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### September 8, 1988

Arkansas Baptist State Convention

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**Words and Deeds**

# Arkansas Baptist

September 8, 1988

Baptist Foundation Sunday

**A Place For You**

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



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ABN photo / Millie Gill

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## IT'S UPLIFTING

### God Calls Through Camp

BIRMINGHAM, Ala. (BP)—When God called Don Dent to be a missionary, he had to speak above the voices of more than 235 grade-school-age girls.

Dent, a summer missionary in 1975 in Oklahoma, was assigned to help in an associational Girls in Action camp (GA is the missions organization for girls in grades 1-6).

He recalls teaching the morning Bible study, leading music, driving the bus, lifeguarding and directing recreation. But most of all, he remembers an encounter with God.

"There was a missionary speaker at camp that week," Dent said. "I don't even remember his name. But every night he spoke on the needs of the world and he focused on Asia. He talked about the incredible needs and every night God placed a great burden on my heart.

Dent recalled: "Maybe for the first time I was old enough to think seriously about the needs. I kept thinking, 'Lord, you've got to do something about that.' His response was, 'Well, I'm trying. What are you going to do about it?'"

Dent did something: he "volunteered" for missions.

"I didn't surrender to missions," he said. "Surrender doesn't seem the right word to me. I volunteered, and God sent me."

At the time, Dent was enrolled in Mississippi College studying to be a pastor. He thought he would probably be pastor of a small-town Mississippi church, and had been content with those plans.

"It hit me," he said. "This is God's

world, and he didn't divide it into geographical boundaries. When he called me to minister, he just called me to minister in his world."

Ministering to the needs of people in the world was not a new concept for Dent. It had been a vital part of his growing-up years. He credits his parents, Robert and Pattie Dent, with living as missions examples before him and his two brothers. His mother still serves as that missions example as she fulfills the role of national recording secretary for Southern Baptist Woman's Missionary Union.

"Some of the greatest influence I had was just my mother's excitement about missions," he said. "I can remember her excitement when she came home from WMU week. That excitement affected our values as we grew up.

"Mostly I remember my mother retelling the stories she had heard. We heard lots of missionaries, but my mother's stories are the ones I remember."

Dent's father also played a role in his missions heritage.

"Dad was on the Brotherhood Commission and I went to Brotherhood breakfasts and RAs," he said.

Dent says his parents built the missions foundation without ever forcing him into missions.

"My parents never pushed their values on us but they affected us," he said. "They never said, 'Maybe God will call you to be a missionary.' They left that up to the Lord."

The result of "leaving it up to the Lord" is that Dent now is a missionary with his wife, Anne, and two children, Chesed and Rob, in Singapore.

## GOOD NEWS!

### God's Unfailing Fountain

Philippians 4:10-23

God has an unfailing fountain of spiritual blessings awaiting the Christian who has the faith to drink from it. This fountain is the source of:

**Abundant joy (v. 10)**—Joy in the support from Christian friends is a source of great encouragement ("now at the last your care of me hath flourished again").

**Adequate strength (vv. 12-13)**—Christ's strength was adequate for Paul when he was brought low in humility ("abased"), when the dark bars encircled him, when suffering came, when death hovered nearby (note 2 Co. 4:8-12). He received strength

adequate for his missionary task. Whatever God calls us to do, he empowers us to do.

**Ample supply (v. 19)**—The source of this supply is "my God." The extent of this supply is "every need of yours." The measure of this supply is "according to his riches in glory," and the means of the supply is "in Christ" (RSV).

**Abiding contentment (v. 11)**—Contentment enables one to be victor over conflict, master over self, and ruler over perplexities. It is the kind of Christian sufficiency that comes in knowing that in God there is eternal life, abundant joy, adequate strength, and ample supply.

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

# The Association

J. EVERETT SNEED

The importance of associations cannot be overemphasized. Their significance is derived from the fact that they are closer to the churches than any other denominational organization. The district associations are, in fact, the first step in the cooperative effort of Baptists, by which we prove our thoughts, our prayers, our resources in programs of evangelism, missions, education, and benevolence beyond the local church. For all these reasons, all church leaders should plan to be active participants in their own local association.

It is somewhat difficult to define a district association. Sometimes they are defined in relation to annual meetings. During the annual meeting of an association, messengers from the local churches participate in the decision-making process. On other occasions, associations are defined in relation to a geographic territory. But perhaps the best definition is, "a self-governing fellowship of autonomous churches, sharing a common faith and acting on missions in its setting."

Historically, one of the most important aspects of the association is "fellowship." This fellowship (or *koinonia*) involves a oneness, a shared life, or a mutuality of purpose. An association is a family of churches and a network through which churches give and receive assistance. This fellowship emphasizes the relationship which exists among churches of a given area.

All associations are similar, in that their purpose is to enable churches to be in fellowship and to be on mission individually and collectively.

The basic task of an association is threefold: fellowship, mission performance, and administration. Fellowship involves faith and practice, as well as a positive expression of mutual care and support. The association is a family of churches that cares for one another. Mutual care of the churches for each other may be the most important aspect of associational life. Second, the association should encourage mission performance. Associational leadership will involve churches in mission activities through an awareness of opportunities and needs. The association serves as a catalyst in developing mission performance through training and a continual emphasis on evangelism.

Involving churches in mission perfor-



mance is encouraged by helping churches to see mission opportunities in the association, the state, the United States and to the ends of the earth. The association acts as a conduit between the local church, the state convention, and the Southern Baptist Convention. Thus, by interpreting programs, the Cooperative Program is enhanced.

Finally, the association assists in administration. The associational program should be managed in such a fashion that its resources are utilized to the fullest. This involves continual planning, conducting and evaluating of the associational resources. Associational leadership should continually remember that it is conducting the Lord's business. Hence, its activities should be administered faithfully, effectively and efficiently.

The director of missions has many and varied responsibilities. The DOM is the key to an association reaching its potential. It should be remembered, however, that the director of missions cannot do all the work alone. He is only one person and others must be involved, in order for associational activities to reach their potential.

The director of missions provides a unique ministry to the church, because of his closeness to them, and yet he is far enough away to maintain a needed objectivity. No one else in denominational life is in a position to care for a particular group of churches the way the director of missions can.

The DOM serves a unique role in encouraging pastors when church activities reach a low ebb. The associational director also becomes a source of strength and support if a pastor is under fire in his church.

The associational director of missions serves a unique role. Sometimes these men are not adequately supported. The director of missions' salary should reflect the heavy responsibilities he carries and the vital role that he plays in the Lord's work. It is tragic indeed when these important servants of the Lord do not receive adequate remuneration for their services.

In approximately one month, the annual meetings of the association will be convened. During these meetings, important items of business will be conducted, and reports on the work of our state and the Southern Baptist Convention will be received. Every church leader needs to be present in order to access this information. Those who attend will receive not only information but also inspiration which should motivate church leadership to more effective involvement.

## Arkansas Baptist

VOLUME 87 NUMBER 32

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Mark Kelly . . . . . Managing Editor

Erwin L. McDonald, Litt. D. . . . . Editor Emeritus

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DON MOORE

## You'll Be Glad To Know



"I had a total of 703 office visits from inmates. I made a total of 3,057 one on one contacts for the year. There were a total of 471 contacts made with family and friends of inmates. During the Sunday morning services which I conducted, and in my office counseling, there were a total of 16 professions of faith and 37 rededications. I thank God for these commitments, but my desire is to see these numbers increase."

No, the above is not a report of my activities for the year. I could wish it was. It represents excerpts from an annual report of Chaplain John Belken. We employed John about two years ago. You have been paying his salary. I thought you could appreciate knowing the kind of ministry your Cooperative Program and Dixie Jackson dollar was providing.

John is following in the steps of our early pioneer, Dewey Williams, whose place he fills. Dewey went on to be with Jesus this last year. John and our four other chaplains have never lost sight of their major goal of helping people be reconciled to God through Jesus Christ. For the past year, these five men and their ministries have seen 483 people come to Jesus Christ for salvation.

To show you what a wonderful investment you make in their work, let's compare dollars and souls saved. The two top churches in baptisms had budgets that averaged out to be \$8,158 per baptism. Their total baptisms were 387. The cost for our chaplains was \$407 for each soul saved. I realize it isn't entirely fair to make such comparison. Churches have to do so much more than evangelism. But I did want you to know what a great thing you do when you give to the Dixie Jackson State Missions Offering and the Cooperative Program. There would be no chaplains and no program if it were not for our churches.

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

## MISSIONS ADVANCE

### Testimony: Delight in Sharing

Baptists are a caring people. Informed Baptists are a trusting people. Informed, caring, trusting Baptists are delightful people.

It is my experience as a speaker for Missions Advance that the response is positive when people know the Cooperative Program is Baptists saying to a hurting world, "We are aware of your hurts, we care about you, we are ready to share our resources in meeting needs."

Without exception, a gracious spirit prevails in the congregation and her leadership as the spiritual foundation for

a cooperative way is shared. Amazement, delight, satisfaction seems written on faces as they realize their faithfulness in giving through the local church is having such an effect in world-wide evangelism and missions.

"Thank you." "We needed to be informed how all this team spirit developed." "We are encouraged by the effectiveness of this ministry." These are just a few of the gracious words of congregations when Missions Advance is shared.—**Harold B. Ray, director of missions, Mt. Zion Association**

BOB PARKER

## Today's Issues

### Do More Than Talk



Jesus plainly identifies true believers. They do, not just talk! (Mt. 25:31-46). Paul writes of those saved by grace through faith as being created unto good works. God has ordained that we should walk in good works (Ep. 2:8-10).

I've asked Diana Lewis, Christian social ministries Consultant in the Missions Department to elaborate on the above Biblical truths relating how we as individuals and churches get involved in being doers of the word. She entitles her remarks "Reaching Others With Christ's Love."

"Christian social Ministries is a term that has often been misunderstood. Very simply, it's reaching others with Christ's love. It's meeting the physical, emotional, and spiritual needs of someone who needs Christ's love.

"Christian social ministries can be teaching an adult to read and praying that someday it will be the Bible he wants to read. It can be showing a lonely child or an elderly person without a family that God wants them as part of his family. It can be giving food to a family that is hungry for a meal, hungry for acceptance, hungry to hear that God loves them.

"There are many passages in the Bible that challenge us to care about people in ways like these. Ronald Sider's book, *Rich Christians in an Age of Hunger*, is an excellent biblical study on God's attitude toward the poor and


hungry. It is a good resource for a church library. Sider examines over 100 Scriptures that speak on attitudes toward the poor and possessions.

"It's a struggle for me to read a book like Sider's. It's not because it's boring or too difficult to understand. You see, it points me to what I should be doing—gratefully living and giving my life as Christ would have me live it.

"The Spring 1988 *Review and Expositor* theme is church social work. This periodical, which is published by Southern Seminary, would be another helpful addition to a pastor's or church's library. This issue helps explain through various articles a definition of church social work, a theological basis for Christian social ministries, and the different Baptist programs of church social work.

