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**January 15, 1987**

Arkansas Baptist State Convention

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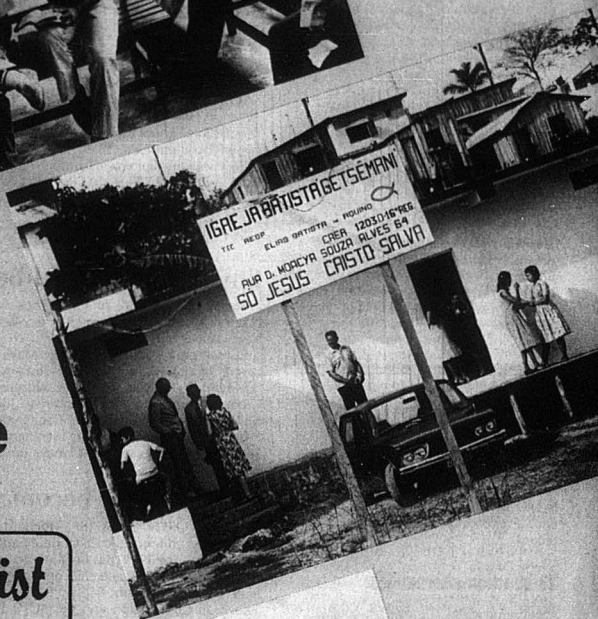


# The Manaus Challenge

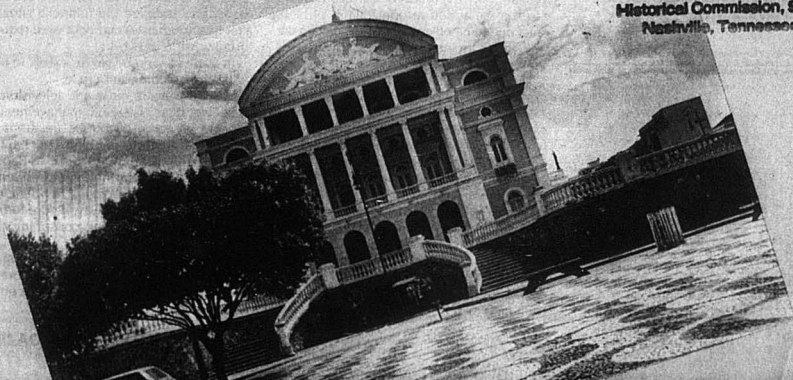
Oct. 21 - Nov. 1, 1987

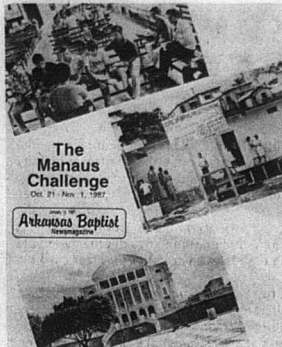
January 15, 1987

**Arkansas Baptist**  
Newsmagazine



**SOUTHERN BAPTIST HISTORICAL  
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Historical Commission, SSC  
Nashville, Tennessee





**The Manaus Challenge**  
Oct. 21 - Nov. 1, 1987  
Arkansas Baptist  
FMB photos by Don Rutledge  
The Manaus Challenge: in October, 250 Arkansas Baptists will join hands with 2,000 Brazilian Baptists in an effort to carry the gospel to every resident of Manaus, a city of 1 million deep in the heart of Brazil's Amazon Valley (see articles on pp. 8-9).

## Arkansans graduate from Boyce Bible School



Blue



Cline



H. Davis



A. Davis

LOUISVILLE, Ky. — Five students from Arkansas were awarded diplomas from Boyce Bible School during the school's 25th commencement Dec. 19.

Receiving the diploma in Christian ministry were Vaughn R. Blue Jr., Roy A. Cline, Harold Dwayne Davis, and Jewel Robert Withers, all of Little Rock.

Receiving an associate in ministry cer-

tificate was Alice Davis of Little Rock.

Boyce Bible School, a division of The Southern Baptist Theological Seminary, Louisville, Ky., was founded in 1974 to provide ministerial training for persons without a college degree. More than 400 persons presently are enrolled in the school and its eight off-campus centers.

No photo was available for Withers.

## Boyce Bible School begins Term III

Boyce Bible School in Little Rock will begin its Term III classes Jan. 23. The college-level courses offered are:

Contemporary Ethical Decision Making, taught by Jim Berryman; Old Testament Survey, W. T. Holland; Pastoral Counseling, Glenn McGriff; Biblical Doctrines, John McClanahan; Field Education, Cecil Sutley.

Boyce classes meet on Friday evenings and Saturday mornings for eight weeks on the

first floor of the old Baptist Hospital building at 12th and Wolfe Streets in Little Rock. For registration and further information, contact Lehman Webb at 376-4791; P.O. Box 552, Little Rock, AR 72203.

Boyce Bible School is a division of The Southern Baptist Theological Seminary, Louisville, Ky. The program is sponsored by the Missions Department of the Arkansas Baptist State Convention.

## In this issue

### 7 'God smiled!'

Arkansas' annual Youth Evangelism Conference outdistanced everyone's expectations with a registration more than twice 1985's record.

### 13 abortion alternatives

Across the Southern Baptist Convention, churches and individuals are responding to the issue of abortion through education, social action, and ministry. Discover the range of abortion alternatives Southern Baptists are offering a hurting world.

## McCartney to become RTVC vice-president

FORT WORTH, Texas (BP)—Richard T. McCartney, editor of the Oklahoma Baptist Messenger since 1979, has been named executive vice-president and chief operating officer of the Southern Baptist Radio and Television Commission and the ACTS network, effective Jan. 15, 1987.

McCartney will be responsible for the daily operation of the RTVC, replacing Luke Williams, who retired. McCartney also will assume the added responsibilities of being chief operating officer, which have been carried out on an interim basis by Jim Edwards, senior vice-president for financial services.

"I am looking forward to becoming a part of the vital mission work of the Radio and Television Commission and the ACTS network," McCartney said. "The potential for reaching the people of our nation with the gospel makes this agency a partner with all other Southern Baptists in carrying out the great commission.

Jimmy Allen, president of Radio and Television Commission, said, "Dick McCartney will greatly strengthen the Radio and Television Commission and the ACTS network. He has demonstrated leadership in denominational life, his technical expertise in communications and media and his successful

ownership of his own business enterprise uniquely equip him to become the chief operating officer of Southern Baptist telecommunications agency."

Allen added McCartney "impressed all of us because of the fact he has had to and met the bottom line in his own business enterprise. We face that kind of challenge and believe his skills will be invaluable."

The RTVC and ACTS network have been working to stabilize the financial situation after heavy expenses and debt were required to launch the network.

McCartney, who began his career in radio in 1945, has come full circle.

After 12 years in radio and television announcing, news, sales, and management, he became director of public relations for Oklahoma Baptists in 1958. In 1962 he assumed a similar position for Texas Baptists. From 1968-76 McCartney was president of Arthur Davenport Associates, a public relations firm in Oklahoma City, before forming his own public relations consulting firm, McCartney and Associates.

In 1977 he returned to the Texas convention as public relations director before being elected Messenger editor in December 1979.

## The 'right side' of 50

## The editor's page

J. Everett Sneed



Age is a major criterion used by many pulpit committees in determining pastoral prospects for churches. While age may have some impact on the effectiveness of a pastor, it is one of the least important criteria. In most instances, a preacher becomes more effective with experience.

Some years ago, a friend of ours who was interested in making a change of pastorates described himself as "on the right side of 50." Since he was in his late 40's, he was innocently or unconsciously bowing to the false reasoning, all too common among churches today, that the pastor should be "young." This event took place several years ago. Now, this same pastor is "on the wrong side of 50." If for some reason he feels that it is necessary for him to seek another church, his age may be a handicap.

Another friend, about the same age as our preacher friend, is in business. Recently our business friend said, "My experience is enabling me to have the best year in business that I have ever known."

Why should 50, 55, or 60 be the age deadline for ministers to be set "on the shelf"? Actually, many pulpit committees are looking for individuals who are "not over 35."

This is a strange phenomenon in a society that has seen great educational and health progress in the last few years. The potential of life expectancy has been greatly expanded. In most instances, the potential useful years for the average individual also has been expanded. It is strange, indeed, in a country where individuals engaged in business, medicine, science, and politics are remaining active into and beyond middle years, for an age requirement to be placed on those who are involved in ministry. Who would think of a physician being "too old" to practice medicine just because he was past 50? Many of our lawmakers on Capitol Hill continue their usefulness to the nation well beyond the "threescore and ten" described in the Scripture.

