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**July 21, 1988**

Arkansas Baptist State Convention

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# Arkansas Baptist

July 21, 1988

NEWSMAGAZINE

SOUTHERN BAPTIST HISTORICAL  
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Historical Commission, SBC  
Nashville, Tennessee

*On To College*



**College  
Bound**

## Cover Story



ABN photo / Millie Gill

## On To College . . . . . 11-18

"Reaching the Student World" is the theme of this year's On To College section.

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# IT'S UPLIFTING

## Once Hitler, Now Christ

RICHMOND, Va. (BP)—"I believed in Hitler," Hans-Gunther Sachse confides. He was active in the Nazi youth movement.

"I thought Hitler would be the best political leader in the world. That was the teaching at the time. The children believed it, and I was such a child."

Sachse became a disillusioned 15-year-old living in a defeated, occupied nation at the end of World War II.

Now he is the home missions secretary of the Union of Evangelical Free Churches in East Germany. Baptists account for most of the 200 churches and 400 mission stations in the East German union.

Sachse was interviewed during a visit to the Southern Baptist Foreign Mission Board in Richmond, Va. He came to the United States to take part in an intercessory prayer planning meeting.

Sachse says he and other youths were shocked when they learned the scope of Hitler's schemes: "Shocked" is not strong enough. Nobody can imagine what happened in our hearts, our minds. We didn't believe that there would be concentration camps, for instance. Then we saw the pictures; we saw the films."

When Sachse and his peers realized Hitler had been but "a gangster. . . a liar," they felt an immense sense of emptiness. Stripped of their idol, they felt they "had

no future anymore."

Today, the Hitler years seem like "a demonic dream," Sachse reflects. "It wasn't only a kind of dream. We saw the reality."

When he heard a young woman's presentation of the Christian gospel, Sachse was quick to respond. "In Christ, I saw a new way, I saw again a future for me," he recalls.

Even so, "When I found Christ, I discovered I was so guilty, and not just for my sins." Sachse agonized over the sins of the German people under Hitler and the murder of 6 million Jews in Nazi death camps.

"The Lord forgave me," he affirms. Sachse soon was baptized and intent on entering the ministry.

"There are many in Germany, in the east and west, leaders of the church my age, who have the same story," Sachse says.

Today, he travels to East German churches to teach Christians "to find an evangelistic life style," to build friendships with non-Christians—friendships in which the gospel can be communicated.

Sachse says religious freedom in East Germany extends to all activities in church-owned buildings. Thus, the Union of Evangelical Free Churches sponsors a number of retreats each year, each encompassing 40 to 60 people, about half of whom are non-Christians.

"We speak openly about the gospel," Sachse says, and decisions for Christ are urged during the worship service.

## GOOD NEWS!

### Trust and Obey

Philippians 2:12-18

Paul's admonition to "work out your own salvation" (v. 12) suggests that God has worked salvation "in" (following our response of faith), and we must work it "out" (through obedience). Obedience is:

*Expressed in outward action (v. 13)*—Paul's plea for obedience in spite of his personal absence (v. 12) is calculated, no doubt, to add force to the reminder (v. 13) that God indwells and empowers eternally. It is God who provides the desire to make salvation both visible and vital through action. As the rising of the loaf is the evidence of the yeast, so the believer's work expresses a saving faith within.

*Characterized by proper attitude (vv. 14-15)*—The attitude for which Paul appealed excludes complaints against God or others. It rejects both the veiled "murmurings" such as are heard so often in church hallways following business meetings and the open "disputings" so often heard on

the conference floor. Paul appealed for an attitude that dispels doubtings which hamper the doing of God's will. Attitude permits Christians to "shine as lights in the world" (v. 15).

*Rewarded by sufficient compensation (vv. 15-18)*—The first reward of the obedient life is personal purification. The believer, living in a "crooked and perverse nation," is to be blameless, uncontaminated, and without rebuke. He is further rewarded by the joy which he has helped to create for his fellow Christians. The ultimate reward is salvation itself. As Noah was rewarded when he and his family stepped out of the ark on dry ground, so shall Christians be rewarded for their obedience when they are resurrected "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven" (1 Pe. 1:4).

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# Pastor and People

J. EVERETT SNEED

In recent days there has been a great deal of discussion regarding resolution number five passed at the Southern Baptist Convention which convened in San Antonio, Texas. The resolution, entitled "The Priesthood of the Believer," dealt in large measure with pastoral authority. The doctrine of the priesthood of the believer and the role of the pastor, like other biblical doctrines, must always be kept in proper balance.

First, we need to keep in mind that this is a resolution, not a motion. In the Southern Baptist Convention, a motion is binding on agencies and institutions of the Southern Baptist Convention until, and if, a later convention adopts another motion which rescinds the previous one. Even a motion of the Southern Baptist Convention cannot bind a local church because every congregation is totally autonomous. A resolution, however, is simply an expression of the opinion of the messengers present at a given session of the annual meeting. It has no binding effect on any agency, institution or commission.

The greatest problem with resolutions is that they are misunderstood by most non-Baptists and some Baptists who believe they have a binding effect. Some have sought to enforce resolutions as though they were motions. It is important to understand that resolutions possess absolutely no binding effect.

Unfortunately, many false teachings have developed across the years by overemphasizing a certain portion of doctrine at the expense of another. For example, the Bible teaches both the free moral agency of the individual and the predestination of God. Again the Bible teaches the love of God and the wrath of God. When an individual overemphasizes God's predestination, the result is hyper-Calvinism or fatalism. If one pushes God's love to an absolute extreme, the result is universalism. Doctrines must always be kept in balance.

It is also important for Baptists to realize that the Bible does teach the priesthood of the believer (sometimes called soul competency) and provides considerable information on the role of the pastor. Briefly stated, the doctrine of the priesthood of the believer means that all believers are able to relate directly to God through Christ and to be involved for him in the world today. There are many other doctrines that are



closely related to this important teaching. Among these are the doctrine of salvation, the doctrine of the church, spiritual gifts, and separation of church and state.

A recent statement from Dr. Herschel Hobbs, chairman of the committee that wrote the 1963 "Baptist Faith and Message" says, "... the principle of soul competency means that each person deals directly with God without any need of any human mediator, and is responsible to God alone."

The doctrine of the priesthood of the believer has been a cherished doctrine in Baptist life for many years. Many of the confessions of faith written as early as the 1600s have articles on the priesthood of the believer or soul competency. This certainly is not a new doctrine.

The doctrine of the priesthood of the

believer should never be interpreted to mean that an individual can believe anything he wants to. To the best of our knowledge, this concept has never been set forth by any responsible individual. The source for all doctrine is the Bible. All believers have the availability of the Holy Spirit to assist in interpreting the word of God. Teachings which go beyond, twist or distort the Scriptures are false.

The Bible clearly teaches that each pastor is the spiritual leader of his church. It further teaches that Jesus bestowed special authority upon the apostles. But there is no Scripture that indicates that this was passed on to others in the sense of apostolic succession.

The reason for Christ bestowing special authority upon his apostles is clear. The infant church had no guide such as we have in the New Testament. Someone had to be in a position to make decisions. Yet, as one reads the letters of Paul it is evident that he had special authority, but it is also clear that he chose to use persuasion in almost all cases.

The primary thrust of the Scripture is that all Christians are to be "servants." Paul frequently reminds us that even our Lord saw himself in the servant role. The apostles also saw themselves as servants.

How then should this doctrine be balanced? Pastors will do well to present themselves to their congregations as pastors and not as authoritative figures. Church members would do well to respect their pastors and follow their leadership under the guidance of the Holy Spirit. Neither pastors nor church members are infallible. If we are to further the cause of Christ, we must all work together under the leadership of the Holy Spirit.

## Arkansas Baptist NEWSMAGAZINE

VOLUME 87 NUMBER 26

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DON MOORE

## You'll Be Glad To Know



No, I was not lying down on the job last week in not writing a "You'll Be Glad to Know" column. I was very much on the job. I was with my wife in El Dorado, where her father was dying with lung cancer. That was my job at that point in our life. With her being an only child, there was no one else to help carry the load of around-the-clock care in the hospital.

When it became apparent that Shirley was not going to be able to hold up indefinitely to staying day and night with her dad, I knew I would have to do something soon. A quick glance of the calendar revealed a major committee meeting, a bivocational meeting with the Black River Association pastors, a large meeting with Faulkner Association, and a "God and Country" service with Bloomer Church were all immediately before me. Two of these had been planned for over a year. What would I do?

I want to share the way the decision came to me in hopes that it might be of help to others caught between opportunities and obligations. "There may be many more committee meetings, 'God and Country' services, and even bivocational meetings; but there is only one time for me to walk with Shirley through the valley of the loss of her dad." When that thought hit my mind, that settled it. Perhaps there is nothing in it profound for you, but it was for me. First things were first. Peace and assurance came.

Pastors are so often caught between opportunities and obligations. I hope my experience may serve to help them know when to release things that can wait in order to take care of family obligations. I am sorry for the disappointment over the meetings I cancelled. I am happy I could be with my loyal companion of 33 years as we gave up "Papaw" at 3:05 a.m., June 29, and buried his physical remains on July 2.

Our deepest thanks to all of you who have expressed your sympathy and support during these days. The home church, First Church, Smackover, provided the finest support a family could have. They are special!

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

BOB PARKER

## Today's Issues

### Children and Television



Rev. Donald E. Wildmon, a Methodist minister, is the executive director of the American Family Association of Tupelo, Miss. No one in America is more knowledgeable than he is of the tremendous damage being done by pornography.

He recently wrote about the way a CBS program for children (April 23) showed a cartoon character, Mighty Mouse, apparently sniffing cocaine. He urged protest to the network and the program sponsors. Many thousands of cards, letters and phone calls have been made in response. If you wish to join in protesting such television damage to our children and others, get on Rev. Wildmon's mailing list. The address is:

Rev. Donald E. Wildmon  
American Family Association  
P.O. Drawer 2440  
Tupelo, MS 38803

If you wish to join those who wrote regarding the above Mighty Mouse episode and other unfit presentations for

children, write the following:

Mr. Laurence Tisch  
Pres. CBS, Inc.  
51 W. 52nd St.  
New York, NY 10019

Mr. Hamish Maxwell  
Chrm. Philip Morris/General Foods  
120 Park Avenue  
New York, N.Y. 10017

Mr. J. Tylee Wilson  
Chrm. RJR Nabisco  
300 Galleria Parkway  
Atlanta, GA. 30339

By the way, CBS has since denied that Mighty Mouse was snorting cocaine. Letters were written by CBS to Rev. Wildmon with such denial. True or false, it doesn't hurt to let all television and radio networks know that you strongly object to any program unsuitable for young or old alike.

**Robert A. Parker** is director of the Christian Life Council.

## Search Re-Opened Director of Library Services Wayland Baptist University

Immediate opening for Director of Library Services. Master of library science required, Ph.D. desirable. Successful candidate will work with faculty to expand current holdings for both traditional and nontraditional undergraduate programs, as well as graduate programs. Other duties include budget planning, supervision of three other professional librarians, and developing and maintaining library resources for several off-campus centers. Faculty rank included.

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## Woman's Viewpoint

### An Equal Balance

LUE ROSS

God has entrusted our children to us, and wants us to help them and teach them the right way to go in life. We are to take care of them and provide for them. This involves not only looking after their physical welfare; it also involves their emotional and spiritual well-being.