"In this publication, Delos Miles, professor of evangelism at Southeastern Seminary, wrote an interesting article about evangelism and church social work. He points out that the two disciplines are actually partners, as in a marriage, and should be willing to receive and give counsel to each other in the spirit of Christ. He points out that we need to both share the gospel verbally and serve the gospel through our deeds.

"These publications help remind us that there are many hurting people in our world that need to hear about God's love and see God's love in action."



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## Food & Fellowship

### Grilling

VIRGINIA KIRK & JANE PURTLE



"What are we going to have to eat?" is about the first question asked when planning begins for a Sunday School class party of Church Training group supper, or even when friends are coming for dinner. For these last days of summer and early fall, a welcome idea is cooking on the grill.

Our expert on grilling cooked and shared these recipes with us. He says that grilling is easy once you have equipment and gain a little experience. By practice and experimentation, you learn when the fire is right and the product is done. He says that developing a sense of how grilled food should look is a key to a fine product.

These days grilling takes a number of forms. One possibility is using an open grill with a cover. Our first recipe is for a chicken sauce to baste chicken pieces. The chicken cooks quickly and can be grilling while guests enjoy being together.

#### Chicken sauce (for 2 chickens)

¼ lb. margarine	½ cup lemon juice
½ cup soy sauce	1 teaspoon pepper
1 tablespoon dry mustard	½ cup Worcestershire sauce
1 teaspoon curry powder	1 teaspoon garlic powder
1 teaspoon ground oregano	1 teaspoon onion powder
1 teaspoon salt	½ cup wine vinegar

Mix all ingredients except vinegar and simmer about 10 minutes. Add wine vinegar. Keep in refrigerator and use as needed.

Cut up and skin chicken. Prepare fire. When coals are ready, place chicken pieces on grill, bone side down. Cover and grill chicken for a few minutes. Turn and baste generously with sauce. Continue to turn, baste, cover and cook until tender (30 minutes or so). The chicken should be dark brown and tender when done.

Another approach to grilling is preparing meat ahead of time in a smoker. Our recipe is a marinade for a brisket which will cook all day in the smoker and be ready when guests arrive.

#### Marinade (for brisket)

1 tablespoon pepper	½ cup vinegar
1 tablespoon garlic salt	½ cup catsup
1 teaspoon onion salt	½ cup Worcestershire sauce

Marinate a 10 pound (or larger) brisket in sauce for 12 hours in the refrigerator.

Prepare fire in smoker. If available, sprinkle hickory and mesquite chips on coals. Pour remaining marinade in water pan and enough water to fill pan. Place brisket on grill and cook for 9-10 hours until done. Maintain fire during the smoking process in "ideal" or middle range on heat gauge. Keep water in pan and fire going during cooking.

This brisket is versatile; it can be served hot as a main dish or cold, thinly sliced, for sandwiches.

Virginia Kirk, professor emeritus at Arkansas College, is a member of Batesville First Church. Jane Purtle teaches at Lon Morris College in Jacksonville, Texas. They have enjoyed cooking together for several years.

## Letters to the Editor

### Pastor in charge

In response to the letter by Mr. Sidney G. Carswell on Aug. 25, 1988 entitled, "Preachers, Preachers," may it be noted that it is quite clear by voting that he and those who believe the liberal way that he does are in the minority. The vote was taken at the Southern Baptist Convention and Resolution 5 passed. Could it possibly be that he does not approve of our democrat way of our country or convention. A majority of Southern Baptist lay people and pastors have spoken and may I say have spoken for the last 10 years, very clearly.

If he desires Scripture on a pastor in charge, I invite him to read 1 Timothy 3:4-5 which indicates that a pastor is supposed to rule his own house as well as the church. Preachers are not the real problem as he stated but the real problem are so-called preachers that will not accept the Word of God for what it is. If they would stay home, he is right, the mess would be straightened out and take less time to do it.

Number of preachers who have been forced to resign or fired is not due to the preacher trying to be a dictator, as he stated but it is because the pastors have fallen in to a people-controlled Laodicean church. Many churches are run by people who themselves act as dictator and tell the preachers not only what to preach but how to preach it. Thank God for preachers that will preach thus sayeth the Lord, even if it means he will be fired. I have never known a liberal church yet to have a split, why they have nothing to split over.—John D. Noland, Marianna

Letters to the editor are invited. Letters should be typed double-space and may not contain more than 350 words. Letters must be signed and marked "for publication."

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ARKANSAS BAPTIST FOUNDATION

# A Place For You

Sunday, Sept. 11, is designated as Baptist Foundation Sunday, but what exactly does a Foundation do? Is it the concrete, bricks and steel that support the Baptist Building? No, but it does provide financial support for Baptist agencies.

Last year, investment income distributed to state and SBC causes came to \$1,834,144 or the equivalent of 15.27

percent of the amount Arkansas Baptists gave through the Cooperative Program. Of course, the allocation was not on the same percentage as the Cooperative Program dollar, since the distribution through the Foundation is determined by the governing instruments executed by the donor. Obviously, it takes time and a competent staff to fulfill the responsibilities associated with this ministry.



*The voice with a smile comes from Mrs. Elaine Goode, the Foundation's newest employee. She averages answering more than 60 calls per day and also carries out other secretarial duties.*

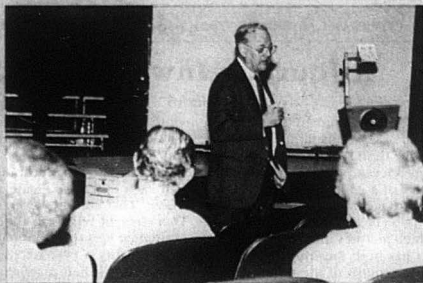


*Larry Page, vice-president and staff attorney, provides accurate information regarding an anticipated gift to development officers of our Baptist agencies. Here, he feeds information into a computer terminal while Harry Trulove reviews the printout. Page also leads conferences and constructs trusts and other legal instruments. Last year, the legal assistance his office provided churches, associations and various Baptist public would have cost in excess of \$120,000.*

Photos by Millie Gill

# Baptist Foundation Sunday

## September 11, 1988



*Through conferences, people are made aware of the importance of a will and how estate planning tools can be tailored to their needs. Here, Harry Trulove, president of the Foundation, leads a conference during "SummerSing." For the past several years, the staff has averaged one conference every five days. Mr. Trulove has completed 14 years with the Foundation and has seen the ministry grow from less than \$1 million to more than \$20 million.*



*Mrs. Susie Garrett keeps the figures in the right columns. She allocates income from more than 200 investments to more than 500 accounts. She has completed her seventh year with the Foundation.*



*Mrs. Joyce Keyser produces legal documents under the supervision of the Foundation's attorney, Larry Page. She also fulfills other office duties and has completed six years with the Foundation.*



*As with all Arkansas Baptist work, the Foundation is supervised by a board of trustees elected by the state convention. Although its primary responsibility relates to the handling of money, the board is also aware of the spiritual side of life. Here, Charlie Fager, vice-president and trust officer of one of Arkansas' leading banks, speaks to the group on the importance of trusting God. Barry Crow is board chairman, Larry Kinard, vice-president, and Allen Smith, secretary.*

While the staff and board recognize the responsibility of dealing with investments and legal instruments, they are always aware that people are the end result of their work. People give—some large amounts, some small—but always with the desire to provide financial support to God's work for generations to come.

And there are also the people who receive—the student at Ouachita Baptist University, Southern Baptist College or one of our six seminaries; a child discovering the

meaning of love through our family and child care ministry; a Baptist Student Union outreach coordinator ministering on one of our nation's largest mission fields—the college campus; a foreign or home missionary; a retired minister living on a meager subsistence. The dollars and cents are important only as they help people.

Would you like to have a part in the Foundation's work? There's a place for you. Contact Arkansas Baptist Foundation, P.O. Box 552, Little Rock, AR 72203; 376-0732.

BEN EARLY

## Early Reflections



### Never Alone

As the phone startled me out of a deep sleep, I tried to focus on the clock. It was 3

a.m. I knew what the call was about.

For the past week, my phone had rung anywhere from 2 a.m. to 4 a.m., calling me to an area hospital where Phylis, a young single mother, lay dying with cancer.

As I drove to the hospital, I recalled the earlier stages of the disease and realized the final stage was approaching all too quickly.

During the past months, Phylis had let Christ become her personal Lord and Savior. This decision made dealing with the slow death much easier.

I parked my car and rushed into the hospital. As I neared Phylis' bed, a smile crossed her strained, pale face. She was too weak to speak. "Would you like me to pray?" I asked. Phylis nodded her head and slowly moved her hand toward me. I grasped the frail, thin hand and began to pray. As I concluded, Phylis' eyes were brighter. She began humming a hymn and lapsed into a deep, peaceful sleep.

Each night as I had prayer, Phylis seemed to get a sudden burst of energy. Then sleep came. The rest of the night, we would keep vigil by her bedside. The hymns being hummed were a new addition to the early morning hours we spent together.

Early Saturday morning, my phone rang once more. I didn't realize this would be my last journey to visit Phylis. As I approached Phylis' room, several nurses were bustling rushing in and out. Phylis smiled and slowly slid her hand across the crumpled sheets. I knelt and prayed. When I finished, Phylis said, "It's so beautiful, and he is standing at the foot of my bed, waiting for me to come."

As I turned to look at the foot of her bed, I saw no one, but I felt her hand go limp in mine. When I turned back she breathed one last breath and was gone.

Here was one who had not walked with Christ during most of her life, yet she had found the Savior. Now, as she walked through the valley of the shadow of death, she would not need to fear any evil or dread, for Christ was with her.

Each of us can have the same assurance and know we are never alone if we have Christ in our hearts.

**Ben Early** is director of public relations for Southern Baptist College in Walnut Ridge.

COVENANT MARRIAGE: *Third of Seven Articles*

## A Journey Inward

By Rick M. Smith

In Mark 10:7-8, Jesus quoted the Old Testament teaching concerning marriage that "a man shall leave his father and mother, and cleave to his wife; and they two shall be one flesh." The Greek word translated "one" is the word *beis*. It has two meanings relevant to the concept of a covenant marriage. One meaning pictures the unity of a couple. As we become part of each other, we create a new unit. Every marriage has a life and identity all its own. That unit, however, is still made up of two separate, individual persons. This element relates to the other meaning, which pictures the uniqueness of the individual persons making up the unit. So *beis* has both meanings of unity and individuality. Covenant partners recognize the strengths of these two separate dimensions of their marriage relationship. This focus helps couples see that individuality brings the possibility of change to marriage and increases the element of trust between partners as each allows the other to pursue their own uniqueness providing strength to the relationship. It also helps couples to understand that even though unity requires the ability to resolve differences as our worlds mesh together and sometimes collide, unity also builds strong intimacy in marriage. Covenant Marriage leads couples in understanding the many facets of these dimensions.

