

Ouachita Baptist University

## Scholarly Commons @ Ouachita

---

Arkansas Baptist Newsmagazine, 1985-1989

Arkansas Baptist Newsmagazine

---

3-10-1988

**March 10, 1988**

Arkansas Baptist State Convention

Follow this and additional works at: [https://scholarlycommons.obu.edu/arbn\\_85-89](https://scholarlycommons.obu.edu/arbn_85-89)



Part of the [Christian Denominations and Sects Commons](#), and the [Mass Communication Commons](#)

---

Faith In Action

# Arkansas Baptist

March 10, 1988



## In This Issue



BSSB photo / Jim Veneman

*Challenging youth to show they care by ministering to those around them is the purpose of Youth Week, March 13-20.*

## Editor's Page . . . . . 3

## Speak Up

Letters to the Editor . . . . .	4
Today's Issues . . . . .	4
You'll Be Glad To Know . . . . .	5
Food & Fellowship . . . . .	5
Early Reflections . . . . .	6
Priesthood of Believers . . . . .	6

## Faith At Work

Faith In Action . . . . .	7
---------------------------	---

## Local & State

Secretaries Conference . . . . .	8
Bookshelf . . . . .	8
Hiwasse Mission Launched . . . . .	8
Arkansas All Over . . . . .	9

## Nation

Record Budget Proposed . . . . .	10
School Criticized . . . . .	10
20,000 by 2000 . . . . .	11
Indiana Editor Resigns . . . . .	11
'A Clear Statement' . . . . .	12
SBC Leaders Respond . . . . .	13

## Lessons For Living . 14

## World

Here To Help . . . . .	15
More Flood Aid Sent . . . . .	16
Bibles En Route . . . . .	16
Missionary Notes . . . . .	16

## IT'S UPLIFTING

### Urban Allies Offer Ministry

by Ken Camp  
Baptist General Convention of Texas

FORT WORTH, Texas (BP)—Several months ago a violent sexual assault left a 17-year-old Fort Worth, Texas, girl in a state of depression, isolation and mental anguish. In desperation, the teenager's mother turned to the only authority figure she knew, the manager of her apartment, who contacted Urban Allies.

Urban Allies is a ministry of the Baptist General Convention of Texas, the Southern Baptist Home Mission Board and Tarrant Baptist Association, designed to link established congregations to inner-city churches and to provide resources through these local churches as they seek to minister and witness in poverty-stricken areas.

The Urban Allies coordinator called the pastor of an Urban Allies-affiliated mission who counseled the troubled girl. In time, both the young woman and her mother made professions of faith in Christ and opened their apartment to a home Bible study.

The teenage girl, a functionally illiterate recent high school graduate, also currently is enrolled in a literacy class sponsored by Urban Allies.

"When something like that happens, that's when this work is most rewarding — when we're there and able to respond and make an eternal difference in someone's life," said Robert Sowell, director of urban

missions for Tarrant Baptist Association and coordinator of the Urban Allies program.

Urban Allies was begun in January 1985 as a pilot project by the Texas convention in cooperation with Tarrant Association and the Home Mission Board. Most of the funding is provided through the Mary Hill Davis Offering for State Missions, an offering given each fall through most Texas Baptist churches.

Urban Allies operates in four low-income target areas of Tarrant County providing basic emergency assistance, educational help and limited employment assistance, all in the name of Jesus. The program has received numerous community service awards, including honors from the Fort Worth Housing Authority and the Fort Worth Independent School District.

"The idea is to cross cultural and economic barriers and then witness through established relationships," said Sowell. Currently, Tarrant Association churches and two missions are involved in Urban Allies. Sowell stressed the relationship between support churches and inner-city congregations usually is not financial.

"The emphasis is on mobilizing laypeople, providing networking, resources and training opportunities," said Sowell. "The process begins with ministry contacts. Through these contacts, persons form relationships and have the opportunity to share their witness."

"It's often frustrating, but when . . . someone makes a real personal commitment to Jesus Christ — it's exciting."

## GOOD NEWS!

### Green On The Inside

2 Corinthians 4:1-17

Chapter 4 begins with one of Paul's favorite words, therefore. Based on what he had said previously about Christians being changed into Christlikeness, he proceeded to give examples from personal experience to show why adversity did not daunt his ministry. The pivotal statement is 4:16; it is the essence of the Christ-controlled, Spirit-filled life. Though the outward man is perishing (wasting away), the inward man is being renewed on a day-by-day basis. The perishing and renewing are described by their Greek verb tenses as being continuing processes.

Jesus had described his Pharisaic adversaries as pretenders, dishes which were clean on the outside but dirty on the in-

side, and as white-washed tombs full of dead men's bones. The process of the Christian life in which Christ comes into us is exactly the reverse of the condition of the Pharisees.

In a world of commercial advertising where women are portrayed as wearing gloves to hide "those horrid aging spots" and "the good life" is nothing more than an extended session of teenage activism, it should be comforting to the Christian to note that decay is taking its toll; but a reverse process is also going on. This process is not because of skin cream or credit cards but because the Lord is at work in our lives. We can, with Paul, declare that we may be knocked down but never knocked out (v. 9); and we do not faint (v. 16).

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.

# Principles to Follow

J. EVERETT SNEED

The recent unsavory activities of Jimmy Swaggart is but one in a long list of immoral, unethical and unchristian activities by "Christian" TV personalities. Because of these tragic events, some have labelled all Christians as phony. Others have labelled all preachers and particularly all evangelists as phonies. The truth is that most preachers and most evangelists are serving the Lord sacrificially.

