastor  
Grand Avenue Church, Fort Smith

"This new endeavor just might be used of God to awaken Southern Baptists to the urgency of worldwide missions," added C.A. Johnson. "God knows that we Baptists have only scratched the surface in our giving and personal involvement in foreign missions. Let's pray for these brethren who desire to start new churches. Let's pray for our God-blessed Foreign Mission Board. There is room for both in our Baptist family."

James Bryant, pastor of Grand Avenue Church in Fort Smith, expressed the belief that the SBC Foreign Mission Board and the Genesis Commission might eventually develop a cooperative working relationship. He cited examples of other mission organizations with which SBC foreign missionaries have good working relationships on the field and said, "I feel like Keith Parks and the Foreign Mission Board will wind up working with the Genesis Commission people."

Paul Sanders, pastor of Geyer Springs First Church in Little Rock and one of two Arkansas representatives on the SBC Foreign Mission Board, echoed that sentiment. Although he said his first reaction was one of concern for possible division, his second thought was, "Praise the Lord for additional help in establishing churches.

"We as Southern Baptists probably have decided to work with other groups like this

that are Southern Baptist," he asserted. "Our foreign missionaries work alongside other denominations and even independent missionaries on foreign soil. In the past, there have been many (who) have carried on independent work as Southern Baptists. This doesn't seem to have affected the support of Southern Baptists."

In addition, Sanders noted, SBC-owned institutions and agencies, with the denomination's blessing, work outside the Cooperative Program to raise endowment and support for themselves. "This doesn't seem to hurt Cooperative Program receipts," he said. And if what each organization is doing "is of God, then I'm convinced God has enough money to support both causes."

The fact that Southern Baptist mission agencies require education at a Southern Baptist seminary before they will appoint an individual for career service has contributed to the creation of a new channel for missionary service, according to two of those interviewed.

Shelby Bittle, pastor of Union Avenue Church in Wynne, and James Bryant both contended that persons who have felt called to mission service and yet failed to meet Foreign or Home Mission Board requirements for appointment needed an outlet which would allow them to serve as Southern Baptists.

"There is a valid need to find some way to help Southern Baptists who feel a call to foreign missions but do not qualify or are not accepted by the Foreign Mission Board to fulfill that call without stepping outside Southern Baptist ranks," Bryant explained. "I have an idea that, if somewhere along the way the Foreign Mission Board were to say, 'We're going to find a way,' ... probably the Genesis Commission would go out of existence."



Elder Hatfield Hinson

Bill Elder, pastor  
Pulaski Heights Church, Little Rock  
Lawson Hatfield, pastor  
First Church, Fordyce  
Thomas Hinson, pastor  
First Church, West Memphis

## On the other hand . . .

The Genesis Commission is unnecessary, if it is intended to serve as another Southern Baptist avenue to the home or foreign mission field, believes James Sawyer, a layman from Second Church in Little Rock and a former member of the SBC Foreign Mission Board. In the combination of their many career and volunteer programs, "Southern

# Information of Genesis Commission

by Mark Kelly

Baptists already have a way whereby called-out people can go to all the nations and be supported to allow them to do the work they are called out to do," declared Sawyer.

State Convention President Lawson Hatfield, pastor of First Church in Forcyde, voiced his concern about the Genesis Commission's approach. "The method of mission support of the Genesis Commission is a step back to the society method, a plan long ago abandoned by Southern Baptists in favor of the Cooperative Program method of missions support," said Hatfield. "The Cooperative Program has long been recognized among mission groups as the largest and most effective foreign and home mission program in the world."



Huskey



Johnson



Mitchell

Paul Huskey, pastor  
Lone Rock Church, Norfolk  
C.A. Johnson, pastor  
Walnut Street Church, Jonesboro  
Jere Mitchell, pastor  
First Church, Fayetteville

One pastor sees in the Genesis Commission a definite departure from the Southern Baptist way of doing missions. "The Genesis Commission departs from the true identity of the Southern Baptist Convention, which has always been cooperative missions," asserted Bill Elder, pastor of Pulaski Heights Church in Little Rock.