When an age is used as the major criterion, it may lead a church to ridiculous conclusions. This is well illustrated by a church that requested its director of missions to supply names of "young" pastoral prospects. The church called a "young" pastor, and, when he left after a two-year tenure, the pulpit committee, composed of virtually the same people, sought "older" pastoral prospects.

The truth is, the maturity of an individual cannot be determined by chronological age. Some mature young. Others mature when they are older and some never mature. Each individual must be evaluated on his own merit, not on chronological age.

Another regrettable aspect of the artificial age barrier for a

minister is the fact that the nature of a minister's work requires that he spend many youthful years securing education essential for maximum success in ministry. Today the master of divinity degree is desired by many churches. In order to attain this degree, an individual must spend four years in college and three years in theological seminary. This means that most individuals would be 25 years of age or older when graduating from seminary. If an individual continues for a doctor of theology degree, he would be 28 or older by the time he is ready to enter his life's work on a full-time basis.

It is interesting that the New Testament nowhere lays down a particular age for a minister of the gospel. The New Testament does give detailed requirements for a minister of the gospel. The emphases are given to four areas: (1) he is to be of good character, (2) he is to have a degree of experience, (3) he is to be able to communicate biblical truths to others, and (4) he must have a good relationship with others (see 1 Tim. 3:1-7 and Tit. 1:6ff).

Additional insight can be found in the activities of a pastor from the names that are used to describe him in the New Testament. In the account of Paul's meeting with the elders of the church at Ephesus, he is called "elder" (Acts 20:17), while Paul calls them "bishops" (Acts 20:28). The verb translated "feed" in the same verse (Acts 20:28) means to "tend as a shepherd tends his sheep." The latter is the verb form corresponding to the noun that is translated "pastor." In the same chapter, we have the same individuals being called "elders" and "bishops," and they are exhorted to be "pastors" of the flock. The names are used interchangeably elsewhere in the New Testament.

The term "bishop" refers to one who is an overseer. The term "elder" describes one who is worthy of respect, and the term "pastor" reflects one who is to minister to the flock.

The duties of a pastor are not defined in detail in the New Testament. But from the requirements and the names that are used, some of the responsibilities of a pastor can be seen.

Baptists as a people need to do prayerful rethinking of the requirements for a pastor. We believe in a God-called minister who fulfills the requirements laid down in the Scripture and is able to minister to individuals under the leadership of the Holy Spirit. We believe that churches and pulpit committees, as well as ministers, should seek the leadership of the Holy Spirit in the matter of where a preacher should serve and how long. If a man is God's man for a particular church, he is on "the right side of 50" regardless of his age or background.

# Arkansas Baptist Newsmagazine

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

VOLUME 86 . . . . . NUMBER 3

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

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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. (575-4781)



## One layman's opinion

Daniel R. Grant

### Should we remember or forget 1986?

The year-end issue of *Newsweek* magazine had the intriguing theme of "1986: What to Remember and What to Forget." I read it with interest but searched in vain for some worthy way to program my brain to remember certain things and cast others in the garbage heap of history.

One approach is simply to try to forget everything in 1986. *New York Times* columnist Clyde Haberman writes about a strong Japanese tradition of frenzied drinking parties in December called *bonenkai*, dedicated to obliterating memories of the old year. *Bonenkai* literally means "forget-the-year meeting" with alcohol consumption serving as the major technique. *Newsweek* tried harder. It gave an impressive listing of major events during 1986, but it seemed to advise us simply to remember that which is "newsworthy."

Should we really forget 1986, or should we remember the big news events? 1986 was a remarkable year in which we saw skeptics convinced that cocaine really does kill—even brilliant young basketball stars such as Len Bias; the American death toll from AIDS rose to 15,757, with a prediction of 179,000 in

just five more years; the space shuttle Challenger suffered a tragic explosion, taking the astronauts' lives including school teacher Christa McAuliffe; the oppressive Soviet occupation of Afghanistan continued; the Iceland Summit Meeting of Reagan and Gorbachev produced a confusing stalemate; the United States struck a blow against anti-American terrorism by bombing Tripoli and Benghazi, to the applause of most Americans and the consternation of our European allies; Congress passed a "tax reform" law that tax accountants and lawyers will be interpreting for years to come; a bloodless revolution in the Philippines ousted Ferdinand Marcos and installed Corazon Aquino as the new president; the worst nuclear disaster in history took place in Chernobyl, USSR; the struggle over apartheid in South Africa continued with the killing of some 1,300 South Africans (mostly black); Wall Street was shaken up with the revelation of betting and cheating on stocks with inside information; arms were secretly sold to Iran with apparently some of the money from the sale being channeled to the Nicaraguan contras; and, clearly most im-

portant of all, the nation celebrated the 100th birthday of Ouachita Baptist University and the Statue of Liberty.

A quick search through my Bible concordance reveals far more Scripture passages that urge remembering than urge forgetting. Although Paul urges us in Philippians 3:13 to forget those things which are behind and reach for those which are ahead, we are urged throughout the Bible to remember things that will help us in the days ahead. For example, we are told to remember: Lot's wife (Luke 17:32); "my bonds" (Col. 4:18); thy Creator (Eccles. 12:1); the poor (Gal. 2:10); mercy (Heb. 13:3); "that thou wast a bondman" (Deut. 15:15); words spoken (Jude 17); and "them that are in bonds" (Heb. 13:3).

The Bible teaches us to remember a lot of the past, but it provides ample warnings against living in the past, dwelling on past glories, or feeding our desire for revenge. The events of 1986 are fallow ground for learning lessons that should help us make the years ahead much better years.

Daniel R. Grant is president of Ouachita Baptist University.

## Letters to the editor

### The Genesis Commission

I was shocked to discover that fundamentalists in the SBC have now established a foreign mission organization, the Genesis Commission, to compete for mission funds with our own Foreign Mission Board. What do they have against our Foreign Mission Board?

Once again we are seeing the fundamentalists divide us further. While they have voiced concerns for peace and called upon Baptists to allow the Peace Committee to do its work, they have busied themselves with even greater destructive plots against the SBC. They have little regard for unity and cooperation, even over the important issue of missions.

As a Southern Baptist, I hope you are informed that there is a difference between being fundamental in belief and being a fundamentalist. Fundamentalism is an independent, interdenominational cult movement that seeks to capture major denominations like ours. All the Baptists I know are fundamental is the faith. Few are fundamentalists. Most Southern Baptists are confused.

From the beginning of their movement in the early part of this century, fundamentalists

have made their gains by distorting the truth, assailing good and true Baptist leaders, and spreading gossip and innuendo. I know, for I was reared in a fundamentalist environment. As a lad, I believed the slander fundamentalists leveled against Southern Baptists. While attending a Baptist college and two Baptist seminaries, I learned their accusations were nothing but lies.

For years, fundamentalists have been among us but not a part of us. The organization of the Genesis Commission illustrates the true non-cooperative, independent spirit they have. With this board, their schools, and their publications, they have set up a denomination within our denomination.

What are we to do? We must elect a president who represents our true, historic beliefs and who gets us back to our roots. We must correct the flaw in our SBC constitution that places too much power in one person's hands. I personally shall go to St. Louis to cast a vote for such a person. I shall encourage all whom I know to do the same. We must rid our denomination of this cancer. —Richard Stiltner, Hope

## Arkansan graduates from New Orleans Seminary

James D. Brown of North Little Rock received the master of divinity degree Dec. 20 at New Orleans Baptist Theological Seminary.

Brown is married to Pamela Barfield of Little Rock and is the son of Mrs. and Mrs. Darrell W. Brown of Conway.

Brown's home church is Immanuel Church, Little Rock. He holds a bachelor's degree from Ouachita Baptist University.



Brown

## a smile or two

Why is it that those who have nothing to say keep on saying it?

To err is human. But you need a better excuse the next time. —Herb True

A small town is where nothing much happens but what you hear makes up for it. —Joy Daane

## You'll be glad to know...

... For 25 years Southern Baptists have averaged baptizing 1,000 people per day! Isn't that something? It really is! But we shouldn't get carried away. Our ratio of baptisms to members is not good. With an estimated 85,000 pastors and staff people, and twice as many members, we are baptizing about the same number we were 30 years ago. It doesn't appear that we are as good a steward of our opportunity as those going before us.