Covenant partners are created in the image of God with a responsibility to express two aspects of that image—love and relationship. The Bible teaches that God is love and the world recognizes the love of God as it observes the ways in which we love and serve each other in marriage. The expressed image of God was in making us male and female. This does not mean we resemble God in physical likeness, but we resemble his image in the need for relationship. The need for relationship and the love which binds us together is the expressed image of God in a covenant marriage.

Covenant partners constantly work at balancing their marriage with the right degrees of unity and individuality in responding to the experiences of life so as to effectively express God's image through their relationship. This balance requires a careful assessment of the ways in which a couple are different and the ways in which they are similar. These balancing degrees of unity versus individuality and difference versus similarity create various marital climates that affect our relationship. If a correct balance of these poles is achieved, a challenging, intimate, supportive, or comfortable marital climate will result. If an incorrect balance is achieved, it may cause a climate that is more competitive, stagnant, rigid, or distant. How we balance these poles will be determined by the unique circumstances and our individual perspectives of each experience we face.

**Rick Smith** is associate pastor of Sylvan Hills First Church in North Little Rock. He serves as family ministry director for the North Pulaski Association.

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## DISASTER RELIEF

## Words and Deeds

by Jim Burton  
SBC Brotherhood Commission

WINTERHAVEN, Fla. (BP)—When Ron Patterson drives through the Winterhaven community of central Florida, he sees disaster.

Thousands of senior adults have moved into Florida, taking up residence in mobile homes—the most vulnerable habitat in a natural disaster.

As a veteran disaster relief worker and advocate, Patterson knows better than to think it can't happen in Winterhaven.

"We have more exposure than any other state to hurricane damage," said Patterson. "We have a greater risk of loss of life than any other state."

The church where he is pastor in Winterhaven, Lynchburg Baptist, is committed to disaster preparedness and response. With 150 members—mostly senior adults—Lynchburg has emerged as a national leader in local Southern Baptist disaster relief.

"It's a major ministry of the church and it takes a lot of time," he said. "It would work in any of our churches who are committed in word and deed. My greatest concern is that there is not enough interest in disaster relief conventionwide."

Lynchburg's disaster relief ministry has grown to the point that it now includes five areas: feeding, shelter preparation, health screening, damage assessment, and warehousing food, materials, and supplies.

In 1987, Lynchburg dedicated a disaster relief vehicle. The trailer is equipped with a freezer and refrigerator and carries enough food to feed 8,000 meals before being restocked.

The trailer was donated, but Lynchburg spent two months and \$35,000 overhauling and equipping it for disaster response.

With the refrigerator and freezer, Lynchburg can respond to disaster with more than free soup and coffee. Members can prepare warm balanced meals.

"We've not had a major disaster in Florida since we built our trailer," said Patterson. "We got to thinking about it and said it's the cheapest insurance policy we've ever had."

Lynchburg also recently remodeled its fellowship hall and installed a commercial kitchen. Following American Red Cross guidelines, the fellowship hall is designed to serve as a precautionary shelter. About 200 people will be sheltered there when central Florida is under threat of natural disaster. As an ongoing shelter, it would serve 120-125 people.

As an outgrowth of disaster relief ministry, Lynchburg established a health screening service. "It began with just a

blood pressure check, and we gradually expanded to a hemoglobin check, diabetes test, glaucoma test and a colon-rectal cancer check," said Patterson.

From June 1987 until March 1988, an average of 118 people came to the church for health screening one day a month. Serving mostly senior adults, Patterson said many people were referred immediately for urgent care by a physician: high blood pressure, 217; diabetes, 62; and glaucoma, eight.

"Several of these people were at stroke level and beyond," said Patterson. "They knew they had symptoms, but they were fearful to go to a physician. They just didn't have the funds."

The health screening ministry has been expanded beyond the church to include monthly visits to a mission and two retirement homes.

One of the first responses to any disaster is damage assessment. Patterson has trained a team of Lynchburg volunteers to respond to requests received through Southern Baptist channels. The damage assessment team determines the extent of damage caused by a disaster and the appropriate level of response.

In addition, Lynchburg disaster relief ministry has the capacity to respond to national and international disasters by warehousing materials, supplies and clothes. Last year, the church sent shipments to the Philippines following a typhoon there.

"We have on hand, already boxed, labeled and ready to ship complete outfits of clothing for about 600 people," said Patterson. "We can clothe them from the skin out."

The visibility and reputation Lynchburg has gained through disaster relief has opened unusual, one-time ministries.

A Caribbean air-transport company that had offered its services to Lynchburg for disaster response called Patterson when it had a small crisis of its own. The company had ill-advisedly gone into the wholesale fish business. When it decided to bail out, the company called Patterson.

"They gave us 4,600 pounds of red fish, red snapper, grouper—the finest fish you could possibly want," he said. "Our Baptist men went over to the frozen-food locker where it had been put and little-by-little brought it back and distributed that fish to needy families and missions throughout all of central Florida."

Patterson has discovered his commitment to disaster relief on the local church level is confusing to some people: "It's kind of funny," said Patterson. "To the fundamentalist, I'm a liberal. To the liberal, I



Supplies for 8,000 meals stand ready.

think they consider me a fundamentalist.

"My philosophy is to minister in words and in deeds. I think we're missing it when we don't do that."

Disaster relief has brought people into the church while creating unusual opportunities for Southern Baptist presence. "I can point to approximately seven professions of faith (in Christ) in our church since July of last year," said Patterson of disaster relief effectiveness.

And disaster relief is well-suited for senior adults. "They're being used again. They are feeling that their lives have value, that they are wanted and needed," said Patterson. "They're able to help others. That really gives them a good sense of satisfaction."

Patterson is active in both the American Red Cross disaster relief program and in Church World Service, an organization that coordinates the response of religious groups. In this capacity, he often ministers to disaster relief professionals.

"I've had Red Cross nurses call me in the middle of the night of a disaster and ask me to pray with them because they're so burdened with what they are dealing with," he said.

Last December and January, he was assigned by Church World Service to coordinate its efforts in West Memphis, Ark.

"I was able to minister and work with all the different denominations," he said. "I was able to share what Southern Baptists were doing and have done and can do. 'Any doors that open we'll go through,'" he said. "We hope to encourage other Baptist Men's units to catch the vision. It really brings new life to Brotherhood."

STATE MISSIONS

## Helping Hurting People

by J. Everett Sneed

Editor, Arkansas Baptist Newsmagazine

In late May Central Association conducted a survey to discover needs in the greater Hot Springs area. The survey identified 70 ways for Christians to minister to hurting individuals in the name of Christ. Diana Lewis was enlisted to serve as an associational volunteer to train individuals within the association in ministering to hurting people.

Mrs. Lewis, who is not only a volunteer for Central Association but is currently a consultant for Christian social ministries for the state of Arkansas, reported that the survey assisted in focusing attention on human needs. Several churches were already actively involved in ministering prior to the survey. She said, "It is difficult to measure the amount of increased emphasis given to Christian social ministries as a result of the survey."

Among the churches that are deeply committed to assisting hurting people are Lakeside Church, Hot Springs; First Church, Hot Springs, and Barcelona Road, Hot Springs Village. Both First Church and the Barcelona Road Church have been active in assisting the Potter's Clay program for abused women and children. Bob Sowell, minister of education and administration at First Church, is on the board of directors of Potter's Clay.

Lewis says that the survey to determine the needs of hurting people has served as an encouragement to the churches of the area to become more deeply involved in Christian social ministries. Betty Files, a member of the Lakeside Church, said, "Our church is very excited about becoming involved in ministering to those in need."

Lewis said, "Lakeside Church is not just handing out food and clothing. They are going out to where needy people live, so they can evaluate the situation and help in any way they possibly can."

The deacons at Lakeside have a benevolent fund which enables them under certain conditions to pay rent, utilities, and even to purchase appliances and furnishings. Because Betty Files went to the Social Services Center in the area when the survey was conducted, the church has been able to gain a good working relationship

with the agency. Social Services has called Lakeside Church for help before they could get the individual or family into existing helping programs.

An example of the work that Lakeside Church has done was helping a young Hot Springs woman with three children when her husband decided to leave her a few months ago. Since she had very little when her husband left, the utilities were cut off and all of their furnishings were taken, including the refrigerator.

Lakeside Church, through its Helping

helping people in the name of Christ. She majored in sociology at Ouachita Baptist University and is a graduate of Southern Baptist Theological Seminary, Louisville, Ky., with a master's of religious education and social work as her area of emphasis.

During her study at Southern Seminary, she did a variety of field placements. Among these was a summer social work internship in 1977 at Baptist Friendship House, New Orleans, La. While at Southern Seminary, she met John Lewis, and they were later married. He is currently chaplain for the Youth Services Center, Alexander.

Mrs. Lewis plans a second survey in Saline County, Sept. 29-30. Tommy Goode, director of Christian social ministry and PACT coordinator, will train the volunteers and conduct the evaluation session after the results of the survey are brought back. Nathan Porter, national consultant for domestic hunger for the Home Mission Board, will be present as a consultant but will not conduct the survey.

Lewis said, "It is our hope that this survey will involve more churches in meeting needs. I have had a good response from the pastors in the Saline County area and they are currently recruiting lay people to assist with the survey."

Randall Everett, pastor of First Church, Benton, said that several Sunday School classes in his church were anxious to get involved in the new ministry.

Mrs. Lewis feels strongly that Christian social ministries is a biblical concept. She said, "When Jesus saw the need in people's lives, he reached out to them in love. I want to use the gifts that God has given me to help other Christians see need in people's lives and to minister to them in the name of Christ. It is my desire to follow the example of our Lord."



Tommy Goode and Diana Lewis

Hand ministry, provided the family with clothes, furnishings and food. They showed Jesus' love in action. Betty and Bill Files said that the hunger monies they received through the Arkansas Baptist State Convention gave them a financial base to really get started. Now many people in the church are becoming involved in the ministry.

Mrs. Lewis is uniquely qualified to assist in leading programs of Christian social ministry. She has felt since high school that the Lord wanted her to be involved in

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## Arkansas All Over

MILLIE GILL

## People

**Bill and Doris Kreis and Maurice and Katherine Nelson** of Conway recently returned from Montana, where they assisted six churches with worship services, Bible studies, and backyard Bible schools. They also assisted in the organization of one new church and helped construct its auditorium.

**Mollie Joyner** observed her 100th birthday Aug. 14 when a reception was given in her honor at Parkway Church in Little Rock where she has been a member since 1915, teaching a girls' Sunday School class and serving as an active member of both Woman's Missionary Union and the choir. Hosting the reception were her children, Mary Louise Covington of Little Rock, Margaret Sue Sams of San Antonio, Russell Joyner of San Francisco, and Bill Joyner of Little Rock. She has seven grandchildren and 15 great-grandchildren.