"I am sure the people behind the Genesis Commission are well-meaning Christians, and I am glad they are committed to evangelism and church-planting," said Elder. "However, I regret that they could not express their commitment through the cooperative mechanisms of the Southern Baptist Convention and... have chosen instead to go it independently.

"There's nothing wrong with being independent, non-cooperating Christians," Elder continued. "They're brothers and sisters in Christ, but Southern Baptists they are not, at least in spirit... As soon as a person or church decides to go his or her own way, rather than working within and through the established denominational mechanisms which the Cooperative Program makes possible, he may still claim the name 'Southern Baptist,' but he has denied its heritage, its genius, and its identity."

State WMU President Katsy McAlister, a member of First Church in El Dorado, believes competition for funds between the Genesis Commission and the SBC Home and Foreign Mission Boards will hurt the cause of Southern Baptist missions. "It can't

be anything but direct competition," she said. "They will be soliciting the same people for support."

James Sawyer echoed that sentiment. "The Foreign Mission Board has served the convention well for over 135 years, and to have another board or commission that will compete for financial support from Southern Baptist churches is wise," he asserted. "And it's ludicrous to think they will not compete."

Bill Elder told the ABN he believes the Genesis Commission will harm Southern Baptist mission support because the new organization will be perceived by many Southern Baptists as a denominational project. "I hope Southern Baptists who are approached for funding for the Genesis Commission will recognize the independent status of the organization and not decrease their funding for true SBC causes," Elder said. "People are going to be thinking they are giving to Southern Baptist causes for missions and could easily dilute their own support of the overall SBC program."

The recent controversy in the Southern Baptist Convention will affect how people perceive the new organization, pointed out Jere Mitchell, pastor of First Church in Fayetteville.

Although he applauded the concern to reach more people and start new churches, Mitchell expressed concern that the Genesis Commission was not organized in consultation with the two existing Southern Baptist mission boards. "I am afraid that, even though they have said they don't intend to be in competition with one of our mission boards, it is going to be perceived that that is the situation," he explained.



Morgan



McAlister



Sanders

Ferrell Morgan, director of missions  
Concord Association, Fort Smith  
Katsy McAlister, member  
First Church, El Dorado  
Paul Sanders, pastor  
Geyer Springs First Church, Little Rock

Arkansas' other representative to the SBC Foreign Mission Board, Jack Bledsoe, director of missions for Carey Association in Forcyde, indicated he held reservations about the long-range effects of the Genesis Commission.

"Because it will of necessity be supported by people who are Southern Baptists in persuasion, it will definitely siphon away some support," said Bledsoe. "I believe eventually it's going to be detrimental.

"I'm in favor of missions anywhere and

everywhere," he added. "If people feel God wants them to do missions, I'm for it. And so I commend these people for their desire, but I really believe it will be divisive."

Bledsoe also noted a reservation about the Genesis Commission's focus on church planting alone.

"We have discovered through many years of experience that there are some places you cannot go into and just do church planting," he explained. "You have to establish a beachhead through education, hospitals, and other ministries to open the door for church planting."



Sawyer



Thrasher

James Sawyer, member  
Second Church, Little Rock  
Allen D. Thrasher, pastor  
First Church, Booneville

## How to respond?

Several of those interviewed turned to biblical passages to illustrate their attitudes toward the new organization.

C.A. Johnson likened those who would criticize the new effort to "the brethren of the Jerusalem church who sought to reprimand Peter because he preached the gospel to the Gentiles without their knowledge or approval" (see Acts 11:2).

Thomas Hinson recalled the time Jesus scolded Peter for asking about John's future (see John 21:20ff). "Jesus gave him pretty fair warning not to go around judging what the other man was doing," Hinson observed. "I see a bit of that in the denominational shuffle with regard to good men who want to help establish churches and win people to Jesus, and that bothers me."