"Lo, children and a heritage of the Lord; and the fruit of the womb is his reward" (Ps. 127:3).

Children need to know we love them by our actions and our deeds. There is no substitute for a warm and loving family relationship. However, there must be proper discipline, so they learn right from wrong.

We frequently see the results of those who attempt to practice love without discipline with their children. By requiring



no standard of behavior in the name of love, we may produce a miserable child with poor behavior.

The other extreme is discipline without love. The ruthless disciplinarian who coldly dispenses punishment, but cares little for the child will gain no respect or love.

So there must be a balance between love and discipline to be effective in raising children. Both are essential, and when either one is lacking the results are poor.

This is in keeping with the character of God. He is a God of mercy and a God

of judgment. He confronts us with our sins, but forgives us as well when we choose to change.

As parents, we must always practice a godly love, a love that is both willing to confront and to forgive. We must hold our children to a standard with discipline and help them learn from their mistakes . . . always giving them a chance to try again.

Love is not always avoiding conflict. Neither is discipline an uncaring and unforgiving punishment of a child. Without love, discipline is cruel and cold.

The balance of both elements must be maintained. For love to be effective, it must have discipline. For discipline to be right, it must have love.

Lue Ross is a teacher with Pulaski Schools, the mother of two sons, and a member of Geyer Springs First Church.

DANIEL R. GRANT

## One Layman's Opinion



### Turning Point?

Southern Baptists at the recent San Antonio meeting were divided in two

polarized camps (50.53 percent to 49.47 percent) as they cast their ballots in the presidential election. I have been trying to determine what it all means. There are probably as many different explanations as there were messengers voting. After Joel Gregory's powerful message on the morning after the election, surely all were perplexed at the possibility that we are building a great wall to protect our magnificent castle, only to discover that we have totally dismantled the castle to find enough stones to build the wall.

Another thing that puzzled me was seeing two Ouachitians, Ralph Smith and George Harris, make the nominating speeches for the principal competing candidates. The division among Southern Baptists is so close to home for all of us that it is reminiscent of the old Civil War stories of members from the same family ending up fighting on opposite sides. Some of us are wearing blue uniforms and others gray. Apparently Ralph Smith was wearing Ouachita purple and George Harris was wearing Ouachita gold.

The razor-thin margins of victory or defeat for 10 years, and especially this year, have convinced me that we simply must find a way to live together in peace and mutual respect. Dr. Adrian Rogers reported that the chief message of our missionaries whom he visited in Africa, was a plea to "end this controversy that is hurting our mission effort so badly."

Two things offer hope to me as I reflect on the 50.53/49.47 split: (1) Surely the losers will decide that now is no time to give up and leave the Southern Baptist family; and (2) surely the winners will begin to realize that the margin of victory is so thin that "to the victors belong all the spoils" is not a proper policy for Christians to follow.

In this layman's opinion, the San Antonio meeting could mark the turning point toward ending the controversy. If the militant leaders on both sides can't achieve it, I believe the great masses in the middle can.

Daniel R. Grant is president of Ouachita Baptist University



## 75th Anniversary

### August 14

All former members and friends are invited to the 75th Anniversary Celebration of Walnut Street Baptist Church.

Worship services will begin at 10 a.m. ABSC Executive Director Don Moore will bring the morning message. Lunch and an afternoon service will follow.

**Walnut Street Baptist Church**  
Jonesboro, Ark. Dr. C.A. Johnson, Pastor

## Letters to the Editor

**Back On Course**

The so-called "Battle at the Alamo" in San Antonio June 14-16 has come and gone; another good conservative president has been elected and we come back home to our churches to continue to uphold the great theological beliefs that have made our convention strong and soul-winning churches evangelistic.

We saw the true colors of those who turned in their ballots and marched to the Alamo to protest by tearing up their SBC Bulletins and others who tried to nominate a woman preacher to preach the annual sermon at Las Vegas, but failed on the floor of the convention.

Hopefully, after 10 long years of getting back on course, we can go on to phase two and begin praying for a spiritual awakening across our land and a moral revival of biblical awareness of godliness and holiness in our churches.

Let's now turn our emphasis on waging war on the forces of hell and seeing people saved.—**Charles Mays, Hot Springs**

**R.I.P.**

The Book of Ecclesiastes says there is a time to laugh. Here is a little help in following that word. In the absence of an obituary column I submit this as a letter to the editor. Sometimes it only stops hurting when you start laughing.

SBC Controversy: R.I.P.

The Southern Baptist Controversy, age 10, died of natural causes in San Antonio, Texas, on June 14, 1988. Funeral services were held on Wednesday, June 15 at the San Antonio Convention Center Arena, near the Alamo. Attendance was estimated at 32,500 and required several overflow halls to accommodate the crowd. The eulogy was delivered by Dr. Charles Fuller. John McKay sang. Dr. Joel Gregory preached the funeral sermon. Pallbearers were Drs. W.A. Criswell, Jerry Vines, Adrian Rogers, Charles Stanley, Jimmy Draper, and Bailey Smith. Serving as honor guards were Dr. Paige Patterson and Judge Paul Pressler. Survivors include Drs. Richard Jackson, Winfred Moore, Russell Dilday, Roy Honeycutt, James Dunn, and Larry Baker. A group of professional mourners, led by Dr. W. Randall Lolley, attempted to lay a wreath at the Alamo in memory of the departed controversy. The wreath was made of white balloons entwined with red resolutions. The mourners were asked by family and friends instead of the wreath, to send memorial contributions to the "Committee to Save the Cooperative Program" in Nashville,

Tenn. The remains of the controversy have been embalmed by the Baptist Press, using an ancient embalming fluid consisting of a moderate printers' ink, mixed conservatively with old, worn out labels, and injected with hot air. At the appropriate time the controversy will be interred in the Archives of the Southern Baptist Convention Historical Commission in Nashville, Tenn. The tombstone has already been engraved:

R.I.P.

Gone But Not Forgotten  
 Gone To A Better Place

This is one time we do not hope for a resurrection.

Note: A three-volume biography on the life of the controversy has been written by former newspaper writer James Hefley and may be ordered from the Baptist Bookstore.—**James W. Bryant, Fort Smith**

**Name-calling**

I am a faithful reader of the *Arkansas Baptist* but have never responded to anything I have read in your state paper because I am now a pastor in Virginia. However, the recent letter from David Miller criticizing Lawson Hatfield demands a response.

I was born in Little Rock and lived there and was a member of Tyler Street Church until I left for college. I attended Siloam Springs Assembly every year as a youth and Lawson Hatfield was director. My brothers were good friends of Rev. Hatfield's sons and one of them, Stephen, was influential in my understanding the gospel.

Not only has David Miller assailed the faith of Rev. Hatfield, but he has impugned the commitment of individuals whom I know personally to be God-fearing, Bible-believing persons, having been their student, colleague, and friend while a student at the Southern Baptist Theological Seminary and a minister in Louisville.

The thing that distresses me most about David Miller's letter is that it is such a tremendous violation of the recommendation of the Peace Committee against name-calling. I do not remember Rev. Hatfield's original letter having been so charged with claims of heresy.

I wish that all Southern Baptists would adopt the commitment which the president of the six seminaries set forth in the Gloria Dei Statement: "We respect the convictions of all Southern Baptists and we repudiate the caricature and intimidation of persons for their theological beliefs."

I also regret that the recent presidents of the SBC have not carried out the recom-

mendation of the Peace Committee calling for appointments across the broad spectrum of loyal, cooperative Southern Baptists. It is the failure of Adrian Rogers and others to make balanced appointments that made Rev. Hatfield's letter necessary.—**David Young, Kilmarnock, Va.**

**Fallibilities**

I am in sympathy with the concerns of the inerrantists, but wonder if some important considerations are being overlooked. For instance, if God speaks through his written Word, how is it so many of us hear disparate, even contradictory, things? Even inerrantists sit down to the same professedly inerrant Bible and rise up to continue on in separate doctrinal and ecclesiastical ways as Baptists, Methodists, Anglicans, pedobaptists, sprinklers, and the like. To eliminate these differences, we would need an inerrant interpretation of the Bible, inerrant judgment, and inerrant wills, which we obviously do not have. We do not have them because we all are imperfect, fallible, errant beings whose limitations carry over into and color our perceptions, our interpretations, our actions.

Belief in biblical inerrancy does not deliver us from the possibility of human error in understanding and using the Bible. Indeed, preoccupation with the doctrine seems to be having the effect of blinding us to our own personal inadequacies and to the consequent need for humility. It certainly has had the effect of obscuring the fact that many who eschew the term "inerrant" do by no means maintain that the Bible is full of errors, but rather have as high a regard for the authority and uniqueness of the Bible as the inerrantist themselves, and give themselves just as rigorously to the pursuit and proclamation of its teachings.

Considering the fallibilities and biases to which all of us are subject, each of us must forego the luxury of bitter, angry or malicious clamor, and must cultivate an attitude of forbearance, compassion, and understanding in our relations with one another.

Further, we must remember whence we have come and be on guard lest we lose that which brought us here. The Baptist movement was born and thrived because the Bible was made the court of final appeal in matters of faith, and because the Bible was opened to all, that every individual might read and try to understand the Bible for himself. Present trends threaten these distinctives. We can't afford to lose them.—**Daniel R. Harrison, Pocahontas**

## Add My Voice

Please add my voice to Pastor Jerry Kirkpatrick's (June 30, 1988 News-magazine). Having been a member of North Phoenix Baptist Church, I know and love Pastor Richard Jackson. I was baptized and served the Lord at NPBC.

Pastor Jackson does have some "liberal" thoughts, for a SBC pastor. He eats, sleeps, walks, talks, prays, preaches, teaches, and leads others in evangelism. His goal, short term, is to win Phoenix to Christ.

Pastor Jackson believes in commitment, and teaches his flock to be committed. Committed to Biblical teachings, Bible study, worship, outreach, stewardship, to name a few. How few of our fellow brothers and sisters in Christ residing in this great state share such a commitment.

Pastor Jackson believes and teaches sin is sin. There are no degrees of sin, no scales of one to 100. No sin is acceptable. And no sin is unforgivable. He believes divorce is a sin. But he teaches from the Bible it can be forgiven, praise God! Many Baptists do not believe this truth. Divorced Baptists are treated as lepers. Not at NPBC. At NPBC, they are loved.

Pastor Jackson loves people. He cares for his flock. He is a great man of prayer. He seeks the will of the Father, and does it. He preaches from God's Holy Word. He leads souls to Christ.

If Richard Jackson were the only "Bible" a lost person were to read, he wouldn't be lost for long. And to think some have labeled Pastor Jackson "liberal." Then proudly count me a "liberal," too!—Frank Yoakum, Gravel Ridge

## Liberal Hypocrisy

Dr. Jerry Kirkpatrick's letter to the editor (ABN 6/30/88) asking our director of missions, David Miller, to apologize to Richard Jackson is about the most comical thing I've heard lately. Why didn't he just ask Miller to renounce the deity of Jesus Christ, or deny the infallible, inerrant Word of God? Either would be just as acceptable as to say that Richard Jackson is a conservative or the candidate of the conservatives. Dr. Jerry, why don't you liberals tell Arkansas Baptists that you lost a bundle on Richard Jackson this year? These liberals, who prefer to be called moderates, spent megabucks trying to take control of the Southern Baptist Convention this year, and lost again.