**Charles Allen** joined the staff of First Church, Conway, Sept. 6 as associate pastor for administration, coming there from First Church, Sherwood.

**Ninna Ann Cody** of Little Rock, died Aug. 21 at age 82. She was a member of Second Church, Little Rock, and a former librarian for the public schools in Longview, Texas, where her burial service was held Aug. 24. Survivors include a daughter, Margo Timmons of Little Rock; a sister, Mrs. W.W. Fox of Longview; and two grandchildren.

**Martin Thielen**, pastor of First Church, Fordyce, has had a second book *Getting Ready for Sunday's Sermon: A Practical Guide for Sermon Preparation* accepted for publication with Broadman Press. His first book *Getting Ready for Sunday: A Practical Guide For Worship Planning* will be released in February of 1989.

**Joseph A. Callaway** of Athens, Ga., a native of Warren, died Aug. 23 at age 68. He was a graduate of Ouachita College and Southern Baptist Theological Seminary and had taught at the seminary for 26 years. Survivors include his wife, Sara; two children, Linda Callaway Biggers of Atlanta, Ga., and William J. Callaway of Athens; his mother, Elizabeth Callaway of McGehee; one brother; and three grandchildren.

**Frank Shell** has resigned as pastor of First Church, Clinton, to assist the Home Mission Board and Montana Southern Baptist Fellowship.

**Chuck Ward** has resigned as pastor of Harvard Avenue Church in Siloam Springs to begin work on a second doctorate at the University of North Texas in Denton.

**Jay Wells** is serving as pastor of Sylvesterino Church, Fouke, going there from Haw Creek Church in Buckner Association.

**Charles M. O'Neal** of Mayflower died Aug. 26 at age 39. He pastored churches in Arkansas, Texas, and New Jersey. He was a graduate of Baylor University, Princeton University, and Yale University and had served as a captain in the U.S. Air Force. Survivors are his wife, Patricia O'Neal; two brothers, Glenn A. O'Neal of Fort Smith and Gene L. O'Neal of Dallas; and a sister, Martha Ann O'Neal of Shawnee, Okla. Memorials may be made to the 10th Floor Hospice Program at Baptist Medical Center in Little Rock.

**Bill Vining Sr.**, head men's basketball coach at Ouachita Baptist University, was named the eighth winningest active men's collegiate basketball coach in the nation when the list recently was released by the Basketball Hall of Fame in Springfield, Mass. In 33 seasons, Vining has posted 549 victories.

**Howard G. Bledsoe**, 67, of Little Rock died Aug. 26 as the result of a heart attack. He was a member of Brookwood First Church in Little Rock, where he served as both a deacon and chairman of the finance committee. Survivors are his wife, Helen Bledsoe of Little Rock; two daughters, Delorse Richards of Little Rock, and Vernice Hatchett of Maumelle; his mother, Lovie Bledsoe Lewis of Camden; three brothers Bobby Bledsoe and Leon Bledsoe, both of Camden, and Jack Bledsoe of Fordyce; two sisters, Della Franklin of Olive Branch, Miss., and Catherine Hurt of Camden; five grandchildren; and one great-grandchild. Memorials may be made to Brookwood First Church.

**Richard D. Perry** is serving as pastor of Berry Street Church in Springdale, coming there from First Church in Independence, La. He is a graduate of New Orleans Baptist Theological Seminary. Perry and his wife, Valerie, have two sons, Adam, four, and Nathan, two.

**Gracie Fulford** has joined the staff of Pine Bluff First Church as minister of child care.

She is a graduate of Ouachita Baptist University and has served as an elementary teacher for more than five years.

**Dave McKinney** will join the staff of First Church, Rogers, this month as minister of youth and bus. He is a graduate of Arkansas State University and has attended Mid-America Seminary. He will move to Rogers from Lepanto where he has been serving as minister of youth and music at First Church. He and his wife, Carla, have two children, Paul David, four, and Amy Elizabeth, one.

## Briefly

**Forest Highlands Church** in Little Rock has launched a senior adult ministry to be coordinated by Jack Spurr and an elected task force.

**Olivet Church** in Little Rock honored Paul and Kathy Jackson Aug. 21 in recognition of his 10 years of service as staff evangelist.

**Pleasant Hill Church** in Harrisburg recently held a Vacation Bible School which resulted in an enrollment of 89; an average attendance of 73; and a \$90 offering to the Cooperative Program.

**Montrose Church** will observe homecoming Sept. 10-11 with activities, including a Saturday evening musical program featuring the Messengers from Greenville, Miss. Former pastor Don Bowman will preach at the Sunday morning service, to be followed by a noon luncheon.

**Searcy Temple Church** 25-member mission team recently returned from Mont Alto, Penn., where they led a weekend revival, conducted visitation, presented a youth musical, and helped with the construction of a church. Team members shared slides and testimonies with church members in an Aug. 21 service.

**Bay First Church** will observe its centennial anniversary Sept. 24-25. The celebration will begin Saturday evening with a 5 p.m. barbecue dinner, followed by a worship service at 7 p.m. Sunday's program will include Sunday School at 9:45 a.m., morning worship at 11, a noontime potluck, and afternoon program at 2 p.m. Harold Ray, director of missions in Mt. Zion Association will preach the morning message. Ken Brown is pastor.

# 100 Years of Service

Harvey's Chapel Baptist Church near Hot Springs celebrated its 100th anniversary Aug. 21.

The centennial celebration featured a special two-hour morning worship service, followed by a potluck luncheon and afternoon program at Stephens' Park on Lake Ouachita.

Former pastor Jesse Reed, retired director of evangelism for the Arkansas Baptist State Convention, preached during the morning service, as did Harvey's Chapel's present pastor, Tommy Freeman. Former pastors Bill Fleming and Horace Gray brought messages during the afternoon program at the lake.

According to Pastor Freeman, who has served the congregation since 1985, the church has baptized a record 73 persons to date this year. Last year, 47 persons were baptized. A recent area-wide youth crusade sponsored by four churches resulted in 70 professions of faith.

Harvey's Chapel Baptist Church was organized as Clear Creek Missionary Baptist Church in 1888 after a revival conducted by Andy and Leven Neighbors, who were commissioned by the South Fork Missionary Baptist Church of the Saline Association. A brush arbor was constructed for the congregation on a plot of land donated by Jethro P. Henderson, a local lawyer. The church's present facilities stand on the original site.

In 1891, a one-room building replaced the brush arbor, according to church records. Church enrollment was 14 per-

## World Food Day Oct. 14

LITTLE ROCK—The Arkansas Inter-faith Hunger Task Force will sponsor a World Food Day Symposium Oct. 14, 1988, at St. James United Methodist Church in Little Rock.

Keynote speaker for the event will be Art Simon, founder and president of Bread for the World, a Christian hunger organization.

For more information, contact Sherry Campbell at 375-7971 or Bill Beck at 376-6836.



ABN photo / Mark Kelly

Former pastors R.B. Crofts and Bill Fleming, Pastor Tommy Freeman, and former pastors H.B. Savell and Jesse Reed.

sons, and C.W. Harvey was the pastor. The church applied for membership in the Buckville Association of Montgomery County. The following year, the church was renamed in honor of its first pastor.

Layman Jeff Huddleston organized a Sun-

day School in 1905. The 25-member school met only in summer because of inclement weather and transportation difficulties.

In 1940, under the leadership of Jesse Reed, the congregation replaced the one-room structure with a new facility which provided an auditorium and seven classrooms. A parsonage was constructed in 1941, when Lonnie Lassiter was pastor. In 1944, the church petitioned for membership in the Central Association of Garland County.

In 1948, a two-story addition was built which provided six more classrooms, two assembly rooms, and a kitchen. The church plant was virtually destroyed by fire in 1959, and the congregation gradually rebuilt, dedicating a new facility in 1966 under the leadership of Horace Gray.

Since that time, a new parsonage has been built, educational space has been expanded, offices have been added, and the sanctuary has been enlarged to seat 300 persons. The congregation was a charter member of the Garland County Association when it was organized in 1980.

Church records list the names of 38 pastors during the congregation's 100 years.



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- Increase awareness of the lost?
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**1988 Goal: Conduct 600 associational Lay Evangelism Schools**

**1989 Goal: Conduct 20,000 local church Lay Evangelism Schools**

#### 1989 Year of the Laity Goal: Win 500,000 lost to Christ



For further information, contact your state director of Evangelism or the Personal Evangelism Department • Home Mission Board, SBC • 1350 Spring Street, NW • Atlanta, GA 30387-5601.

# Arkansas Baptist Sunday School Conference



September 23-24, 1988  
Geyer Springs First Baptist Church  
5615 Geyer Springs Road  
Little Rock

## SPEAKERS



**James Frost**  
President  
Church Ministries, Inc.  
Atlantic Beach, Florida



**Gearl Spicer**  
Minister of Education  
and Administrator  
Geyer Springs First  
Baptist Church  
Little Rock

## SCHEDULE

### Friday Evening, September 23

**General Officers and Adult Workers:**  
6:50 General Session-Auditorium  
James Frost, Speaker  
7:45 Age-group conferences  
9:15 Adjourn

### Youth, Children, and Preschool Workers:

6:50 Age-group conferences  
8:25 General Session - Auditorium  
Gearl Spicer, Speaker  
9:15 Adjourn

### Saturday, September 24

8:30 Age-group conferences  
12:30 Adjourn

## CONFERENCES

### GENERAL OFFICERS

Pastors/Staff, 500+ enrolled  
James Frost, Atlantic Beach, FL  
Pastors/Staff, 150-500 enrolled  
Bob Pruett, Fayetteville  
Experienced Sunday School Directors  
Verlyn Bergen, Jefferson City, MO  
New Sunday School Directors  
Dennis Scudder, Pangoldt  
General Outreach Leaders  
Beau Colie, Alexandria, LA  
Ingathering: Reclaiming Inactive  
Church Members  
Gerald Jackson, ABSC

### ADULT

Senior Adults  
Fern Stuart, LaMarque, TX  
Median Adults  
Gary Scott, Pine Bluff  
Median Adults  
Michael Fink, BSSB, Nashville, TN  
Young Adults  
Snookie Dixon, Arkadelphia  
Single Adults  
Joe Sherrer, Norman, OK  
Homebound  
Irene Prince, Jonesboro  
Outreach Leaders/  
Outreach Bible Study Leaders  
Jim L. Harvey, BSSB, Nashville, TN  
Department Directors  
David Apple, BSSB, Nashville, TN  
College  
Mill Hughes, BSSB, Nashville, TN

### YOUTH

Bible Book  
Ron Moore, Jefferson City, MO  
Life and Work, Youth in Discovery (Junior High)  
J.B. Collingsworth, Alexandria, LA  
Life and Work, Youth in Action  
(Senior High)  
Lake Fleisher, North Little Rock  
Convention Uniform (Churches 150  
or more enrolled in Sunday School)  
David Cim, Cheyenne, WY  
Youth Outreach (Outreach Leaders)  
Harold Elder, Hot Springs

