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March 17, 1988

Arkansas Baptist State Convention

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Street-Weary Feet

Arkansas Baptist

March 17, 1988



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

Priesthood of
the Believer



BSSB photo / Jim Veneman

"Every believer a minister"—that's one point of the 1988 Baptist Doctrine Study, "The Priesthood of the Believer." This week concludes a series of articles on the doctrine (p. 5).

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IT'S UPLIFTING

Kickapoos Confirm Calling

by Ken Camp
SBC Home Mission Board

DALLAS (BP)—Ten weeks spent with an American Indian tribe unknown to most Texas Baptists helped Annie Boyter of First Indian Baptist Church in Grand Prairie, Texas, clarify and confirm the missions calling she had felt at age 16.

Last year Boyter, an American Indian, then a student at Dallas Baptist University, worked as a Rio Grande River ministry summer missionary with Mission Service Corps volunteer Charlotte Martinez in the Kickapoo Indian ministry of Primera Baptist Church of Eagle Pass, Texas.

That ministry extends both to the majority of the Kickapoos who live about 15 miles from Eagle Pass on an established homeland purchased for the tribe by private individuals and to a smaller group who live under the bridge connecting Eagle Pass with Piedras Negras, Mexico.

Boyter's responsibilities included helping Martinez operate Christian social ministries, including a clothes closet and food pantry for the Kickapoos, many of whom live far below the poverty level. Most of her time, however, was spent

teaching a preschool class at Nuevo Nacimiento, the Kickapoos' privately owned homeland.

"Most of the Kickapoos speak Kickapoo and Spanish. Many of the Kickapoo people want their children to learn English so that they can go to school and have a better life," she said. "We averaged about 10 children in the Kickapoo preschool, which is really more than a preschool, seeing that the oldest child is eight years old."

English was "caught" as much as "taught" to the children as Boyter and Martinez played with them, taught them crafts and showed them pictures, speaking English all the while.

"A few times the parents would even come with their children, but they were pretty timid and we didn't get to teach them much," Boyter said. "But they are learning through their children, picking up the language."

One highlight of the summer was a trip to Falls Creek Baptist Encampment, near Davis, Okla., for an American Indian missions retreat.

"Christ really spoke to me during the morning and evening services toward the middle of the week," Boyter said. "I really felt his presence and was able to come back to Eagle Pass with a zeal to serve him."

GOOD NEWS!

Justification: The Swap-Out

2 Corinthians 5:17-21

Many volumes have been written about the doctrine of justification. The debate centers around a Greek forensic term. Did Paul mean that we are declared righteous (just) or that we are made righteous? It appears that Paul taught both. His most extensive treatment of the subject is in Romans. In 2 Corinthians the emphasis is on what happens to the believer, how it happens, and why it happens.

What happens to the believer is so drastic that he is described as a new creation. The phrase, "in Christ," is one of Paul's favorites. He used it more than 70 times in his epistles. But the picture here is twofold. He also described Christ in the believer.

The transformation is possible because God is actually doing it. This is how he did it: "God was in Christ, reconciling the world unto himself" (v. 19). He could have been charging our trespasses to our own accounts, but he did not. The word "reconcile" has a Greek derivation, refer-

ring to coin-swapping. Taylor paraphrases verse 21, the great swap-out: "For God took the sinless Christ and poured into him our sins. Then, in exchange, he poured God's goodness into us!"

Taylor interprets the phrase "righteousness of God" to be possessive—"God's goodness." It could also be subjective—the righteousness which God produces. Another possibility is the objective—the righteousness which results from something. I believe it is possessive. God gives us part of himself. This is the only way we can stand before him.

Through the righteousness of God, we become witnesses. Paul calls us "ambassadors" standing on Christ's behalf. The world is in need of the great swap-out in every area of life. The first step is man's relationship with God. We also need reconciliation between labor and management, government control and responsibility; between races, and husbands and wives and parents and children. Life needs Christ at the controls (v. 14).

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

If We Are To Succeed

J. EVERETT SNEED

"Mission Advance 87-89" is off to a good start. This is an effort to have 100 task force members to speak in every church in Arkansas. The purpose is to explain the Cooperative Program and challenge churches to provide more adequate support for our world wide mission endeavor. This raises some basic questions. First, what is the Cooperative Program? And second, how is the Cooperative Program to be promoted?

The Cooperative Program is the way all Southern Baptists cooperate together in missions, benevolent, and educational endeavors in an attempt to carry out the Great Commission. The Cooperative Program ideal is that Southern Baptists will unite in purpose, plan, and prayer in obtaining our Lord's commission. The goal of the Cooperative Program is that Southern Baptists will be obedient to our Lord as he said, "Discipline all nations."

The Cooperative Program is an outgrowth of several doctrines clearly taught in the Scripture. First, the Bible clearly provides us with a mission mandate that we are to share the good news of God's saving grace through Christ with all people throughout the world (Mt. 28:16-20, Ac. 8:1).

Closely related to the idea of individual worth is the doctrine of soul competency, from which Baptists have formulated the concept of freedom of worship, autonomy of the local church, and democratic rule. Free people in a free church is basic to our denominational polity.

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



the churches, but the churches, as such, had no control of the society.

When the Southern Baptist Convention was formed in 1845, leaders were aware of how poorly Baptists had done under the society system. But what approach was going to be used? During the 79 years between the forming of the Southern Baptist Convention and the creation of the convention's first budget, each agency developed its own budget and sought to raise the money by direct contact with local churches.

Boards and agencies who could afford it hired fund raising representatives. Other agencies and institutions relied on volunteers. These dedicated individuals went to churches and associations making appeals for the agency or institution they represented. The more mission causes and

institutions were developed in Southern Baptist life, the more overwhelming the burden of appeals became for local churches.

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

Finally in 1925 because of the failure of other methods the Cooperative Program was born. In the 62 years that have passed since its institution it has served Southern Baptists well.

It has been suggested that every state convention move toward a fifty-fifty division of Cooperative Program receipts between the state convention and the Southern Baptist Convention by the year 2000. Arkansas is working toward this goal. In 1972 Arkansas Baptists gave 24.87 percent of the money we received to the SBC Cooperative Program. In 1988 we are giving 40.89 percent of our income to Southern Baptist mission programs. This represents a 16.02 percent increase.

Every church should plan to have a "Mission Advance 87-89" speaker. These speakers can assist the congregation in understanding that the Cooperative Program is biblical, practical and functional. It is the method that God has provided for Southern Baptists to reach the lost and to minister to the needs of the world. If we are to succeed in the task that he has given us, we must work together so that we can reach out to a lost and dying world.

Arkansas Baptist Newsmagazine

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Letters to the Editor

DON MOORE

You'll Be Glad To Know



Oh, how great the work is that we do together! You can't attend a Church Arkansas rally, a convention, a mission appointment service, a function at Ouachita or Southern Baptist College without realizing the far-reaching influence of our labors together. The most impressive thing you can do is go to a mission field. The AMAR Partnership with Brazil opened our eyes to see better the great work we do together. A recent missions experience in the homeland brought the same thrill.

The state executive directors met for their annual meeting in Boston, Mass., recently. In this part of our country where the Pilgrims landed, the Puritans flourished, and where the Great Awakening began, we saw God at work through our joint home missions efforts. Oh yes, for decades the church has been declining in that area. Intellectualism and universalism swept over the land, and theological liberalism could not stem the tide. Evangelical, biblical Christianity almost disappeared. More than 400 churches stand empty in the Boston area today.

Yet, Southern Baptists have dared to claim the cities of the Northeast. As dangerous and demanding as it is, we saw person after person with the greatest joy and optimism paying the price to maintain an aggressive witness in that area. Of our 40 churches in the Boston Association, only 12 own their own property. The church where I preached had services in a Masonic hall. Some abandoned church buildings have been secured and new work started in them. Many of these churches have three or four different language congregations meeting in their facilities. The church near Harvard University has a 9:30 a.m. Chinese service, 11 a.m. English service, 3 p.m. Vietnamese service, and a 7 p.m. Spanish service. This is happening in a building that three years ago was only seeing 12 to 15 in attendance.

The Home Mission Board is covering 90 percent of the cost. Their money comes from the Annie Armstrong Offering and the Cooperative Program. Oh, how great the work is that we do together!