When will these liberals learn that the SBC has been purchased by the precious blood of our Lord Jesus Christ, and we are not at liberty to do as they demand? David Miller is just like W. A. Criswell, in that a skunk by any other name still stinks. One of the best ways to tell if a person is a

liberal, is start talking about liberals. Watch them get all red around the collar and start condemning labels or name calling. On the other hand a conservative don't care what you call him, but don't even think of the possibility of errors in the Word of God.

These liberals which prefer to be called moderates (modest, aren't they) are what our Lord called lukewarm (Rv. 3:15,16). Our most famous evangelist calls them "mugrumps," their mug on one side and their rump on the other. Jesus put it very clearly, "He that is not with me is against me; and he that gathereth not with me scattereth" (Lk. 11:23).

Dr. Kirkpatrick's selection of James 3:8-10 and the recommendation that Miller use this as his text should he preach the annual sermon at the SBC next year, is a classic example of liberal hypocrisy. If he practiced what he preaches, or believes what it says, his letter would never have been written.—Jim Glover, Heber Springs

## Forty Good Years

During our 40 years of missionary service in Brazil we have been back to the states about a dozen times. But this time is different—very different! After a short furlough, we are retiring Aug. 1, 1988.

We ask our friends to please pray that we can make the necessary adjustments and learn how to live in this country. We have bought a mobile home and plan to live in the backyard of Katie's Mother, Mrs. T. H. Jordan, 91 years young, Rt. 1, Box 297, Warren, AR 71671. We are in the Good Hope community, 7 miles west of Warren.

We just thank and praise the Lord that he called us to work in Brazil, that he gave us 40 good years in that great land, that he gave us the privilege of starting the Royal Ambassador work and seeing it grow and spread all over the nation. Also he gave us the joy of helping to build one of the best Baptist camps that you can imagine—*Sittio do Sossego*.

We want to thank Arkansas Baptists for your support through the Cooperative Program and Lottie Moon Christmas Offering. Most of all we thank you for your prayer support during all these years.

Now that we face retirement we still want to serve wherever and however he leads.—Alvin Hatton, Warren

## Not A Mormon

In reply to Mr. Ken Jackson of Soda Spring, Idaho, that I must be a Mormon because I suggested the Father and Son were separate entities or individuals with unity in mind, purpose, and deed.

The closest I ever came to being a Mormon is when I drove through Salt Lake Ci-

ty on the way to San Diego area of Southern California to work in a Baptist Men's crusade with Brother Nelson Tull, Arkansas Brotherhood director, as our leader. I'm sorry to hear Mr. Jackson is out in Idaho fighting with the Mormons. Might I suggest a more profitable way to minister the Word of God? Jesus gave us a formula that works in every area, every people, and every nation. He said if I be lifted up I'll draw all men to me. If we lift up Jesus in praise, adoration, and preaching of the Word, the Holy Spirit will be there so much so that people will come from miles around to see the miracles of salvation, restoration, and healing taking place in your church, be it Baptist or otherwise.

It is so much simpler for me to believe Jesus the Son and God the Father are separate entities and not the same person because the Bible says so. When Jesus said I'll sit down on the right hand or side of the Father; I choose to believe they are in separate chairs and Jesus is not playing a game of musical chairs, sitting first in the Son's chair and then jumping over and playing the part of the Father. When Jesus was asked when would come the end of the world, he said only the Father knows. If Jesus was also the Father, he would have been telling a falsehood and that could never happen. It's easier for me to believe Jesus when Jesus speaks of his Father and my Father and that we all need to come into unity with God in mind, purpose, and deed. Then and only then can Jesus, the second Adam, completely restore and reclaim what the first Adam lost to Satan.—James O. Young, Warren

## Fortitude

I am writing this letter in response to Jerry Kirkpatrick's letter printed in the June 30, edition of the *Arkansas Baptist News-magazine*. I also pastor a church in the Little Red River Association with David Miller, director of missions, and received the newsletter Jerry Kirkpatrick partially printed. I fervently disagree with Jerry Kirkpatrick's assessments of David Miller's action in providing information and instruction concerning the SBC and the two presidential candidates this year. Furthermore, I commend David Miller for having the fortitude to "speak up" and provide the much needed associational leadership.

I am very pleased our association has a vital role in bringing the long overdue theological renewal to our SBC. It is because of men like David Miller, who has recognized the problems we have as a convention and are committed to return us to our roots, we have seen much improvement in the last nine years. In regard to David Miller's actions concerning the SBC, this year, I am proud he is my director of missions.—Van Harness, Greers Ferry



# LOCAL & STATE

## Arkansas All Over

MILLIE GILL

### People

**Wes Pruitt** is serving as pastor of First Church, Hardy. A graduate of Grand Canyon Baptist College and Southwestern Baptist Theological Seminary, he has pastored churches in Arizona, Texas, Alaska, Oklahoma, New Mexico, and Arkansas. Pruitt and his wife, Barbara, and their son, Duane, moved to Hardy from Socorro, N.M. They have three other adult children.



**Truett Murphy** is serving as pastor of Strawberry Southern Church.

**Monroe Hunt** resigned June 12 as pastor of Bluffton Church to serve as pastor of Solgohachia Church.

**Tiffin D. Hubbard** has joined the staff of Danville Church as minister of youth and education. He and his wife, Kimberly, will move to Danville from West Memphis in early September.

**Walter Long** will retire as pastor of Kelley Heights Church, Russellville, effective Sept. 4. He and his wife, Lucille, will move to Springfield, Mo.

**Steve Rogers** is serving Russellville Second Church as summer youth director.

**Paul R. Root** has resigned as choir director at Lakeshore Drive Church in Little Rock, but will continue to serve the church as interim music director until a full-time minister of music is called.

**Joan Gresham** has resigned as church secretary at First Church, Heber Springs, following eight years of service. She and her husband, Bill, will move to Morrilton.

**Charles Reed** has resigned as associate pastor in charge of education and social ministry at Immanuel Church, Little Rock. He and his wife, Carolyn, and their son, Chad, will move to Belmont, N.C., where he will join the staff of High Point Church as minister of education.

**Keith Post** has joined the staff of Blytheville First Church as minister of youth, coming there from Amarillo, Texas.

He is a graduate of North Texas State University and Southwestern Baptist Theological Seminary. Post and his wife, Cathy, have two children, Janae and Kyle Edward.

**Jeff DiMiceli** has resigned as minister of music at Springdale First Church to accept a similar position at Putnam City Church in Oklahoma City.

**C. Alan Damron** has resigned as minister of evangelism at Springdale First Church to serve as pastor of a new work in south Texas, Lake County Church between Conroe and Montgomery.

**Bob Jones** has resigned as pastor of First Church, Hindsville.

**Travis Fullwood** has resigned as pastor of First Church, Farmington, to serve as pastor of Central Church, Tucson, Ariz.

**Keith Draper** of Bauxite reports 70 students have been involved in Baptist Student Union activities on two college campuses in Chicago since he began working on them in November 1987. Draper serves as a full-time volunteer director under the auspices of Mission Service Corps, which recruits long-term mission volunteers who raise their own support. Draper is the son of Billy and Ellen Draper, members of Benton Trinity Church.

**Bob Fisher** of Portland recently led a 16-member Lay Renewal team from Arkansas which conducted a Lay Renewal Weekend at Sunset Hills Church in Fairbanks, Alaska.

### Briefly

**Strawberry Southern Church** recently began holding services in their new building.

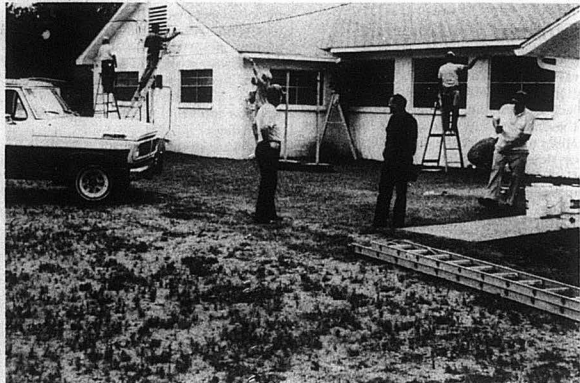
**Russellville First Church** 21-member mission team will return July 27 from Sloeria, Brazil, where they have been assisting with vacation Bible schools, evangelistic work, and medical care.

**Life Line Church** in Little Rock will celebrate the acquisition of adjoining property Aug. 7. The property, valued at \$69,800, was purchased for future building needs.

**Jacksonville First Church** mission team left July 16 to work in Orlando, Fla.

**Batesville First Church** youth mission team is in Muncie, Ind., July 16-23 to conduct backyard Bible clubs.

Photo / Glendon Grober



A 10-man crew of Baptist Men from Immanuel Church, Little Rock, scraped and painted the facilities of the Woodson Church June 25 in preparation for that congregation's celebration of its anniversary. Don Hook is Woodson's interim pastor.

**Forest Highlands Church** in Little Rock youth mission team is in Fort Worth, Texas, July 19-22 to assist New Heights Church with a vacation Bible school.

**Sherwood First Church** ordained Mark Lawson, a student at Southern Baptist Theological Seminary, to the preaching ministry July 10.

**Marshall First Church** will launch a new mission work in Marshall Aug. 7 under the leadership of Pastor Royce Christmas.

**Sweet Home Mission** recently conducted its first vacation Bible school with an enrollment of 36. Acteens and sponsors

from First Church, Perryville, provided music, supervised crafts, and assisted with Bible teaching.

**Riverside Church** in North Little Rock broke ground July 17 for their first unit, an all-purpose building which will serve both worship and educational needs. Charles Boyd is pastor.

**Park Hill Church** in North Little Rock hosted the Canada Youth Music/Mission Encounter team July 17. Team members shared leadership experiences in vacation Bible schools, concerts, and enlistment for Covercourt Church in Alberta, Canada.

## Missionary Notes

**Larry and Sheila Bailey**, missionaries to Togo, have completed furlough and returned to the field (address: BP 1353, Lome, Togo). They are natives of Jonesboro; she is the former Sheila Forshee. They were appointed by the Foreign Mission Board in 1983.

**Jim and Louise Brillhart**, missionaries to Togo, have completed language study in France and arrived on their field of service (address: Mission Baptiste, BP 36, Atakpame, Togo). Both consider Little Rock their hometown. She is the former Louise Bowen. They were appointed by the Foreign Mission Board in 1986.

**Charles and Nancy Browning**, Baptist representatives to Jordan, have arrived in the States for furlough (address: 5805 W. 56th St., Little Rock, AR 72209). He is a native of Judsonia, and she is the former Nancy Woodward of Lonoke. They were appointed by the Foreign Mission Board in 1983.

Mrs. Blanche Cartwright, mother of **Robert A. Cartwright**, missionary to Burkina Faso, died June 1 in Texas. Both he and his wife, the former Kay Goodwin, consider Bella Vista their hometown. Appointed by the Foreign Mission Board in 1982, they may be addressed at Mission Baptiste, BP 580, Ouagadougou, Burkina Faso.

**Dee Oliver**, missionary to the Philippines, has arrived in the States for furlough (address: P.O. Box 7, Hampton, AR 71744), her hometown. She was appointed by the Foreign Mission Board in 1958.