The events with the so-called "Christian" TV personalities point up some principles which should be followed by all committed Christians. Among these are: (1) God's primary method of doing his kingdom work is through local New Testament churches, (2) God does call specific individuals as "pastors-teachers" and as "evangelists," (3) those whom God has called have a responsibility to live exemplary lives, and (4) Christians should give their money where there is accountability.

The tragic events surrounding Jimmy Swaggart, Oral Roberts, Jim Bakker and others has brought harsh condemnation to the cause of Christ. For example an editorial by the Gannett News Service declares "Swaggart Was Just True to Form." The thesis of the editorial seems to be that the enlightened realized that this kind of unethical activity is normal for "preachers and evangelists." What such individuals fail to realize is that God's work is to be basically carried on through local New Testament churches with God-called leadership who live exemplary lives and are accountable to their congregations.

The Bible is clear that every believer needs the strength gained from fellowship with other believers in a local church. The importance of the local church is shown by the frequency it is mentioned in the Scriptures. The word *ekklesia* (church) is used 117 times in the New Testament period. At least 92 of these refer to local congregations.

The writer of Hebrews further stresses the necessity of worship as he declared, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (He. 10:25).

Christ in the Great Commission clearly and succinctly outlined the activities of a New Testament church. He instructed church members as they were in the pro-



cess of going to first make disciples. Those whom they had "disciplined" were to be baptized, and finally, those who had entered into the church through baptism were to be taught. Obviously all three of these activities are extremely important, since our Lord mentioned these in such a dramatic setting. However, there is but one imperative, and this is the matter of "disciplining."

God's call of pastors and evangelists is emphasized by the apostle Paul as he said, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the son of God, unto a

perfect man, unto the measure of the stature of the fullness of Christ" (Ep. 4:11-13).

The Scripture stresses the necessity of Christian living. This mandate is even more important for those whom God has called to leadership positions. In listing the characteristics of a minister of the gospel (bishop), Paul stresses a consistent Christian character. He concludes his discussion by saying, "Moreover he (the minister) must have a good report of them which are without; lest he fall into reproach and the snare of the devil" (1 Ti. 3:7).

The most important question is, How should Christians protect themselves against religious hucksters? Certainly Christians should not withdraw their support from God-called pastors, religious leaders and evangelists. Protection comes by an individual giving his money where there is complete accountability. When money is given to a local Southern Baptist church, the congregation determines its use. There is always total accountability for money spent on any denominational level.

Often the lifestyle of the outrageous, charismatic "religious TV personality" reveals his or her lack of accountability. Both the flamboyant lifestyle and disregard for Christian morality show these individuals to be unworthy of support.

Finally, Christians have a stewardship responsibility. This means proper support of local New Testament churches and properly accountable denominational activities. If a church learns that it has set aside a scoundrel as a Christian worker, the individual should be dealt with. When the biblical pattern is followed, the interest of Christ's work will be protected.

## Arkansas Baptist Newsmagazine

VOLUME 87 NUMBER 10

J. Everett Sneed, Ph.D. . . . . . Editor  
Mark Kelly . . . . . Managing Editor  
Erwin L. McDonald, Litt. D. . . . . Editor Emeritus

Arkansas Baptist Newsmagazine Board of Directors: Lyndon Finney, Little Rock, president; Jimmy Anderson, Leachville; Joanne Caldwell, Texarkana; Nelson Wilhelm, Waldron; Bert Thomas, Searcy; Lane Strother, Mountain Home; Phean Boone, El Dorado; Harold Gazeley, Fayetteville; and Don Heuer, Batesville.

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

Photos submitted for publication will be returned only when accompanied by a stamped, self-addressed envelope. Only black and white photos can be used.

Copies by mail 50 cents each.

Deaths of members of Arkansas churches will be reported in brief form when information is received not later than 14 days after the date of death.

Advertising accepted in writing only. Rates on request.

Opinions expressed in signed articles are those of the writer.

Member of the Southern Baptist Press Association.

The Arkansas Baptist Newsmagazine (ISSN 0004-1754) is published weekly, except Easter, Independence Day, the first week of October, and Christmas, by the Arkansas Baptist Newsmagazine, Inc., Little Rock, AR. Subscription rates are \$6.48 per year (individual), \$5.52 per year (every Resident Family Plan), \$6.12 per year (Group Plan). Foreign address rates on request. Second class postage paid at Little Rock, Ark.

POSTMASTER: Send address changes to Arkansas Baptist Newsmagazine, P. O. Box 552, Little Rock, AR 72203. (376-4791)

## Letters to the Editor

## Activating

I am committed to Bible teaching through the Sunday School and evangelism. I am convinced we as Arkansas Baptists can do a better job at both. Before we bog down on the above, Church Training is promoting two vital programs that can enable us to do a better job in Bible teaching and evangelism. "Potential Leadership Training" is a must for maintained advance. "Ingathering" is vital. Many of our churches have as many inactive members as they have prospects. As a veteran I trust we will strengthen our evangelistic outreach by 'Training Potential Leaders' and activating the inactive through 'Ingathering.'—John S. Ashcraft, Little Rock

## Don't Understand

I do not understand the controversy about our Southern Baptist Convention meeting in Las Vegas, I think it is great! Our attitude toward people should be love no matter where they live. You can hate sin, but not people.

Remember, Jonah did not want to go to Nineveh to preach, but he did and the city repented. Two truths emerge from the book of Jonah; the greatness of God, and the littleness of man.

I would hope our pastors would include prayer for our convention instead of a ballot. Jesus was criticized about the people he ate with and associated with. Jesus is the perfect example for all of us to follow! If Bold Mission Thrust becomes a reality, we will have to include all places, including Las Vegas.—Mrs. Modell Faulkner, Paragould

## Story of the SBC

I read recently where the governor and legislature of Hawaii are seeking to make an official definition of the word *aloha*. In the past, *aloha* has meant many things—hello, goodbye, best wishes, I love you, etc. Some people, however, are uncomfortable with this lack of precision and want to give a definitive definition.