Moore

Imagine, for instance, that Pentecost had come in Abraham's day. Three thousand were saved and baptized. Let's say that 3,000 are baptized every day since Abraham on up until A.D. 2000. It would take another thousand years to baptize the rest of the people in the world. That is hard to imagine, isn't it? These calculations by Avery Willis help us to understand the size of the task we have in missions and evangelism.

What are you doing in your church to improve your evangelism and missions efforts? Satan hates evangelism and missions. Your church will not improve by chance or by cold indifference. Those who want their church to be like the New Testament church will get before God and ask him to enable them to lead their people to understand and make commitments toward winning the lost at home and abroad.

One hundred lay people and pastors are preparing themselves to help you and your church to meet its mission challenge. They have been leading their churches. They can share with your congregation, your deacons, or finance committee information that could revolutionize the church's attitude toward missions. Sometime during 1987 and 1988 every church should have one of these gifted and godly people share the burden of their heart about reaching our world. Their training will not be completed for a few weeks, but you could begin right now to make plans for a specific Sunday you want them to come. They will come at their own expense to help you lead your church to be a great missionary force. Great missionary churches are great evangelistic churches, as a rule. Real concern for the lost doesn't stop at the city limits or county line. It reaches around the world. Wouldn't it be great for us to average baptizing 2,000 people per day the next 25 years?

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

January 15, 1987

## Second installment of a four-part series

# Estate planning: should I have a will?

by Larry Page

While it may not be true that everyone should have a will, it is fair to say that virtually everyone should have one. A will is a written instrument by which an individual directs the disposition of his property and assets. If you wish to determine how your property is to be distributed at your death, a will is necessary.

You have the privilege to nominate by your will those persons you wish to serve as guardians of and trustees for your children, if you and your spouse die before the children reach adulthood. One may also establish a trust for his spouse, a desirable feature in providing for a disabled or incompetent spouse. You can nominate the personal representative who will administer your estate only by a will.

Without a will, you cannot properly state your preferences in the filling of these most important jobs and, as a result, you delegate that privilege to the court. Responsible stewardship, as described in verses such as 1 Timothy 5:8, compels a Christian to give attention to the matters of his family's security. If you die without a valid will and own property in your own name, the Arkansas legislature has, in effect, drawn up a will for you. An inflexible, statutory plan of distribution dictates how property and assets are to be distributed in such a case.

Surprising to many people is the fact that the decedent's children and other lineal descendants take precedence over the spouse under this plan. As a matter of fact, a surviving spouse would own none of the decedent spouse's real property, if any of the decedent's descendants survived him. The surviving spouse would have some limited rights to "use" the property or a portion of it, but those dower or curtesy rights would in no way constitute marketable title.

People often ask, "If I own everything jointly with my spouse and my spouse and children are the named beneficiaries of my life insurance policies, won't this eliminate my need for a will?" It is true that title to jointly owned property automatically passes to a surviving joint owner upon the death of the other joint owner, and that proceeds must be paid to surviving named beneficiaries pursuant to a life insurance policy on the decedent's life. Neither Arkansas' statutory plan of distribution nor the existence of a will can affect the operation of these principles.

However, when the last joint owner dies,

or if the joint owners die simultaneously in an accident, the jointly owned property is subject to probate and will be distributed according to the personal will, if one exists, or the state's plan of distribution. The same is true for life insurance proceeds when no named beneficiary survives the insured's life.

So, as you can see, jointly owned property and life insurance contracts are usually not satisfactory substitutes for wills and, therefore, should not represent the total of your estate planning.

Leaving a will can preserve estate assets by saving taxes. If you and your spouse anticipate a taxable estate at the last spouse's death, there may well be estate tax liability that can be avoided with careful planning and a well drafted will.

A simple "I loved you" will, one in which the decedent spouse gives everything to the surviving spouse, can have these undesired tax consequences. For larger estates, wills of married couples which represent even minimal estate planning should each have a trust which, at the death of the first spouse, would shelter from estate taxation the maximum amount allowed by the Internal Revenue Code. Various kinds of charitable bequests can further reduce estate taxes.

Many variables, such as the year of death, the value of the estate, the provisions of the will, if the decedent left one, or, if not, the effect of the state's plan of distribution, the amount of spousal gifts and/or bequests, how the spouses owned their property, the amount of gifts and/or bequests to those other than the spouse, charitable gifts, and other factors, determine whether the estate is taxable and, if so, to what extent.

For a Christian who wants to support the Lord's work after his or her death, a will is not just important, it is critical. Charitable bequests or trusts cannot be made from the property and assets of an estate without provisions in the decedent's will directing such arrangements. For the good steward, thoughtful consideration should be given in determining the need for a will and the opportunity of stewardship beyond the grave that it permits.

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

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

## Two staffers leave state convention

Two Arkansas Baptist State Convention staff members have left employment as of Jan. 1.

Neil Guthrie, director of the Brotherhood Department and a member of the ABCS staff since 1974, plans to enter private business

with his son in Beebe.

Jack Washington, Christian Social Ministries/PACT coordinator, has moved to McKinney, Texas, to assume duties as PACT Blitz director for the Home Mission Board and Baptist General Convention of Texas.

by Millie Gill / ABN staff writer

## people

**John E. Savage** has resigned as interim pastor of Mount Bethel Church of Arkadelphia, following more than five months of service. He serves as director of the printing department at Ouachita Baptist University.

**Mike Curry** has entered the field of full-time evangelism. Curry, a former youth pastor at Putnam City Church in Oklahoma City, is president of Light Ministries and may be contacted at P. O. Box 18335, Little Rock, AR 72219.

**J. D. Webb** has joined the staff of Beech Street First Church in Texarkana as part-time associate pastor for senior adults.

**Russell D. Shuffield** of Malvern will leave Jan. 19 with the Gene Williams Evangelistic Association, Jacksonville Beach, Fla., for a two-week church planting crusade in Nigeria. Shuffield serves as interim pastor of Holly Springs Church.

**Tim Tucker** has resigned as minister of youth and evangelism at Baring Cross Church in North Little Rock, effective Jan. 18. He has accepted a call to serve as pastor of Mountain View Church in Hamptonville, N.C.

**Larry Catcher** has accepted a call to serve as pastor of Brush Creek Church at Springdale. He will come there from First Church of Weleetka, Okla. He and his wife, Debbie, have four daughters.

**Jim Files** has accepted a call to serve as pastor of Windsor Park Church in Fort Smith, effective Feb. 1. He will move there from Little Rock where he is serving as associate pastor of Geyer Springs First Church. Files, a graduate of the University of Oklahoma, also has served as associate pastor and business administrator at Grand Avenue Church, Fort Smith. He and his wife, Jane, have three children, Jake, Jennifer, and Jessica.

## briefly

**Beech Street First Church** in Texarkana has named two of its retired ministers to honorary positions. Preston Sellers will serve as pastor advisor and Delbert Garrett will serve as pastoral assistant for special ministries, working especially in visitation to the homebound and nursing home residents.

**Mountain Home First Church** recently recognized Allene Perry for eight years of

service as a church secretary and Everett Wheeler for 28 years of service as a church employee.

**Fordey First Church** ordained Collins Reynolds to the deacon ministry Jan. 4. Installed as deacons were Grady Colvin, Clarence Brown, Smith Jenkins, and Clark Jordan. J. C. McClain was named an honorary life deacon.

**Sherwood First Church** ordained Rick Benware and Bob Frasier to the deacon ministry Jan. 4.

**Geyer Springs First Church** in Little Rock ordained Lee Walker, missionary to Chile, to the music ministry Dec. 28.

**Gravel Ridge First Church** recently completed an 11-week "God's Invasion Army" emphasis, involving 66 members in visitation and a 12-member prayer support group. The emphasis resulted in a Sunday School average attendance of 374 and 73 additions to the church, according to Pastor Danny Veteto.

**Fianna Hills Mission** in Fort Smith, sponsored by East Side Church, Fort Smith, completed its first quarter of the new church year with average attendance figures showing Sunday School, 81; morning worship average, 95; Church Training, 32; and evening worship, 50. The mission has received a gift of \$150,000 to advance the building program for a much needed sanctuary, according to Pastor Bruce Tippitt.

**Solgohachia Church** has purchased a mobile home for Pastor and Mrs. J. P. Cragar. Two rooms of the 14x86-foot home will be used as educational space.

## Farm crisis meeting to be held Jan. 20

A farm crisis meeting will be held Jan. 20 at First Church, Forrest City, from 9:30 a.m. to 3:30 p.m. with lunch provided.

The target audience is farmers, friends of farmers, pastors, and directors of missions.