**Coy and Vivian Sample**, missionary associates to Nigeria, have arrived in the States (address: P.O. Box 10494, Conway, AR 72032). He was born in El Dorado and both consider Hot Springs their hometown. She is the former Vivian Keith. They were appointed by the Foreign Mission Board in 1984.

## 1988 Annual Associational Meetings

Arkansas River Valley	Oct. 10-11	First, Plainview; Calvary, Dardanelle
Arkansas Valley	Oct. 17	First, Brinkley
Ashley	Oct. 10-11	First, Crosssett; Corinth, Bastrop, La.
Bartholomew	Oct. 24-25	Wilmar; Enon, Monticello
Benton	Oct. 17-18	Monte Ne, Rogers
Big Creek	Oct. 13-14	Mt. Zion, Salem; First, Mammoth Springs
Black River	Oct. 17-18	First, Black Rock; Immanuel, Newport
Buckner	Oct. 11, 13	First, Waldron; James Fork, Mansfield
Caddo River	Oct. 17-18	Mount Gilead, Norman; Refuge, Story
Calvary	Oct. 18	First, McCrory
Carey	Oct. 17-18	Holly Springs, Sparkman; Calvary, East Camden
Caroline	Oct. 11	Lonoke
Centennial	Oct. 10-11	St. Charles
Central	Oct. 13	Magnet Cove, Malvern
Clear Creek	Oct. 11	Concord, Alma
Concord	Oct. 17-18	Rye Hill, Fort Smith
Conway-Perry	Oct. 11, 13	Harmony, Perryville; First, Plumerville
Current-Gains	Oct. 17-18	First, Pocahontas; First, Reyno
Delta	Oct. 24-25	Shiloh, Lake Village; Arkansas City
Faulkner	Oct. 17-18	Harlan Park, Conway; Enola
Garland	Oct. 10-11	Grand Avenue, Hot Springs; Harvey's Chapel, Hot Springs
Greene County	Oct. 10-11	First, Paragould
Harmony	Oct. 17	South Side, Pine Bluff; First, Pine Bluff
Independence	Oct. 17-18	Newark; Fellowship, Batesville
Liberty	Oct. 17	First, El Dorado
Little Red River	Oct. 17-18	Quitman; First, Concord
Little River	Oct. 10-11	First, Ashdown; First, Nashville
Mississippi	Oct. 17	Second, Leachville
Mt. Zion	Oct. 17-18	First, Jonesboro; First, Bay
North Arkansas	Oct. 18	First, Alpena
North Central	Oct. 10-11	Bee Branch; Scotland
North Pulaski	Oct. 17	First, Gravel Ridge
Ouachita	Oct. 10-11	First, Hatfield; First, Gillham
Pulaski	Oct. 17-18	Calvary, Little Rock; Rosedale, Little Rock
Red River	Oct. 17-18	Third Street, Arkadelphia; South Fork, Gurdon
Rocky Bayou	Oct. 13-14	Sage, Melbourne; Immanuel Southern, Salem
Southwest	Oct. 13	First, Lewisville
Tri-County	Oct. 17	Second, West Memphis
Trinity	Oct. 10-11	East Side, Trumann; First, Trumann
Washington-Madison	Oct. 17-18	First, Springdale
White River	Oct. 10-11	Pyatt; First, Henderson

## A SMILE OR TWO

The older generation thought nothing of getting up at five o'clock in the morning. The younger generation doesn't think much of it either.

For a boy to get through college, it requires a lot of hard work—usually his father's.

## Super Summer Sets Another Record

Super Summer Arkansas, a week-long evangelism and discipleship training event, recorded its largest-yet registration June 20-24 on the campus of Ouachita Baptist University in Arkadelphia.

The annual event, which is directed toward high school youth, registered 750 persons and drew young people from Texas, Oklahoma, Missouri, and Tennessee, as well as Arkansas, according to Jim Lagrone, associate in the Evangelism Department of the Arkansas Baptist State Convention.

The program featured Josh McDowell, whose writing and lecturing on Christian apologetics has brought him international recognition. McDowell, a member of Richardson Heights Church in Dallas, Texas, focused his message on the theme "Why Wait?", which presented the youth with positive reasons for abstaining from premarital sex.

Also speaking to the young people was Mike Huckabee, pastor of Beech Street First Church in Texarkana. Gary Floyd of Dallas, Texas, provided the week's music.

Students selected from 18 classes and 10 seminars during the week. In one new class, Christian Journalism, students prepared and published a tabloid newspaper for their peers. Another course, entitled Depression, Suicide, and Boredom, enrolled 150 students, several of whom indicated they had either contemplated or actually attempted suicide.

Of 94 decisions registered during the week, 21 were professions of faith and 15 were for Christian vocations.

The Super Summer program is planned and coordinated by a statewide steering committee of Arkansas Baptist youth ministers. Randy Brantley of Jonesboro Central Church chaired this year's steering committee.

## Venture

Venture, an activity for junior and senior high school students, will be held Saturday, Oct. 22, on the campus of Ouachita Baptist University in Arkadelphia.

Now in its fourth year, the OBU-sponsored program provides church youth groups with a full day of youth-oriented worship and music.

"Our aim is for Venture to be a spiritual highlight in the lives of Arkansas' young people," said Mark Barber, OBU director of religious activities and Venture coordinator. "We want to challenge the youth attending the program to serious-minded discipleship."

Rick Ousley, associate pastor of North

Phoenix (Ariz.) Baptist Church, will be the featured speaker. A concert will be presented by Truth, a contemporary Christian music group.

For more information, contact the OBU Baptist Student Union office at P.O. Box 3783, Arkadelphia, AR 71923; phone 246-4531, ext. 537.

## Crusade Held

Forty-eight churches representing six denominations sponsored a Paul Jackson crusade at Ray Winder Field in Little Rock June 26-29.

The four-day effort registered 182 professions of faith and 249 other decisions, according to a spokesman for the Paul Jackson Evangelistic Association.

Jackson is a member of Little Rock's Oliver Baptist Church, which hosted the crusade's Wednesday evening service when activities had to be moved from Ray Winder Field due to inclement weather.

## Scholarship Funded

The Arkansas Women's Christian Temperance Union has funded a scholarship at Ouachita Baptist University in Arkadelphia.

An endowment of \$13,000 has been established with the Arkansas Baptist Founda-

tion by W.C.T.U. leadership, and the account will remain open for additional contributions. The monies deposited included a 50-year accumulation of donations from persons interested in Christian education about the harmful effects of alcohol and other drugs.

Proceeds from the endowment will provide assistance for junior or senior students preparing for careers in medical science who "adhere to total abstinence, the principle of good health and Christian living."

## Service Suspended

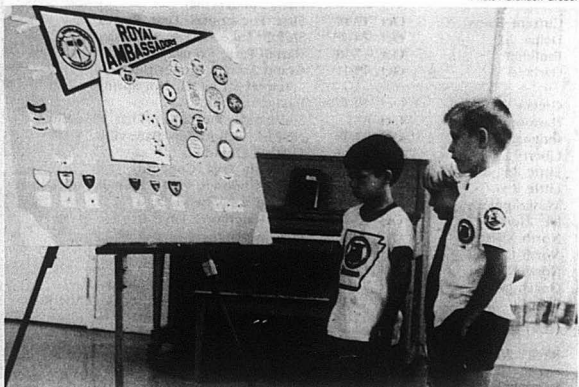
DALLAS—Effective July 1, all mail order prescription drug service to health insurance plan participants in Arkansas and Oklahoma has been suspended by the Southern Baptist Annuity Board.

The action was taken because those states recently have enacted legislation restricting mail order prescription drug services, according to Annuity Board spokesman John Dudley.

Persons who ordered drugs prior to July 1 should receive their medicine, Dudley said, but added that orders received after July 1 cannot be processed. He also said the Annuity Board is exploring legal alternatives to the situation.

Suspension of the service affected more than 2,500 participants and their dependents.

Photo / Glendon Grober



**RA Camp**—These two young men were among about 150 who attended RA camps June 20-25 at Camp Paron. Approximately 100 registered for the RA Camp June 20-24, and another 50 registered for the weekend Man and Boy Camp June 24-25, according to Arkansas Brotherhood Director Glendon Grober. Seventeen decisions, including nine professions of faith, were recorded in the RA Camp.

ON TO COLLEGE

# Reaching the Student World

**Q:** *Where can you have a Baptist meeting and half those present be lost?*

**A:** *On the campus of Southern Arkansas University-Tech in Camden, and many other campuses in the state as well.*

**Q:** *How can you visit more than 75 countries without leaving the state?*

**A:** *Tour the campus of the University of Arkansas in Fayetteville and meet students from 78 nations.*

The college campus is one of the greatest mission fields of our day, and Arkansas Baptists are committed to reaching their student world for Christ.

For more than 60 years, Arkansas Baptists have been systematically developing inroads to our state's student population, proclaiming good news of salvation in Jesus Christ, helping students grow in Christian maturity, and sharing the love of Christ through ministry and missions.

Today, Baptist Student Union touches many of the state's 75,000 students on 31 campuses. It plays a strategic role in the wider challenge of Bold Mission Thrust: giving every person an opportunity to respond to the gospel of Jesus Christ.

The college years are formative ones. College students are at an impressionable time of their lives. Those who have left home to attend school are particularly open to new ideas and experiences.

That openness translates into vulnerability, and many are poised to take advantage of it. A wide variety of cults and sects are active on Arkansas' college campuses, seeking to influence young lives. But Arkansas Baptists are right there, too, living witnesses to Christ's saving power.

The campuses of Arkansas are a diverse lot. Large residential schools and small

commuter campuses. Highly-specialized graduate studies and broadly-cast preparatory programs.

No less diverse are the state's students. Young and old. Rich and poor. Arkansans and internationals.

So Baptist Student Union takes many approaches to reaching the student world. Contract workers and outreach coordinators. Full-time directors and part-time volunteers. Weekly dormitory Bible studies and annual statewide retreats.

Baptist Student Union emphasizes the basics: evangelism and evangelism training, churchmanship, worship, discipleship,

fellowship, missions and ministry. It places a high priority on winning the lost to Christ.

But the ministry of Baptist Student Union goes on beyond soul-winning. From the ranks of BSU come missionaries for home and foreign fields, pastors for the pulpits of our churches, and, perhaps most importantly, laypeople to carry on the work of the church. As it touches student lives today, Baptist Student Union is molding the Christian leaders of tomorrow.

Arkansas Baptists and Baptist Student Union: reaching the student world for Christ.

## A Challenge and an Opportunity

The academic world has always been seen as a challenge to those who enter it. For students, it is a stranger new world of ideas and questions about life commitments. For churches, it is a mission field where there are many who have never been encouraged to receive Jesus Christ as Savior. But it is also a field where minds and hearts are ready to receive the gospel. It is into this world that churches send their students, with minds open for training and with hearts filled with a gospel to share.

Many churches will take the opportunity to recognize college and university students by planning a special emphasis for On to College Day, August 7. Several suggestions for this special time are:

1. Contact each college student in the church and ask them: to be present for a special introduction to the congregation on On to College Day.

2. Serve doughnuts, etc., at a fellowship

during the Sunday School hour, inviting recent high school graduates to join in with collegians as the beginning of the college year approaches.

3. Add the addresses of college students to your church mail-out, separate from their family address.

4. Plan for a special visit in the home of each student by a church staff member or teacher who is prepared to offer support and answer questions about collegiate life.