### CHILDREN

Bible Searchers  
Betty Gilson, Fort Smith  
Bible Searchers  
Nelda Williams, Dallas, TX  
Bible Learners  
Edith Wiley, Searay  
Bible Learners  
Mary Buckner, Memphis, TN  
Bible Discoverers  
Debbie Smith, Little Rock  
Bible Discoverers  
Elsie Rives, Newberry, FL  
Division Directors  
Tina Newberry, Huntsville, AL  
Workers with the Mentally Retarded  
Russ Burbank, Arkadelphia

### PRESCHOOL

Preschool Bible Teacher A  
Jane Johnson, Memphis, TN

Preschool Bible Teacher B  
Richard Gay, Nashville, TN  
Preschool Bible Teacher C  
Barbara Pruett, Fayetteville  
Division Directors  
Gail Mofley, Virginia Beach, VA  
Department Directors  
Evelyn Weldon, Fort Smith

### Conferences for workers in churches with 150 or less enrolled in Sunday School

Pastors  
Phil Whitten and  
Lyndel Hobbs, Fort Smith  
Sunday School Directors  
Sandy Hinkson, Little Rock  
Adult Teachers  
Troy Prince, Jonesboro  
Youth Teachers  
Linda Robinson, Clinton  
Children's Teachers  
Rob Smith, BSSB, Nashville, TN  
Preschool Teachers  
Frances Hamilton, North Little Rock



### CHILD CARE FOR PRESCHOOLERS

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

A \$5.00 fee will be charged for each child, and reservations must be made through the Sunday School Department office by September 19.

Reservations can be made by writing or calling the Sunday School Department, P. O. Box 552, Little Rock, AR 72203, phone 376-4791. The name and birth date of each child should be given when the reservations are made.



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ABSC EXECUTIVE BOARD

## Budget Approved

The Executive Board of the Arkansas Baptist State Convention approved a proposed \$13 million budget for 1989 in a meeting Aug. 30 at the Baptist Medical Center in Little Rock.

The new budget, which will send \$5.3 million on to Southern Baptist mission causes, represents a 4 percent increase over projected 1988 receipts. It will be submitted for final approval to messengers at the ABSC annual meeting Nov. 1-2 at Park Hill Church in North Little Rock.

According to ABSC Associate Executive Director Jimmie Sheffield, the 4 percent increase reflects a continuing attempt to deal with tightening state convention finances.

Sheffield told Executive Board members projections indicate Arkansas Baptists will meet about 97 percent of their \$12.87 million 1988 budget. Should that projection prove true, he said, it would continue what appears to be a trend toward lower percentages of annual increase in missions giving. But while the conservative budget increase reflects concern about missions giving and the general condition of the statewide economy, it also anticipates a degree of response from churches to the Missions Advance 1987-89 campaign to strengthen missions support.

The 1989 budget will send 41.14 percent of Cooperative Program receipts to worldwide causes through the Southern Baptist Convention, while 58.86 percent (\$7.7 million) will go toward programs of the Arkansas Baptist State Convention. The portion sent on to SBC causes represents an increase of .25 percent over 1988.

The Executive Board also voted to employ two persons for the state convention staff.

Jack Kwok, pastor of Indianhead Lake Church, North Little Rock, was employed to succeed Robert Ferguson as director of cooperative ministries with National Baptists. Kwok, who will assume his duties in mid-September, formerly was pastor of an inter-racial church in Memphis, Tenn., and has taught on the faculty of the National Baptists' Arkansas Baptist College in Little Rock.

Diane O'Connell, associate director of the Baptist Student Union at the University of Central Arkansas in Conway, was employed as director of the BSU at the University of Arkansas Medical Sciences in Little Rock. O'Connell will divide her time between the two campuses during the 1988-89 school year and will become full-time at UAMS in May 1989.

Five recommendations from the Executive Board's Program Committee also were adopted for referral to messengers at

the annual meeting.

The first recommendation involves eight days of Simultaneous World Missions Conferences May 19-26, 1991. The conferences would be held in back-to-back four-day periods, with associations organizing their churches to participate in one period or the other. A goal of 30 associations and 800 churches participating has been set.

Executive Board members also gave the go-ahead to a proposal that Arkansas Baptists enter a three-year missions partnership with Guatemala beginning in 1989. The partnership would entail projects in evangelism, social work, agriculture, medical and dental missions, leadership training, student work, church construction, and church planting.

Five priority goals for 1989 Executive Board programs also were approved. The goals included 200 new Sunday School units; 500 churches committed to a discipleship and evangelism emphasis entitled, "A Call to Baptist Basics;" 45 new churches; training of 200 youth leaders in

implementation of the Youth Christian Life Seminar; and 638 churches involved in the 1988-89 "Year of the Laity" emphasis.

Executive Board members also approved a recommended promotion plan from the Directions 2000 Planning Group and agreed to recommend adopting a five-year commitment to witnessing and giving called "Witnessing-Giving Life."

In other business, Executive Board members elected persons to fill five vacancies on the board: Ron Sanders of Walnut Ridge, George Pirtle of Dermott, Glenn Morgan of El Dorado, Larry Pillow of Conway, and Kent Farris of North Little Rock. They also received reports on progress related to Missions Advance 1987-89 and the Camp Paron guest house. Executive Board members also were informed that permission had been granted Southern Baptist College to incur a short-term indebtedness of \$320,000 for the renovation of a cafeteria. The loan will be repaid from proceeds of the school's New Horizons endowment campaign.

Recommendations from the Executive Board to messengers at the annual meeting will be published in the Sept. 22 *Arkansas Baptist*.

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*Tony Campolo*

"This book has the perfect mixture of charm and spiritual insight. I commend it to you."

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"I recommend this novel to you as one that will make you question modern ethics and lifestyle and encourage you to follow Jesus."

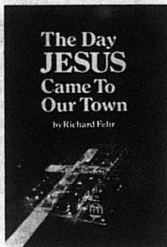
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*Charles M. Sheldon*

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**WHAT A GIFT FOR A CHRISTIAN FRIEND!**

## BJC Gets Allocation

DALLAS (BP)—The Texas Baptist Administrative Committee has authorized allocation of \$10,591 for the Baptist Joint Committee on Public Affairs to replace funds cut from the BJCPA by the Southern Baptist Convention in San Antonio in June.

Messengers to the 1987 state convention approved a motion by "to continue Texas Baptists' historic and traditional support for the Baptist Joint Committee on Public Affairs" if the SBC chose to allocate funds away from the BJCPA.

In June in San Antonio, the SBC reduced the BJCPA's share of the SBC budget a total of \$67,457.

Texas' share of the \$67,457 would be \$10,591, the amount approved.

The funds will be taken from earnings from the Wasson Trust and will be forwarded after Oct. 1 to the BJCPA through the Texas Baptist Christian Life Commission, which functions as the Texas Baptist public affairs committee.

The subcommittee, which studied the situation and recommended the action, also recommended that if further reductions are made in the BJCPA budget that appropriate action be considered.

## Skip Notice

The *Arkansas Baptist* will not publish a Sept. 15 issue next week. The addition of this skip issue was made necessary in order to offset increases in postage costs.

Friends and former members of

## First Church, Bay

are cordially invited to join us in celebrating our

## 100th Anniversary Sept. 24-25, 1988

Festivities will begin Saturday at 5 p.m. with a barbecue supper, followed at 7 p.m. by a worship service. Sunday School will meet at 9:45 a.m., followed by morning worship at 11, a noon potluck luncheon, and an afternoon service at 2 p.m.

*Come join us!*

First Baptist Church, Bay, Ark.  
Ken Brown, Pastor 781-3269

## SOUTHEASTERN SEMINARY

# 'A Troubled Campus'

WAKE FOREST, N.C. (BP)—Southeastern Baptist Theological Seminary, is "a very troubled campus and divided institution," according to a report filed with the Association of Theological Schools in the United States and Canada.

The report says trustees of the 38-year-old school in Wake Forest, N.C. apparently are "clearer about their role as agents of the Southern Baptist Convention than about their full fiduciary role as trustees."

It details events at the seminary during the past year, including measures taken by trustees to more closely control faculty selection and the resignations of the school's president and top administrators.

A three-member committee visited the seminary on behalf of the association in mid-March and interviewed representatives of administration, trustees, faculty and students. Its report was presented to the association's executive committee in mid-June and released in early August.

The committee conducted the site visitation to gather information that would "enable the (association's) executive committee to determine what implications, if any, the events at the seminary may have regarding the proper recognition and adherence to the principles of academic freedom and institutional integrity."

The association's conclusions eventually will determine whether Southeastern will continue to be accredited by the organization. The seminary currently is accredited by the association and the Southern Association of Colleges and Schools, which is scheduled to make an on-site accreditation visit Sept. 14-16.

Trustees' actions last fall—which ensured that only biblical inerrantists will be added to the faculty and which gave trustees and the president, not the faculty, primary responsibility for selecting faculty

members—prompted the resignations of President W. Randall Lolley, Dean Morris Ashcraft and six other administrators.

The association's visitation committee concluded the resignations of the president and the dean were directly related to actions of the board which, the administrators felt, "so altered their offices and jurisdictions as to make it impossible for them to carry on the responsibilities of their administrative roles with integrity."

The report concludes: "It is the general finding of the visiting committee that Southeastern Baptist Seminary is currently confronted by the realities and events that intrude upon its orderly life and work; that these realities and events threaten or even abrogate the capacity of the seminary to operate according to its duly constituted documents and organizational provisions that are internal to the seminary; and to this extent, the events... reflect serious threats to institutional integrity... and to the freedoms that are the condition of such integrity."

"The committee recognizes that there are aspects of its current institutional predicament that are rooted in the Southern Baptist Convention over which the seminary does not have control."

The report also observes: "To the extent that these general findings are affected by or the consequences of events surrounding the series of administrative resignations, the committee discerns a common thread running through them all; namely, the provisions and principles internal to an academic institution have been severely threatened and in some instances abrogated. It is the judgment of the committee that until these internal principles and provisions are restored, the immediate future of the seminary will remain a troubled one."

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October 3, 1988

Acteens who are 14 or older  
and have completed the Queen  
level in Studia are  
encouraged to apply.



## Housing Request Form Released

The form on the opposite page must be used by all those wishing to make hotel reservations through the Las Vegas Convention and Visitors Bureau for the Southern Baptist Convention June 13-15, 1989, in Las Vegas, Nev. If you do not wish to use the housing bureau, you may contact any hotel not listed on the form. Use one form for each room requested.

**Part I**—Accurately fill in all requested information.

**Part II**—From the accompanying list, select six hotels/motels of your choice and place the hotel names in Part II in the order of your preference. The hotel names are listed on the adjacent hotel index.

**Part III**—Fill in all information requested for the room you wish to reserve. If you need more than one room, use a second sheet. Photo copies of the form may be used.