Hinson and two others, James Bryant and Paul Sanders, also cited the advice the Pharisee Gamaliel gave to his fellow members of the Sanhedrin when they considered killing Peter and the other apostles: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts 5:38-39).

Ferrell Morgan, president of the ABSB Executive Board and director of missions for Concord Association in Fort Smith, emphasized the unmatched quality of the Southern Baptist mission effort. "We don't have the only mission program, but we have the best," Morgan declared. "I am committed to a trusted, tried, and proven method called the

(continued on p. 14)

Who will win America?

## More than money is needed from those giving to missions

by Carol Garrett  
SBC Home Mission Board

BIRMINGHAM, Ala.—Unfortunately for home missionary Art Bingham, a dollar bill can't show a Vietnamese woman how to cope with an American supermarket, or tutor a struggling child in math.

As pastor/director of the Stowe Memorial Baptist Center in Columbus, Ohio, Bingham says he rarely has a problem getting people to give their money. But getting Southern Baptists to give of themselves is often a different story.

"It's difficult to get people to make a real commitment," he said. And as much as he needs the people who will send money, or food, or clothes, his greatest need is for "live bodies."

The people who do what they can once a year or once a month help enhance the center's ministry. But Bingham says the real core of the center's work has to be done by people who will commit themselves to staffing the ongoing ministries.

Those ministries include sponsoring after-school clubs for children; distributing food

and clothing; helping people with physical and spiritual difficulties; and working to help refugees find housing, get jobs, and speak English.

Bingham is the only staff member for the center, which serves a 10-block area of approximately 28,000 people. "Without volunteers, we really wouldn't be able to accomplish what we do," he said.

What Southern Baptists are doing through this Baptist center is ministering to people where they are — "where they are in their lives," Bingham said.

"We take them as they are, accept them as the person they are. That means street person, low-income person, uneducated person," he said. At the center, Bingham and volunteers minister to people first, instead of trying to "change them and then minister to them."

The center is also a church, with almost 100 members. Many of the members are people who came for help and had their lives changed. Now they are ministering, both in their own community and through Southern Baptist home, foreign, state, and

associational missions offerings.

"The people are very receptive and responsive to missions," Bingham said. Last year they gave more than \$250 to home missions through the Annie Armstrong Easter Offering.

"I've tried to emphasize to our people that since we are recipients of home missions, we should give close to or the same amount to home missions as we give to foreign," he said.

The people at Stowe Memorial Baptist Center know the importance of giving to missions. Without the Annie Armstrong Easter Offering, they wouldn't have Art Bingham. And without him, and the volunteers who help, they might never have met Jesus Christ.

Bingham wants other Southern Baptists to understand the importance of their commitment as they enter the March 1-8 Week of Prayer for Home Missions.

"If we are to win America, we must be willing to go to the cities where the majority of the people live and minister to them—where they are."

HMB photo by Paul Obregon



Art Bingham is a home missionary in Columbus, Ohio, who ministers to people where they are—where they are in their lives. He is the only staff member for the Stowe Memorial Baptist Center, which serves a 10-block area of approximately 28,000 people. Support him and the 3,700 other Southern Baptist home missionaries by taking part in the March 1-8 Week of Prayer for Home Missions.

# Larry Baker elected CLC executive director

by David Wilkinson  
SBC Christian Life Commission

NASHVILLE, Tenn. (BP)—Baptist educator and ethicist Larry Baker was elected executive director of the Southern Baptist Christian Life Commission Jan. 15 in a special called meeting of the agency's trustees.

Baker, vice president for academic affairs and dean of the faculty at Midwestern Baptist

theological Seminary in Kansas City, Mo., was elected by a 16-13 majority in a secret-ballot vote. The election followed 90 minutes of intense questioning from trustees on controversial issues such as abortion, capital punishment and women in ministry.

Baker, 49, will begin work March 15 as the fourth executive director of the national moral concerns agency. He succeeds Foy Valentine, who will move into a developmental position with the CLC effective April 15 after a month's overlap with Baker.