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

The Trinity

There is a teaching by some Baptists that the Father, Son, and Holy Spirit are one and the same person in different forms at different times. This teaching, if believed, will keep a Christian from ever fully understanding the Bible. When God said let us make man in our image, that's exactly what he meant. Man is made in the image of the God family. When Jesus said when you've seen me, you have seen the Father, he was saying: I look like my Father, I act like my Father, and I think like my Father. We are one in thought and deed. We work in unity as a team, with the power of the Holy Spirit. When Jesus said I and the Father are one, he wasn't talking about being in the same body or being the same person, he was talking about unity or oneness in thinking, purpose, and deed. It would have

been a farce or false action on Jesus' part to look up and pray to a Father in Heaven who was not there. The Scriptures would be false to show Jesus on the Mount of Transfiguration and at the Jordan River with the Father speaking to those present saying this is my beloved Son in whom I am well pleased, if they were the same person.

Jesus was a full-grown Son appearing on earth several times before he ever was born to Mary. He came down to negotiate with Abraham, the spiritual leader of the area, about the destruction of Sodom and Gomorrah. Jesus accepted as High Priest of the order of Melchizedec the offering of Abraham. He was the fourth man in the fiery furnace and the list goes on. The Scriptures say when the fullness of time

(continued on p. 6)

Woman's Viewpoint

Married Young Adults

JANE JONES

If an individual wants to stay young at heart, just work with young married couples.

My husband and I have the privilege to work with this age group in Sunday School. They are a delight and so refreshing. Since we are located in a university town, a number of our couples are university students. Sometimes both husband and wife are students.

These couples have a lot in common: adjusting to a marriage partnership, trying to juggle school and job schedules, homeseek for parents and one of Mom's home cooked meals, limited budget, and not enough hours in the day to accomplish what needs to be done.

They come from all walks of life and different communities and states. Some are from large churches and some from small



community churches. Some are away from home for the very first time.

These young couples need a friend, and what better place to make new friends than in a local church fellowship. Sometimes they need a substitute father and mother; someone to share their heartaches and joys. We try to be a friend, a parent or just someone to talk with. They look to older adults as role models in a marriage and as workers within a church family.

Many couples have been led to teach in other departments. We as older adults and teachers need to guide them and be en-

couragers as they begin their marriage and ministry in a local church. These young couples will be learning and experiencing first hand what it means to reach out to others through the preparation of meals during a time of crisis or at the birth of a newborn.

Being workers with young adults is an awesome responsibility and requires many hours. But blessings are limitless. When one phones and wants to have lunch just to talk, how I thank God for being available. This is a generation of which to be proud, to lift up to the Lord and be thankful we have been a part of their lives. Parents, you can be proud of your children. They are becoming responsible young adults and our leaders of tomorrow.

Jane Jones is an active member of First Church, Fayetteville. She is married and the mother of two grown sons.

One Layman's Opinion



Future Leaders

"My past flashed before my eyes" is an expression I have heard many people

use in describing some kind of fearful sensation when facing death. Recently I had the sensation of seeing a kind of future for America flashing before my eyes.

For several years I have had the privilege of serving as chairman of a committee to interview finalists in the prestigious Harry Truman Scholarship competition. It is a part of the process of selecting 100 outstanding young people who are committed to careers in the public service. Each year the finalists in this particular region east of the Mississippi River come to Nashville, Tenn., where we seek to select the most able and dedicated from each state.

In a very real sense we were getting a sneak preview of America's governmental leadership in the year 2001 and beyond. I was both encouraged and discouraged with what I saw:

- (1) Their knowledge and intellectual ability is unsurpassed.
- (2) Their dedication to building a better world, especially for the underprivileged, is strong and pervasive.
- (3) A shocking percentage of them come from broken homes and have been reared by single parents, leaving them with deep fears about marriage and the family, and with little firsthand experience with the traditional Christian nuclear family.
- (4) Many of them—although certainly not all—have their strong service-oriented values rooted more in humanistic tradition and environment, than in a vital Christian faith. All too many have a negative view of organized Christianity which they seem to equate with greedy, dishonest, untrustworthy television evangelists.

Although it was tremendously encouraging to see that so many of our future leaders are committed to serving others, I was deeply concerned that some of this commitment is not rooted in religious experience. A cut-flower morality is better than no morality at all, but I would wish for moral roots that would live to nourish my grandchildren and even their grandchildren.

Daniel R. Grant is president of Ouachita Baptist University.

PRIESTHOOD OF BELIEVERS: Last of a four-part series

Separation of Church and State

by William H. Stephens
Baptist Sunday School Board

Thomas Helwys formed the first Baptist church on English soil. Soon after, in 1611, he wrote *A Short Declaration of the Mystery of Iniquity*, the first plea for complete religious freedom ever written in English. The king promptly imprisoned him; there he remained until his death. His writing began a long list of Baptists who fought for separation of church and state as the only way religious freedom could be ensured.

Separation of church and state grows directly out of the priesthood of believers doctrine. To be genuine, faith must be free. The individual must choose to believe. Government has no right to circumscribe or define faith. Faith includes the right to choose or not choose Christ. Early Baptists wrote that everyone should be free to believe as he chose, "whether Jew, Turk, atheist, or infidel."

Separation of church and state rests also on the sovereignty of God. The sovereign God dared to create us as free beings. If we are created free beings by God, who has the right to subvert us? Not government, but God alone is the source of liberty. God shares his sovereignty with no one—not a nation, court, human law, pope, bishop, pastor or rich layman. If God himself gave me liberty, no one else has the right to take it away. To do so is an affront to the sovereign God.

Two prongs are essential elements of the Baptist belief in separation of church and state: (1) believers should be good,

loyal citizens participating in government, and (2) believers are priests of God, not of the state, thus limiting the state's authority, with loyalty to God coming first.

Our nation was founded partly for religious freedom, but most sought freedom only for themselves. In most colonies unauthorized religious activities were stopped by force and taxes were collected to support the state churches. Pennsylvania and Rhode Island were free, and they flourished both religiously and economically, proving that freedom works. E. Y. Mullins, one of Southern Baptists' leading theologians early in this century, wrote, "Equal rights for all and special privileges to none."

Only by granting religious freedom to everyone do we have religious freedom. But such freedom is scary. The increase of cults and religious charlatans brings cries for the federal government to establish guidelines for what is and is not a church. The answer is not government interference, but renewed Spirit-filled evangelism.

Some voices today propose that the majority religious view of a region or state should prevail in public schools and civic affairs. This approach is a throw-back to the regional state church establishments of the colonial period. It is not freedom, but only toleration for minority views. Baptists have consistently been opposed to toleration, since it rests on the premise that some church or ruler has the

right to decide what is to be tolerated, and toleration can be withdrawn.

"The Baptist Faith and Message" states, "A free church in free state is the Christian ideal." But how do you maintain separation of church and state without making the nation completely secular?

A complete absence of religion is not neutral, but actually results in ir-religion, humanism, secularism or the belief that one value judgment is as good as another. Does not the majority have any right to public support? Does separation of church and state mean total secularism?

Separation of church and state does not mean that any religious expression is a violation. Baptists have never believed that. Every Christian has the right to speak out on issues and seek to influence public opinion. Our consistent involvement in government and politics is one distinguishing difference between Baptists and Anabaptists.

However, the Christian should not expect the state to promote the gospel or support a particular religious view. Differences of opinion will exist about some areas of political involvement, and freedom requires that every person make his or her own judgment. Even so, the traditional Baptist position has been clear for 400 years: Government should stay completely out of matters of faith and practice.

The only solution is for church and state to be separate. In religious history, the robbing of freedom has almost always begun inconspicuously.

(continued from p. 4)

was come, Jesus pulled off and laid aside his coat of glory and by the power of the Holy Spirit, Jesus' spirit was put into the womb of Mary to be born the Son of Man, the second Adam to legally take back and restore what the first Adam lost to Satan by deception.—James O. Young, Warren

Bothered

The "fundamentalist-conservative" faction of the Southern Baptist Convention has assured us for 10 years now that their whole concern is theological. However, in the *Arkansas Baptist Newsmagazine* dated Feb. 25, there is an article entitled "Vines Endorsed: Homer Lindsay Says: 'He's My Candidate'" that bothers me.