5. Place the names of students on special prayer lists for the month of August or September.

6. Encourage volunteers to become "pen pals" with students who will be going away from home.

7. Begin to recognize students as young adults and assist them as they make transition from the youth departments and

(continued on p. 15)

## Welcome to the University of Arkansas at Monticello!

The members and staff of Second Baptist Church look forward to ministering to the students on campus.

Come learn with us and allow us to be your home away from home!

Sunday School . . . . . 9:45 a.m.  
Morning Worship . . . . . 10:55 a.m.  
Evening Worship . . . . . 7 p.m.  
Wednesday Service . . . . . 7 p.m.



*Second Baptist Church*

Pine at East Jackson • P.O. Box 388  
Monticello, AR 71655 • (501) 367-2459

Harry T. Kennedy, Pastor • Richard Wade, Music-Youth Minister

ON TO COLLEGE

# Just Alike, But Different

by Mark Kelly

Managing Editor, Arkansas Baptist Newsmagazine

A fisherman is interested in one thing, and one thing only: catching fish. He picks up his pole, tackle, and bait, and goes fishing. It's that simple.

Well, not quite. There are a lot of questions to consider. Is he angling for crappie or bass? Will he be fishing a stream or lake? Will the water be deep and clear or shallow and grassy? Will the weather be hot and sunny or cold and rainy?

The campus minister also has a singular goal: reaching students for Christ. But, like the fisherman, he also has several factors to consider.

Is the campus residential or commuter? Is it a two- or four-year school? What are the students like? Is there a core of committed, trained student leaders available? Do we have a BSU center? What are the director's own gifts and abilities?

The list could go on and on. Although all campus ministers share a common goal, each faces a unique situation. In Arkansas, reaching the student world for Christ means different things on different campuses.

Consider the University of Arkansas, the flagship of Arkansas higher education. Diverse programs. Large, heterogenous enrollment. And a Baptist campus ministry with a long tradition and enviable resources.

That doesn't make BSU Director Lynn

Loyd's job easy. He oversees a multi-faceted program designed to win students to Christ, mature them in discipleship, and lead them to share God's love with others.

Eight weekly evangelistic Bible studies in dorms and apartments. A lunch program for commuters every Monday. Another meeting—"the main program"—every Thursday evening. Local ministry projects. Student missions efforts at home and overseas. Two fine arts teams ministering through drama and music.

The UA BSU owns three houses adjacent to the BSU Center, four students living in each one. Called "house discipleship groups," they are learning to use a home as a base for Christian ministry. Ideally, the experience teaches them how to reach out to others in ways deeper than simply fellowship.

And each spring the BSU sponsors a week-long evangelistic effort called "Christival." Built on a month of prayer preparation and witness training, it culminates in three days of intensive visitation and a Thursday night rally and celebration with an evangelistic message. Not only are students won to Christ during the event, but seeds are planted which spring to life for months after.

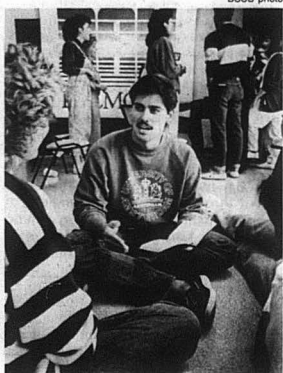
Now look at North Arkansas Community College. Two-year program. About 1,100 students. Mostly adults. All commuters. No dorms. No BSU Center. Limited budget.

Kathy Whitaker worked part-time at

NACC for two years before she and her husband, Rick, moved to Oklahoma. She remembers the terrifying pace on campus.

Her only chance to meet with students was once a week during their 40-minute lunch break. "It was hard to get them to stop long enough to think about Christ," she recalls. Meeting students was hard enough, let alone developing leaders before they graduated and moved on. "We had to

BSSB photo



BSU: Reaching the Student World

## Russellville's Second Baptist Church

North Frankfort and East K Place  
P.O. Box 782 • 967-4085  
Russellville, AR 72801



### Welcome to ATU students!

We hope your college experience goes well. We pledge ourselves to provide for you worship and spiritual training during your tenure at Tech. When we can assist you, we hope you will contact us.

Rev. C. David McLemore, Pastor



## First Baptist Church

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servicing



Ouachita  
Baptist  
University

and



Henderson  
State  
University

pick some priorities and set our goals," she says. "We had to do our best with what we had."

D.C. McAtee can appreciate the situation. As part-time director at East Arkansas Community College in Forrest City, he faces a very similar situation.

"You have to make your time with students count," he says of his once-a-week meeting. "You have to learn to roll with the punches."

McAtee finds much of his ministry centers off campus—like his students' lives. He meets students where he finds them: behind fast food counters, checking groceries, waiting tables.

And then there are the local churches. Whenever McAtee supplies a pulpit or serves as interim pastor, he makes sure to encourage them about reaching students. "I try not to miss a lick," he says.

At Arkansas State University in Jonesboro, International Outreach Coordinator Dianne Conway says they try to keep their nets cast wide. They want the BSU to reach out to all students, not just a special group.

Bible study groups meet each week in the dorms and apartments in an effort to involve non-BSUers. A weekly lunch program provides an opportunity to invite campus groups and clubs to share a meal and hear the gospel. Christian freshmen are

recruited for a special leadership development program. Discipleship training is a goal for all students. Missions projects strengthen other BSU efforts and reach out to lost students.

But keeping their attention focused on all students is difficult in the face of ASU's substantial international presence. A multi-million dollar Saudi Arabian project brings a large number of Saudi students for specialized training. The BSU seeks to make American students aware of the needs of internationals, as well as make contacts with the students from overseas. Those needs are tangible: transportation, practice speaking English, the need for American friends.

A Friday evening home Bible study and a university-sponsored "Conversation Partners" project give BSUers the opportunity to make friends with internationals. Not only do they hear the good news of God's love, but they get to see it lived out by their new friends.

By her own admission, Diane O'Connell is "a very big believer in evangelism."

O'Connell will be directing the BSU at the UA Medical Sciences campus in Little Rock this fall. But last year she served as a contract worker at the University of Central Arkansas in Conway. Her priorities there confirm her claim.

A student enlistment chairman and three vice-chairmen supervised a weekly visitation program. An evangelism chairman and two vice-chairmen worked with seven witnessing teams in the fall term. In addition to a week-long evangelistic emphasis, monthly lunch and evening programs also focus on presenting the gospel to lost students.

And then there is S.W.A.T. (Sharing Words About Truth), which pairs students experienced in personal evangelism with those who are not. They role-play witnessing situations, knock on doors together, and critique each other after visits. Gradually the trainee's fear of witnessing is overcome.

"The students find out witnessing is not as intimidating as they think," O'Connell explains. "We're not asking them to be something they're not. We're just going out and loving our campus. Before long, it becomes a natural thing to meet people and care about them."

"If God opens the door, we walk through it."

There are more than 75,000 such doors in Arkansas. On the other side are all kinds of students with all kinds of needs. Many are lonely, frightened or depressed. Most are lost. BSU's job is to meet those needs and reach the student world for Christ.



Emil Williams  
Pastor



Nancy Burke  
University Minister

# FIRST BAPTIST JONESBORO *welcomes you to* Arkansas State University

## Welcome!

Why be involved at First Baptist? Former students have said: "We gain relevant insights from the Bible in Sunday School." "They provide opportunities for me to use my talents." "Opportunities for fellowship at First Baptist make me feel like part of their family."

We welcome you to First Baptist and invite you to be at home in our community, in our church, and in our homes.

We have a place for students.

Nancy Burke  
Emil Williams

## Special Involvement Opportunities

Sunday School  
Bible Study  
University Council  
Monthly Fellowships  
Retreats / Lock-In  
Christian Activities Center  
ASU Day, September 11  
Pastor's Reception, September 25

701 South Main

Transportation is available to all services

932-3456

ON TO COLLEGE

# BSU's 'Bow Tie Philosophy'

by J. Everett Sneed

Editor, Arkansas Baptist Newsmagazine

David James, state director of the Baptist Student Union, is making evangelism a major priority for the BSU work of Arkansas. He is using the "Share Seminar" approach that was developed by Milt Hughes, currently the editor of *Student Magazine*. Hughes developed the approach while he was a campus BSU director but didn't place it in written form until after he became a staff member of the Student Ministries Department.

The "Share Seminar" was developed as a direct need to provide Christian college students with the ability to communicate their faith. The seminar is built on an approach called the "Bow Tie Philosophy." James said, "The first thing that we do is to determine that a student has proper personal spiritual preparation. We believe that before a student can share his faith, he must have a faith. A person cannot share something that he himself has not personally experienced. So the first thing that we strive to do is to make sure that students have a real personal walk with the Lord."

The "Bow Tie Philosophy" has three dimensions to it. The first dimension is called "Depth Ministry." This dimension is designed to build relationships with other people. Often Christian students want to see other students saved but are unwilling to take time to build relationships which will provide a proper trust level.

James observes that students are exceedingly open and honest. They want to know at the outset if Christians are "for real." It is essential that a high trust level be established. This also includes helping lost students hear responses to their questions. Often lost students have questions about faith, about the Bible and about God.

The second step is called the "Verbal Witness." James observes, "Probably the greatest need, not only for college students but also for our church members, is an ability to verbalize our faith."

There are many people who feel that they can cultivate prospects or that they can help build relationships, but to actually bring a person to the point where he will accept Christ is difficult for them. The "Share Seminar" is a tool that provides a

strategy that will help to bring a person to the point where he will respond positively to Christ as his Saviour.

The final dimension of the "Share Seminar" is to assist students to grow in maturity so that they in turn will have a desire to bring others to Christ. It is essential that new Christians are provided with the opportunity for growth.

The "Share Seminar" is the plan that has been used by Arkansas campus directors. All of the full time campus directors have received training in the use of this seminar.

The seminar has proved exceedingly effective on Arkansas campuses. At the University of Central Arkansas, Conway, the seminar was used four times in one semester as training for a mission trip and also for use on the campus. State student director James participated in one of these and at least one campus director from another school also joined in the activity. There were more students saved on the UCA campus than on any other campus in Arkansas.

The evangelistic outreach became intense enough that one student literally

Jonesboro's

## CENTRAL BAPTIST CHURCH

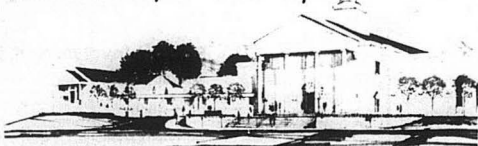
*University Ministry*



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Jerry Muckensturm  
Minister to  
University Students



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walked in the door of the BSU building and said, "I want to be saved." She knew that other students had made professions of faith and wanted to have this same experience with Christ. Other students on the campus made decisions as a result of personal witnessing. And still others came to know Christ as a result of a mass meeting where an invitation was given.

The BSU directors work closely together. At the University of the Ozarks where Kathy Frazier is BSU director an international student became aware of the BSU work at the University of Arkansas in Fayetteville. He moved into the BSU housing at Fayetteville. One of the first things that he did as a student at Fayetteville was to lead another international student to the Lord.

The international student that received the witness and accepted Christ experienced a dramatic change in his life as a result of his new found faith. James said, "It is exciting to see how our various campus BSU directors work together in furthering the cause of Christ."

The "Share Seminar" is very flexible. It can be conducted on a weekend, or on a single night, or over a period of a semester. The duration of the seminar is normally seven hours but it can be expanded or compacted.