In the midst of open divisiveness that has marked the last two meetings of the trustees, Baker pledged to be a "team player."

Asked how he "proposed to work with a divided board," Baker said, "My judgment is that you may be more united than divided. As executive director, I would attempt to lead this body. I have never claimed to have all the wisdom on all the issues.

"Disagreement on some issues," he added, "does not preclude us from being sen-

sitive and open."

In discussion before the vote, several trustees questioned Baker's ability to lead without consensus on the board, expressed opposition to Baker's views on several issues and voiced disappointment in the composition of the search committee.

At the end of the meeting, trustees approved unanimously a recommendation from the commission's executive committee "to pray for and work with" the new executive director.

Baker, a native of Louisiana, has been dean at Midwestern Seminary since 1982. He holds three degrees, including a doctorate in theology, from Southwestern Baptist Theological Seminary in Fort Worth, Texas. He has taught Christian ethics at both seminaries and has served as chairman of the Missouri Baptist Christian Life Committee. He also has been pastor of churches in Arkansas, Louisiana and Texas. He and his wife, Wanda, have three children.

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## RTVC trustees have differing opinions of financial report

by Dan Martin

Baptist Press

FORT WORTH, Texas (BP)—Trustees of the Southern Baptist Radio and Television Commission differed over the meaning of the first quarter financial report during their January meeting.

Fred Roach, first vice chairman and finance committee chairman, said the first quarter report is "cause for celebration. It is a most fantastic report; the financial condition of the Radio and Television Commission is on more solid ground than ever before in history." The commission's fiscal year began Oct. 1.

Roach, a Dallas homebuilder, said the commission, which has been in financial trouble during the launch of the ACTS television network, said the commission had a net revenue of \$80,000 in December. He noted the RTVC ended the quarter with a deficit of \$137,000, which was much better than the projected deficit of \$523,000.

Revenues, he said, showed up a plus-\$16,000 for the quarter, primarily brought about by reduced spending, including a cutback in production of new shows for the ACTS network.

However, several trustees took issue with Roach's positive report.

Gary Jossa, an advertising agency owner from Newburgh, Ind., said he is concerned because all anticipated revenues from fund-raising activities "are backlogged. It seems to me there is a lot of 'blue sky' in this report."

Jossa said fund-raising activities are pro-

jected to produce revenues in the last quarters of the year and are not prorated on an equal basis through the four quarters. He pointed out \$1.9 million is projected to be produced by development in the \$9.3 million budget. Of that, he said, \$340,000 was projected to be raised in the first quarter, about 17 percent of the total. Of the projection, \$302,000 was reported raised, \$38,000 under budget.

He said no figures were made available about how much is being spent on fund raising. In response to a question by Jossa, Roach said \$300,000 has been spent on a fund-raising effort in Atlanta, primarily in an effort to design a campaign for an agency like the RTVC, which has no built-in constitu-

cy. So far, he said, \$160,000 has been raised, prior to the major solicitation, which will seek to raise \$1.5 million.

"We need to take a lot harder look at this and not get caught up in the vision. I have as much vision as the next guy, but God also gave us gray matter to look at things. The trustees of the Radio and Television Commission are going to need to be ready to decide what to do if development funds do not develop. We should not wait until the end, we should do that now," Jossa said.

Roach believes the development goal is "realistic. We reached \$198,000 in December and if we divide out the \$1,575,000 left to raise, that only amounts to \$175,000 per month."

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Dr. R. Keith Parks,  
President, Foreign Mission Board, SBC



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# Social, moral concerns to highlight WMU agenda

by Karen Benson and D'Lesia Carroll  
Woman's Missionary Union

BIRMINGHAM, Ala. (BP)—Social and moral concerns will headline the agenda of curriculum and activities for the Southern Baptist Woman's Missionary Union in 1989-90 following action Jan. 11-14 by the WMU executive board. A focus on Achteens and personal witnessing also are key agenda items.