Speakers will include agricultural economists and a professional counselor, as well as a testimony from a farm family and a message on handling adversity. A share and prayer time will close the meeting.

The meeting is sponsored by the Arkansas Baptist State Convention and the SBC Home Mission Board. For more information, contact Conway Sawyers, ABSB Mission Dept., 376-4791, or your local director of missions.



**Officers elected**—The Board of Trustees of Arkansas Baptist Family and Child Care Services elected officers in its December meeting. The following officers were elected: Jeff Cheatham (left), Russellville, president; Keith Johnson (right), Dermott, vice-president; and Roy Turnage (not pictured), Little Rock, secretary/treasurer. The officers represent a wide perspective of business and professional skills, as do all the trustees. Cheatham is director of missions, Dardanelle-Russellville Association; Johnson is executive vice-president and trust officer of Dermott State Bank; and Turnage is a pharmacist.

## WMU sets theme for state convention

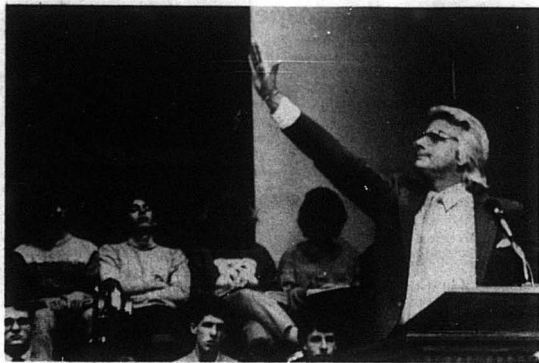
The state Woman's Missionary Union will hold its annual convention at First Church, Camden, March 17-18.

The theme for this year's meeting is "Useful to Thee." Program guests inspire include Norman and Beverly Coad, Mali; Stan and Charlotte Parris, Venezuela; James Bryant, Thailand; Michael Elliott, Kentucky; Catherine Allen, WMU, SBC; and Valdelisa De Sousa, Belem, Brazil. On Monday evening at the Holiday Inn, there will be a VISION 88 Fair.

Motel reservations should be made directly with the Holiday Inn or Kings Inn in Camden.

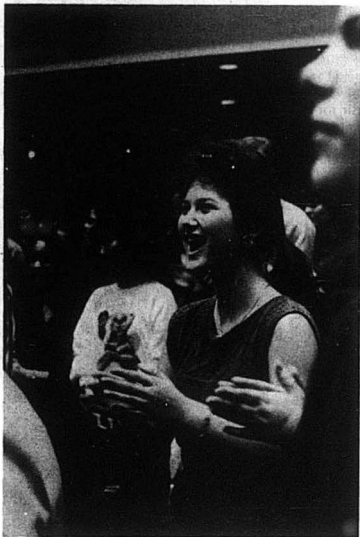
## missionary notes

**Jon and Lisa Lord**, missionaries to Tanzania, have completed language study in Kenya and arrived on their field of service (address: Box 281, Tukuyu, Tanzania). He was born in DeQueen. She is the former Lisa Steel of Louisiana. They were appointed by the Foreign Mission Board in 1985.



## Joy Explo '86

ABN photos / Mark Kelly



**'God just smiled'** — Junior and senior high youth from Arkansas Baptist churches exploded last year's high attendance record for the annual "Joy Explo" Youth Evangelism Conference Dec. 29-30 at Geyer Springs First Church in Little Rock. As many as 2,200 youth and sponsors participated in the event, filling not only Geyer Springs' sanctuary, but two overflow rooms as well. Registration for the conference stood at 1,750, a full 1,000 over the 1985 conference level, which was itself a record attendance. ABSC Evangelism Department Associate Jim Lagrone, coordinator of the event, noted 36 professions of faith, 16 commitments to Christian service, and more than 200 rededications were recorded. "It wasn't

anything we did," said Lagrone. "God just smiled!" Above (counterclockwise from top right): Phil and Russ, Christian comedians from Arlington, Texas, kept their audience in stitches; Rick Stanley of Fort Walton Beach, Fla., delivered four messages to the young people; Shannon Dahm of Pocahontas First Church enjoyed the praise times led by Brian Kinder of Little Rock; and scores of young people made decisions for Christ. So many youth responded to the invitation Monday evening, the crowd pushed up onto the platform, surrounding program leaders at the pulpit. The 1987 conference will feature Jerry Johnston of Kansas City, Kan., Jay Strack of Fort Myers, Fla., and Kelly Green of Dallas, Texas.



# Volunteers needed for AMAR goal: the gospel to all in Manaus

by Mark Kelly

Glendon Grober wants Arkansas Baptists to take Bold Mission Thrust literally.

Bold Mission Thrust—Southern Baptists' goal of taking the gospel to every person in the world by the year 2000—will become a reality in the Brazilian city of Manaus this fall if Arkansans respond to Grober's plans for a major evangelistic thrust in that city of 1 million people.

Grober, who coordinates Arkansas Baptists' partnership with two Brazilian Baptist conventions, has on the drawing board a major, city-wide crusade scheduled for Oct. 21 through Nov. 1, 1987. Included in his plans are a three-day crusade in the city's largest soccer stadium, a week of evangelistic services at 50 locations in the city, and a house-to-house campaign which will leave a New Testament and a Christian testimony in every one of the city's 200,000 homes.

More than 2,000 Brazilian Baptists already have been recruited from Manaus' 30 churches and 20 missions to help with the house-to-house blitz. They will start work Oct. 10 in their effort to reach half of the city's households with the gospel. Intensive television advertising promoting the crusade and revivals also will begin Oct. 10.

That would leave another 100,000 homes

for the projected 250 Arkansas Baptists and their Brazilian Baptist teammates to cover when the Arkansans arrive Oct. 21. When every home has been contacted and the crusade completed, Grober hopes 10,000 professions of faith in Christ will have been recorded.

"This will be the first time anyone has attempted to do Bold Mission Thrust in a major city of the world," explained Grober, who served as a Southern Baptist missionary in Brazil for 31 years before signing on to coordinate the Brazil-Arkansas partnership. "We want to provide every person in Manaus an opportunity to hear the gospel."

The Oct. 21—Nov. 1 project will begin with the three-day crusade in the city's 70,000-seat soccer stadium. Nilson Fanini, pastor of First Church of Niteroi in Rio de Janeiro state, will preach the crusade. Fanini is widely renowned in South America as a crusade preacher. During the crusade, an intensive house-to-house visitation will be conducted.

During the week following the crusade, evangelistic services will be conducted at 50 locations throughout the city. Arkansas Baptists will preach and lead the music for the services, as well as provide members for

house-to-house visitation teams.

Grober has set a prayer goal of 10,000 professions of faith for the project, and he hopes the number of churches will increase to 50 as a result of the effort, which will climax the three-year partnership with Brazil.

To pull off the project, Grober will need around 250 Arkansas Baptist volunteers. He is recruiting teams of four to six volunteers: a lay or ordained preacher, a musician, and three to four others. Each volunteer will be paired with two Brazilian Baptists for the visitation in the church communities.

Grober is especially hopeful he can recruit professional people such as doctors, lawyers, educators, and businessmen for the project. Brazilian professionals respond very well to lunchtime discussions with their counterparts from abroad, he said, and he hopes to be able to hold several such luncheons during the week of the project.

Grober estimates the cost of the trip to be between \$1,000 and \$1,200, which includes air passage, hotels, and meals. A brief slide presentation describing the project is expected to be available to churches by the first of February. For more information about the AMAR partnership, contact Grober at P. O. Box 525, Little Rock, AR 72203; 376-4791.

FMB photo by Don Rutledge



Arkansas and Brazilian Baptists will try to visit every one of the 200,000 homes in Manaus, Brazil.



Arkansas Baptists hope to leave Manaus with 20 more Baptist churches after the fall crusade.

## Brazilian mission projects hardest, most rewarding kind of work

by Mark Kelly

Make no mistake about it, Brazilian mission projects are nothing but hard work, says Ferrell Morgan. But all the same, it's the most exciting work he's ever been involved in.

Morgan, director of missions for Concord Association in Fort Smith, has participated in two Arkansas-Brazil partnership mission projects. His testimony? "If we had made these trips while we were in college, our kids would have grown up speaking Portuguese."

Concord Association sent its first mission team to the Amazon in September 1985. Twenty-five persons—all but two from Fort Smith—spent 10 days in the equatorial heat leading evangelistic services in 10 locations around Manaus, a city of approximately 1 million people more than 5,200 kilometers (3,200 miles) up the Amazon.