James said that all of the BSU campus directors are being asked to use the "Share Seminar" at least one time per year so that students will have evangelistic training. James has two goals: (1) For every student to have opportunity to hear the message of salvation; and (2) For every believer to have the skills to present the plan of salvation.

There are 31 college campuses and Arkansas Baptists have student work on 27 of these. The total student population during the Spring Semester of last year was 75,857. James said, "It is extremely difficult to know how many of these students are true believers. Many students claim a church background but have never really had a true experience with Christ." He believes that at least a third of the students, and perhaps more, have never had a genuine experience with Christ.

James observes that there are times when people need to be silent. But there are also times when Christians need to speak. The purpose of the "Share Seminar" is to provide the kind of tools that will enable students and BSU directors to be the kind of verbal witness that they need to be. But it goes on to teach individuals that they must live a proper life in front of their peers if they are to be effective witnesses for Christ. The seminar enables an individual to be both a verbal and a life-style witness.

## Challenge

(continued from p. 11)

activities.

8. Begin ordering the *Student* magazine as a gift to each collegian, anticipating the fact that the magazine will contain college Sunday School lessons, beginning in October.

9. Send a list of all college students and recent high school graduates, with their addresses, to the Student Department, Box 552, Little Rock, AR 72203, so that con-

tact can be made from their campus Baptist Student Union.

The Student Department would like to assist every church to develop its ministry to college and university students. Special training will be offered during the Sunday School Conference in September for Sunday School teachers and officers. Staff consultations on student ministry are available at any time by calling 376-4791 or your nearest BSU director—George E. Sims, associate director, ABSC Student Department

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**Dr. H. D. McCarty**  
Senior Pastor



**Mickey Rapier**  
Collegiate Pastor

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Franklin Scott, director  
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Pine Bluff, AR 71601  
535-8545

## UCA &amp; Hendrix



Boyles  
Richard Boyles, director  
Box 575, UCA  
Conway, AR 72032  
329-5763

## Westark Community College



Ray  
Darrel Ray, director  
701 N. 50th Street  
Fort Smith, AR 72903  
782-1219

## Arkansas College



Parman  
Helen Parman, director  
7 Chamblee Dr.  
Batesville, AR 72501  
939-9101

## Arkansas State University



Dickerson Venable  
Artiss Dickerson, director  
Bruce Venable, associate  
P.O. Box 730.  
State University, AR 72467  
932-7241

## ASU - Beebe



Tiner  
Diane Tiner, director  
Box 235  
Beebe, AR 72012  
882-3096

## University of the Ozarks



Frazer  
Kathy Frazer, director  
P.O. Box 196  
Lamar, AR 72846  
885-6448

East Arkansas  
Community College

McAtee  
D.C. McAtee, director  
708 Oxford  
Forrest City, AR 72335  
633-9393

Garland County  
Community College

Morris  
Al Morris, director  
316 Joy Drive  
Hot Springs, AR 71913  
767-5915

## Henderson State University



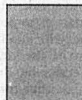
Glisson  
Gary Glisson, director  
713 North 12th  
Arkadelphia, AR 71923  
246-6592

## John Brown University



BSU Director  
P.O. 116  
Gentry, AR 72734  
736-2707

## Ouachita Baptist University



BSU Director  
Box 3783, OBU  
Arkadelphia, AR 71923  
246-4531

# Team

## Phillips County Community College



Fowler  
Mike Fowler, director  
P.O. Box 2882  
West Helena, AR 72390  
572-1440

## Southern Arkansas University



Turner  
Robert Turner, director  
Box 1275, SAU  
Magnolia, AR 71753  
234-2434

## SAU Tech, Camden



Patton  
Scott Patton, director  
Box 4171  
East Camden, AR 71701  
574-2368

## Southern Baptist College



Burton  
Jackie Burton, director  
Box 48, SBC  
Walnut Ridge, AR 72476  
886-6741

## North Arkansas Community College



Wheeler  
Gary Wheeler, director  
508 N. Liberty  
Harrison, AR 72601  
741-5089

## Rich Mountain Community College



Humphrey  
Kay Humphrey, director  
601 Bush Street  
Mena, AR 71953  
394-3893

## UA Fayetteville



Loyd  
Lynn Loyd, director  
944 West Maple  
Fayetteville, AR 72701  
521-4370

## UA Monticello



Holder  
David Holder, director  
Box 3073, UAM  
Monticello, AR 71655  
367-5381

## Little Rock Metro Area

### Baptist Medical Center



Hill  
Peggy Burnett Hill, director  
12th & Marshall St.  
P.O. Box 26  
Little Rock, AR 72207  
730-7468

### UA Medical Sciences



O'Connell  
Diane O'Connell, director  
323 South Elm  
Little Rock, AR 72205  
661-8078

### UALR



McCauley  
Dan McCauley, director  
Hope Coleman, contract worker  
5515 W. 32nd St.  
Little Rock, AR 72204  
562-4383



To contact BSU's not listed here,  
write to: Student Department,  
Box 552, Little Rock, AR 72203;  
376-4791

## Testimony

Annamarie San Severo

### 'Jesus Makes The Difference!'

At age sixteen, Jesus changed my life tremendously. He gave me a love that I wouldn't trade for anything in the world. I haven't always known about Jesus though. From age 14 to age 16, I literally looked for love in all the wrong places. I thought I'd find love through guys. When I found out that I had something that guys wanted, that was even better.

At 14, I started walking the streets. I wasn't after the money, as much as I was after the love. All a guy had to do was tell me he loved me. I was brought up with the mindset of "do what it takes to get what you want." An even better one was "sex is okay as long as you don't get pregnant." So if sex is ok, and that's what it takes to get what I want, then everything is super, right? Wrong!! I was miserable. That wasn't the kind of love I was looking for.

A few months before my sixteenth birthday, a girl that I went to school with told me about Jesus. She told me how he loved me and died for me and wasn't asking anything in return, except that I love him back. About a week later, I decided to try out what she told me. Jesus changed my life completely. He showed me what real love is. I am 19 years old now, and that love has never left, or even dwindled, like people love does.



My relationship with Jesus is very special to me. So special, that I want to tell others about it. Sometimes I just want to stand in the middle of the student union at school and scream out, "Jesus makes the difference!" I want everyone to know him and to have the kind of relationship with him that I have found.

My church and the Baptist Student Union have helped me out a lot in providing opportunities for me to share Jesus. There are always programs and fellowships going on that open opportunities to share with those who visit. The best part for me is the encouragement. Knowing that there are Christian friends there that are praying for you makes all the difference in the world.

If you haven't ever asked Jesus to come into your life and be your Lord and Savior, do it now! If you have, and you're not spending time with him everyday, start today. You're missing the best part of being a Christian if you don't. Get involved in your church and the BSU on your college campus. They both provide many opportunities to learn, to grow, and to share your faith. Don't worry, if you are not sure how to tell people about Jesus, they will teach you.

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## NATION

# Inflation Beating CP

NASHVILLE (BP)—The Southern Baptist Convention's ministry budget remains ahead of its 1987 pace, but its year-to-date receipts fell below the annual rate of inflation at the end of nine months.

June receipts for the SBC Cooperative Program brought its year-to-date total to \$100,265,278, reported Harold C. Bennett, president and treasurer of the SBC Executive Committee. That amount is 2.19 percent ahead of the budget's pace last year, but it is more than 1.5 percent below the current U.S. inflation rate.

The Cooperative Program, a combined budget that funds evangelistic, missionary and educational enterprises around the world, received \$10,268,120 at the national level in June, Bennett reported. That amount reflects a 13.36 percent drop below receipts for June 1987.

The Cooperative Program's convention-wide goal for the October 1987-September 1988 fiscal year is \$140 million. The goal includes a first-phase basic operating budget of \$132 million, a capital needs budget of \$6.45 million and a second-phase basic operating budget of \$1.55 million. The capital needs budget is not funded until the first-phase budget is met, and the second-phase budget is not funded until the capital needs budget is met.

The Cooperative Program requires \$11.7 million per month to meet the overall goal and \$11 million per month to meet the first-phase basic operating budget, Bennett said.

"I'm disappointed in the June report of Cooperative Program receipts, because it is almost \$1.4 million below the total Cooperative Program budget for the month," he admitted. "More specifically, it is more than \$700,000 short of the basic operating budget."

"Year-to-date conventionwide receipts—taken from October through June—are ahead of the same point last year but \$4.7 million short of the convention's Cooper-

ative Program budget goal for the nine-month period."

Reasons for the lag are not easy to pinpoint, Bennett said: "I do not know why the Cooperative Program receipts are slowing at this point in time. But I hope the churches will provide resources which will assure a more positive year-end report."

National Cooperative Program receipts represent about 38 percent of funds contributed to the program by Southern Baptist churches. The balance of the total receipts is used to fund mission projects of 40 Southern Baptist state conventions and fellowships.

## Largest Ever

RIDGECREST, N.C.—Participants attending Southern Baptist Woman's Missionary Union week at Ridgecrest Baptist Conference Center (N.C.) have given what is believed to be the largest offering ever taken during a summer conference.

Carolyn Weatherford, national executive director of WMU, announced Monday, July 4, to a crowd of about 1,600 people that the offering taken during the previous morning's worship service totaled \$5,075.10.

The amount is \$1,228 more than the 1987 WMU summer conference offering of \$3,837. It was given by almost 350 less people than gave the 1987 offering.

"This offering illustrates that WMU women are really concerned about the true state of the Cooperative Program unified budget," Weatherford said. "They are very much aware of the decline in giving by churches. The fact that they gave so much without any special push indicates their commitment to the causes supported by the Cooperative Program."

The Cooperative Program finances missionary, evangelistic and educational ministries around the world.

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# Limits Struck Down

by Kathy Palen

Baptist Joint Committee on Public Affairs

WASHINGTON (BP)—The nation's high court has struck down a North Carolina law regulating the activities of professional charitable fund-raisers.

In a 7-2 decision handed down June 29, the Supreme Court upheld two lower court rulings that the regulations infringed upon the solicitors' freedom of speech.

The North Carolina law contained three major provisions. It defined the "reasonable fee"—using a three-tiered schedule—a professional fund-raiser could charge as a percentage of the gross revenues solicited; required professional fund-raisers to disclose to potential donors the gross percentage of revenues retained in prior charitable solicitations; and required professional fund-raisers to obtain a license before engaging in solicitation.

Writing for the majority, Justice William J. Brennan Jr. said "solicitation of charitable contributions is protected speech" and thus the use of percentages to decide the legality of the fund-raiser's fee is unconstitutional because it is "not narrowly tailored to the state's interest in preventing fraud."

Calling the state's claim that charities' speech must be regulated for their own benefit an unsound "paternalistic premise," Brennan wrote: "The First Amendment mandates that we presume that speakers, not the government, know best both what they want to say and how to say it. ... To this end, the government, even with the purest of motives, may not substitute its judgment as to how best to speak for that of speakers and listeners; free and robust debate cannot thrive if directed by the government."

Brennan said North Carolina may constitutionally enforce its anti-fraud law and require fund-raisers to disclose certain financial information to the state.

The court also held the law's disclosure and licensing requirements unconstitutional. Concerning the disclosure requirement, Brennan wrote, "Mandating speech that a speaker would not otherwise make necessarily alters the content of the speech." Turning to the licensing requirement, he said, "The state's asserted power to license professional fund-raisers carries with it—unless properly constrained—the power directly and substantially to affect the speech they utter."