Such is the story of the SBC. In the past, "Southern Baptist" has meant many things—missions, evangelism, education, cooperation, diversity and freedom. Today, however, a powerful group of people want to define "Southern Baptist" as primarily one thing—belief in biblical inerrancy.

Unfortunately, biblical inerrancy is a woefully inadequate definition of what

Southern Baptists are about. It neglects our rich heritage of soul competency and freedom which, until recent years, has always allowed for doctrinal diversity. It forgets that our purpose for existing has never been doctrinal uniformity but voluntary cooperation for missions, evangelism, and education. When doctrinal uniformity is the agenda, Pharisaism is the result. And Pharisaism is what our Lord hated the worst and condemned the most.

The ironic thing is that biblical inerrancy isn't even a biblical doctrine. When the Bible speaks of itself it uses words like inspired, profitable, and authoritative—things I believe and every Baptist I know believes. Insisting upon inerrancy as the doctrinal norm for all Southern Baptists (or even all Southern Baptist employees) is un-

biblical, unbaptist, unchristian, and unnecessary.

Sadly, I am not comfortable signing my name to this letter. If I did, mean-spirited, modern day Pharisees would use it against me. They would say I'm a liberal and don't believe the Bible—both of which are total falsehoods. So I remain anonymous. But me and thousands of others like me will go to the convention again this June to vote for a president who will help bring an end to this inerrancy madness. And we may not win—we haven't in a long time. But ultimately we will not lose. Why? Because God is too big and faith too mysterious to be packaged up into a narrow, limited, unimaginative, man-made doctrine.—Name withheld by request, Arkansas subscriber

## Today's Issues

## Women, Women, Women

BOB PARKER

Like most everybody about my age, since childhood I've been acquainted with many women. They were generally better known than men because our mothers were women who took care of us from the womb. Like many of you, I was fortunate to be the child of a Christian mother. She is remembered from earliest years as one who both taught verbally and lived truths of the gospel. Though born in 1900, she continues to do so! Through the years I've never heard her nor others complain about the problem of official church recognition. Like countless others of the past and present, she has simply kept on "plugging along" for Jesus and the cause of Christian missions.

Recently, I read again the last chapter of Romans. Paul, recorded in the first verse, commended Phoebe, a servant of the church in



Cenchrea. Some scholars believe that spoke of special congregational recognition. At least eight more times in the ensuing verses he lists other women of influence. Several of these, Mary, Tryphena, Tryphosa, and Persis were spoken of as "hard workers" (NIV).

Even though very young during the days of the Great Depression of the late twenties and early thirties, there are precious memories of the ladies in my home town church working hard to keep the church active. Those early days are thought of when reading about godly women leaders in both the Old and New Testaments, also when reading Paul's

words in the Galatian epistle: "There is neither Jew nor Greek, slave nor free, male or female, for you are all one in Christ Jesus."

At the beginning of my first pastorate, our only deacon did not tithe. His wife, however, tithed money she earned from selling eggs. I can't help but wonder today what Cooperative Program receipts would be without officially or unofficially recognized female leadership.

God bless you ladies for your godly encouragement and leadership in the home, workplace and at church. Thanks for "hanging in there" and giving emphasis to missions at home and abroad!

And, thanks Mom for encouraging me while in grade school to read the life of Eugene Sallee, an early Southern Baptist missionary in China—and for leading me to tithe before my wonderful deacon father began to do so.

Bob Parker is director of the Christian Life Council.

DON MOORE

## You'll Be Glad To Know

Your strategy or program for reaching your inactive members is \_\_\_\_\_.

Please fill in the blank in your mind. If you have no specific plan for reactivating the inactive resident members, you are average and typical. Do you like being average and typical? Most of us do not.



Should 20 percent of any church go neglected? If the youth or senior adults should make up 20 percent of your church you would go into action to meet their needs. If they were single adults or university students, we would do something great to meet their needs. The average church has just over 20 percent of its resident members inactive. Why the great neglect? They have made a choice to be inactive. Working with them is hard and discouraging. Yet, these and other reasons do not excuse us from responsibility for trying.

You'll be glad to know Southern Baptists have developed some plans, programs and helps to enable you to have a plan to reach your inactives. Isn't that great? The approach is called "Ingathering." We recently had 85 people from over the state come for training in this godly approach. I congratulate them. Many of them will do special projects in their churches and perhaps serve as models for a great ministry that could spread throughout our churches. May God be pleased to bless in these challenging efforts. Many of you will be interested to see how effective these churches are. Some of you will want to wait to see their results. Contact our office if you would like to learn about this program sooner.

Pray for God's blessing on our WMU Convention and Pastors' Retreat coming up. Enter into the Annie Armstrong Home Mission Offering and Week of Prayer.

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

## Food & Fellowship

### Ministering to the Minister

VIRGINIA KIRK & JANE PURTLE

*All of us need to minister, as well as be ministered to. Pastors and deacons also need to have ministry done for them. Simple ways of saying "thank you" and "I appreciate you" often involve food. Don Nall, pastor of First Church, Batesville, is our guest columnist this month and writes of a "pay-back" that came to him as he led his deacons in ministry to others.*



I'm grateful for the opportunity to tell all who read this article of the truly high watermarks of culinary delight that I have enjoyed through the years—and there have been many!

Some time ago our deacons planned one of their summer monthly meetings outdoors and included their families. Everyone came casual. Many took part in recreational activities; some simply relaxed, taking in the serenity and beauty of the area.

At the appointed time when all of the food which had been brought from the kitchens of the deacons' wives was laid out, the call went out that it was time to eat.