Using bilingual testimony tracts and accompanied by Brazilian nationals, the Arkansans visited house-to-house during the day and led services in the evenings. More than 500 Brazilians made professions of faith that week. One team led 27 people to the Lord in less than three hours their first day out.

"That experience changed everybody that went," Morgan recalled. "Nobody came back the same.

"We just fell in love with the Brazilian people. I have never worked with a more open, loving, receptive people," he added. "The only thing that would keep you from winning 100 people a day is that you don't have that much strength."

As a result of that trip, two couples are now

in the process of becoming foreign missionaries, Morgan said. Another team member, Kurt Bryant, "got turned on" when he led eight people to Christ in one afternoon. Bryant is now serving two years as a missionary journeyman in San Juan, Puerto Rico.

The second team from Concord Association traveled to Brazil in May 1986. Twenty Arkansans led evangelistic services for 10 churches or missions and Morgan helped conduct a Continuing Witness Training seminar in which 14 nationals were certified.

One of their assignments was to help start a new congregation in a government housing project called Cidade Nova (New City). Shortly before their departure for Brazil, however, Morgan received a phone call informing him the lack of funds to construct a building for the services would cause the cancellation of that effort.

When he discovered only \$600 would be needed to raise the building, Morgan promised he would find the money needed. When he arrived in Brazil, he carried with him cash donated by Concord Association Baptists. It was enough to cover the construction costs.

Morgan recalls they had 60 in attendance the first night in Cidade Nova. A portable generator provided lighting for the group. The second night of services, however, 90 people attended, and 25 made professions of faith. The week ended with 28 professions of faith—many of them adults—and the

following Sunday the new congregation launched a full program: Sunday School, church training, two worship services on Sunday, and a Thursday evening prayer meeting.

"The missionary told us the mission made a year's progress in three nights," Morgan recalls excitedly. "The night before we left, we helped organize a new church in a town that had none before. Overall, we saw more than 450 people come to Christ on that trip."

Since then, Fort Smith-area congregations have had other opportunities to assist Brazilian mission efforts, Morgan noted. A small school has been built in Manaus, as well as several church buildings, including a 600-seat auditorium in Cidade Nova.

But the Brazilians haven't been the only ones to benefit from the project, Morgan explained. "Locally, the people from our association who went have returned with a totally new concept of missions. It has become a personal thing for them.

"Missions and evangelism is the heartbeat of the association, like it is for the local church. People who participate in these trips increase their mission giving when they return.

"Brazil is an exciting place. It's wide open for the gospel," Morgan concluded. "But I'm afraid, if we don't do something quickly, the door may close."

Mark Kelly is managing editor of the Arkansas Baptist Newsmagazine.

# Men's day emphasizes missions involvement through prayer

The fourth Sunday in January is always designated Baptist Men's Day on the Southern Baptist Convention calendar. This year the 54th observance of this day by the denomination falls on Jan. 25. If this is not a convenient date, consider rescheduling it to fit your church's calendar.

The theme for this year's emphasis is "Missions Involvement Through Prayer." The meaning of intercessory prayer for missions becomes of major importance in developing and understanding the impetus for missions. To learn to pray for others is to allow oneself to be broken for others. It means carrying a burden for another by choice. In praying for others, love is born.

A prayer breakfast on Baptist Men's Day is an excellent way to kick off your Baptist Men's Day celebration. It would allow men time to gather for fellowship and prayer before the activities of the day.

Baptist Men's Day presents a great opportunity to build the worship services around the laymen of the church. Include as many men as possible in the services of the day. Laymen could read Scripture, lead congregational singing, and have a men's choir, as well as the usual activities of ushering, distributing bulletins, and taking up the offering.

Men could be enlisted to give testimonies



Brotherhood Commission photo

in one of the services. For example, you could ask different men to share five minutes each on the following topics related to the theme: Praying for Missions, for me means:

- \*Praying for missionaries
- \*Praying for my church
- \*Praying for my country

For more information on how to conduct Baptist Men's Day, see the Dec. 1986 issue of the *Baptist Program*.

Baptist men are important. Take one day to recognize them and use them to express their commitment to your church and to missions.

## Woman's viewpoint

Hope W. Overton



### Maraba, a love story

Sometimes it seems like a dream. It did happen, though. On May 18, 1986, my husband, myself, James Kolb (a layman from our church), and 14 others from around the state traveled over 4,000 miles in four planes to Maraba, Para, Brazil. Until five years ago when gold and iron ore were discovered, the town of almost 200,000 people and one hotel was a sparse village.

The 17 of us made up six witnessing and preaching teams. Each team was assigned to a different church. We three were assigned to the First Church of Nova Maraba. Its size and beauty was the result of it being part-owner of a gold mine. The church sponsors one mission. Both are pastorless.

The people of Maraba are either rich or poor. There is no middle class. Culture shock was a reality. People were living in palm-thatched houses with mud floors and magazine pages for wallpaper. Preschoolers were naked because the older children needed the clothes for school. So many people everywhere. So many people locked into hopelessness without Jesus. Not one time, however, were we refused entrance into a

home. Such a gracious and loving people. So ready to hear and accept words of hope. It's no wonder I fell in love.

Our Brazilian witnessing teammates could not speak English. Our Portuguese was limited. We were armed with only our written testimonies and the plan of salvation. It was enough.

We owe a debt of gratitude to our foreign missionaries Johnny and Barbara Burnett, Art Wyckoff, and Glendon Grober. We would have floundered and given up had it not been for their constant encouragement and sense of humor.

More volunteers are needed. We are praying God will allow us to return this year. There is much work to do. I guarantee you will return a changed person in your spirit towards missions. Just as God took care of us, he will take care of you. Let him reach others through you.

Hope Overton is the wife of the pastor of Arkansas City Church and is active in many leadership roles in the church. She is the mother of two young children.

## OBU trustees elect officers

ARKADELPHIA—The 24-member Board of Trustees of Ouachita Baptist University recently held its fall meeting and elected officers. The following were elected: Jeral Hampton, Booneville, chairman; William H. Sutton, Little Rock, vice-chairman; and Carroll Caldwell, Texarkana, secretary.

## Proposed changes in WMU bylaws

As a result of Arkansas Woman's Missionary Union being involved in long range planning, it was determined that the purpose of Arkansas WMU as stated in the bylaws needed to be updated. Bylaws may be amended at any session of an annual meeting provided the proposed changes have been submitted to the WMU Executive Board and members of Woman's Missionary Union.

The WMU Executive Board will propose the following changes for vote at the WMU Annual Meeting, March 17-18, at First Church, Camden.

ARTICLE II—OBJECT. Change "object" to "purpose."

ARTICLE II—Change wording from "The object shall be to promote Christian missions through organizations of Woman's Missionary Union" to "The purpose of Arkansas WMU shall be to advance missions education including the teaching of, participation in, and support of missions through the organizations of WMU in the churches and to assist churches in fulfilling their mission tasks."

## The president speaks The point is well taken

There are many points of order in parliamentary law. They run from the simple to the complex. Most of us learned elemental points in school, clubs, or in church business meetings.

We learned simple points such as, "The meeting will now come to order. We will hear the reading of the minutes of the last meeting. Are there any corrections? Is there any old business? Is there any new business?"



Hatfield

Later we learned, "We will now hear the reports of our committee chairperson." And still later more complicated procedures such as, "I offer a substitute motion. I offer an amendment. I offer a motion to rescind. I rise to a point of order. I call for the question." Any one and especially a combination of these can chill the blood of the average moderator. It is enough to make one feel less than average.

But presiding over the convention in November was a delight. My greatest delight was that when I needed guidance, I could turn to the parliamentarian for help. For this I say, "Thanks, Dr. Vester Wolber, I needed that."

In any deliberative body there are times when a point is well taken, then there are a few occasions when a point is not well taken. It is the duty of the moderator to quickly and correctly expedite what is to be done, all according to Kerfoot.

Perhaps only a few know all the fine points of F. H. Kerfoot, *Parliamentary Law*, but most everyone knows a Baptist body rules itself. A Baptist group is not ruled by the moderator, committees, or by the loudest or most charming voice. Since a convention rules itself, the moderator is but the servant of the body.

To inform interested persons Kerfoot outlines 10 motions which take precedence of all the motions that follow it, except in points 6-9 (p. 109).