Homer Lindsay is quoted as responding in this way to Richard Jackson's willingness to allow his name to be placed in nomination for the SBC presidency: "Theologically, he is one of us, but he's aligned himself with the liberals, the moderates and the wrong crowd. He deserves to be defeated."

Is Brother Lindsay saying that the issue is not actually theological after all, but rather political? It's all rather confusing. Is he saying that I can be theologically conservative, but if I fail to agree with his political agenda and agree to carry it out, I am an enemy to be defeated? Is the real issue theology or is it control? We have been told over and over again that it is the former. I'm afraid that it is the latter.—**Layne E. Smith, Fayetteville**

Welfare System

"The welfare system—has created a permanent underclass that is characterized by illegitimacy, teenage pregnancy"—This is just the beginning for Gregory S. Wiegand's article, "Time to Scrap Welfare?"

There is no age requirement indicated in qualifications for housing, Medicaid, etc., just the child is required.

In Arkansas \$33 million of the \$55 million of Aid to Families with Dependent

Children was used for teenage mothers. An additional listing showed 6,595 births to teenagers and almost half that number in an additional list was abortions.

Arkansas Times magazine points out that "preachin' ain't workin'." This was in connection with the statement that four out of five persons in Arkansas is a Southern Baptist. Additionally pointing out that 70 percent of prison population is the school drop-out, this writer knows the drop-outs were from church before school. However, kids have received the message, "there is a reward for having a baby, so let's go for it."

Governor Clinton says it is up to the community to decide what they want in their school—(church, home) for their youth. If the school board votes to ask the state health department to set up counseling and dispense contraceptives, the need is to promote health. In this matter states are being pressed from national government to do something to stem the tide of teenage pregnancy.

Let's invite our state government, our

state health department to step out as some few states have and give responsibility back to parents for what their children do.

Start keeping record of who those fathers are of teen births. Give both parents responsibility for that newborn. Encourage the work place to set up child care centers, not government funds. Let bureaucracy get them jobs, go into the workplace with them and monitor the effort. "No work, no eat" gave survival to early American Colonists.

Let your community, doctors, hospitals, housing authorities, school boards, know this welfare system "destroys families, corrupts character—is the low ceiling preventing people from standing on their own two feet."—**Maggie Smith, Siloam Springs**

Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed by one person, though the name may be withheld on request. Mailing address and phone number of the writer should be included. Letters must not contain more than 350 words and must not defame the character of persons. Letters must be marked "for publication." Only original letters will be considered.

Ridgecrest Annuitants' Conference

May 2-6, 1988

Mail Reservations to:

Ridgecrest Baptist Conference Center

Box 128, Ridgecrest,
North Carolina 28770

Total Cost: \$114.60 each —
2 per room

Registration \$18.00 per person —
Applies to total cost

Annuity Board, Southern Baptist Convention

Windermere Annuitants' Conference

October 3-7, 1988

Mail Reservations to:

Windermere Baptist Assembly

State Road A.A.
Roach, Missouri 65787

Total Cost: \$93.00 each —
2 per room

Registration \$10.00 per person —
Applies to total cost

Annuity Board, Southern Baptist Convention



A SMILE OR TWO

There was a time when a fool and his money were soon parted, but now it happens to everybody.—*Adlai Stevenson*

People say that lots of germs are passed around on dollar bills, but it isn't true. Nothing could live on a dollar.

No matter how long you nurse a grudge it won't get any better.

Street-Wearry Feet

Clinic Touches Street People, Teaches Students

by Frank Wm. White
Baptist Sunday School Board

RICHMOND, Va. (BP)—When a Christian medical student stooped down to wash Louise Coleman's street-wearry feet, Coleman learned that she, too, could be a service to others.

She left the Richmond Street Center with her feet clean, toenails trimmed, sores bandaged and a new pair of socks. She also had a new feeling of worth.

The Baptist Student Union at the Medical College of Virginia started the unique foot clinic for street people last February.

Foot ailments is one of the acute problems street people consistently face, said Steve Smith, last year's BSU president.

"He brought the idea back to the BSU. They bought into it and agreed to do it," said Dean Trickett, campus minister for the Medical College and Virginia Commonwealth University campuses in Richmond.

The students soak the clients' feet in a salt solution, trim toenails, scrape bunions, bandage sores and provide a clean pair of socks. The clinic is open one evening each month.

"It gives them (street people) a new

sense of worth for somebody to be willing to stoop down and clean their feet," BSU President Ann Burnes said.

Coleman is one example.

After the students first treated her feet, she returned monthly. She later began helping around the center — not just on foot clinic night, but as a server for the daily meals offered at the center and at other times. Now she is almost a permanent fixture around the center.

Some clients return to the foot clinic. Others never return. Some aren't willing to allow the students to wash their feet, Burnes said.

The students usually don't know what impact they have had on a client during the brief treatment. "We know we have helped them and shared God's love," Burnes said.

"They need help, but they respond to kindness because they don't expect to find it," Trickett said. "Street people are not folks most people normally see or care for. People tend to look past street people."

Washing their feet provides close contact with the clients even though the job is sometimes unpleasant. "I've never gotten used to it," Trickett said.

Initially, some of the students wanted to

use gloves. "We took them the first time but never used them." The thin latex gloves presented a tremendous wall between the students and clients. "Gloves send a message stronger than anything we could say. Wearing gloves says we are afraid to touch them," Burnes said.

"What if they have athlete's foot? What if you get disease from it? What if? What if? What if?" Burnes said, noting the questions would be unending. "This is something worthwhile, and God will take care of us."

Burnes admitted she was apprehensive the first time the group went: "Now, I look forward to going. It's a way I can be a servant to people who aren't loved very much. God still loves them and it's a way for us to share that love."

The clients ask a lot of questions about why the students are washing feet, she added. "That gives us a chance to explain why we do it. It's a witness and a way to share. Those who go understand what we are doing and what it's about."

For the BSU, the project has provided a sense of community, Burnes said. "This is something really worthwhile we can do together."



Rhonda Mitchell, a BSU student at Medical College of Virginia, washes Louise Coleman's feet during the monthly foot clinic at a homeless center in downtown Richmond.

Arkansas All Over

MILLIE GILL

People

Margaret Tolbert, member of First Church, El Dorado, has been selected by the Baptist Festival Singers to participate in their 10th Anniversary European Tour. Margaret is the daughter of Bob and Janna Tolbert and is an honor student at El Dorado High School. Margaret presented a mini-concert on March 6 in the morning service at the church and an offering was taken to help her defray the expenses of the trip.



Jewell King, 93, of Pangburn, died Feb. 25 in a Memphis hospital. She was the last surviving charter member of First Church, Pangburn. Survivors include two daughters, Anna Mae Townsend of Memphis, Tenn., Doris Goodwin of DeWitt; and one son, Hugh King of Houston, Texas.

John David Blase is serving Central Church at Mineral Springs as music director. He is a junior at Ouachita Baptist University.

Randall Eller has been licensed to the gospel ministry by Second Church, Little Rock. He is a Christian illusionist dedicated to sharing the gospel through his presentation.

Marc McFarland has resigned as minister of music and youth at First Church, Mountain Home. He will be going to Colonial Church in Memphis, Tenn.

R. Wilbur Herring, pastor emeritus of Central Church, Jonesboro, has accepted a call as interim pastor of First Church, Tyrone.

Danny K. Wilson, minister of youth at First Church, Blytheville, has resigned to move to Montgomery, Ala.

W.O. Vaught, emeritus pastor of Immanuel Church in Little Rock, will be the guest speaker at Riverside Church in North Little Rock on Sunday, March 20, at 10:50 a.m. and 6 p.m.

Kenneth Doeschler has been called as minister to senior adults at Monte Ne Church, Rogers. He has previously pastored

in Arkansas and Missouri. He and his wife Irene have two daughters and five grandchildren.

Jerry Boseman has been called as minister of music at Monte Ne Church, Rogers. He is a graduate of Arkansas Tech and is currently doing masters work at the University of Arkansas. A public school choral and band director for 16 years, he has also served as minister of music in several Arkansas churches. He and his wife, Jan, have two sons.

Maurice Hurley has joined the staff of Park Hill Church in Little Rock as minister of missions/pastoral care.