**Part IV**—You may put a limit on the maximum amount you are willing to pay. This will be used by the Bureau only if none of your hotel selections are available. If there are no rooms available below your maximum, your form will be returned to you.

In the past, all hotels listed by the Housing Bureau have filled from individuals' forms postmarked Oct. 1. Mail this form Oct. 1. Forms postmarked after Oct. 2, 1988, will not be processed by the Housing Bureau. Do not send a deposit with your housing form.

All housing forms are processed by the Las Vegas Convention and Visitors Bureau. However, if you have a special problem, or if you need further information, contact Housing Information, SBC Executive Committee, 901 Commerce Street, Suite 750, Nashville, TN 37203; telephone (615) 244-2355.

The Las Vegas Convention Center is the site of the SBC Annual Meeting, Pastors' Conference and WMU Meeting. The Las Vegas Hilton is in the convention hotel and the WMU headquarters hotel. Shuttle bus service will be supplied to all hotels in the convention block located more than a mile from the convention center.

### A SMILE OR TWO

Chairman of the board addressing meeting: "In most companies half the committee does all the work, while the other half does nothing. I am pleased to put it on record that in this company it is just the opposite."

—*Funny, Funny World*

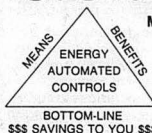
## Las Vegas Convention Hotel List

Hotel	Distance From Center	Single/Double Rate	Deposit Required
1. Alexis Park	1.5 Miles	125.00*	One Night
2. Bali Hai Resort	8 Mile	55.00	Full Payment
3. Caesars Palace	1.6 Miles	78.00	One Night
4. El Rancho	.6 Mile	39.00	
5. Flamingo Hilton	1.4 Miles	108.00	
6. Four Queens	3.0 Miles	32.00	One Night
7. Holiday Inn	1.3 Miles	55.00	One Night
8. La Mirage	1.5 Miles	45.00	One Night
9. Landmark	750 Feet	60.00	One Night
10. Las Vegas Hilton	287 Feet	115.00	
11. Marian Inn	1.8 Miles	40.00	One Night
12. Mini Price Motel	1.8 Miles	40.00	One Night
13. Riviera	.7 Mile	52.00	One Night
14. Royal Las Vegas	.6 Mile	54.00	Two Nights
15. Sahara	.9 Mile	70.00	One Night
16. Union Plaza	3.1 Miles	75.00	Two Nights

\*Has only suites

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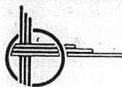


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● PLEASE READ CAREFULLY ●

- PLEASE PRINT OR TYPE ALL ITEMS TO ASSURE ACCURACY.
- COMPLETE EACH PART BELOW IN DETAIL FOR CORRECT AND RAPID PROCESSING.
- SHOULD MORE THAN ONE (1) ROOM BE NEEDED, PLEASE USE A SECOND FORM.
- ALL CONFIRMATIONS WILL BE SENT TO INDIVIDUAL INDICATED IN PART I.

**PART I**

**INSTRUCTIONS:** Complete requested data using abbreviation as necessary.

(NAME OF PERSON REQUESTING ROOMS) NOTE: This person must be one of the individuals who will be occupying the room.

If necessary, photocopies of this form may be used to make additional reservations.

--	--

(FIRST NAME)

(LAST)

--

(STREET ADDRESS OR P.O. BOX NUMBER)

--	--	--	--

(CITY)

(STATE)

(ZIP — U.S.A.)

--	--	--	--	--	--

(Area Code)

(PHONE NUMBER)

Forms postmarked after October 2 1988 will not be processed.

**PART II**

**INSTRUCTIONS:** Select SIX Hotels/Motels of your choice.

**FIRST CHOICE** \_\_\_\_\_

**SECOND CHOICE** \_\_\_\_\_

**THIRD CHOICE** \_\_\_\_\_

**FOURTH CHOICE** \_\_\_\_\_

**FIFTH CHOICE** \_\_\_\_\_

**SIXTH CHOICE** \_\_\_\_\_

**PART III**

**INSTRUCTIONS:** 1. SELECT TYPE ROOM DESIRED WITH ARRIVAL AND DEPARTURE DATES.  
2. PRINT OR TYPE NAMES OF ALL PERSONS OCCUPYING EACH ROOM.

Arrival Date \_\_\_\_\_ Departure Date \_\_\_\_\_

Check type of room desired:

\_\_\_\_\_ Single (1 bd/1 pr)                      \_\_\_\_\_ Triple (2 bd/3 pr)

\_\_\_\_\_ Double (1 bd/2 pr)                      \_\_\_\_\_ Quad (2 bd/4 pr)

\_\_\_\_\_ Twin (2 bd/2 pr)                      \_\_\_\_\_ Other (specify) \_\_\_\_\_

Name of all persons occupying the room, including the individual in PART I

1		3
2		4

**PART IV**

**INSTRUCTIONS:** Do you wish to set a maximum on the cost of your room if none of your choices are available? If so, enter the amount - \$ \_\_\_\_\_

IMPORTANT: No phone orders will be accepted. Make a photocopy of your order for your files. Housing Bureau processes reservations in order of date mailed. Confirmations will come directly from your hotel. DO NOT SEND DEPOSITS WITH RESERVATIONS. Changes in reservations should be made by directly contacting the confirming hotel.

DO NOT MAIL FORMS POSTMARKED BEFORE OCTOBER 1, 1988



## NEW WORK

### A Surge of New Churches

by Frank Wm. White  
Baptist Sunday School Board

GLORIETA, N.M. (BP)—New churches started with the help of Southern Baptist students exceeded national projections for the past year because of an increased commitment to missions and evangelism, according to a student ministry consultant.

Preliminary reports collected by the student ministry department of the Southern Baptist Sunday School Board indicate students throughout the Southern Baptist Convention have been involved in starting perhaps as many as 400 new churches and congregations.

Totals of the student statistical report will not be available for several more weeks.

The student ministry goal for students involved in helping start new churches during 1987-88 was 100, according to Bob Hartman, student ministry new church consultant who has responsibility for church planting strategies.

The plan for involving students in church planting has been coordinated among state student department directors, the Sunday School Board's student ministry department and the church extension division of the Southern Baptist Home Mission Board, he said.

In Portland, Ore., students have been involved in starting at least five churches in the past year, said Otey Enoch, director of campus ministries for the Greater Portland area.

At Scenic View Baptist Church in a Portland suburb, students have been involved in survey work as well as teaching in Sunday school and leading in the worship services.

In at least two other new starts, students conducted phone surveys to locate prospects. The phone survey was used in Wilson City, a Portland suburb, because the community prohibits door-to-door soliciting. In the upper-class community of Lake Oswego, more than 100 persons attended the first service of a new church begun after students assisted in telephone contacts in the community.

Student involvement in church planting is occurring in established state conventions as well as new convention areas, Hartman said, citing Texas, Kentucky, California, Oregon and Minnesota-Wisconsin as examples.

Enoch said a willingness to "step out of a comfortable environment" is essential in starting a new church. "It's a challenge to think about giving that kind of commitment."

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October 7-8, 1988  
Olivet Baptist Church  
Little Rock

for all bivocational pastors and their wives

Schedule: Friday, 7-9 p.m.; Saturday, 8 a.m. - 12:15 p.m.

#### Program highlights

- Inspirational messages/worship/fellowship
- "Understanding the Single Staff Church," by D.G. McCoury
- Closing message by Dale Holloway, bivocational consultant, HMB
- Conferences for pastors with practical helps for bivocational ministry
- Complimentary continental breakfast Saturday

#### Special conference for pastor's wives

led by Terry Peck, consultant, BSSB, author of *The Ministering Couple*

#### Program personalities

- Don Moore  
executive director  
Arkansas Baptist State Convention
- D.G. McCoury  
consultant  
Baptist Sunday School Board  
Nashville, Tennessee
- Charles Belt  
deacon consultant  
Baptist Sunday School Board
- Truman Brown  
consultant  
Baptist Sunday School Board
- Dale Holloway  
bivocational consultant  
Home Mission Board  
Atlanta, Georgia
- Terry Peck  
consultant  
Baptist Sunday School Board



Moore



McCoury



Belt



Brown

#### Registration, scholarship information

- Financial assistance is available for travel and overnight lodging by advanced reservation
- To request lodging or additional information, contact:  
Robert Holley, P.O. Box 552, Little Rock, AR 72203; 376-4791

A Church Administration project of the  
Arkansas Baptist State Convention

## 'Alliance' Church Launched

BILOXI, Miss. (BP)—A Southern Baptist pastor in Mississippi has resigned his church to begin what may be the first independent moderate Baptist church.

Bill Jenkins, former pastor of Bay Vista Baptist Church in Biloxi, Miss., said that he can no longer continue within the context of Southern Baptist life "with the (theological/political) controversy going

on, the power struggle and what I call the Baptist inquisition."

Jenkins has begun Alliance Baptist Church in Gulfport, Miss. The church will be for people who have convictions similar to those of members of the Southern Baptist Alliance, he said. The alliance is a coalition of moderates who have expressed distress over recent successful efforts to turn the convention to a more conservative direction.

Currently, neither Jenkins nor his new congregation are members of the alliance.

## SUNDAY SCHOOL BOARD

### Tight Finances In Spotlight

NASHVILLE (BP)—Financial reports and budget adjustments facing the Southern Baptist Sunday School Board occupied a major portion of time for trustees attending the Aug. 15-17 semi-annual meeting in Nashville.

Since its founding, the denomination's education and publishing agency has been under mandate from the convention to be self-supporting from the sales of products. Consequently, trustees were given reports from the board's administration that called for decreases in spending for the next year as steps in fiscal management.

E.V. King, vice president for finance, told trustees revenues for the first nine months of the current fiscal year were \$3 million below budget but almost \$6 million above last year. Some bright spots point to improved revenues in the upcoming year, he added.

He listed several causes for the \$3 million lag in revenues, which included church literature sales 2.2 percent below budget, Convention Press sales 5.9 percent below projections and Baptist Telecommunication Network revenues 15.5 percent below budget.

The Holman division was cited by King as one area of increased sales for the first nine months of this fiscal year, with sales of more than \$6 million, 23 percent above budget, and \$2.02 million, or 49.8 percent above last year.

The 1988-89 budget approved by trustees is \$176.65 million, a 5.6 percent increase over the present budget, and 7.4 percent, or more than \$12 million, over 1987-88 projected revenue.

Included in the budget was a reduction of \$494,160 for Baptist Telecommunication Network, which includes the elimination of five employee positions in the telecommunications department. This follows a budget reduction last year of \$400,000, which also included five jobs cut in that department.

Board President Lloyd Elder told trustees administrators are prepared to "make an all-out effort. I have found again and again there is wisdom in this board being committed to a future that includes telecommunications. However, we need the commitment of trustees and an increased commitment on the part of subscribing churches in the convention."