1. Motions for Adjournment
2. Questions of Privilege
3. Orders of the Day

4. Questions of Consideration (to reconsider, to rescind or to repeal)
5. Motion to Lay upon the table (6 through 9 are all of equal grade)
6. Motion to Postpone to a Time Definite
7. Call for Previous Question
8. Motion to Postpone Indefinitely
9. Motion to Commit or Refer
10. Motion to Amend

Then follows the main question. Regardless of the simplicity or complexity of procedures, it is the responsibility of the moderator to ultimately determine the will of the body by majority vote.

When one reads Kerfoot, it is striking to note that the author places much emphasis on decorum. Both the moderator and members of the body must act with decorum. This means that when Baptists meet and talk, it is to be orderly, with restraint, impersonal, and yet with loving firmness.

I find no reference to "a little humor there." Perhaps a little, with decorum, is permissible.

The point is well taken.—Lawson Hatfield, ABSC president

## Who will win America?

# Every Christian called to evangelism, Graham says

by Jim Newton  
Home Mission Board

BIRMINGHAM, Ala.—Evangelist Billy Graham: warned Southern Baptists they will never be successful in Bold Mission Study if they leave evangelism up to their pastors, missionaries, and vocational evangelists.

Saying he was pleased that the theme for the 1987 Home Mission Study is "All Are Called to Evangelism," Graham wrote in the foreword to the adult mission study book that Baptists must put that theme into personal practice to reach the goals of Bold Mission Study.

Evangelism is also the focus of the March 1-8 Week of Prayer for Home Missions theme, "Who Will Win America?"

"This task... is too big for Southern Baptists to leave up to their pastors, missionaries, and evangelists," Graham observed.

Graham said one reason he is a Southern Baptist is because most Baptists believe, as he does, that evangelism is the number one priority of the church.

"Yet all too often, Baptists, like other Christians around the world, are reluctant to witness," Graham said. "Many leave it up to their pastors and to evangelists who lead their revivals."

The famed preacher said he had no doubt God called him to be an evangelist, adding that all Christians are called to evangelism.

"He has given us different gifts, but one calling—to be obedient servants in sharing the gospel with a whole world in need."

Graham's comments came shortly after preliminary projections were released predicting an increase in baptisms by Southern Baptist churches during 1986—the first such increase in four years.

Preliminary projections indicated the number of baptisms would reach 364,000 in 1986, an increase of about four percent over the 351,071 baptisms reported in 1985, according to Robert Hamblin, Home Mission Board vice president for evangelism. Final statistics will be available in late February of this year.

Hamblin attributed the increase in baptisms to response in the "Good News America: God Loves You" simultaneous revivals held in 27,000 Southern Baptist churches in the spring of 1985.

Historically, the number of baptisms reported by Southern Baptist churches has always increased during years of simultaneous revivals, according to Richard Harris, director of the Home Mission Board's mass evangelism department. This department coordinated the "Good News" revivals.

"Baptisms increased in 1950-51, 1955, 1964, 1969, 1976 and 1986," Harris said. During each of those years, Southern Bap-

tists sponsored simultaneous revivals.

Harris warned, however, that if the same historical patterns are followed, baptisms will probably be down in 1987.

Except for 1969, which was followed by a year of emphasis on lay renewal in 1970, the number of baptisms the year after nationwide simultaneous revivals had declined an average of about seven percent, Harris said.

"Therefore, it is especially significant that Woman's Missionary Union and Brotherhood are leading local churches in a mission study and a Week of Prayer on evangelism during 1987," Harris said.

"We must keep our focus on the priority of evangelism during 1987 to prevent the natural tendency to relax after a year of emphasis on simultaneous revivals," he added.

Hamblin challenged Southern Baptists to make evangelism their number one priority in the local church during 1987.

All Christians must become personally involved in evangelism if they are to answer the question "Who Will Win America?" Hamblin said.

"As Baptists, we can't accomplish the task if we leave it up to 60,000 ordained Baptist ministers, 3,700 home missionaries, and 500 vocational evangelists. It will take 14 million Southern Baptists, called to evangelism, working with other concerned Christians, to win America," he said.

## BJCPA asks court to uphold churches' employment exemption

by Stan Hasty

Baptist Joint Committee on Public Affairs

WASHINGTON (BP)—Siding with the Mormon Church and the Reagan administration in a key church-state test, the Baptist Joint Committee on Public Affairs has asked the Supreme Court to uphold a congressional exemption in the Civil Rights Act that allows churches to decide for themselves whom to employ in any position.

The high court agreed last November to review a U. S. district court decision that sided with seven employees of Mormon Church-owned businesses fired after they failed to meet requirements that would have qualified them for the privileged church status of "temple recommends." The term refers to a relationship within the Mormon Church that qualifies members to participate in secret rites conducted only in Mormon temples.

The lower court decision held unconstitutional a provision of the Civil Rights Act of 1972 exempting churches from a ban on religious discrimination in employment. The 1972 provision amended the original ban on religious bias in hiring practices adopted by Congress in 1964, when the first Civil Rights Act was enacted.

Under the 1964 law, religious employers could restrict employment to "individuals of a particular religion to perform work connected with . . . (their) religious activities." But in 1972, when it rewrote and extended the law, Congress deleted the single word "religious" from the exemption in an effort to prevent governmental entanglement with churches in deciding which of their activities were "religious."

In a brief filed Jan. 5, the Baptist Joint Committee urged the Supreme Court to side with Congress and reject the district court's finding. James M. Dunn, executive director of the Baptist public affairs agency, said the case "offers an excellent illustration of the inextricable relationship of church-state separation and the free exercise of religion.

"Those who would denigrate the separation of church and state need to remember that separation is the principal guarantor of religious liberty, that it is none of the business of government to define, prescribe, supervise or regulate the mission and purpose of the church."

The Baptist Joint Committee brief, one of several expected from the nation's religious

community siding with the Mormon Church, also puts the agency on the same side with the Reagan administration. The Justice Department joined the Mormon Church last fall in asking the high court to review the lower decision.

Baptist Joint Committee General Counsel Oliver S. Thomas, who wrote the agency's brief, defended the 1972 amendment as consistent with the high court's three-part test to determine the constitutionality of laws or governmental policies when measured against the First Amendment's prohibition of an establishment of religion. The test, first adopted by the court in 1973, holds that in order to pass constitutional muster under the establishment clause, a statute must have a secular purpose, must have a primary effect that neither advances nor inhibits religion, and must not foster an excessive entanglement between church and state.

Although the U. S. District Court for Utah found the 1972 amendment did not violate the secular purpose prong of the test, it struck down the amendment for violating the primary effect and entanglement requirements.

In his brief, Thomas wrote that the history surrounding the 1972 amendment "clearly demonstrates that a legitimate secular purpose existed for its adoption," namely, "to avoid governmental interference and entanglement with religion." He added whereas the original Civil Rights Act "had put the government in the untenable position of examining and evaluating the beliefs and practices of religious organizations for the purpose of determining which of their activities were 'religious,'" the 1972 amendment amounted to an admission of error.

"It took Congress eight years to recognize that government was wholly incompetent to make such determinations and that any attempt to define the church's religious mission was constitutionally problematic," Thomas stated.

On the question of the amendment's primary effect, Thomas urged the high court to reject the lower tribunal's finding. He


cited previous Supreme Court decisions in arguing that "not every law that confers an 'indirect,' 'incidental,' or 'remote' benefit upon religion is unconstitutional."

Thomas also pointed to other statutes upheld by the court that confer exemptions for religious organizations, including those giving property tax exemptions to churches and exemptions from military service to conscientious objectors.

These and other exemptions provided religious organizations under federal and local laws, he argued further, "are essential to the institutional separation of church and state." Because it strengthened church-state separation, Thomas added, Congress' 1972 amendment "is not only lawful, it is laudable."

Thomas also argued the amendment does not violate the high court's ban on excessive entanglement. "Congress merely has adopted a hands-off policy that allows religious organizations to discriminate on the basis of religion in their employment," he said.

Noting the fired Mormon workers' successful district court challenge to the 1972 amendment was based on the claim that none of them performed "religious" duties for the church, Thomas pointed to Baptist doctrine that everything a church does is related to Christ's great commission to make disciples and help them grow in the faith. "Any attempt by the state to force Baptist agencies to hire non-Christians or even non-Baptists diminishes our corporate witness and hampers this evangelistic task."



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## Southern Baptists help to provide abortion alternatives

by David Wilkinson  
SBC Christian Life Commission

COLUMBUS, Ga. (BP)—When Edgewood Church opened a crisis pregnancy center in 1981, they knew very little about the challenge before them.

They learned in a hurry.