Bob Hartman is serving as associate pastor at Bella Vista Church.

Briefly

Southside Church in Booneville will celebrate their 25th anniversary March 20 with a special service. Guest speakers will include several previous pastors and Concord Association Director of Missions Ferrel Morgan. Chester Gray is pastor.

Bates Church dedicated its new educational facility on Feb. 14. The 960 square foot addition gave the church four new classrooms and a pastor's study.

Cross Road Church in Little Rock will hold a Singspiration service on March 20 at 7 p.m., including solos, duets, trios, and old-time favorite hymns.

Pulaski Heights Church in Little Rock ordained Haddon Brown and Loy Deloney to the deacon ministry on March 6.

Park Place Church in Hot Springs ordained Mike Wolf and James Bennett as deacons Feb. 21.

Lakeshore Drive Church in Little Rock will be in revival March 20-23 with Phil Linberger as speaker. The service will start at 7 p.m. each evening.

First Church in Warren will celebrate its 120th anniversary April 27-May 1. Speakers for the event will be Gerald Trussell, James Walker, E.C. Brown, Lehman Webb, Paul Aiken, Glenn Morgan, and Everette Martin.

Immanuel Church in Little Rock will offer a 12-week series of seminars for single adults beginning March 20 at 5:15 p.m. Three courses will be offered: "Fresh Spirit: A Renewal Workshop for the Divorced," "Before You Say I Do," and "Personality Plus: Understanding Myself According to My Temperament and Spiritual Gifts." Dianne Swaim is single adult director. Brian Harbour is pastor.

Sonora Church dedicated a new 3,000 square foot worship center on Feb. 28. Burton Miley gave the dedication sermon. John Smedley is pastor.

Otter Creek Church in Little Rock will celebrate its fifth anniversary March 20 with a day of special activities, including a potluck dinner and a host of contests, such as a turkey shoot, scooter and sack races, a pie-eating contest, a checkers tournament, and a Nintendo competition. Glenn Hickey, director of missions for Pulaski Association, will deliver the anniversary message.

ACTS Sponsors Conference

Arkansas affiliates of the American Christian Television System (ACTS) are breaking new ground with a statewide "Tele-Home Conference" jointly sponsored by ACTS of Arkansas and Word, Inc.

Entitled "If You Love Me," the five-session teleconference features Billie Hanks Jr. The series is designed to energize the personal life of individual Christians, according to Mike Huckabee, Arkansas ACTS director and pastor of Texarkana Beech Street First Baptist Church.

According to Huckabee, the series was televised in Fort Smith by the Grand Avenue congregation, and response was

so strong that it was repeated again during the next 60 days.

ACTS affiliates in Texarkana, Little Rock, Springdale, Pine Bluff, Magnolia, and Jonesboro now are making plans to televise the series locally, and arrangements have been made to allow other Arkansas cities to participate in the event. In addition, according to Huckabee, the teleconference may be made available to other local cable systems.

Churches interested in local cable broadcast of the series may contact Huckabee at P.O. Box 1469, Texarkana, AR 75504 for more information.

Walker To Celebrate 50th



Murl Walker of Van Buren will celebrate the 50th anniversary of his ordination to ministry on Sunday, April 10, 1988.

Walker will be recognized with a reception hosted by his family from 2 to 4 p.m. in the fellowship hall of North Park Church in Van Buren.

He was ordained at the Poteau (now Winfield) Church west of Waldron on April 10, 1938. During his 50 years of ministry in northwest Arkansas and in

Oklahoma, Walker has pastored churches, served as associational missionary and staff evangelist, and ministered in 33 congregations as interim pastor.

During his ministry, Walker has started four churches and three missions. Two of those congregations have constituted as churches.

In 1986, Walker started North Park Chapel in Van Buren under the sponsorship of First Church, Van Buren. That congregation constituted as a church in January of this year and called him as pastor.

Volunteers Sought

Little Rock has been selected as the site for the 1988 national convention of the American Council of the Blind. More than 2,000 delegates are expected to attend the convention, which will run from June 30 to July 10.

As many as 375 volunteers will be needed each day to assist delegates to

the convention, according to the Arkansas Council of the Blind. Assistance will be needed in a variety of areas, including hosts on tour buses, servers at meal functions, and greeters at the airport.

Arkansas Baptists willing to offer their assistance may contact Kathy Fair of the Arkansas Council of the Blind at 664-7100.

Arkansas Commissioned

RICHMOND, Va.—One Arkansas was among 40 new journeymen commissioned by the Foreign Mission Board Feb. 27 for work in 29 countries during the next two years.

The journeyman from Arkansas was Lisa Zeigler of Yellville, who will be serving in Zambia.

Journeymen are college graduates under age 27. They share missionary duties that can be accomplished in English, thus making missionaries free to carry out more crucial assignments.

Jobs Exchange

Work Wanted—31-year-old male seeking job helping with elderly persons. Please call 389-6416. 3/24

Will Relocate—Father of four looking for work as mechanic or truck driver. Hard worker. Willing to relocate in Ozark area. Richard Loger, P.O. Box 218, Marble, MN 55764; phone 218-247-7484. 3/24

Notices of employment sought or available will be posted for three consecutive weeks without charge for members of Arkansas Baptist churches. Church staff positions will not be included. Send name, address, telephone number, and statement of qualifications, experience, and type of employment sought or available to "Jobs Exchange," Arkansas Baptist News magazine, P.O. Box 552, Little Rock, AR 72203. Placement of a notice in the Jobs Exchange does not constitute an endorsement by the ABN.

Classifieds

Buses—New and used Champion buses. Call American Transcoach, Inc., 1-800-367-4845 3/31

For Sale—44-passenger Ford bus, 1968 model, good condition, well maintained, no longer needed, \$1,495. Call 455-0669 or 455-0608. 3/17

Camp Facility Available—Located on lower south fork of Little Red River, a part of Greer's Ferry Lake, at Clinton, Ark. Accommodations for 125 people. Call 224-1890 for more information. 3/17

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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4

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Noteburning—First Church, Booneville, held a noteburning Feb. 21 during special services celebrating payment of the \$120,000 debt on the church sanctuary. The services included testimonies by members and responsive readings, and culminated with a sermon entitled "The Challenge of the Future" by Pastor Allen Thrasher.

'All Those Wasn'ts'

Abortion Clinic Ministry Takes To The Streets

by Bill Bangham

Brotherhood Commission

LOS ANGELES (BP)—Chris Crossan stands on a lonely corner in east Los Angeles. It's 8 a.m. The street before him is empty—Sunday-morning empty—and silent.

The human tide that ebbs and flows through twice each weekday is elsewhere—Sunday-morning elsewhere. Only an occasional car rattles down this six-lane part of the funnel from the hills into the basin that is Los Angeles.

But it can be an unusually busy corner on Sunday mornings—big business busy. The low green building behind Crossan houses Family Planning Associates, an abortion-on-demand facility. On typical Sundays, Family Planning staff members terminate 85 pregnancies.

At \$300 each, Family Planning is a \$25,000-a-Sunday big business, and only one of 24 such facilities one physician owns in the Los Angeles area.

Crossan, founder-member-coordinator of Brady Lifesavers—a group from Church on Brady, a nearby Southern Baptist congregation—mounts a watch each Sunday and two days during the week, each day the clinic schedules abortions. He and 50 other church members are determined to do something about what many have

termed a slaughter of innocents.

Over the past three years Brady Lifesavers knows of at least 98 women who through their efforts have changed their minds and kept their babies. "When we get to 100," said Crossan, "we're going to have a celebration."

One Sunday morning, every second car turned into Family Planning. Crossan and three other volunteers greeted each one. Their approach was low key—no banners, no placards, no intimidating language or militant rhetoric.

As cars turned into the clinic, Crossan approached each with:

"Excuse me sir, we give this pamphlet to all couples who visit the clinic. Are you here for an abortion?"

Some waved him off. Others talked for a while. Almost all took the pamphlet.

"It's amazing how many women will talk to you and tell you they're going to have an abortion," said Crossan. "All you have

to do is ask."

Crossan also spends lunch hours Tuesdays and Thursdays in front of the clinic. Typically he gives out 15 pamphlets and talks with four or five women. His favorite question is: "What is it you fear the most about keeping this baby?" He tries to get it within 12 seconds. "That's about all the time I have," he said.