The board approved the 1989-90 dated plan, which outlines the activities, curriculum and products for WMU organizations in the churches for that year.

A special contribution of \$50,000 to the

Baptist World Alliance from the executive board will sponsor the Baptist World Aid office in McLean, Va. The Baptist World Aid office will be named the Martin-Mathis Room in honor of Olive Martin and Marie Mathis, two longtime WMU leaders.

Board members also adopted two resolutions recommitting support to the Home Mission Board and the Foreign Mission Board of the Southern Baptist Convention.

Speaking on behalf of WMU's 1.2-million members, the board resolved to "recommit this organization to our historic purpose" of supporting both boards as the "denomination's inspired, committed and responsible

vehicles" to which the SBC's 14.6-million members may cooperatively join to tell their country and their world about Christ.

In other board actions, members:

—Adopted a philosophy statement on fund raising. According to the new philosophy, WMU will emphasize missions giving through tithing and sacrificial giving. WMU, SBC promotes these channels of missions giving, the Cooperative Program, Lottie Moon Christmas Offering, Annie Armstrong Easter Offering, state missions offerings, associational missions and world hunger and disaster relief response through the mission boards. WMU, SBC stresses that missions giving is done through the local church."

The philosophy statement also encourages Southern Baptists to include missions in wills and trusts or to make individual gifts to an SBC agency for capital needs or endowment related to missions.

—Noted that when a Baptist Women organization in a church begins with a missions group, "the leader of the missions group is responsible directly to the (church) WMU director."

—Approved a two-year theme for the week of prayer for home missions for the church years 1990-92.

—Approved a recommendation that WMU presidents from state conventions qualifying for membership on the SBC Executive Committee be vice presidents of the national WMU, which means those individuals would become members of the national WMU executive board.

Currently board members are seated only if they are from states with 25,000 Southern Baptists. The change will allow board members to be seated if they are from states with 15,000 Southern Baptists.



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## Genesis Commission

(continued from p. 9)

Cooperative Program. It would take years for a new program to even begin to compare with what we are doing now."

ABCS President Hatfield echoed that sentiment: "This established, strong, and productive method challenges my best and fullest support. The Foreign Mission Board has established almost 20 churches a week for the last two years. There are also more than 30,000 mission points and preaching stations that are potential churches. Our Southern Baptist work is 'on a roll' on the foreign mission field."

"We have just gone into our 109th country," added Katsy McAlister. "When we look at (the Foreign Mission Board) budget, so little is spent on administration compared to what actually gets on the field. I can't see that another organization could do it more efficiently."

Bill Elder lamented the report that the \$2 million already raised by the Genesis Commission has been earmarked for administrative costs. "I can't help but imagine what that money would do if it went directly into evangelism and church planting," he said.

"I recognize the task of winning our world to Jesus Christ is bigger than our Southern Baptist missions enterprise," admitted Allen Thrasher, pastor of First Church in Booneville. "Even so, Southern Baptists have earned my support because they have permitted me and my church to become intimately involved in world gospel ministry."

"Southern Baptists are free to support the missions organizations of their choice," he continued. "Yet, we own and operate our home and foreign missions institutions and owe these an exceptional loyalty. I want to see the world won to Jesus Christ through every available means. However, my first loyalty and support belong to our Southern Baptist missions organizations."

The formation of the Genesis Commission actually could have a positive effect upon the Cooperative Program, Thrasher speculated. "It could draw us back to the basics of our missions enterprise. It could make us think and appreciate what we have."

"I've always been conservative in believing in sticking with what we've got in the Southern Baptist Convention," concluded Paul Huskey. "I'm pleased with it, and that's the reason I'm Baptist."