The first person to walk through the center's door was a young mother of two preschoolers. She was poor, pregnant and without hope. Earlier she had been left to fend for herself when her husband was violently killed. Now the man she had been living with had abandoned her after learning she was pregnant. Barely able to feed the two children she now had, abortion seemed the only alternative.

However, after talking with a counselor, the woman readily decided against abortion. For the next three months, Edgewood church members provided emotional and spiritual support and assisted with food and clothing for the children.

The woman committed her life to Christ and became a member of the church. She later volunteered her services at the center and has become one of its most effective counselors. She gave birth to twins, one of whom died due to lung complications. But the names she gave them were a testimony to her new lease on life: Faith and Hope.

Since that initial visit, more than 12,000 women, ranging in age from 11 to 58, have sought help at the center. Inspired by the center's dramatic impact, the church has launched a variety of related ministries, including a self-supporting adoption agency. A training program based on Edgewood's ex-

perience has been used in the last two years to help establish similar programs in 30 Baptist churches in seven states.

While Edgewood is unique in many ways, it is not alone. Across the Southern Baptist Convention, churches and individuals are responding to the issue of abortion through education, social action and ministry.

Some examples:

—Oklahoma in 1986 became the first Baptist state convention to open an alternative to abortion counseling clinic. The initial crisis pregnancy center in Tulsa has been followed by centers in three other communities, along with crisis pregnancy hotlines in six locations statewide.

—The Missouri Baptist Children's Home sponsors a Biological Parents Program to assist women in exploring and planning alternatives faced during an "untimely pregnancy." The program assists with medical services and expenses and provides counseling, parenting classes, legal assistance in placing a child for adoption and other services. The Coleman Group Home in Bridgeton provides a place to live for up to eight women during pregnancy. A toll-free, alternatives-to-abortion hotline also is available.

—Tennessee Baptist Children's Homes last year opened an "alternative home" for women with problem pregnancies.

—In New Orleans, the Sellers Baptist Home and Adoption Center has been reaching out in love to unwed mothers for more than five decades. Affiliated with the Home Mission Board, Sellers each year ministers to 80 to 100 pregnant, unmarried women from all walks of life.

—In Mississippi, a multi-faceted educational program called Redeem-a-Child is being coordinated by the Mississippi Baptist Christian Action Commission. Approved by the state convention, the program deals with

the problem of abortion, but is concerned about "more than just abortion," says CAC Executive Director Paul Jones. Other issues include incest, child sexual abuse, teenage pregnancy, sexually transmitted diseases, sexual misinformation, youth marriage, suicide and runaway or abducted children.

While action is taking place on many fronts, the development of crisis pregnancy centers has attracted the most interest.

Lowell Milburn, special care ministries director for the Oklahoma convention, encourages churches and associations to investigate the possibility of starting crisis pregnancy center and hotline services. "It's an opportunity to reach people in a time of need," he says.

Like the Edgewood program, the Oklahoma centers offer a free pregnancy test. While the woman waits for the results, she views a slide show about fetal development. The presentation also includes some explanation of the abortion process. A volunteer counselor discusses with the woman the available alternatives to abortion.

In 1986 about 4,000 women received counseling at Edgewood, says associate pastor Andy Merritt, the guiding force behind the church's pro-life ministries.

Three out of every four women who come to the clinic are unwed. More than 80 percent of the women decide to reject abortion. Merritt believes the presence of the clinic also has contributed to a reduction in the abortion rate in Columbus in recent years.

He also points out 40 percent of the girls who receive the free pregnancy test are not pregnant. Many of them are open to counseling about a Christian approach to moral values and lifestyles.

The center is complemented by other ministries. A prenatal care program is available. Through a "shepherding home" ministry, women during pregnancy can live with a Christian family. A group maternity home is on the drawing board. An adoption agency, licensed by the state in 1985, placed more than 30 babies in Christian homes in its first 18 months. An educational team gives presentations on the ministry of the center, abortion, and the case for sexual abstinence outside of marriage.

"The distinctive thing about the center is not so much to save a baby, as important as that is, but to offer an extension of God's love. When the girl chooses life for her baby, we rejoice, but that's when the work really begins."

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## Ruschlikon leader to resign for pastorate in Alabama

by Art Toalston  
SBC Foreign Mission Board

RICHMOND, Va. (BP)—J. Altus Newell, president of the International Baptist Theological Seminary in Ruschlikon, Switzerland, has announced his resignation to become the pastor of a church in Alabama.

Newell's decision came after members of Dawson Memorial Baptist Church in Birmingham, Ala., voted unanimously Dec. 21 to call him as their pastor. He will resign as seminary president and as a Southern Baptist missionary March 10.

Prior to his missionary appointment to Switzerland in July 1984, Newell had been pastor of First Church of Opelika, Ala., for two years and pastor of St. Matthews Church in Louisville, Ky., from 1975 to 1982.

In a letter to the seminary community in Switzerland, Newell wrote "Ruschlikon has a crucial mission to prepare persons for effective ministry in Europe and in Baptists' world mission." Yet, in a decision that has "not come... easily or quickly," he has concluded, "my gifts are better suited for the pastorate than for seminary administration."

"I have just really missed being a pastor," Newell said in a telephone interview the day after agreeing to lead the 6,900-member church in Birmingham.

The seminary's six-member executive board will meet Feb. 20-21 and likely will name a search committee for Newell's successor, said Isam Ballenger, one of two executive board members representing the Southern Baptist Foreign Mission Board, which jointly sponsors the seminary with the European Baptist Federation. Ballenger is director of Southern Baptist missions work in Europe and the Middle East.

"We had certainly hoped for a much longer period under Dr. Newell's leadership," said Knud Wumpelmann, general secretary of the European Baptist Federation. "But we wish for him and his family much blessing upon their future work in a great church in the U.S.A."

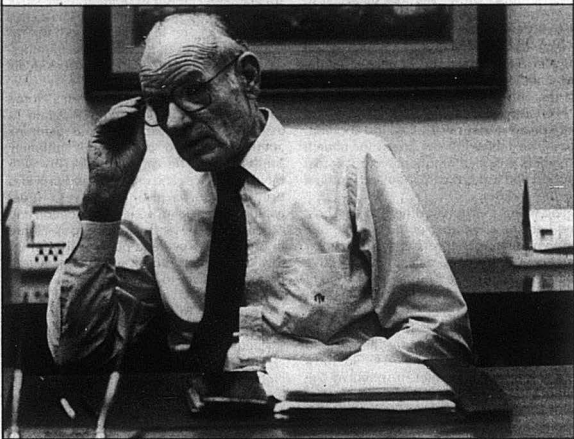
Ballenger and Wumpelmann, who is chairman of the seminary's executive board, commended Newell in guiding the seminary through a time of financial crisis stemming from the falling value of the U.S. dollar, which equaled an average of 2.55 Swiss francs during 1985 but has since fallen to 1.6 francs.

European Baptists have responded to the crisis by increasing their giving to the seminary by 50 percent, while contributions from supporters in the United States, including a number of churches, have increased 40 percent. And the seminary budget has been trimmed by 80,000 francs.

Newell, 42, a native of Meridian, Miss., and his wife, Diane, a Jackson, Miss., native, have three children, Sarah, 13; Amanda, 10; and Justin, 7.

Every ministry has its place in the Cooperative Program

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



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

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James Tanner, layman  
First Baptist Church, Little Rock

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## Convention Uniform

## Lord of life

by Kenneth W. Overton, Arkansas City Church

Basic passage: John 11:1-44

Focal passage: John 11: 17-28, 38-44

**Central truth:** Jesus demonstrated physically that he is the Lord of all life.

"Why didn't you come when you got my message?" Have you ever heard that before? A friend was in distress and sent a message for you to come as soon as possible but you were delayed. Jesus was asked this question also.

As Martha greeted Jesus she blurted out her grief in this very question. Martha was greatly disappointed at Jesus not coming sooner. "My brother would not be dead now if you had come."

Even though Martha expressed her grief and disappointment, she also expressed her faith in Jesus. He affirmed her faith. All of life is in Jesus. A person will live on the basis of his faith in Jesus. When we believe we enter into a new relationship with God and with life.

Jesus offered her comfort, strength, help, and hope. "Your brother will rise again," was more than an expression of comfort to her. It was a prelude to actual events. What Jesus claimed in being the resurrection and life, he could do.

Standing in the midst of death, Jesus claimed life with his. He gives the eternal life that death can not steal. In all that was going on, Martha was apparently still not expecting Lazarus to live again physically. She protested the removal of the stone before the entrance.