Elder issued an appeal to church leaders, saying: "We need help. As president of the board who is responsible for visionary leadership, I see that the board cannot carry out this commitment to BTN without the widespread support of churches."

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PEOPLE TO DEPEND ON

## Baptists Arrested In 'Rescues'

ATLANTA (BP)—At least a dozen Southern Baptist laypeople and ministers have been arrested in Atlanta since July 19 in attempts to "rescue" babies scheduled for abortions.

Baptists are increasing their participation in Operation Rescue, an interdenominational effort to prevent women from having abortions and to draw attention to the pro-life cause.

Since the "rescue" attempts began, more than 700 people from various states had been arrested for trespassing at three Atlanta abortion clinics targeted by Operation Rescue. More than 300 remained in jail August 25.

Most of those arrested have refused to give their real names but have called themselves Baby Jane or Baby John Doe.

The group calls the demonstrations "rescues" because the goal is to discourage pregnant women from entering the clinics and thereby save the unborn babies from abortion. Statistics indicate 20 percent of women who do not keep their initial appointments for abortions will never reschedule.

Participants also offer counseling on abortion alternatives for women who turn back from the clinics. They distribute literature, information on local crisis pregnancy centers and in some cases offer to find financial support for women who cannot afford to carry a pregnancy to term.

## Classifieds

**For Sale**—Triple keyboard Thomas organ. Two octaves pedals plus rhythm section. Perfect for small church. New \$6,000. Asking \$2,500. Phone 501-227-6192. 9/8

**For Sale**—1976 GMC 54-passenger trip bus. Good condition. Minimum bid \$1,500. Send bid to Brotherhood Dept., P.O. Box 552, Little Rock, AR 72203. Bids opened Oct. 3, 1988. 9/22

**Position Open**—North Little Rock Baptist church needs Minister of Music and Youth. Salary and hours negotiable. Contact 753-5108. 9/29

Classified ads must be submitted in writing to the ABN office no less than 10 days prior to the date of publication desired. A check or money order in the proper amount, figured at 85 cents per word, must be included. Multiple insertions of the same ad must be paid for in advance. The ABN reserves the right to reject any ad because of unsuitable subject matter. Classified ads will be inserted on a space-available basis. No endorsement by the ABN is implied.

## Make E.T. Pay For Universal's Sin

NASHVILLE (BP)—E.T. should pay for Universal Studios' sin.

A boycott of the home video version of "E.T.: The Extra-Terrestrial" is one response urged by Christian ethicist Larry Braidfoot following Universal's release of the controversial film "The Last Temptation of Christ."

Braidfoot, general counsel for the Southern Baptist Christian Life Commission, previewed "The Last Temptation" Aug. 11, the day before the movie was released to the American public. The film,

based on a novel by Nikos Kazantzakis, created a furor in mid-summer, as conservative Christians learned Universal was preparing it for distribution.

Universal never intended for Southern Baptists to buy tickets for "The Last Temptation," Braidfoot said, noting that the movie is not likely to be distributed widely in regions where Southern Baptists are numerous. But other Universal products, particularly its home videos, are targeted at audiences that include vast numbers of Baptists, he added.

"E.T.: The Extra-Terrestrial" is scheduled for release in late October at approximately \$25 per tape. Universal is reported to have hopes of selling 8 million copies.

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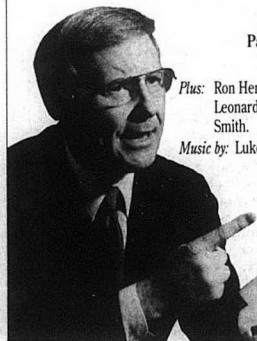
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## Convention Uniform

### *Pray for Those Who Hurt*

by Jim Box, Central Church, Bald Knob  
**Basic passage:** Job 4-13

**Focal passage:** Job 4:1,7-8; 8:1,5-7;  
 11:1,4-6; 13:1-5

**Central truth:** Encourage and pray for people who hurt.

The controversy between Job and his three friends deals with the reasons for suffering in the life of those who are outwardly righteous and innocent. In particular, it deals with the reasons for suffering in the life of Job.

We do not know the length of time covered in the giving of these speeches, possibly these three cycles were given on three successive days, or a much longer period of time. Their arguments vary in details but they are the same in essence.

The arguments of Job's friends may be summarized as: All who suffer are sinners. Job literally suffered; therefore, they accused him of being a sinner. Job's friends suggested that he admit that he was a hypocrite and confess his sins, then God would show mercy and relieve him of his suffering.

Elipaz the Temanite believed he had received a vision from God and based his theology on that vision. He advised Job to confess his sins and God would restore him and give relief from the suffering. He said many true things and used eloquence of speech, but remained hard and cruel, a dogmatic because of one remarkable experience.

Bilhad was blunt and direct in his presentation. He based his argument upon the teachings of the fathers. His religion rested upon tradition! Bilhad assured Job of God's justice. He described the fate of the wicked and the blessedness of the just. He told Job, "If you will only repent, God will fill your mouth with rejoicing and clothe your enemies with shame."

Zophar, probably the youngest of the three friends, showed no tact, courtesy or sympathy toward Job. He called Job a blabber and shamed him for saying his life was clean and pure. He said if Job would only see God's wisdom and power, he would know that God saw his sins and was punishing them.

Millions of people today, like Job's comforters, believe that all human suffering is a direct result of personal sin. May we learn that this is not necessarily so. May we also learn to pray for those who hurt.

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## Life and Work

### *The Willing Hearted*

by Tom Harris, Park Place Church,  
 Hot Springs

**Basic passage:** Exodus 35

**Focal passage:** Exodus 35:4,5,10,  
 21,22,29,35

**Central truth:** God sees needs and God leads the willing-hearted to give to those needs.

(1) God can only work through a willing heart.

In spite of God's tremendous power, he searches for willing hearts to work his will. Study throughout the Bible the lives of Abraham, Gideon, Samuel, and others, and you will see God must have servants with willing hearts. The opposite of a willing heart is a rebellious heart. Webster's dictionary says rebellion is "when one opposes an established authority." It is when one says "no" to the stirring of God's Spirit in the heart (vv. 22,29).

(2) God will point out his needs though his appointed leaders.

God told Moses to build the tabernacle. God needed a place where he would dwell and where he would be worshipped and where sinners would sacrifice animals because of their sins.

Some might have rejected the idea of Moses saying, "We don't need to waste our gold and silver on that big, expensive building; none of us have a dwelling place that big. Besides, God enjoys the open skies." We must remember Moses may have had the first building campaign, but God will continue to demonstrate needs in the local church that will require free-will offerings.

(3) God is the focus of the giving by the willing heart.

Notice the offering was not given to anyone but to the Lord. This is repeatedly stressed in verses 5, 22 and 19. As an expression of obedience, love, and worship, one gives his offering, focusing his attention directly at his God.

The Christian should see the face of God when he gives. "Here God is my \$20 or \$50 or \$100. I give it because I love you." It should never cross the givers mind to say, "I will not give my offering, because some of my money will help purchase that huge organ which I personally don't want." 1 Corinthians 9:7 says, "every man according as he purposed in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."

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## Bible Book

### *The Suffering and Agony*

by Captain Lovell, First Church,  
 Harrisburg

**Basic passage:** Matthew 27:35-50

**Focal passage:** Matthew 27:35-50

**Central truth:** Jesus is willing to suffer in our behalf.

Jesus endured suffering and agony in the halls of judgment and on the hills of Golgotha. In the hall of judgment, they smote him, spit upon him (Mt. 27:30), scourged him, stripped him of his garments (Mt. 27:28), spoke blasphemous words against him. At Golgotha, they mocked him by the accusation written over his head: "This is Jesus, the King of the Jews" (Mt. 27:37). They mocked his divine power (Mt. 27:40). "Thou who destroyest the temple and buildest it in three days, save thyself," they said. "He saved others, himself he could not save" (Mt. 27:42). They mocked his deity saying, "You said you were the son of God, if so be, why don't you come down from the cross now and we will believe you." They mocked his dedication to the Father. They said, "He trusted God; let him deliver him now if he will have him" (Mt. 27:43).

The cries from the cross show his suffering. There were seven cries from the cross: three before the period of darkness, one during the time of darkness, and three after the darkness. The first cry, "Father forgive" was made when Jesus experienced the presence of sin (Lk. 23:34). The third cry, "Woman behold thy son" (Jn. 19:26,27) revealed the presence of hurt in his mother's heart. The fifth cry, "I thirst" showed his thirst for their love, loyalty, their life, and the hurt he suffered from his heart while on the cross.

Jesus also suffered the hurt of being forsaken by the Father (Mt. 27:46) when he said, "My God, my God, why hast thou forsake me?" Until this hour, Jesus had always referred to him as "Father," not "my God." Before this time, he was speaking son to Father. Now he was speaking as sinner to God. For here, Jesus suffered all the agony in our stead: "He who knew no sin became sin for us" (2 Co. 5:21). God wanted Jesus to bear this cup alone so he could show what he thinks of sin.

"They that heard this straightway took a sponge filled with vinegar, put it upon a reed, and offered him to drink" (Mt. 27:48), but Jesus refused. He was willing to suffer and endure agony for each of us.

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## Convention Uniform

### *Learn to Be Content*

by Jim Box, Central Church, Bald Knob

Basic passage: Job 29-30

Focal passage: Job 29:1-6,30; 30:19-26

Central truth: God may not reveal the reason for suffering.

The Lord smiled upon Job; he was surrounded by his children; he prospered materially; he was greatly esteemed in his community; and he thought those conditions would last forever. Not so. Job was smitten with pain which gave him no rest.

At this point in Job's life, he was all alone and for the most part he was speaking to himself. He poured out his soul; he verbalized his innermost thoughts. Job looked back on his past, realizing there was nothing wrong with glancing back as long as one does not want to return to the past. He knew he could not "go home again." Job had a full and meaningful life before the tragedy came. He spoke of the friendship and the presence of God during those early days.

From discussing those glorious days of the past, Job turned to the wretchedness of the present. One of the hardest things for Job to accept in his experience of suffering was the loss of the respect of the people around him. Having been treated like a king, Job could not get used to being treated like an outcast for God's sake.

One last time, Job blamed God for all his troubles. He called God a cruel God and said that God had cast him into the mire; tossed him about in the roar of a storm; and brought him to the point of death.

Almost like a spoiled child, Job complained. He had wept for others, but no one wept for him. All of Job's hopes were gone, and darkness had fallen upon him. In constant turmoil and pain, he cried for help.

Job remembered his past happiness. He remembered how he had helped others and how the Lord had flooded his life with the overflow abundance of blessings. Job compared his present condition with his past happiness. Job made an appeal for sympathy but received none.

Job's suffering had not separated him from God. Man may suffer the loss of all things and yet be sure of the love of God. Christians can learn a lesson from the suffering of Job, and God can use this book to teach us humility. May we as Christians encourage those who are suffering to put their faith and trust in the Lord.