In short order, the deacons, their wives and children reduced the spread of food to empty bowls, pans, and plates. As I was enjoying the last few bites of my own bountiful plate someone remarked, "Preacher, you've just got to eat a piece of that pie," pointing to the dish containing one delicious looking piece of pie. It didn't take much coaxing, so I proceeded to put the piece of pie on my plate. What I bit into was one of the highlights of all my years of pie-eating. The smooth, creamy, rich, lemon-flavored pie was gone in a few moments and I asked the inevitable question, "Who made that pie?" When I was told, I looked the lady up, complimented her, and proceeded to tell her just how great that pie was.

A few days later, much to my surprise and delight, I received a call from her asking if I would drop by, for she had a "little something for me." The best of my suspicions was realized when, upon arrival, she presented me with an entire pie, complete with a single cherry sitting atop the delicious filling.

I thought later of the Scripture that says something about casting your bread upon the water and it will come back to you buttered (my paraphrase). You never know when a genuine compliment might return to you in a most pleasing way, as was my experience with the "pie lady."

#### Lemonade Pie

- 1 can sweetened condensed milk
- 1 6 oz. can frozen lemonade, partially thawed
- 1 container of whipped topping (4½ or 9 oz., to taste)
- 1 crumb crust

Combine sweetened condensed milk and lemonade. Fold in whipped topping. Pour into crust. Chill.

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

## A Church for Everyone

### Week of Prayer for Home Missions

March 6-13, 1988





BEN EARLY

## Early Reflections



## Guidance Switch

In this day and age there seems to be a switch to push for everything, but one unfamiliar to me was a switch on a copier marked "Guidance."

My sister, Mary Ann, works as an administrative secretary to the head of a large Catholic hospital in Wichita, Kan. Many times after the weekend off, Ann would notice that everyone was using the office copier and usually some type of adjustment was needed.

On a recent Monday she went to make a copy for her boss and found one of the hospital's nuns working furiously to fix the copier that had just jammed. After several frustrating minutes the nun in exasperation looked at my sister and said, "We need guidance," whereupon she dropped to her knees by the side of the machine.

Ann also quickly knelt and turned saying, "You mean as in divine guidance," while bowing her head to be led in prayer. The nun, greatly annoyed, said, "No, there is a guidance button on this machine and the only way I can see it is to get on my knees, due to my bi-focals."

As I was listening to my sister tell her amusing experience, I thought how fortunate we are to be able as Christians to be constantly switched on the guidance of the Holy Spirit. In our lives at times we don't seem to know which way to turn, answers seem to be unavailable to life's baffling problems, yet it's at these times we can know that God's guidance is available if we will just turn to him.

I found in my own life that many times guidance comes through his holy Word, through prayer, and through other individuals that he has placed in my life.

In Arkansas we are fortunate to have two Baptist institutions of higher education, Southern and Ouachita. I feel that God has placed both colleges in very strategic locations in our state to help give guidance to individuals seeking to grow and learn. As part of the Arkansas Baptist family we need to do all we can to encourage our youth to take advantage of the guidance these institutions offer.

Guidance, what a wonderful asset is at our fingertips and we dare not miss this great opportunity.

Ben Early is director of public relations for Southern Baptist College.

PRIESTHOOD OF BELIEVERS: *Third of a four-part series*

## The Biblical Basis of the Doctrine

by William H. Stephens  
Baptist Sunday School Board

The priesthood of all believers is based squarely on the New Testament. It was a revolutionary doctrine which changed forever the way God relates to his people.

Verses often quoted in its support are 1 Peter 2:5, 9; Revelation 1:5-6; 5:9-10. 1 Peter 2:9 is almost a direct quote from Exodus 19:6; Peter clearly showed that Christians are the new Israel.

These basic and concise texts only touch the surface, though; the priesthood of all believers permeated the thinking of New Testament writers. The doctrine rests on the nature of God, the nature of faith, the nature of the new covenant, the high priestly work of Jesus, our heirship in Jesus, and our being children of God. All of us equally are kings and priests.

Peter referred to "living stones... built into a spiritual house." Thereby he underlined a key idea, that Jesus did away with the physical Temple and replaced it with a spiritual one being built stone by living stone. The new temple image is applied three ways in the New Testament: (1) to the individual believer (1 Co. 6:19); (2) to the local church (1 Co. 3:16); and (3) to all believers together (2 Co. 6:16).

The Greek word for the Temple as a whole is *bierus*; for the Holy of Holies, the word is *naos*. Not one time does a text refer in any of these three uses to the *bierus*; the

word always is *naos*. The believer, the local church and all the believers together are God's Holy of Holies, the place where his presence distinctively dwells. The use of *naos* reflects the rending of the veil between the Holy Place and the Holy of Holies. In this incredible event, God announced his invasion of history in an act of redemption which forever eliminated the separate priesthood. The rent veil states forever that all believers enter equally into God's presence.

Peter referred to believers offering up spiritual sacrifices (1:5). That is the work of priests. Old Testament priests offered up sacrifices. New Testament priests do the same, but our sacrifices are different. Romans 12:1 emphasizes this theme.

A word is used there which does not communicate in English its true meaning ("reasonable service," or "spiritual worship"). The Greek word is *latrian*; it refers to the activities of a priest in the temple, such as burning incense and sacrifices, and pouring out liquid offerings (libations). Paul then addressed all believers as though we all are priests and insisted that we priests should be doing priestly tasks. Our selves are the sacrifices; our sacrificial, redemptive living makes up our priestly work.