Jesus offered his prayer that others would know that all that he did was through the power of God. It was also for God's glory. He sought no glory for himself.

Then Jesus called in a loud voice for Lazarus to come out. Lazarus was commanded to leave the dark and come to the light. And Lazarus came out, alive.

"Loose him." This picture of Lazarus coming out of the tomb into the living world, out of the dark into light, shows the power of Jesus to bring us out of our darkness and death into his light and life. This was a demonstration of the power of God in Jesus to do what he promised to do. He can do it for any of us today.

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## Life and Work

## Relating in love

by Don Hook, Woodson Church, Little Rock

Basic passage: Luke 6:12-49

Focal passage: Luke 6:27-38

**Central truth:** Believers in Jesus should relate to others with positive, active love.

After praying all night, Jesus chose, ordained, and named 12 men "apostles" (Lu. 6:12-16). They were to be with him, be sent forth by him to preach, and to have the power of God upon them (Mk. 3:13-19). Some believe that, according to Paul, in 1 Corinthians 12:27-28, this was the first *ekklesia*.

To them, and all their successors, Jesus gave specific commandments as to their day by day relationship and actions toward others. This relationship would be one of love in action—love demonstrated (Lu. 6:27-38).

The kind of love God commands us to show toward others grows out of the proper regard, in God's sight, for the persons, properties, positions, and needs of others. This love is compassion in action. It is the demonstration of the reality and genuineness of one's personal experience with Christ. It is actively blessing, praying for, forgiving, and helping others. It is not to be a matter of reciprocity; it is to be expressed and extended regardless of the response (Lu. 6:31-34). This kind of love is the highest expression of one's real relationship to Christ. It expresses out "God-likeness" (Lu. 6:35).

(1) The outward expression of this love identifies us as Christians (Lu. 6:35 and Jn. 13:35).

(2) This kind of love motivates all of the believer's most Christ-like actions (Lu. 6:27-28 and Matt. 25:31-40). The believer cannot atone for, forgive, or judge sin, but once he believes and is saved he actually becomes the only hands, feet, and mouth Jesus has on earth to represent him to others.

We cannot fully exercise this kind of love without help from God and this help comes in response to prayer and a completely committed life. Out of the sufficiency of his grace God will abundantly provide the power to love others (even enemies), pray for them, forgive them, and minister to them.

(3) The proper exercise of this love brings an immeasurable reward to the believer (Lu. 6:23,38).

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## Bible Book

## Jesus' last public appeal

by Tim Reddin, Barcelona Road Church Hot Springs Village

Basic passage: John 12:17-50

Focal passage: John 12:20-25, 31, 37, 42-43

**Central truth:** We must overcome the barriers of unbelief in order to respond to Christ's call to follow him.

"I see it, but I don't believe it!" Have you ever heard that before?

I remember a Mississippi grandmother who couldn't accept it when in 1969 the Apollo crew landed on the moon. She saw it on television, but she still didn't believe it. To her, the astronauts didn't really go to the moon; they went to Arizona! The whole thing was staged by a Hollywood film crew. It was all a Communist conspiracy, and our own government was party to the hoax.

But really, does it matter so much if a person rejects the reality of the moon landing? All around us are living examples of a disbelief infinitely more significant—eternally so.

This was also true in Jesus' day. Consider what the people had seen with their own eyes. They saw Jesus turn water into wine. They watched him multiply a little boy's lunch to feed a hungry multitude. They were eyewitnesses when Jesus gave sight to the blind, health to the sick, and even life to the dead.

But "even after Jesus had done all these miraculous signs in their presence, they still would not believe in him" (v. 37). How blind were they! How hard were their hearts!

The people did not believe because they could not understand who Jesus was and what he had come to do. Jesus came to die (vv. 24 and 32). They were still looking for a political and temporal Messiah, not a spiritual Savior.

Some people today identify with Christ far less than spiritual reasons. Popularity with people is often more appealing than favor with God (v. 43). Others believe being a Christian brings financial prosperity or freedom from life's problems. False motives reflect a lack of true faith.

The people did not believe because they were unwilling to pay the price. Belief in Christ is more than accepting facts, it is making a commitment.

In this day of "easy believism," we must remember the example of Jesus. He did not call the casual, curious crowds to follow him. His call was for the committed.

Does that include you?

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## Paul Choon-Taik Kim: from alley to altar

WAKE FOREST, N.C. (BP)—“I never dreamed I’d be here at Southeastern Seminary watching Paul graduate,” said his adopted American mother, Betty Kanouse. “He has accomplished far more than I’d ever have dreamed possible in completing his degree here.”

Kanouse and her husband, Edgar, of Los Angeles, shared the same pride as the natural parents present at Southeastern Baptist Theological Seminary commencement exercises recently in Wake Forest, N.C.

“Paul is everything we could have asked for in another son,” she said. “We look at him just like we do our two natural sons.”

The subject of her comments, Paul Choon-Taik Kim, has been a model of perseverance in pursuing his calling to ministry. His story is one of living as an abandoned child on back streets and alleys in South Korea, foraging for food in trash cans and overcoming adversities of every description.

His fortunes changed forever for the better when Mabel Calter of the Evangelical Alliance Team came to Pusan, Korea, to establish an orphanage in the mid-1950s. Betty and Edgar Kanouse requested an opportunity to sponsor a child at the orphanage, and Kim became a permanent part of their lives.

“Paul has become everything we’d hoped he’d be,” said his adoptive mother. “He is a good father to his three sons, Samuel, Mark, and Timothy and a loving husband to his wife, Cindy. They are all part of our family.”

Kim and his wife hope to return to Korea to work in a Christian camp. Their immediate plans are to accept a position with a Christian camp in Wisconsin and “wait on

the Lord’s timing” for their return to Korea.

“For nearly 25 years I’d been receiving support and pictures and letters from the Kanouses while in Korea,” Kim said. “I can’t fully describe how excited I was to meet them in person in 1981 and express my undying gratitude for all that they had done for me. I can never thank them enough, and they will always be family to me. I stopped by the Kanouse home in Los Angeles on my way back to Korea from serving as a delegate to an international Christian conference in New Mexico. They accepted me as a part of the family. I felt like I was visiting my own family in my own home.

“I became a Christian in about 1963 while at the Pusan orphanage in Korea,” said Kim. “The constant support and encouragement which I received from the Kanouses helped prepare me to accept Christ as my personal savior and lead me into my calling into the ministry.

“I began making preparations to attend seminary in the United States following my visit in 1981. At Southeastern Seminary I’ve been able to realize my dream of completing my theological education.”

“This has been memorial day for all of us,” shared his wife. “My father is a retired Methodist minister in Korea who served for 30 years there. I pray that Paul and I shall have as rewarding a ministry as my father. I also want to thank Betty and Edgar Kanouse for all they have done for our family.”

“I hope to be a good steward of my Christian education as I continue my ministry at Antioch Korean Baptist Church in Alexandria, Va., and in Christian camp work in the future in both the United States and hopefully, back in Korea,” Kim noted.

## Blind graduate sees Christ’s call clearly

WAKE FOREST, N.C. (BP)—The challenges and obstacles for any one studying for a seminary degree are tough. For Wally Koch they are multiplied greatly.

They include navigating slick and broken brick walkways across campus; listening to seemingly endless tapes of lectures, test notes and book reviews; dictating his book reports, papers and other required written materials to his typists.

Koch is blind. Yet on a recent Saturday, he was among the 123 Southeastern Baptist Theological Seminary seniors receiving graduate degrees. His self-discipline, persistence and commitment to his goals had seen Koch through yet another major challenge.

“I give a lot of credit to both my parents and my wife’s parents for graduating,” he notes. “Without their constant encouragement and assistance as well that of our entire hometown community in Bethlehem, Pa., many times I wouldn’t have had the courage and strength to go on and complete seminary.”

For Koch the battles do not end with his graduation from seminary. He feels he has encountered roadblocks to his goal for a career in ministry as a church pastor. There has been little response from state and regional leaders in several East Coast states. “I would really like to find a pastorate in Pennsylvania, Maryland or Virginia,” Wally says, “but the seeming lack of interest in me by Baptists has forced me to explore the possibility of working with other denominations.”

Wally and Kathy Koch do have high praise for their Southeastern Seminary experience.

“I really appreciate the openness and acceptance of varied opinions and positions that I found here at Southeastern,” he says. “I feel that I really understand the Bible much more clearly than I did when I came here. I also really appreciate the way the Southeastern community has stood behind us both academically and financially. The special grants, awards and scholarships designated for visually-impaired students is a real help.”