# Gene Bartlett Dies

OKLAHOMA CITY (BP)—Eugene M. Bartlett Jr., 70, longtime Southern Baptist musician, died Sunday, July 10, in Oklahoma City after a lengthy battle with Parkinson's Disease.

Bartlett was director of the church music department of the Baptist General Convention of Oklahoma from 1954 until he retired in 1980.

A few of the many songs and arrangements he published include "Set My Soul Afire," "Grace So Amazing," "Every Day is a Better Day" and "God Has Something to Say to You." Another song, "Tell the Good News," was premiered during the Southern Baptist Convention in 1968. Four of his songs were included in the 1975 edition of the "Baptist Hymnal."

Born in Greenwood, Ark., Bartlett received degrees from John Brown University and Oklahoma Baptist University. OBU gave him a doctor of music degree in 1971.

One of two sons of E.M. Bartlett, composer of the famed "Victory in Jesus," Bartlett became a Christian in Hartford, Ark. in 1929. He was music and education minister of churches in Arkansas and Oklahoma.

Survivors include his wife, Emma Jean, of Oklahoma City; sons, Larry and Reggie; a daughter, Frances, and five grandchildren.

# CLC Resignations Tendered

NASHVILLE (BP)—John and Shirley Young have resigned administrative positions at the Southern Baptist Christian Life Commission, the third and fourth staff members to leave the agency since June 10.

Young will become minister of media, evangelism and discipleship at First Baptist Church of Independence, Mo., effective Aug. 1.

At the CLC, Young has been associate director and director of product development. Shirley Young has been administrative assistant to Executive Director N. Larry Baker, who resigned effective June 10 to become pastor of First Baptist Church of Pineville, La.

In addition to the Youngs and Baker, another elected staff member, Tim Fields, also has resigned, leaving five professional staff members at the embattled moral concerns agency. Fields, who was associate director and director of communications, accepted a position at the Southern Baptist Education Commission, effective July 1.

The Youngs were elected to the staff in June 1987, in a divided vote. The telephone poll in which they were elected

was disputed by one commissioner, leading the six-member executive committee to elect them separately from the poll.

The matter surfaced in the September 1987 meeting of the commission, which also featured an effort to dismiss Baker, who retained his post, on a 15-15 tie vote. Baker had been elected to lead the agency on a 16-13 vote in January 1987.

Prior to coming to the CLC, Young had been on the staffs of First Baptist Church of Raytown, Mo., and First Baptist Church of North Kansas City, Mo. He also had a practice as a doctor of chiropractic medicine and was a St. Louis police officer. He has degrees from Logan College in St. Louis, and Midwestern Baptist Theological Seminary in Kansas City, Mo.

Shirley Young, a native of Mississippi, was employed at Midwestern Seminary 1979 to 1987, five of those years as administrative assistant to Baker, who was academic dean at the school prior to accepting the CLC post. Previously, she worked in her husband's chiropractic office and was with Delta Air Lines.

The Youngs have three children: Brian, 15; Allison, 11; and Keri, 10.

# Classifieds

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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.

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## Convention Uniform

### *Learning to Delegate*

by Randel Everett, First Church, Benton

Basic passage: Exodus 18:1-26

Focal passage: Exodus 18:13-26

**Central truth:** Learning to delegate is one of the most important aspects of effective leadership.

Dwight L. Moody once said he would rather put a thousand men to work than to do the work of a thousand men. Many less secure persons than Moody have no desire to delegate. Either as a result of arrogance or perfectionism they refuse to let go of any responsibility.

When Moses' father-in-law, Jethro, met with the Israelites in the wilderness, he saw a thing which greatly disturbed him. Moses was judging the people from early in the morning until evening. Anyone with a personal, civil, or spiritual dispute came to Moses. Of course, Israel was just now emerging as a nation. For years she had been nothing more than a slave people. An organization for dealing with judgments of the people had not been developed.

Jethro told Moses he must stop that practice unless he wanted to kill himself and frustrate his people. He advised Moses to choose representatives to serve as leaders over thousands, hundreds, fifties, and tens.

Failure to delegate would certainly bring burn-out to Moses. Not even folks doing the business of God are exempt from the limitations of the body. One elderly minister, who had faithfully and steadily carried out the work of the Lord for decades, said he could barely remember those men who had been in such a hurry.

The negligence of entrusting responsibility to others results in the lack of emerging leadership. Autocratic leaders often leave orphaned ministries because no one was trained to carry on the work. Most of Christ's earthly work was spent with a dozen men who would lead the church after his departure.

There was no way Moses could meet the needs of all the people. He listened to the sound advice of his father-in-law and chose able men who feared God, who loved truth, and hated dishonest gain.

In the book *Spiritual Leadership*, Oswald Sanders writes, "It is easy to assume responsibilities under pressure from men rather than by direction from God. For such extracurricular activities God accepts no responsibility."

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## Life and Work

### *Back to Paradise*

by Ross Woodbury, Lakeshore Drive Church, Little Rock

Basic passage: Hosea 14:1-9

Focal passage: Hosea 14:1-3

**Central truth:** Genuine repentance from sin and toward God redirects us back toward the best life possible.

In a late 60s song about the Woodstock event the singers proclaim "we've got to get ourselves back to the garden," presumably meaning a return to the paradise of Eden. That urge to rediscover a pure, idyllic, and joyful life is inherent in us. Thankfully, when the time comes that we too want to return, Hosea gives us a model of genuine repentance.

In 6:1-3 the prophet recalls a time when Israel appeared to repent, but God's response in 6:4 revealed that their "repentance" was not genuine. It sounded good, but like the morning dew, it disappeared quickly. Consequently, Hosea is now specific with his countrymen as he gives them a guide to genuine repentance.

Genuine repentance involves a recognition of sin as the problem: "You have stumbled because of your iniquity" (v. 1b). Not environment, genetics, bad luck, problem kids or spouses, but your willful choice to disobey God is the problem, says the prophet.

Genuine repentance also includes a pure-hearted speaking of words to God. In verse 2, Hosea beckons the nation to call upon God to forgive and cleanse—"take away all iniquity," and to seek acceptance—"receive us graciously." Then, having been changed, the nation would bring to the Lord an offering of consecrated speech—"the fruit of our lips." Something special is confirmed in our hearts as we speak transparently with the Lord.

Genuine repentance is completed by renewing one's total trust in the Lord (v. 3). Not an alliance with Assyria, not the military might of the cavalry, not the words of their hands, but God was the source of Israel's security. Thus, he must be the sole recipient of their trust.

Back to Paradise? Well, not exactly. The residual effects of years of sin don't vanish overnight. They would still be in a hostile world. But if Israel would repent, God's healing would cause her to blossom. The vine would again find nourishment. Compared to the parched desert of sin, God's nourishment would seem like paradise.

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## Bible Book

### *A Clarification of Values*

by Dalton Barnes, First Church, Alma

Basic passage: Matthew 19:16-26; 20:25-28

Focal passage: Matthew 19:20; 20:28

**Central truth:** Eternal life is the result of what God does for us; greatness is the result of what we do for others.

Our lesson for today is well known and much needed. It teaches us the importance of the proper assessment of values. It provides us with a sense of direction about what is needed for salvation and a proper concept of greatness. The man who came to Jesus was looking for both and felt that by normal standards he was qualified to get what he sought. By the standards of the world he was an achiever; by spiritual standards he had a long way to go.

From this experience we see that rules and regulations we keep may lead to a false sense of greatness just as the accumulation of wealth may lead to a false sense of security. Jesus confronted the man who came to him with the challenge to forget his self-righteous attitude by selling his goods and giving away the proceeds.

This led to the discourse on riches in general. Of what value is wealth? If possessions are looked upon as a mark of greatness, they can be a barrier to achievement. If they are looked upon as a means for helping others, they may lead to greatness. It is the attitude of the individual, not the wealth he possesses, that leads to false hope and condemnation.

Matthew 20:25-28 continues with the same line of thinking. Here we see that power and authority can become as confusing as riches. The world may see greatness as being measured by the number of people one controls; the number of offices held; the number of committees one is able to manipulate or manage; the number of things one can find wrong with others; or the amount of time they waste in conference. By the assessment of Jesus, all these are somewhat irrelevant.

In summary, when someone sets out to please Jesus, it is a good idea to review the motive for these actions. If one hopes to impress, influence, or gain control, then it seems that person should be ready to receive less than total approval. If someone is honestly interested in helping others and doing what is best for the kingdom of God, there is one simple question to ask: how many people will my behavior help?

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# Nearly Depleted

## Relief Funds Dwindle While Needs Mount

by Marty Croll  
SBC Foreign Mission Board

RICHMOND, Va. (BP)—Dire overseas human need not related to hunger continues to mount, but the Southern Baptist Foreign Mission Board has practically no money left to help.

The "general relief" fund earmarked by Southern Baptists for human needs not related to hunger has dwindled to a balance of less than \$50,000. At the \$100,000 mark, the board stops releasing money except for the most urgent circumstances.

During the past six months, the board has turned down more than two dozen requests for general relief funds, said John R. Cheyne, director of the board's human needs department.

The board uses money for needs unrelated to hunger only if Southern Baptists designate it for such. On average, about 5 percent of the money received for human needs is designated for general relief. Last year that income amounted to about \$367,500. Much of it paid for clothing and temporary shelter in response

to extensive flooding in Bangladesh and Brazil.

Cheyne said Baptists who give to alleviate only hunger are seeing only part of the picture. They respond to the heart-tug they feel when they see a picture of an emaciated child, he said.

"What those pictures fail to convey is that in addition to hunger, that child needs medical care, shelter, clothing and maybe even a way to go to school to learn how to break the hunger cycle," said Cheyne, a former missionary in Africa.

"You have to understand. For every person in the developed world killed as a direct result of some calamity, 15 are killed in the developing world. People in the lowest income situations are those who have moved into shanties along river banks, unclaimed swamps or other areas where it really isn't habitable. In a crisis experience, they are especially vulnerable."

Missionaries in Bangladesh recently asked for help in getting people back under the shelter of bamboo and grass huts. The board could provide only 50 percent of the

general relief funds requested. In 1985, after volcanoes touched off disastrous mudslides in Armero, Colombia, missionaries needed money for extensive medical work and housing, but the board was unable to provide much of it. "The funds just were not there," Cheyne said.

Cheyne said he does not expect Southern Baptists to wipe out the world's need. But while Southern Baptists have given generously to world hunger, they have given so little to general relief that when foreign governments ask for help, missionaries can provide only limited assistance. Because of limited funds in general relief, missionaries are sometimes unable to help those to whom they already minister spiritually.

Relieving hunger remains the board's first human needs priority, because it keeps people alive, Cheyne stressed. For this reason the board uses specific guidelines outlining what projects it will support using hunger funds. He said he is committed to sticking by those guidelines.

But he added he believes Southern Baptists must find some way to meet the growing demand for relief in times of crisis when hunger is not the only issue.

## Cecil Named To New Post

RICHMOND, Va. (BP)—James W. Cecil has been named to direct Southern Baptist Foreign Mission Board projects involving short-term Southern Baptist volunteers to Canada and Spanish-speaking Latin America.

Cecil, a native of Heber Springs, Ark., will be one of four persons who will help churches, associations and state conventions plan and organize their participation in volunteer projects with missionaries and national Baptists in 17 countries.