This text is not an isolated example. The idea appears many times. Believers are Christ's "aroma" (2 Co. 2:15), referring to the odor of burning incense. Paul was a "liba-

tion" poured on the "sacrificial offering" of the Philippians' faith (Ph. 2:17). Their sharing in Paul's work was the sacrificial giving of themselves (2:30). Their gifts were a "fragrant offering, a sacrifice" (4:18).

Many New Testament references take on new meaning when considered in light of the priesthood of all believers.

The call to holy living is one of these. As Old Testament priests were especially held accountable for holy living, so are New Testament priests—all believers—under the new covenant (1 Co. 6:9-11; 2 Co. 6:17; 7:1; Ep. 4:17-24; Ep. 5).

Another concept is "calling." We are not just called for salvation; we are called to be priests, with all of the privileges and responsibilities of priesthood. The numerous occurrences of "calling" in its various forms undergirds and informs us of the nature of our priesthood. "Call," "elect," "chosen," "church" and even "inheritance" are from the same root. Our calling was central to Paul (Ep. 4:1). Every believer is called, is gifted and has a ministry (Ro. 12; 1 Co. 12-14; Ep. 4:11-12; 1 P. 4:10).

A New Testament case for the priesthood of believers is unassailable. It is essential to the new covenant in Christ.

Baptists have championed this doctrine for 400 years—not because it is constitutional or historic but because it is biblical, the heart and soul of our saved relationship in Christ.

# Faith In Action

by Breana Kent Paine  
New Orleans Baptist Theological Seminary

NEW ORLEANS (BP)—A group of men hope to change the reputation of New Orleans by permeating the city's "seed-bed" of evil with the gospel.

Public housing projects, often seen as the source of crime in New Orleans, are the target of Faith in Action, an organization with a strategy to "win the city to Christ."

"New Orleans has a bad reputation around the nation with many people. We'd like to see the whole image of the city changed," said Marshall Truehill, Faith in Action president and a graduate of New Orleans Baptist Theological Seminary. "We'd like to see New Orleans come under the lordship of Jesus Christ."

"Working in the projects, we can make an impact on the whole city, because the housing projects are the seedbed of most of the society illnesses of New Orleans."

Members of the Faith in Action team work in seven housing projects. All but two have studied at New Orleans Seminary.

Faith in Action has been effective because "almost all of us grew up in the housing projects, and those who didn't live close to them," said Truehill. The people to whom they minister know them personally, and they do not have to cross cultural barriers.

Another advantage is the team not only meets the people's spiritual needs, but it also meets their physical needs as well.

Faith in Action's strategy to lead the city to Christ is called "Project New Orleans." It includes nine major areas of need — beautification, crime prevention, drug abuse prevention/counseling, education, family services, personal financial planning, public relations with the outer community, recreation and skills development/job services.

"We initially had 10 areas," said Truehill. "Number 10 was evangelism. But we took it out of the flow chart, because we want it to permeate through each area."

"Our bottom line is to see (people) have a life-changing experience. We can meet all of the society's needs that can be met, but if we don't lead them to the Lord, then



Michael Howard witnesses in the St. Bernard project

there's no change."

Using Jesus' ministry as an example, Truehill explained: "The Lord wants to save the whole man — both the body and the soul. We don't feel it's an 'either-or' situation; it's a 'both-and.'"

Unfortunately, the media has discouraged many would-be helpers in the projects by publicizing the crime and not the progress. "You hear about all the bad things but seldom hear the good things," he said.

However, most who profess their Christianity openly in these communities are well-accepted, said Michael Howard, a student at New Orleans Seminary and Faith in Action worker in the St. Bernard projects. "In the black community, the person representing God is held in high regard," he said. "If they go against him, they go against God. If you're easily identified as a Christian, you won't be bothered by anybody. They'll listen . . . as long as you want to stand there and tell them."

Howard, who grew up in the project where he ministers, began a Bible study in his mother's home in November 1986.

Four people attended the meeting. "From there, the Bible study started growing," he said. "One or two people came to Christ just about every Bible study. Then there was follow-up."

Now, about 87 are on roll, "and we have over 100 contacts," he said. The Bible study

has evolved into Jesus is Lord Baptist Church, which meets in the tenant council office of the St. Bernard projects.

"When we started our first worship service, things didn't turn out just right. They had elected a new president of the tenant council; they locked the doors and we couldn't get in," said Howard. However, his sister said the group could meet in her apartment.

"My sister was praying for my niece to get back into church," said Howard. His niece joined that day. "You can see the difference that you make with people," he expressed.

One day, Howard was playing football with 12 teenage boys in the neighborhood. "I stopped the game and started talking about Jesus and all (he) could do for them," he related.

The boys, ranging in age from 13 to 17, "sat on the side of a curb to stop and hear what I had to say," he said. "And after talking to them about the Lord for about an hour or so, I asked them, did they want to accept him, and all 12 said they did."

"We don't go in just with a Bible study, we go in to present Christ — to see people's lives changed."

And with the changes in people's lives come changes in the community. And Faith in Action believes changes in these projects may be the hope of New Orleans' future.



# LOCAL & STATE

## Arkansas All Over

MILLIE GILL

### People

**Martin Babb** has resigned as minister of youth and activities at Calvary Church, Little Rock.

**Trevor Bowman** has been called to be minister of youth at Sang Avenue Church, Fayetteville. He is a student at the University of Arkansas.

**Frank Flowers** is serving as pastor of Shibley Church, Van Buren. He had served the church previously from 1984-86. He and his wife, Jean, have two children, Jesse and Ginger.

**Hal Gallop Sr.** has resigned as interim pastor of Sidney First Church.

**Steve Lemke**, chairman of the department of religion and philosophy at Southern Baptist College, delivered a paper at the biennial meeting of the Association of Baptist Philosophy Professors at Belmont College in Nashville, Tenn., Feb. 18-20.