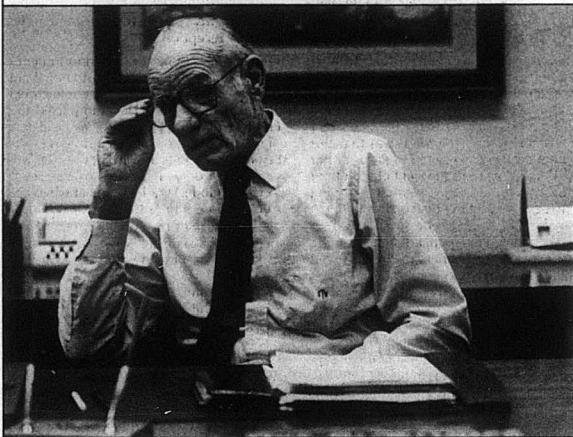
"We Southern Baptists need to keep our noses to the grindstone in our mission work and stay after the job. We've got the best mission program the world has to offer, and it's done its job so far. When we witness and pray and support our own program through missions, we don't need to worry too much about these new things that crop up."

Mark Kelly is managing editor of the Arkansas Baptist Newsmagazine.

HOME  
MISSIONS

Every ministry has its place in the Cooperative Program

## Most people don't plan to fail, they just fail to plan.



*"I started planning for my retirement 33 years ago. I have seen too many people end up with little to no retirement income. I wasn't going to let that happen to me. Now, my wife and I are looking forward to retiring because we will have the resources to enjoy life.*

*"A pastor should be able to look forward to retirement, too. The church ought to provide him with a retirement plan, just like many companies provide their employees with.*

*"I think the expanded Church Annuity Plan offered by the Annuity Board is the best thing going for the church and the minister.*

*"We are adopting the expanded Church Annuity Plan and every Arkansas Baptist church should do the same."*

James Tanner, layman  
First Baptist Church, Little Rock

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## Convention Uniform

*Saved by grace through faith*

by Andrew M. Hall, Fayetteville

Basic passage: Galatians 2:15-21; Ephesians 2:3-10

Focal passage: Galatians 2:15-21; Ephesians 2:3-10

Central truth: God does all of the saving.

It was no easy assignment that Paul had in trying to convince the Jews that they must put aside the law to find their way to Christ. I can imagine that the day he uttered those words in Romans 10 that "his desire and prayer for Israel" (the Jews) was that they "might be saved" resulted in gasps of horror. It would be the equivalent of a Southern Baptist pastor starting a sermon by saying, "My desire is that the deacons and Sunday School teachers might be saved."

His audience had banked on the fact that God gave the Covenant to the Jews. Indeed, Gentiles were "Johnny-come-latelys" in their thinking, and could lay no claim to Abraham, David, the Ark of the Covenant, etc. Yet the apostle makes it plain here that salvation in Christ is available to all.

Dr. Lindsay, who served as a pastor in Palm Beach, Fla., until he was in his 90's, defined grace as "something we need, but something we do not deserve." While serving as a young pastor in Boston Lindsay was walking down a street one cold December day as it was snowing. Some young boys were making snowballs and decided to throw them at the preacher. One of the snowballs landed so solidly on the back of Dr. Lindsay's neck that his hat was dislodged. While he recovered his hat the boys scampered away, but not before he recognized the boy who had thrown the ball, a young neighbor boy named Jimmy. Later that evening Dr. Lindsay went to Jimmy's house and knocked on the door. A reluctant Jimmy finally came to answer the door.

"I have brought you a gift," Dr. Lindsay said, as he handed Jimmy a shining new fishing rod. "It will be Spring in a few months, and I heard you needed and wanted a fishing rod."

But, Dr. Lindsay, you know I'm the one who hit you with that snowball," Jimmy stammered. He was almost speechless.

"Yes, Jimmy, but you see, I wanted to teach you a lesson. I wanted to practice grace. I am a forgiving man." As he turned to leave he asked, "Now, Jimmy, what is grace?" Quick as a flash Jimmy replied, "A fishing rod!"

## Life and Work

*Receiving God's Word*

by Harry T. Kennedy, Calvary Church, Hope

Basic passage: Luke 8:4-8, 11-15

Focal passage: Luke 8:11-15

Central truth: Whether or not God's Word is received depends on the condition of the person's reception.