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## Life and Work

### *Learn to Give*

by Tom Harris, Park Place Church, Hot Springs

Basic passage: 2 Corinthians 8:1-5,7-9; 9:6-8

Focal passage: 2 Corinthians 9:6-8

Central truth: Christians must learn to give expecting God to continue to give to them.

(1) Christians must learn to give bountifully (v. 6).

The apostle Paul is appealing to the logic of the Corinthian church when he talks about giving. Just think about it, and you will come to the conclusion, "It's smart to give to God through the church." Paul illustrates his logic by using agriculture terminology. Farmers know that if you plant only a few seeds, when harvest comes there will not be much to harvest. It's a universal law of nature: he that sows sparingly shall reap sparingly. Notice what Jesus said about giving in Luke 6:38, "Give and it shall be given unto you . . . for with the same measure that ye mete withal it shall be measured to you again."

(2) Christians must learn to give expecting sufficiency (v. 8).

A newer translation gives verse 8 as saying, "Giving for God will supply both you and those you give to . . ." Notice Paul uses the word "all" three times in verse 8. You will not out give God. He will supply sufficiently all your needs. You given to God and you will never miss what you give away. Listen to Proverbs 11:24 in a modern translation, "It is possible to give away and become richer! It is also possible to hold too tightly and lose everything."

(3) Christians must learn to give cheerfully (v. 7).

There are no verses in the Bible that say, "God loves a stingy giver." Instead, loud and clear, the Bible says, "God loves a cheerful giver." The word "cheerful" in the Greek language is the root word for our English word "hilarious." God loves the Christian who, with a smile on his face, says, "Oh glad, here is another chance to give and invest in God's cause." God loves a cheerful giver: (1) it reflects God's practice. God cheerfully gives life, sunshine, mercy, forgiveness, his son, and salvation; (2) it also reflects love and selflessness. The opposite is sin communicated through selfishness. The rewards for giving are sufficiency in all things (v. 8) and multiplied blessings (Mt. 3:10).

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## Bible Book

### *The Trials of Jesus*

by Captain Lovell, First Church, Harrisburg

Basic passage: Matthew 26-27

Focal passage: Matthew 27:64

Central truth: The trials of Jesus were illegal and in error, and if held today, upon appeal, he would be set free.

Jesus was arrested about midnight in the Garden of Gethsemane and was tried six times before his crucifixion. If his trials were held today, these reversible errors would allow him to be set free:

(1) Jesus had no defense counsel.

(2) Caiaphas acted as judge after having publicly declared that Christ deserved death (Jn. 11:50).

(3) Pilate declared him not guilty but permitted the verdict of the mob to stand.

(4) No trial could be held on the Jewish Sabbath or on feast days (Mt. 28:7).

(5) No trial could be started at night, or even afternoon for a trial before the Sanhedrin.

(6) He was tried at Caiaphas' home, not the regular meeting place for the Sanhedrin.

(7) Jesus was left unguarded in the gallery of Caiaphas home for an hour or more for the mob to torment.

(8) The courts which tried him had no legal power.

(9) Conviction was based on the testimony of false witnesses (Mt. 27:64).

(10) Christ was required to testify as a witness against himself, otherwise known as self-incrimination.

(11) Romans required trials to be public, and the private trial of Christ before Annas and Caiaphas was in error.

(12) The Sanhedrin sentenced Jesus on the same day as the trial; a verdict of "guilty" had to be held under advisement at least two days.

Jesus was taken first to Annas (Jn. 18:13), who was not high priest, and had no power, so he passed Jesus on to his father-in-law, Caiaphas (Jn. 18:24). He examined Jesus in preparation for the third trial, the formal trial by the Sanhedrin (Jn. 18:28). This court, which was never to hold secret meetings, found Jesus guilty of blasphemy. His sentence: death.

Jesus' fourth trial was before Pilate. Pilate found no harm in him and passed him to Herod for his fifth trial (Jn. 19:4). Herod questioned Jesus, but, getting no answer, returned him to Pilate.

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Crop yields in Ethiopia will increase because of a new "broad-bed" plow.



Volunteer veterinarian Mike Houser

## Hope Rising In Ethiopia

by Craig Rice  
SBC Foreign Mission Board

ADDIS ABABA, Ethiopia (BP)—There is a glimmer of hope, once again, in Ethiopia.

And as the best rains "in maybe 30 years" fall in the drought-ravaged highlands and raise the spirits of the farmers and herdsman, Baptist missionaries also are hopeful of moving from emergency feeding programs to long-term development projects.

"These people don't need anything except to get what used to be their normal rainfall each year," said Jerry Bedsole, a missionary veterinarian who has spent almost 20 years in Ethiopia. "These valleys and plateaus used to be lush farmland and it can be again." He is convinced two or three years of rains will return the people to self-sufficiency so relief money can be better spent on slower but more lasting work.

But it will take more than precipitation for the Baptists to change their programs. It will take government permission. Mission work in Marxist Ethiopia is played by different rules than in most of the rest of Africa, "and here the name of the game is contracts," says Ed Mason, a volunteer from Florida who coordinates the Baptist hunger relief projects.

Contracts between the government and the mission spell out what can be done and

where, and missionaries play by the rules or go back home to the United States.

For several years most Baptist work has been operating under three-year contracts, focusing on the nine feedings stations in the highlands. But the mission is hoping to negotiate 10- to 15-year projects where missionaries can work with people on a lengthy, day-in-day-out basis.

"Now we see a person for 30 minutes or so once every two or three months when he or she comes to pick up food," Bedsole says. "We think we can really make a difference when we can live alongside them."

Not that the mission hasn't been making a difference.

At the nine feeding stations, hunger, if not beaten, has at least been beaten back. No longer do thousands of people camp outside the feeding center gates. Instead, the government assigns "farmers associations" specific days to come about every other month.

The first light of dawn reveals three or four lines snaking toward the centers from all directions, waiting for the 8 a.m. distribution. The people are hungry but not desperate. There is very little if any food left from the last distribution, but only a few are starving to death compared to the thousands of three years ago.

Medical volunteers maintain clinics at

each feeding station, dispensing health care the people otherwise would get because they are so isolated from cities. A volunteer veterinarian treats donkeys and goats by the thousands and horses by the hundreds.

Other more permanent projects are making life better for the highlanders, such as the broad-bed plow, a tree farm and clean water sources.

"Where we work, 100 percent of the usable land is already under cultivation," Bedsole says. "That means anything we can do to allow them to increase production with the resources they already have is a real help." One of the most exciting things has been the work the mission is doing to introduce a broad-bed plow to local farmers.

"Much of the soil has a tendency to get waterlogged when it does rain, so much of the crop rots in the ground," Bedsole explains. When a research team developed "wings" which could be attached to local plows to allow fields to be plowed into broad beds with drainage furrows, they asked the Baptists to introduce it in the areas where they work.

Farmers are taught how to hook two local plows together, attach the wings and end up with fields that not only drain much better, but also have wider planting beds which increase the yield.

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## WORLD

### Visas Granted New Missionaries

by **Marty Groll**  
SBC Foreign Mission Board

JAKARTA, Indonesia (BP)—Indonesia has granted long-awaited visas for five newly assigned Southern Baptist missionary couples.

"This is the most positive thing we've had happen here for a while," said Clyde Meador, chairman for the organization of Southern Baptist missionaries in Indonesia. "We're really excited about it. It's very encouraging for those of us who are looking at having to leave the country."

Three of the missionaries are assigned as church starters and two as theological educators. In addition, four veteran missionaries involved in developing churches have been granted one-year renewable extensions. They are Tom and Hazel Barron, of Richton, Miss., and Fred and Linda Beck, of Galveston, Texas.

Missionaries in Indonesia have been plagued for years by rumors they would be forced to leave the south Asian country of 175 million people. But last year the rumors became reality as the government notified many of the missionaries they would not be able to renew their visas.

Left unchanged, the policy could eliminate up to nearly two-thirds of Southern Baptists' missionary force in Indonesia. There may be some exceptions, but apparently only medical missionaries and others who have been working in the country less than 10 years will be allowed to stay.

One missionary, Clarence Griffin, is seeking Indonesian citizenship in an effort to continue his work in the country. Other missionaries also may choose to apply for citizenship.

But those who expect to leave say they are not only struggling with the personal loss they feel, but also with the question of whether the work they have begun will continue. Those who expect to stay are questioning how one-third of the force will carry the whole load.

News of the newly granted visas have boosted morale among missionaries, Meador said. Jim Bethea, of Memphis, Tenn., and his wife, Stephanie, of Waverly, Pa., received their visas only days ago and already are at work in the country.

The Bethas were appointed in 1981 to work in Lebanon, but transferred from student work there in 1987 to take an assignment in Indonesia. They have just completed language study and expect to center a church-starting ministry in the archipelago between Indonesia's largest

island and Singapore, at the tip of the Asian mainland.

Kent and Erika Parks, appointed in August 1987, and Michael and Patricia Hampton, appointed in May 1987, expect to arrive in Indonesia in September. The Parkses, of Richmond, Va., and Valdosta, Ga., plan to work in theological education, while the Hamptons, both of Lakeland, Fla., expect to develop churches.

Arriving in December or early next year will be Bill and Carol Duke, of Fort Meade, Fla., and Albion, N.Y., who plan to work in theological education. Following them in January or February will be Kevin and Susan Randolph, of Colorado Springs, Colo., and Gulfport, Miss., who plan to start and develop churches. Both couples were appointed in October 1987.

### Missionary Notes

**Emmett and La Nell Barnes**, Baptist representatives living in Cyprus, have completed furlough and returned to Cyprus (address: 8-A Andrea Panayidi St., Dhassoupoles, Nicosia 143, Cyprus). They served in Lebanon until all missionaries evacuated the country in early 1987. He is a native of Missouri. She is the former La Nell Taylor of Monnette. They were appointed by the Foreign Mission Board in 1966.

**Ray and Ruby Fleet**, missionaries to Brazil, have completed furlough and returned to the field (address: Caixa Postal 18345, 04699 Sao Paulo, SP, Brazil). He is a native of Memphis, Tenn. The former Ruby Edson, she was born in Foreman. They were appointed by the Foreign Mission Board in 1964.

**Graydon and Betty Hardister**, Baptist representatives to Jordan, have completed furlough and returned to the field (address: P.O. Box 17147). They are natives of Arkansas. He was born near Reydell and also lived in Pine Bluff. She is the former Betty Williams of Bauxite. They were appointed by the Foreign Mission Board in 1965.

**Millon and Nannette Lites**, missionaries to Taiwan, have completed furlough and returned to the field (address: P.O. Box 427, Taipei 10099, Taiwan ROC). He was born near Garland. The former Nannette Webb, she was born near Dyess and grew up in Wilson. They were appointed by the Foreign Mission Board in 1969.

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