**Carol Lemon** has resigned as youth director of Forest Highlands Church in Little Rock.

**Thomas E. Lindley** of Russellville died Wednesday, Feb. 24, at Russellville. Lindley retired in 1985 as the director of missions of the Arkansas River Valley Baptist Association after 19 years of service. He had formerly served as pastor of the Augusta (Ark.) First Church for 13 years. He was a graduate of Ouachita Baptist University and Southern Baptist Theological Seminary in Louisville, Ky. Survivors include his wife, Wanda Thornberry Lindley, of Russellville; three sons, Thomas Lindley Jr. of Little Rock, Richard Lindley of Colorado Springs, Colo., and John Lindley of Pine Bluff; three step-sons; one brother; two sisters; six grandchildren; and three great-grandchildren.

**Darrin Mechlin**, a senior at Ouachita Baptist University, is serving as youth intern at Second Church, Hot Springs, this semester.

**Bruce Morris**, pastor of Trinity Church, Fort Smith, celebrated his tenth anniversary there March 6.

**Barbara A. Russell** has been called to the position of Internationals/Christian Social Ministries Worker for Harmony Association. She is active in literacy missions, and is currently serving as director of Friend-

ship International. She and her husband, Reuben, are members of First Church, Pine Bluff.

**David Spraggins** is serving as pastor of Anderson Chapel in Dumas. He is a graduate of New Orleans Baptist Theological Seminary in Louisiana. He and his wife, Pam, have two children, Todd and Kim.

**Joe Statton** is serving as minister of administration of Central Church, Magnolia. He has been serving the church as minister of education-administration.

**Gary Underwood** has accepted a call to serve as minister of media at Beech Street First Church in Texarkana and operations manager of ACTS of Texarkana. He was previously minister of education at Elmdale Church, Springdale.

**Kim Walker** has resigned as childhood education director of Pulaski Heights Church in Little Rock.

### Briefly

**Baring Cross Church** in Little Rock will send its Ukulele Band to San Antonio, Texas, April 6-11 to participate in the National Ukulele Rally.

**El Paso First Church** will have homecoming April 24. In addition to the 10 a.m. Sunday School hour and 11 a.m. morning worship, the church is planning a potluck lunch and afternoon gospel singing featuring students from Southern Baptist College in Walnut Ridge. Pastor John Davey reports that the church also will be in revival March 27-30.

**Goshen Mission** near Fayetteville held groundbreaking ceremonies March 6.

**Perryville First Church Woman's Missionary Union** celebrated the 100th anniversary of the national organization Feb. 14 with a special program. A luncheon followed, featuring a large birthday cake which was served to over 100 guests. The Perryville WMU also displayed a quilt they had made for the occasion, featuring 29 blocks portraying different areas of mission education.

**Second Church** in Conway will dedicate an education and activities center Sunday,

March 13 at 2 p.m. The property purchase and renovation of existing facilities on the property cost \$600,000. The renovated facility houses 14 classrooms, a 300-seat fellowship hall, complete kitchen, chapel, and parlor. Larry Pillow is pastor.

**Second Church** in Monticello will send a group of young people to Clifford Mission in Indiana this summer, where they will conduct backyard Bible clubs and other tasks to aid that church.

**Woodland Heights Church** in Conway has recently purchased 28 acres on Highway 60, west of Conway. Present plans are to construct a multi-purpose building on the site. The church was started in May 1987 and currently has a membership of 231. The congregation presently meets in Camp Beaverfork facilities north of town.

**Wynne Church** recently welcomed home an 11-member mission team from two weeks of church construction and evangelistic crusades in Argentina.

### January Cooperative Program Report

Received . . . . . \$1,352,241.30  
Budget . . . . . \$1,072,525.00  
Over . . . . . \$282,205.93

#### Year-to-date

Over . . . . . \$282,205.93

#### Same time last year

Over . . . . . \$264,108.12

One hundred twenty-six percent of budget! What a wonderful way to start a New Year! Thank you, Arkansas Baptists, for your faithfulness in supporting the Cooperative Program. We had a 4.8 percent increase in Cooperative Program receipts over January 1987. That's a good start.

Pray for the ministries supported by the Cooperative Program in Arkansas and around the world. Remember, Cooperative Program Day is scheduled for April 17. Consider planning some special events on that day to highlight the Cooperative Program. For more information, contact Jimmie Sheffield, P.O. Box 552, Little Rock, AR 72203; phone 376-4791.—**Jimmie Sheffield, associate executive director**

## Secretaries Conference

The Arkansas Chapter of the National Association for Church Business Administrators will offer its fourth annual Conference for Secretaries on Thursday, April 28, 1988, at Park Hill Baptist Church in North Little Rock.

Dr. Marian C. Crawford, professor of management at the University of Arkansas at Little Rock, will lead the conference, which will focus on the theme, "Toward Excellence."

Workshops will be offered dealing with self esteem, stress, newsletters, and helping others in need. The conference will begin with registration at 8:30 a.m. and will conclude at 3:30 p.m.

Registration cost is \$30 per person and includes lunch. For more information, contact Bernie Coil at 225-7372.



First worship service at Hiwassee Mission.

## Bookshelf

### Rising Above the Crowd by Brian L. Harbour

An exciting new book entitled *Rising Above the Crowd* by Brian L. Harbour, pastor of the Immanuel Church, Little Rock, has just been released. The book is extremely practical since it deals with principles of getting the most out of an individual's life and work.

Dr. Harbour raises the question, "Where do you start?" In response he says, "The first step is a careful analysis of yourself, your gifts, your interests and the things that excite you. God created you with unique gifts and a distinct destiny. Since excellence comes in matching your practice with the potential God placed within you, the first step is to assess your potential accurately."