Jesus always looks for the opportunity to show truth by using a demonstration from life. This what he does as the people crowd around him that day. He simply used the scene of a Palestinian farmer as he plants a field in anticipation of a harvest. As he sows the field, he is quite aware that the crop will come from only a fraction of the seed. Receiving God's Word is like that when applied to those who are given the Word.

Jesus describes four different soil conditions and what happens when the seed lands on it. Within these descriptions, we find what happens when it touches two types of soil that represents those who are "unconverted" and will experience eternal damnation and two types of soil that represent the "converted."

The first soil is hard and totally unresponsive to the seed. There is such a hardness that it is left exposed to the watchful eye of a hungry bird. Before anything can happen to get it to productive ground, it is snatched up. Such is the life of those whose lives are hardened and closed to hearing God's Word.

Then, there is the rocky ground where there is a thin layer of soil over it, void of any moisture of life giving qualities. Such conditions remind us that many "lost" people have heard the Word of God. They have even shown some excitement about what is heard, yet, they demonstrate their interest momentarily because their life is too deeply committed to Satan's ways and have no interest in committing themselves to the denial that brings change through Christ. Some of these are never seen unless there's something that appeals to the emotion is present at the church house.

Yet, the Word of God is received by some. They have experienced conversion but are carnal. These shows no signs of maturity whatsoever. These have been starved spiritually by giving in to others ways of seeking happiness.

But, then there is the ground called good. The Word of God is accepted; its instruction is taken seriously. These bring glory to the Father (John 15:8) and adds many to the kingdom as a producer.

## Bible Book

*Jesus prepares his disciples*

by Tim Reddin, Barcelona Road Church, Hot Springs Village

Basic passage: John 13:31-14:31

Focal passage: John 13:33-35; 14:1-6, 12-20

Central truth: Jesus anticipated the crisis his disciples would face after his leaving, and he provided everything they would need to overcome it.

His words were like arrows piercing their hearts: "My children, I will be with you only a little longer," and "Where I am going, you cannot come" (13:33).

Separated from Jesus! It was unthinkable. Already their past lives were but a dim and fading memory. Jesus was now the center of their existence. He was their life!

Knowing the trauma facing his disciples, Jesus seeks to calm their spirits and ease their anxiety. He does this in three ways.

First, he issues them a new commandment (13:33-35). "Love one another," he said. "As I have loved you, so you must love one another." This was a "new" commandment in the sense of freshness, not originality. The old Mosaic commandment to love our neighbor was being redefined by the sublime example of Jesus (see 13:1).

Jesus knew that a deep, selfless love was the glue that could bind the disciples together in their coming trials. Love is the supreme motive for commitment. Last week's lesson revealed a power struggle going on among the disciples. Jesus is teaching us that love for people—not lust for power—is the proper motive for following him, and it alone will keep us faithful.

Second, he offers them a new comfort (14:1-6). The separation is only temporary! Jesus is going away to prepare us a place in the Father's house, and he is coming back to take us there to be with him forever!

What a promise! Imagine the hope these words must have been to the disciples.

Third, he promises them a new companion (14:12-20). He was leaving them, but he was not leaving them alone. In the interim, between Christ's going away and his promised return, he abides with us and in us through the Holy Spirit. The Holy Spirit is the Spirit of Christ (Rom 8:9-10). Everything Jesus was to the disciples, the Spirit would also be. Counselor. Helper. Guide. Friend. Comforter. He is all of these—and more!

The giving of a new commandment. The offer of a new comfort. The promises of a new companion. What a help for troubled hearts—theirs, or ours!



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## Homemade camper keeps Gospel moving

by Evelyn Knapp  
SBC Foreign Mission Board

MWANZA, Tanzania (BP)—Before they went to Tanzania, Don and Mary Alice Dolifka heard the standard challenge to new missionaries to be self-starters, innovative and imaginative in presenting Christ on their mission field.

Obviously, they listened.