When Crossan, a computer programmer for Southern California Edison, moved to Los Angeles, he wanted two things—to live close to his church and close to his work. What he didn't bargain for was living down the street from an abortion clinic.

"It took me living here two years before I did anything about it," he said. "I'm really timid. I don't like to be viewed as an abrasive person."

But abrasive or not, Crossan doesn't see abortion as a political issue. "There's something higher here," he said.

As others have joined him, he's learned a few things. Support from his church is important. "Support at the church begins with the top man (Pastor Tom Wolf) on down," he said.

He's also learned that it's important to pace people or they get burned out. Most of the 50 people involved in Brady Lifesavers work one hour a month. And he's learned problems of perception exist with this type of ministry.

Initially he encountered problems at work with fellow employees who saw Crossan in front of the clinic. But he was given the opportunity of a five-minute presentation to explain his ministry, and now six colleagues have joined him.

Crossan believes it's important to offer post-abortion, as well as pre-abortion, counseling. Some women feel guilty following an abortion and need to know God still cares for and loves them. And finally, he's learned the most effective volunteers are women who have had abortions.

One Sunday morning was particularly rough. Few visiting the clinic were responsive to Crossan and the other volunteers.

One of them began to cry. "I started thinking about all those babies," said Debbie Morehead. "There's a book by Dr. Seuss, 'Happy Birthday to You,' and a line in it that says, 'How much worse it would be if you wasn't.'"

"I just started thinking; there are all those wasn'ts."



Brady Lifesavers standing watch

'This One's Ours To Keep'

by Bill Bangham

Brotherhood Commission

LOS ANGELES (BP)—Nicole Kristen Cardenas is named for Chris Crossan. Her father, Bob Cardenas, calls him her guardian angel.

"When the baby was born," said Cardenas, "he was the first one I called. She wouldn't be here without him."

Cardenas' wife, Angie, was in her first trimester of pregnancy with Nicole when she contracted chicken pox. A physician warned of possible damage to the baby and recommended an abortion.

The idea of an abortion was repulsive to her, and on the way to Family Planning Associates, Mrs. Cardenas prayed for what she should do.

"If you want me to keep this baby," she prayed, "give me a sign."

Crossan was standing at the clinic when she arrived.

"I kind of wanted to avoid him," she said. "I didn't want a confrontation with him about what I was going to do.

"Chris started talking with me about keeping the baby. I started telling him, 'No, no, no! I've made up my mind to have this abortion, and there isn't anything you can say that's going to change my mind.'"

Crossan told her he would take her child no matter how it came out, and that he would pay for everything.

"I figured if he was willing to do that, why can't I?" said Mrs. Cardenas. But she continued on into the clinic.

While lying on a table waiting for the procedure to begin, a nurse informed her the staff would not be able to do it that day, and she would have to come back.

"That's it," I thought. "I'm not going through with it," said Mrs. Cardenas. "Twice God has spoken to me. When am I going to listen?"

When Bob Cardenas called Crossan after Nicole's birth, Crossan asked again if he could have the child, who was born normal. "No way," said Cardenas. "This one's ours to keep."

Inaction Protested

Indiana Church Group Asks FCC To Revoke Radio Station's License For "Shock" Programming

WASHINGTON (BP)—An Indiana group led by Southern Baptists has turned up the heat on the Federal Communications Commission to revoke the license of an Indianapolis radio station that broadcasts a daily talk show featuring references to sex organs and sexual and excretory activities.

Decency in Broadcasting Inc., described in a Washington news conference as a "media watchdog group," has gone to battle with radio station WFBQ-FM and its parent company, Taft Television and Radio Co., over what it claims are obscene references on the "Bob and Tom Show," aired between 6 and 10 a.m. daily on the Indianapolis station.

The news conference at the National Press Club in Washington was called to condemn the FCC for failing to act on a formal protest the group made last July. By going public with its crusade, group leaders said, the organization hopes to force the regulatory agency to take action.

John R. Price, an attorney who heads the group, said the organization has paid an Indianapolis pastor's wife to make daily transcripts of the offending program for the past seven months for submission to the FCC. Thus far, she has documented more than 7,000 instances of objectionable references to sex and excretion, he said. Yet the federal agency, charged by Congress with regulating the nation's broadcast industry, has done nothing, he said.

"If the FCC is serious about (anti-obscenity) standards, what more does it take?" Price asked. On display at the news conference was a table featuring hundreds of tapes and transcripts of the show.

In its formal complaint last July, the group argued the show violated both the federal Communications Act and the FCC's Indecency Enforcement Standards, the latter issued in April 1987. The complaint asked the FCC to conduct a hearing on the

matter, impose the maximum allowed penalty of \$2,000 per day and revoke the station's license.

Detailing specific objections to the "Bob and Tom Show," the complaint noted the program's hosts, Bob Kevoian and Tom Griswold, "include within their broadcast material not only references to sex, sexual activity, sexual organs, excretory organs, bestiality, homosexuality and lesbianism, but also sex with minors and an emphasis upon the use of liquor and illegal drugs."

Tommy Cupples, director of missions for the Metropolitan Baptist Association in Indianapolis, told reporters: "The law is being broken. All we are asking is that the FCC follow through on its own regulations."

Also present was John Greever, pastor of Pleasant Heights Baptist Church in Indianapolis, who said the group is "deeply concerned" about what it sees as deteriorating moral standards in its heartland city.

Businessman and Baptist layman Monroe Lee, another of the group's leaders, said he became involved in the dispute after inadvertently hearing the program one morning when his son, who had driven the family car the previous night, left the dial tuned to WFBQ.

Joining the group at the news conference was N. Larry Baker, executive director of the Southern Baptist Christian Life Commission, who said the Nashville-based agency supports the Indianapolis organization's effort. "Our concern ... comes within the framework of a longstanding commitment to fighting pornography," Baker said.

Price said he had no way of knowing whether focusing public attention on the group's grievances would yield results with FCC officials. But the organization will "keep on plugging," he promised.

ANTI-PORN

Justice And Human Dignity

by Kathy Palen

Baptist Joint Committee on Public Affairs

WASHINGTON (BP)—The religious community's battle against pornography should grow out of a commitment to justice and a concern for human dignity, said N. Larry Baker, executive director of the Southern Baptist Christian Life Commission.

Baker told participants at a national Religious Alliance Against Pornography conference anti-pornography efforts should not stem from an anti-sexual theology or an attempt to make society into the religious community's own image or a narrow social or political agenda.

Rather, he said, a concern about the family, people, children, character and the cause of the underdog should be the shaping conviction behind actions in the fight against pornography.

Individuals who join the war against pornography "open themselves to misunderstanding and to misrepresentation," warned Baker.

But, he said, appropriate and urgent reasons demand involvement in the battle.

"Each of us comes with some sense of what life ought to be like. It causes us to be for . . . and against some things."

The prophet Isaiah's admonition to seek justice and correct oppression extends to "those who are victimized, abused, humiliated, enslaved and destroyed by pornography," Baker said. "We cannot remain silent. We cannot remain disengaged. We cannot be passive. We must join the battle."

Register Citizen Opinion

The 1988 edition of Register Citizen Opinion, a congressional directory and action guide, is now available from the Baptist Joint Committee on Public Affairs in Washington, D.C.

Register Citizen Opinion shows how to communicate opinions to the three branches of the United States government. It contains lists, addresses, and proper forms of address, as well as committee assignments and a bibliography of periodicals concerning public policy issues. The 1988 edition also includes a list of senators running for re-election, as well as those seats with no incumbent.

For information on ordering Register Citizen Opinion, contact the Baptist Joint Committee on Public Affairs, 200 Maryland Ave., N.E., Washington, D.C. 20002; telephone 202-544-4226.



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Is There No Middle Ground Left?

by Dan Martin
Baptist Press

NASHVILLE (BP)—Two denominational leaders disagreed strongly about a statement released by three former convention presidents in a mid-February press conference in Nashville.

Russell Dilday, president of Southwestern Baptist Theological Seminary in Fort Worth, Texas, and former SBC President James T. Draper Jr., pastor of First Baptist Church of Euless, Texas, had a confrontation at the conclusion of the hour-long news conference called by the current and two former presidents of the 14.7-million-member denomination.