The book gives detailed steps in an individual's goal setting for his life, keeping life's focus clear, gearing up for action to fulfill an individual's dreams, fulfilling interpersonal relationships, and improving for a lifetime.

The book is extremely well written and contains a wealth of illustrations. Dr. Harbour also has used humor effectively, which makes the book easy and exciting reading.

The book is a must for any individual who is interested in self improvement. It contains principles which can move an individual from the humdrum of daily existence into a life of realizing the potential God has planned for him.

## Hiwassee Mission Launched

by Mark Kelly  
Managing Editor, Arkansas Baptist Newsmagazine

Three northwest Arkansas congregations have joined forces to launch a Southern Baptist mission in a town where none has been before.

Bentonville First Church will serve as the primary sponsor, and Centerton First Church and Mason Valley Church as associate sponsors, of the new work, located in Hiwassee, a small community between Bentonville and Gravette on Highway 72. A fourth congregation, Bella Vista First, also will assist the effort financially.

Hiwassee had been identified as a prime location for a new work two years ago when a feasibility study revealed as many as 700 unchurched lived in the area, said Jack Ramsey, field consultant for the Arkansas Baptist State Convention Missions Department. An associational study confirmed the idea, and a steering committee formed by the three sponsoring congregations began to develop plans for the mission.


The sponsoring churches purchased and renovated an old farm house located on five acres of land at the intersection of Highways 72 and 279. On a clean up day at the site, more than 50 people from the three congregations pitched in to clear the land and prepare the house.

In the process, they made an interesting discovery. In one of the rooms of the old farm house, two books were found. The first dealt with how to start a Baptist church. A second explained Baptist doctrine.

Taking it as confirmation of their task, the churches set out to canvass the area, and in two successive Saturdays virtually everybody in the community was contacted. On Feb. 21, services were held, including an afternoon dedication service. Twenty-nine attended the first Sunday School, and 30 were present for worship. During the afternoon dedication service, 150 showed up.

Tom Smith, pastor of Bentonville First, moderated the afternoon service, and Joe Atchison, director of missions for Benton Association, led the dedication litany. Ramsey presented certificates to the sponsoring churches. He also preached the morning and evening worship services and will lead worship for the church for another three weeks to help the mission get started.

Ramsey feels optimistic about the Hiwassee work's prospects. Between the thorough canvassing and the large crowd which participated in the clean up day, the whole community knows that Hiwassee First Baptist Church is there, he said. And many have indicated an interest in the work. One Hiwassee resident said she had prayed for 27 years that God would send a Southern Baptist church to the town.



**Quality Van Sales**  
Used 12 and 15 passenger vans, special prices to churches, (501) 268-4490, 1500 E. Race, Searcy 72143. Larry Carson, owner

## Record Budget Proposed

NASHVILLE (BP)—The Southern Baptist Convention's Executive Committee has proposed a record \$145.6 million budget for the 1988-89 SBC Cooperative Program.

Messengers to the convention's annual meeting will vote on the budget proposal when they meet in San Antonio, Texas, June 14-16. If approved, the budget — a 4 percent increase over the current \$140 million budget — will go into effect Oct. 1.

The Cooperative Program is the combined SBC budget that supports evangelistic, missionary and educational ministries worldwide. Funds originate from church members, and they pass through congregations to state conventions and on to national and international causes. The \$145.6 million budget represents the amount targeted beyond the state level.

Allocation of the budget is divided into three sections: a first-phase basic operating budget of \$137,610,000, a capital needs budget of \$6,899,000 and a second-phase operating budget of \$1,091,000. Funds will not be allocated to the capital needs budget until the first-phase basic operating budget is met, and funds will not be allocated to the second-phase operating budget until all current and previous capital needs budgets are met.

The first-phase basic operating budget targets funds to 19 convention entities. It represents a 4.25 percent increase over the current \$132 million first-phase budget.

In other matters, the Executive Committee also approved:

—Ecumenical meetings: acknowledged "the appropriateness for the executive staff... to attend for observation and when appropriate to participate in certain interdenominational and interreligious meetings in order to conduct the work of the staff and the Executive Committee, it being understood that attendance at such meetings must be exercised with discretion

and responsibility."

—Bylaws: approved recommendations which would revise bylaws concerning the conduct of business at annual meetings. In the first, the committee recommended a new bylaw setting the quorum for conducting business at the annual meeting at a "minimum of 25 percent of those duly registered and seated messengers." In the second, the committee recommended a change to bylaw 23, which regulates the time business may be introduced, by defining "early days of the convention" to mean business shall be introduced by the end of the morning session of the second day.

—Program statements: approved changes in the program statements of the Annuity Board and Home Mission Board.

The changes in the program statement of the Annuity Board will allow the Dallas-based agency to begin a property and casualty insurance program for Southern Baptist churches and agencies. The Executive Committee also approved recommendations which would create subsidiary corporations to allow the Annuity Board to comply with the Tax Reform Act of 1986 and a for-profit managing general agency to offer the casualty and property insurance programs.

The changes in the statement allows revision of evangelism programs to create four programs in place of three. These relate to church evangelism development, associational evangelism development, personal evangelism and mass evangelism.

## Presidents Decry Divinity School

by Marv Knox  
Baptist Press

NASHVILLE (BP)—Samford University's new divinity school moves Southern Baptists "two steps backward," according to presidents of the convention's six theological seminaries.

Samford, an Alabama Baptist school, announced the creation of the convention's first university-based divinity school Feb. 11. An anonymous donor has given Samford more than \$3.5 million to launch its divinity school this fall on the Birmingham campus.

SBC seminary presidents released a response Feb. 24:

"Any institution wants to be responsive to the generosity of a major donor, and Samford has taken what it perceives to be an ambitious and positive step in theological education. Unfortunately, we think this action takes Southern Baptists not forward, but two steps backward.