Until May 2, Cecil, 57, directed the board's Laity Abroad program.

## Prayer Volunteers Needed

by Art Toalston  
SBC Foreign Mission Board

RICHMOND, Va. (BP)—Wanted: 500 churches to help overcome barriers separating 1.3 billion people from the gospel.

The president of the Southern Baptist Foreign Mission Board simply wants the congregations to pray.

R. Keith Parks, in his monthly prayer alert to Southern Baptist churches, is asking 500 of them to make one-year commitments to pray for unevangelized masses of people "where prayer is virtually the only strategy that can be employed."

Last August, in an address during Foreign Missions Week at Glorieta (N.M.), Baptist Conference Center, Parks called for 100 churches to make such commitments. He issued the same call on the Foreign Mission Board's PrayerLine and during Woman's Missionary Union Week at Ridgecrest (N.C.) Baptist Conference Center. More than 300 churches responded. The board's office of international prayer strategy assigned each congregation to a country or people group and mailed monthly prayer bulletins.

To avoid jeopardizing Christians in

countries or cultures where witnessing is restricted, churches were asked not to mention the prayer project in radio and TV broadcasts or in mailings.

"Already we've become aware of positive changes in situations in several of these prayed-for places," Parks noted. "We believe these new developments are the result of concerted prayer."

Parks' call for prayer by 500 churches during the coming year was issued in connection with the July 3 "concert of prayer" in Southern Baptist churches. The "concert of prayer," the first Sunday of every month, focuses on concerns related to world evangelization. Each month's focus is shared over PrayerLine, the board's 24-hour toll-free telephone service.

Parks cited the years of prayer prior to China's renewed openness to foreigners as an example of prayer strategy: "We didn't talk about that as prayer strategy, but that's what it was. We've always known that except through prayer, you can do nothing."

Churches interested in volunteering their prayer efforts should contact the Foreign Mission Board's office of international prayer strategy in Richmond, Va.

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## Baptist Increase By 1.4 Million

WASHINGTON (BP)—Baptists in India, Korea, Honduras and Togo have reported tremendous growth for the past year, helping to push membership in Baptist churches upward by 1.4 million worldwide.

In reports to the Baptist World Alliance (BWA) compiled by the world organization's Division of Study and Research, the BWA's 137 constituent bodies reported 35,418,044 baptized members, an increase of 1,385,673 or 4.07 percent during 1987.

Denton Lotz, acting BWA general secretary-treasurer, said, "Baptists are an evangelizing people. This is what unites us. Doctrine divides, but mission brings us together. We are grateful to God for the great increase and pray that we shall keep before us even more the challenge of evangelizing the world in our generation."

In India, the Convention of Baptist Churches in Northern Circars reported 55,000 members at the end of 1986, which increased to 125,000 at the end of 1987. However, this convention reported eight fewer churches for a current total of 210. Their percentage increase was 127.3.

The Karnataka Baptist Convention, also in India, showed a 50 percent increase by moving from 8,000 to 12,000 members.

Baptists in Korea also reported a statistical increase of 127.3 percent over the previous year, from 132,000 members in 913 churches to 300,000 members in 1,400 churches. However, the BWA had carried the previous figure over several years when no updated statistics were given.

Asia, among the six BWA regional fellowships, showed the highest overall increase of 16.46 percent, going for the first time above the 2 million membership mark to a total of 2,328,058.

Throughout North America, where Baptists have the highest concentration, the figure of 29,447,688 members was a 3.5 percent increase over 1986.

ASKED TO RESIGN

## Missionary Undecided

by Art Toalston  
SBC Foreign Mission Board

RICHMOND, Va. (BP)—A Southern Baptist missionary whose theology has been questioned by the denomination's Foreign Mission Board officials said he has not decided whether he will resign or force board trustees to dismiss him.

Board officials have asked Michael E. Willett to resign, saying they are not satisfied with the clarity of his views on the deity, miracles and physical resurrection of Christ.

Willett, who is in language study and was to become a seminary teacher in Venezuela, met July 11 in Atlanta with board President R. Keith Parks, two other administrators and a missionary seminary teacher from Colombia.

Willett refused comment on the meeting, except to verify quotes from a five-page statement he gave to board administrators. The statement concludes with a request that they withdraw their request for his resignation.

After the meeting, Parks said his view is unchanged: that Willett should not continue as a missionary.

Several days earlier, in a telephone interview with *Word and Way*, newjournal of Missouri Southern Baptists, Willett said, "If I resigned under these circumstances, I would be saying the charges against me are true, and I don't think they are."

Willett initially submitted his resignation June 18 but rescinded it July 7.

He called the accusations against him a "tragedy of poor communications" and said he is being "martyred" because of an article he wrote. The article, "Opposition to women is unforgivable sin," appeared in the April issue of *SBC Today*, an independent publication affiliated with Southern Baptist moderates.

Action by Foreign Mission Board trustees on Willett's status will come during their July 19-21 meeting at Gloria, N.M.

Parks said he told Willett in the July 11 meeting that "doctrinal ambiguity" is the only issue involved in the request for resignation.

As Willett read the first two pages of his document, Parks said, a general discussion developed. Parks said the discussion focused on Willett's belief that a few of Jesus' miracles possibly were expanded or created by the early church.

Parks said he told Willett that Willett's views conflict with the authority of Scripture. The earliest and best manuscripts of the New Testament, Parks said, do not omit any of the miracles of Christ which Willett has questioned. Parks said he disagrees with the missionary on choosing what

parts of the Bible to accept.

In an interview, Parks said the other doctrinal questions—the deity and resurrection of Christ—and the rest of Willett's statement were not discussed during the two-hour meeting.

In addition to Parks and Willett, participants in the July 11 meeting were Don Kammerdiener, board vice president for the Americas; J. Bryan Brasington, area director for Spanish-speaking South America; and Randall Sledge, a missionary seminary teacher from Colombia.

In the *Word and Way* story, Editor Bob Terry reported that a fellow missionary and language student, Michael L. McGinnis of Birmingham, Ala., initially challenged Willett's theology. Both men are doctoral graduates; Willett's degree is from Southern Baptist Theological Seminary in Louisville, Ky., and McGinnis' degree is from Mid-America Baptist Theological Seminary in Memphis, Tenn.

Terry reported that McGinnis wrote to a friend in Tennessee about a lengthy discussion he had with Willett. Without identifying Willett by name, McGinnis wrote that he had talked with a missionary who "believes none of the miracles recorded in the Bible occurred. He says Jesus did not resurrect physically . . . he won't say how he resurrected." McGinnis wrote that the missionary would not give "a straight answer" about whether Jesus died for the sins of mankind.

McGinnis urged that board trustees be contacted to be on the lookout for "this kind of stuff in the future."

After receiving some circulation, the letter was forwarded to Parks, who instructed Brasington to investigate McGinnis' complaints. Brasington and Sledge met with Willett and McGinnis June 17 and 18 in Costa Rica, where they are in language school. The two met individually with each missionary and later with both. After lengthy discussion with Willett, Brasington requested his resignation.

Board officials have asked Willett to return to the United States in about a week. They plan to recommend that his salary and missionary support be maintained until the end of the year or whenever he is employed, whichever comes first.

McGinnis has been reprimanded for going outside Foreign Mission Board channels in raising his concerns. Kammerdiener said he knows of no other time in recent board history when a missionary wrote to attempt to involve board members in a campaign against a fellow missionary. Kammerdiener said the correct procedure would have been for McGinnis to express his concerns to the area director.

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## Hong Kong Worries

HONG KONG (BP)—Christians in Hong Kong are beginning to wonder whether China will keep its promises of religious freedom in the colony after 1997.

Concerns stem from the recent release of the Basic Law, a proposed constitution that will govern Hong Kong for at least 50 years after July 1, 1997. That is when Hong Kong returns to Chinese control after a century and a half of British sovereignty.

The draft constitution formalizes much of the 1984 Chinese-British joint agreement on Hong Kong, which guarantees economic, social and religious freedoms. But several vaguely worded qualifiers in the new document could undercut those guarantees, observers worry.

The 1984 joint agreement stated that Hong Kong religious organizations could own and operate churches, schools, hospitals and welfare institutions without interference from the government or religious bodies in China and could continue unhindered relations with foreign religious groups.

The Basic Law restates much of those provisions, but with a crucial new factor: the government will not interfere with religious internal affairs and activities "which do not contravene the laws" of post-1997 Hong Kong.

The proposed document also drops the earlier pledge that religious bodies in Hong Kong and China will not interfere with each other.

One addition, however, is being welcomed. Article 31 promises, "Hong Kong inhabitants shall have freedom of religious belief and the freedom to spread religion and to hold and participate in religious activities in public." Religious believers in China, by contrast, have the constitutional right to believe and worship but no explicit right to spread their faith.

Besides the condition placed on religious freedom, the Basic Law indicates the rights of free speech, press and assembly may be restricted to ensure national security, public order, public health or morals. Critics also charge that the document envisions a non-independent judiciary, a weak local legislature and a legal process which will leave all the final decisions up to China.

One Hong Kong Baptist leader cautioned against a hasty response from the church. He reported pastors and religious groups are meeting in seminars and discussion groups to carefully evaluate the Basic Law. The Christian response, he said, should express concern not only for religious liberty but also fundamental "human rights and freedoms and human dignity."

Hong Kong's people have until

September to debate the constitution and voice their opinions. China's National People's Congress eventually will vote on a final version. The Baptist leader's main fear is that as more groups in Hong Kong find problems in the Basic Law, the whole consultation might collapse.

"The pastors will face a difficult task of how to preach and teach the people to have even greater faith in God under these circumstances," he said.

Lack of confidence in Hong Kong's future already has hurt the churches. Many pastors and talented lay leaders have joined the "brain drain" of middle- and upper-level professionals abandoning Hong Kong for the United States, Canada and other countries. Yet even as they close the door on Hong Kong, new doors for ministry and witness in the colony are opening.

## Burn Victims Moved To U.S.

ESMERALDAS, Ecuador (BP)—Southern Baptist missionary James Parrish and his son, Stephen, 7, who were in a car fire July 4 in Ecuador, have been transferred to a Dallas burn trauma center. The fire claimed the life of the Parrishes' youngest son, John, 3.

Parrish's wife, Martha, and their other son, Micah, 5, accompanied James and Stephen in an ambulance jet. They left Quito, Ecuador, early July 8 and were expected to arrive at the Methodist Medical Center in Dallas 12 hours later, said Betty Law, the Southern Baptist Foreign Mission Board's associate area director for Spanish-speaking South America.

Parrish had stopped to buy fuel at a gasoline station in Esmeraldas, Ecuador, when his car burst into flames following an explosion. Two sons, Stephen, 7, and John, were in the car. Parrish was standing outside the car when the explosion and fire occurred. He grabbed Stephen and pulled him out of the car, but was unable to find John, Law explained.

Mrs. Parrish was at home with their other son, Micah, 5.

Stephen, who has second- and third-degree burns, mostly on his face, hands and arms, will be treated in an intensive care unit, and Parrish, whose face and hands were burned, will have a private room in the hospital, Law said. Both are "doing well," she added.

The Parrishes are first-term missionaries and had been in Ecuador less than seven months, Law said. As the first Southern Baptist missionaries to work in the Esmeraldas area, they are helping with church starting and development.