The confrontation continued as Dilday released a two-page written statement to Baptist Press, with copies going to the executive leaders of the 20 national agencies of the SBC, as well as to Draper and others.

In his statement, Dilday said he attended the news conference "expecting some kind of constructive breakthrough in our tragic denominational deadlock. I was disappointed. I hoped for a statesmanly proposal... but instead we were given another defense of the takeover strategies of the past 10 years. Instead of offering Southern Baptists a way forward toward reconciliation, we were given a statement which merely solidifies the hard line position of those who have gained control of the SBC.

"That statement (released by the presidents at the news conference) effectively eliminates any middle ground on which to build a consensus. It consigns those of us who do not agree with the efforts of these past 10 years to take what appears now to be the only choice: to elect other leaders who will build a consensus, move this denomination out of the morass and put us back to work again on our main tasks," Dilday added.

Draper told Baptist Press he is "grieved" by Dilday's statement and was "totally astonished" by the confrontation following the Feb. 24 news conference. The former president, who served 1982-84, said it was "inexcusable and unconscionable" for Dilday to "jump me out publicly."

"I am grieved by his reaction and basically feel it is a misunderstanding of what we tried to do," he added.

In his statement, Dilday says the affirmations, dreams and goals "reflect a one-sided spirit of triumphalism, 'to the conquerors go the spoils.' Peace seems to be offered only at the price of full surrender to the winners. Those who disagree are called 'the contras.' The only illustrations given of Peace Committee violations are those of the other side, but Southern Baptists know

there have been blatant violations on the part of those on Dr. Rogers' side, whom he describes as 'people who share the same philosophical viewpoint.'"

He adds: "The SBC presidents claim there is no attempt to force their views on anyone; they do not want to exclude other Baptists. And yet they declare that no one will be appointed to a committee who does not affirm their personal interpretation of our Baptist Faith and Message statement."

He adds: "The affirmations declare that their measurement of orthodoxy is the 'nature' of Scripture, not the 'interpretations' of Scripture, when in fact they exclude those who disagree with their interpretation of such biblical issues as a woman's role in the church, abortion,

eschatology and worship styles.

"It speaks of a 'conservative resurgence' which implies that theological conservatism was dead in this convention before 1979 and that only under the takeover movement have Southern Baptists experienced a rebirth of conservative theology. Admittedly, there never has been and never will be perfect theological purity in our denomination, but neither has there been evidence of a major drift from our basic conservative beliefs as Southern Baptists.

"The ultimate tragedy is that according to one of America's leading evangelical scholars, our denomination has lost its influence as an evangelical force because of

(continued on p. 14)

Day of Prayer

NASHVILLE (BP)—Presidents of state Baptist conventions have called for a day of prayer for the annual meeting of the Southern Baptist Convention.

The presidents encouraged "every Southern Baptist to give priority to the proclamation of the Lordship of Jesus Christ... (and to) encourage and promote a spirit of peace on all levels of the SBC."

They also called on every church in the convention "to declare the first Sunday in June 1988 (June 5) as a day of prayer for the San Antonio meeting."

Balance To CP

NASHVILLE (BP)—A check for \$223.79 has been contributed to the Southern Baptist Convention Cooperative Program by people who pressed to the Supreme Court a lawsuit against the SBC and its Executive Committee.

Robert S. Crowder, a retired Birmingham, Ala., layman and his wife, Julia, mailed the check to Harold

C. Bennett, president-treasurer of the SBC Executive Committee, saying it was what was left in the account that had been established to file and pursue the lawsuit.

The check was accompanied by a letter which showed that legal expenses amounted to \$51,248.81. After deducting \$33.05 for other expenses, the amount left in the fund was \$223.79.

Powell To Be Nominated

DALLAS (BP)—Phil Lineberger of Richardson, Texas, has announced he will nominate Texas pastor Paul Powell of Tyler for president of the Southern Baptist Pastors' Conference in San Antonio, Texas, in June.

Powell confirmed in a telephone interview with the *Baptist Standard*, that Lineberger asked permission to nominate him.

"I did not seek it and will not promote myself," Powell said. "I don't have any political ambitions. I am willing to do whatever I can to help our convention."

If he is elected, Powell said, he will do everything

he can to bring pastors back under one roof for their pre-convention annual meeting. For the past several years, a growing number have attended the Southern Baptist Forum.

Powell is the immediate past president of the Baptist General Convention of Texas.

Inerrantist Magazine

JACKSONVILLE, Fla. (BP)—A new Southern Baptist magazine written by inerrantists is expected to begin publishing next month in Jacksonville, Fla.

Editor Dan Allen said *The SBC Cause* will be a "positive magazine for conservative Southern Baptists who want to win people to Jesus Christ."

The magazine will be published by a non-profit group operated by a board of directors, but Allen said the directors will not be publicly named. He would not discuss who is backing the venture.

Allen said the magazine will not be "aggressive" or negative. Rather, he said it will emphasize those efforts in the convention that are "winning people to Christ."

Sizing Each Other Up

Prospective President Meets Faculty, Students

By R.G. Puckett and L.E. High
North Carolina Biblical Recorder

WAKE FOREST, N.C. (BP)—Southeastern Baptist Theological Seminary students, faculty and administrators were introduced Feb. 29-March 1 to Lewis A. Drummond, the seminary trustee search committee's nominee to succeed W. Randall Lolley as president of the Wake Forest, N.C., school.

During his visit to the Southeastern campus, Drummond, professor of evangelism at Southern Baptist Theological Seminary in Louisville, Ky., stressed his role as a "reconciling agent" who can help the seminary "catch the vision again."

Seminary trustees will meet March 14 to act on the search committee's nomination. Drummond, 61, was recommended unanimously last month by the committee. Lolley announced last fall he would resign because of differences with the board of trustees.

Before a meeting with seminary

students, Drummond participated in a forum with faculty and administrators. He also met with Lolley. Drummond was accompanied by trustee Chairman Robert D. Crowley of Rockville, Md., and Vice Chairman James R. DeLoach of Houston.

In a special faculty meeting to interview Drummond, Crowley suggested the press be excluded, but the faculty voted unanimously for the meeting to remain open. Secular as well as Baptist reporters were present.

New Testament Professor Archie L. Nations presided over the meeting. Ordinarily the seminary president presides over faculty meetings, but Lolley deemed it inappropriate for him to preside at the special session with his possible successor.

Crowley introduced Drummond to the faculty by reading three letters he had received endorsing Drummond, one from evangelist Billy Graham. Thomas A. Bland, professor of Christian ethics and sociology, opened the discussion by asking Drummond to state his philosophy of leadership and direction for the seminary. Other professors asked questions during the two-hour meeting. Drummond told the faculty essentially the same things he said to the students the following day.

The 90-minute meeting with students included Drummond's responses to written questions that had been submitted in advance.

"The function of a seminary is the same as the church—to further the cause of Jesus Christ in the world," Drummond told students. "We need to hone our sword to a sharp edge intellectually, but we also have to know how to use it. We're derelict in our duty if we don't try to enhance students' spiritual experiences while they're here."

As president of the seminary, Drummond said, he would "gladly" sign the school's Abstract of Principles, a statement of faith signed by seminary staff; the Baptist Faith and Message Statement as adopted by the Southern Baptist Convention in 1963; and the Gloria Statement drafted by the six Southern Baptist seminary presidents last year.

He added, "I also find no problems either" with the Chicago Statement on Inerrancy.

In response to a question concerning women seminary faculty members, Drummond said: "God willing, if, if, if, I become the next administrator of this institution, we're going to have the best people with the best theological competence and the

(continued on p. 14)

'Return To Roots'

by Toby Druin
Texas Baptist Standard

DALLAS (BP)—Describing the Southern Baptist Convention as a denomination "that is wounded, in turmoil and in pain," seven "moderate" leaders issued a call for prayer and "a return to the priorities and principles that have characterized this denomination from its beginnings."

Joining W. Winfred Moore of Amarillo, Texas, former first vice president of the SBC, in the two-page "press statement" were six other "moderate" leaders: John F. Baugh, Houston; W. Henry Crouch, Charlotte, N.C.; George W. Steincross, Liberty, Mo.; James H. Slatton, Richmond, Va.; Libby S. Bellinger, Waco, Texas; and Walker Knight, Decatur, Ga.