Faced with 200-mile round-trips over rutted, muddy and sometimes washed-out roads to reach many of the churches they served, and ferry charges of up to \$65 each time they crossed Lake Victoria, the couple recognized the need for a new approach to the situation.

If they could find a way to stay out for days at a time without having to return home, many miles of bumpy roads and hundreds of dollars in tolls could be eliminated. What they needed was a camper that didn't need electrical or water hookups and was mechanically stout enough to survive Tanzanian roads.

Their car, provided by the Tanzania Baptist Mission, was sold so the Dolifkas could purchase a two and a half ton flatbed truck. Then a 20-foot-long, eight-foot-high steel sea container, which had brought their furniture and supplies from the United States, was cut down and bolted to the truck.

The container already was fiberglass-lined so only the back wall had to be added on. Still, the couple worked every spare moment for two weeks on the shell. When they finished, the container had been transformed into a roomy camper with a shower, toilet, stove, refrigerator and beds for four people. There is an 80-gallon watertank and enough storage space to supply them on week-long trips to minister to the 4.5 million-member Sukuma tribe.

## Hunger grows in turbulent Haiti

by Erich Bridges  
Baptist Press

PORT-AU-PRINCE, Haiti (BP)—In the tumultuous 11 months since "president for life" Jean-Claude Duvalier fled Haiti, life in the Western Hemisphere's poorest country has gotten even worse.

While the nation struggles for a new social order, people continue to go hungry. Demonstrations, roadblocks, violence, hijackings and looting are making it almost impossible for Haitian Baptists and other relief workers to transport food to the rural areas where it is needed most.

Baptists have distributed virtually no food in months, reported Southern Baptist missionary Jack Hancox, who helps coordinate a variety of social ministries.

"We haven't been doing any food (distribution) at all because we can't get it up-country," Hancox said in early January. "Nobody has."

A band of robbers raided the Baptist food

In one typical week they taught Theological Education by Extension in five churches, held an area-wide associational meeting and preached the Sunday services in a sixth church.

Whenever they roll into a new village, the camper attracts a great deal of attention. But after repeated trips, it is accepted and even taken for granted.

Work among the Sukumas, the largest tribe in the eastern African nation, was slow for several years. Jack and Dot Hull, from Texas and Missouri who now work in Moshi, Tanzania, started the work in 1971, traveling around Lake Victoria working with 20 churches.

The Dolifkas—he from Colorado and she from Texas—shared in the early, foundation-laying years and resigned themselves to the fact God had called them to an unresponsive area. But after a few key Sukuma leaders became Christians following contact with Hull, growth became explosive. Missionaries Jim and Molly Houser from Texas and Roger and Carol Brubeck of Missouri joined the Dolifkas. Soon they were training and sending out national pastors two-by-two into unreached villages—and those national pastors were establishing new churches.

Reports of large numbers of conversions and baptisms began coming in. One church, Mwajombo, reported baptizing 154 people in one service. In the past 12 years, more than 10,000 people have been baptized in the greater Mwanza area in northeastern Tanzania.

Obviously the Dolifkas' "camping as we teach and preach" approach is not the only reason. But it is another example of how flexibility can allow more hours for evangelism efforts and save money on operating expenses that can be applied to outreach.

warehouse in Port-au-Prince last September, the latest in a series of looting Baptists have suffered. Other agencies have faced the same problems.

"After we were hit, they raided the CARE warehouse up in Cap-Haitien and about ruined it," Hancox said. "Even CARE hasn't reestablished its program up in the north. . . . So the whole thing has been sort of waiting to see if things calm down. This is putting a lot of pressure on the pastors, too. People know they receive the food, and they don't have any real secure storage in the country."

Hancox has canceled shipments of Southern Baptist food aid until better security for storage and transport can be guaranteed. But he and Haitian Baptists are willing to help distribute food shipped in by the U.S. Agency for International Development (AID). A large shipment of AID food reportedly is sitting in customs in Port-au-Prince, and Hancox is waiting for official notification that it is available for transport.