The statement charged that for the last 10 years, "this denomination has been subjected to the 'takeover' efforts of (Houston layman) Paul Pressler, (Dallas educator) Paige Patterson and other fundamentalist leaders."

"They have stated openly that they would 'go for the jugular' of our convention, that they would take control and enforce their views, and they have done so," the statement adds.

For nine years "fundamentalists leaders have been elected as president and it is time to assess the results," the statement says.

The statement asks a series of questions about the present condition of the denomination. "Are we better off?" it asks. "Are we united, consecrated to the task of winning people to Jesus Christ? Or are our efforts being directed away from Christian witness to control... lockstep... to conforming to the religious, and often to the political views, of a small and radical group of leaders?"

The statement asks if Southern Baptists are now a better witness for Christ; better off in media coverage; on seminary campuses; on convention boards "stacked with people who march to one tune"; in a mission effort where one of the boards is "torn with controversy and bitterness"; in enhanced fellowship; healthier churches and associations.

"This denomination is on the verge of neutralizing its great witness to a lost world," the statement claims. "So we call for prayer; prayer that our denomination might renew its commitment to working together in missions, evangelism, education and ministry; prayer that we might once again be a people under the leadership of God's Spirit."

It adds: "We call, too, for a new direction. To put it simply, we are no longer headed in the Baptist way. We are headed in the wrong way."

BAPTIST MEN'S CONGRESS

Friday, May 20
7:30 p.m.

Saturday, May 21
8:30 a.m.

Parkway Place
Baptist Church
Little Rock



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CP Passes Inflation

February receipts bolt ahead 5.12 percent

NASHVILLE (BP)—Southern Baptists' conventionwide budget has bolted past the U.S. inflation rate for the first time this fiscal year.

Record February receipts pushed the national Cooperative Program total to \$56,862,761 for the first five months of the 1987-88 fiscal year, announced Harold C. Bennett, president and treasurer of the Southern Baptist Executive Committee.

The year-to-date total is 5.12 percent ahead of the total for the similar period a year ago, Bennett said. That compares to a current inflation rate of about 4.5 percent.

The Cooperative Program is the convention's combined budget that finances missionary, evangelistic and educational ministries around the world. Money is channeled from church members to their congregations, to state Baptist conventions and to national and international causes.

Weak returns in November and December had pushed the Cooperative Program's year-to-date total below receipts for the first quarter of 1986-87. The program strengthened in January, when monthly receipts surpassed \$15 million for the first time. And February receipts totaled \$11,232,757, or 11.98 percent ahead of February 1987, Bennett reported.

"This was a high month; it's very encouraging," said Tim A. Hedquist, Executive Committee vice president for business and finance. "There's nothing unusual about this month. It's just a very strong month."

Comparisons to the Cooperative Pro-

gram's 1986-87 fiscal year will reveal "glitches" from time to time, Hedquist said. But he explained the apparent irregularities actually will reflect apparently erratic returns for 1986-87, which were created by changes in the way some contributing state conventions keep their financial books.

"We're starting to see the reverse benefits of a drop last year, which reflect changes in accounting procedures," he said.

For the current year, which will end Sept. 30, Southern Baptists can expect to see an increase in Cooperative Program receipts of about 4.5 to 5 percent, he said.

The gain—slightly ahead of inflation and a small increase in "real dollars"—is bittersweet, Hedquist said: "We should rejoice in this figure, but let's keep it in perspective. It's a long way from where we need to be, looking at Bold Mission Thrust."

Bold Mission Thrust is the Southern Baptist campaign to present the gospel message of Christ to every person on earth by the year 2000.

"One-half of 1 percent over cost-of-living is not going to go far to help our boards and agencies accomplish Bold Mission Thrust," he said. "But it helps us get back on budget."

The Cooperative Program is vital, Bennett added: "I am strongly committed to world missions through the Cooperative Program. It is our lifeline. It expresses Southern Baptists' interest in the cause of Christ worldwide.

"I'm glad for the increased money received, as well as the percentage increase."

Middle Ground

(continued from p. 12)

the past 10 years of continuing controversy. He said that the denomination's theological and political struggle has produced an image of a divided denomination discouraging people from identifying with it."

Draper told Baptist Press the statement by the four presidents "did not defend any unreasonable position nor did it eliminate middle ground. I do not think the peace offered was peace at the price of full surrender. I don't see any of that. I regret Russell (Dilday) reads into this things which are not present."

The former president said Dilday "is reacting (to the statement) out of 10 years of distrust rather than taking it at face value. He is upset that we defended ourselves. Well, it was our press conference and his reaction illustrates the thing we are concerned about, that we have been misrepresented and accused of things we haven't done. His reaction is Exhibit A."

Draper called attention to Dilday's final statement, noting the "affirmations cannot become the basis for consensus and cooperation unless they are accompanied by practical steps toward mutuality and trust," and called on Dilday to "call some men together to map out a strategy to settle this," Draper said.

He added Dilday had called Feb. 26 to "apologize" for the confrontation. "He was angry, and he knew it. I told him it was inappropriate, and he said he knew it and apologized. I accept it and that's it as far as I am concerned."

President

(continued from p. 13)

best spirit for your sake—men, women, black, white, young, old.

"God doesn't draw those kinds of lines. Who on earth am I to draw any kind of lines?" Drummond also explained the ordination of women is a local church matter: "Ordination is not dependent upon the seminary. If the local church wishes to ordain women for anything—great. If they don't, that's their business. They (churches) send them (women) to us, whatever their attitude may be toward ordination, and we educate them."

Regarding the beginning date of his service if elected president, Drummond said the proposed April 1 date is "out of my hands. This is a trustee matter."

Introducing Drummond to the students, Crowley said: "We feel God directly led us to nominate Dr. Drummond. We believe God Almighty himself has answered prayer and sent this man to lead this great seminary."

Fastest Growing Network

FORT WORTH, Texas (BP)—The ACTS Satellite Network has been reported by *Cablevision Magazine* to be the fastest growing religious network in the nation.

Cablevision, which compiles annual statistics on all program services distributed via cable, said ACTS grew by 28.6 percent in 1987. The magazine reported ACTS had contracts with 245 cable systems nationwide with 6.3 million subscribing households. That represents a 1.4 million increase in cable homes during the year. Using the A.C. Nielsen Co. estimate of 2.7 members per household, the potential cable audience for ACTS programs would be more than 17 million people.

The second fastest growing Christian network according to *Cablevision* was

Eternal Word Television Network with a 16.4 percent increase. EWTN is aimed primarily at a Roman Catholic audience.

Among other Christian networks showing some growth in 1987 were Trinity Broadcasting Network, 10.2 percent, and CBN Cable Network, 9.2 percent. The Inspirational Network, formerly PTL, showed a 30 percent decline in number of cable households during the year. Evangelist Jerry Falwell's Liberty Broadcasting Network, with 1,049 million cable households, fell by 19.3 percent.

ACTS, which is operated by the SBC Radio and Television Commission, began service in June 1984. It features a mixture of family oriented entertainment and religious programs produced by Baptists and other mainline denominations.

Convention Uniform

Alone

by Marvin E. James, Second Church, Clarksville

Basic passage: Matthew 26:36-50

Focal passage: Matthew 26:36-46

Central truth: Even though man will fail for us, Christ can not.

This was probably the most critical hour of Jesus' earthly life. He was filled with anguish and care as he knew the time had come. He was weighted down with his burden as the sin-bearer of mankind. He probably felt the need for his friends' presence and sympathy more than at any other time. He knew the same need to have friends and loved ones to share our sorrow and need; many times they can help us bear the load that alone would be more than we could carry. God knew our need for companionship, and as Messiah reached out to find that need at this tragic hour.

Jesus came to a place called Gethsemane with his disciples, except Judas. There he asked them to wait for him as he went further into the olive orchard to pray for strength and power to overcome Satan. Leaving the others, he withdrew with Peter, James, and John to the more secluded spot. Evidently he felt closer to these three than the others for he wanted them to share his sorrow and travail. Christ told them his heart was breaking with sorrow and trouble, then asked them to keep watch with him. Even though they could do nothing to lessen his grief and burden, he wanted their presence as he went alone to fight his battle. "The winepress of the wrath of God had to be tread alone" (Is. 63:3).

There, he fell on his face, praying to the Father to remove this cup of sorrow and judgment for him.

Rejoicing his three companions, he found them asleep, and expressed pained surprise that these three able bodied fishermen could not stay awake for him, even for one hour. He had already told them of the testing time that was coming to them (26:31-34). Now he urged them to stay awake and pray for strength to overcome the trials to come. They had shown themselves to be eager to live for him, but were still so very weak. Jesus reminded them they would need to watch and pray to avoid falling into temptation. How often we make a vow to live closer to the Lord, to pray more, only to forget it in the next hours. How he must grieve at our waywardness, as he grieved for the disciples.

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Life and Work

Commitment to Love

by Earl Humble, First Church, Osceola

Basic passage: Deuteronomy 6:1-5; Leviticus 19:17-18; Matthew 22:34-40; John 13:31-35

Focal passage: Deuteronomy 6:4-5; Leviticus 19:18; Matthew 22:34-40; John 13:34-35

Central truth: God's commandment to love calls for our commitment to love.

We would be unable to rank the commandments in the Bible as to their importance, but Jesus has already done so. The greatest commandment is to love God with all the heart, soul, mind, and strength. This was all the questioner of Jesus had in mind, but Jesus gave him a second greatest commandment also. This answer of Jesus would not have been acceptable to a Pharisee. This Pharisee (Mt. 22:34-36) likely had in mind the keeping of the letter of some law, but Jesus appealed to the spirit of the law, not its letter.

The principle of interpreting the law in its spirit, rather than in its letter had long been established before the incident referred to above. It might strike us as strange that we could be commanded to love God or man. How can we obey this command? Can we love by merely willing to do so? The New Testament has the answer for believers today. Romans 5:5 "He has shed abroad his love in our hearts by the Holy Spirit which he has given unto us."

Jesus said, "By this shall all men know that you are my disciples if you have love one to another" (Jn. 13:34). We cannot love one another in the sense he commanded unless God's love has been shed abroad in our hearts.

One way the Jews got around the demands of neighbor love was to restrict the application of the word "neighbor." Jesus gave the word a wider meaning in the parable of the Good Samaritan. In that parable he drew the conclusion that our neighbor is the person in need, regardless of his race or condition.

Love must be cultivated or it will languish and die. If we get our feelings hurt and withdraw from the church, it hurts us more than it hurts others. We must love the brother even though he might be unlovely. The Lord loves us in spite of our shortcomings. The kind of love Jesus gives is not subject to being tossed out because of personal whims. "Love suffers long and is kind; love never fails" (1 Co. 13:4,8).

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Bible Book

The Family Secure

by Eddie L. McCord, Independence Association DOM

Basic passage: Genesis 45:11-47

Focal passage: Genesis 45:23-28; 47:11-12,20-25

Central truth: Though it is extremely difficult at times, to wait on God is the essential discipline.

In retrospect, the road Jacob had traveled had certainly not been a smooth one. His experiences with Laban, rebellious sons, the death of Rachel, and the supposed loss of Joseph had taken their toll on Jacob. Then he began to realize that God had not forgotten his promise. It is good to know that, when the path is difficult and the outlook appears dark, God's plan and purpose for us has not changed. How much anxiety would be spared if we would only learn to trust the Lord instead of focusing our attention on our circumstances.

After Joseph revealed himself to his brothers, every provision was made for them to bring the whole family to Egypt. Upon arrival they made no attempt to prepare Jacob for the good news. They blurted out, "Joseph is alive, and he is governor over all the land of Egypt." It is no wonder that Jacob's heart fainted. He was overwhelmed by the announcement.

Before moving the whole family to Egypt Jacob went to Beersheba to offer sacrifices to God and to seek his will. He longed to see Joseph, but at the same time had serious misgivings about going into Egypt. He knew what happened to Abraham and that Isaac was strictly forbidden to go there. After God's reassurance he brought the family to Egypt.

The reunion with Joseph is too beautiful and sacred for words. Following a meeting with Pharaoh the family is settled in the land of Goshen. This was a very fertile region near the mouth of the Nile. Joseph turned his attention back to the severe famine.

The family was then secure in Egypt. What makes a family secure?

- (1) Parents seeking God's will.
- (2) A willingness to work through problems.
- (3) A willingness to forgive and forget.
- (4) Respect for other family members.
- (5) Communication.
- (6) A consciousness that you are where God wants you to be.

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WORLD

Lebanon Still Closed

RICHMOND, Va. (BP)—Southern Baptist missionaries will be kept out of Lebanon for at least another year.

The U.S. State Department has extended its ban on American citizens using their U.S. passports to enter that country through February 1989. The passport restriction was extended because officials feel conditions in Lebanon have not measurably improved during the past year, according to a letter to Southern Baptist Foreign Mission Board President R. Keith Parks from a State Department official.

Twenty-four Southern Baptist missionaries were forced to leave Lebanon last year because of the original ruling.

The extension disappointed Parks, who had appealed to Secretary of State George P. Shultz in January that missionaries be allowed to return—even amid risk—if they sensed God's leadership to do so.

Parks had asked that permission at least be granted for Americans to return to East Beirut "if they are engaged in a charitable and humanitarian service."

Responding to the extension ruling, Parks said the State Department obviously operates from a different philosophy than he does, because he feels missions ministry is important enough to continue working in many situations which are not completely safe. In other places around the world equally dangerous, the State Department has not banned U.S. citizens, Parks pointed out.

Work Goes On

BALBOA, Panama (BP)—Closed banks, demonstrations and growing social turmoil in Panama have inconvenienced American missionaries, but so far they have encountered little or no anti-American hostility.

Garry Eudy of Birmingham, Ala., said he and 17 other Southern Baptist missionaries now in Panama are taking a few common-sense precautions, however.

"I've felt obligated to be extra careful, but I've not felt obligated to limit my church activities or my movement about, except to avoid where there are known concentrations of people for a demonstration or something like that," Eudy said March 7. "As far as people-to-people relationships, everything is going along about as normal."

But he acknowledged anti-American sentiment could grow if U.S. government efforts to pressure military leader Manuel Antonio Noriega out of power continue to disrupt the economy and the lives of average Panamanians. Some American

military personnel in Panama reportedly have been harassed.

At the moment the missionaries' biggest problem is the same one being faced by every Panamanian: access to U.S. dollars. The dollar is the only legal tender in Panama, and U.S. moves to freeze Panamanian assets and payments in the United States have thrown Panama's banking and commerce into a tailspin.

The Panamanian government ordered banks closed March 4 to avoid a run on deposits, but by then many banks already were limiting withdrawals and refusing to cash checks.

"Right now we're on a cash basis—no credit cards, no checks," Eudy said of local commerce. "If a missionary did not cash a check before the banks closed last week, things could get tight if the economic situation continues here as it is."

Mini-Library Project Ends

NASHVILLE (BP)—A project developed in 1983 to meet a need for Bible study materials among Baptist pastors and laypersons in many nations has been completed.

More than 6,300 mini-libraries had been shipped to Baptist leaders in more than 73 countries by the end of 1987. Lloyd Elder, president of the Southern Baptist Sunday School Board, told the board's trustees.

The worldwide distribution of books for study and sermon preparation was begun as a tribute to Elder's predecessor, Grady C. Cothen, at his retirement in 1984. The former board president, a one-time chairman of the education committee of the Baptist World Alliance, had been concerned about a lack of tools for ministry among Baptist pastors in many nations.

Friends of Cothen and trustees of the Sunday School Board provided funds to supply the books, while the Baptist World Alliance provided postage costs and secured the names of Baptist leaders to receive the books.

The joint project provided recipients "access to materials of their own for the first time," Elder said. "In some countries, books like these are available, but the cost is prohibitive. In other countries, such books are not available at any cost."

Letters of appreciation from recipients indicate little or no available study materials prior to the gift of books.

Pastor Thank God Obudu of Nigeria wrote: "Apart from the teachings in the college, I had not even a single theological textbook to make research. I can now read wider to broaden my knowledge in the ministry. I have been testifying about this miracle to many people, because it remains a miracle."