"First, Samford's action is a step backward to the 19th century and to the regionalism which the SBC national seminaries have overcome during a century and a half of theological education.

"Second, it is a step away from Southern Baptists' commitment to a cooperative approach to theological education through our convention's national seminaries and a step toward the fragmentation of our convention through a societal approach to the work of the denomination."

## Golden Age Evangelism Conference

May 9, 1988  
Barcelona Road  
Hot Springs Village

May 10, 1988  
First Church  
Hardy



Leonard Sanderson  
Speaker



Ervin Keathley  
Music Director

7:00 - 8:30 p.m. Sponsored by ABSC Evangelism Dept.

## Autograph Party

for

Dr. Brian Harbour

for his book

"Rising Above The Crowd"

Saturday, March 12

11:00 a.m. to 1:00 p.m.  
Baptist Book Store  
9101 W. Markham  
Little Rock, AR 72205  
501-225-6009

# 20,000 by 2000

by Joe Westbury  
SBC Home Mission Board

HONOLULU (BP)—Southern Baptists goals to have 50,000 churches and church-type missions by A.D. 2000 moved a step closer to reality when state leaders announced projections for starting nearly 20,000 new congregations during the next 12 years.

If the projections remain on target, Southern Baptists could have 59,741 churches and church-type missions by the turn of the century, said David Bunch, director of the Southern Baptist Home Mission Board's church extension division.

Allowing for 20 percent attrition for new church-type missions and the loss of about 220 churches each year, the net total would be slightly more than the 50,000 goal.

Baptist state directors of missions, language missions and church extension announced the projections during a church extension leadership conference in Honolulu.

Southern Baptists reported 37,286 churches during 1987. The state directors added another 3,091 church-type missions to that figure for a total of 40,377 churches and missions.

The projections fuel momentum for the denomination's goals for new churches, which has gained emphasis during Larry Lewis' presidency of the Southern Baptist Home Mission Board. The goal shares top priority with evangelism for the board, which sponsored the conference.

Bunch said he is confident the denomination's goals can be reached. Research indicates about 80 percent of the new church-type missions survive and become churches. The 59,741 figure does not include increases from a few state conventions which have not compiled projections.

"You're not talking abstract projections here; these figures have been very thoroughly analyzed and, in many cases, locations have already been targeted where

new churches and missions can begin.

"I'm very surprised these projections are so high, and am pleased the states have worked as thoroughly toward their goal-setting as this indicates. To further validate their projections, most of the states have submitted a list of communities where they plan to begin new churches and missions this year," Bunch said.

The Home Mission Board defines a church as "an organized, constituted congregation" while a church-type mission is viewed as "a congregation of believers that meets regularly for worship, Bible study, evangelism and fellowship in a location separate from the sponsoring church, or in sponsoring-church facilities but has a distinct identity."

During the three-day conference, nearly 100 participants heard from church starters and pastors from across the nation who shared experiences in beginning new congregations.

Ralph Smith, pastor of Hyde Park Baptist Church in Austin, Texas, noted "New Testament churches" were begun through evangelism and the power of the Holy Spirit. "If we want to become serious about starting new churches, we must become serious about evangelism," he said.

Smith's church currently sponsors seven missions—Chinese, Hispanic, Korean and Cambodian fellowships that meet in the church and three Anglo missions that meet elsewhere. He has been pastor of the 10,000-member church for 27 years.

Smith urged Southern Baptists to enlist more bivocational pastors to help start the new churches and missions.

Huey Perry, director of chaplaincy for the Home Mission Board, urged the church extension leaders to consider chaplaincy as a means of starting new congregations.

Since chaplains are viewed as individuals who have earned their way into the community, they can be valuable assets in helping Southern Baptists begin new churches across the country, Perry said.

## Indiana Editor Resigns

by Marv Knox  
Baptist Press

INDIANAPOLIS (BP)—David Simpson has resigned as editor of the *Indiana Baptist*, newsjournal of the State Convention of Baptists in Indiana, effective March 10.

Simpson announced his resignation during a regularly scheduled meeting of the SCBI executive board Feb. 29 in Indianapolis. He did not disclose his plans, except to say he is moving out of the state. He told Baptist Press he will be a consultant with a privately owned business.

Simpson, 38, has been editor of the weekly newspaper and director of the SCBI communications division since 1981.

His resignation creates the fourth executive vacancy on the Indiana convention staff in the past year. Executive Director-Treasurer R.V. Haygood and Missions Director Glen W. Ray resigned March 20, 1987. Church Growth and Ministries Director Lew Reynolds resigned effective the end of last year.

In his letter of resignation, Simpson distanced himself from those resignations. "My resignation has no connection directly or indirectly with those given in 1987," he said. "I have nothing to hide and invite a full inquiry by this board if deemed appropriate. I have intentionally tried not to stir controversy this last year and particularly in recent weeks. This would not be healthy for anyone."

## 350 Years of Baptist Life

WASHINGTON—Marking the 350th anniversary of Baptist beginnings in North America, Baptists will gather June 5-7 for a celebration and conference at the site of those beginnings, Providence, Rhode Island.

"Faith & Freedom: Baptist Beginnings in North America" is being sponsored by the Baptist Joint Committee on Public Affairs. The three-day event will feature Peter Gomes, Plummer professor of Christian morals at Harvard University; Frederick J. Anderson, executive director of the Virginia Baptist Historical Society; Muslim Ken Medema; Barrie White, principal of Oxford University's Regent's Park College; Edwin S. Gaustad, professor of history at University of California-Riverside; and Virgil A. Olson, professor emeritus of Bethel College and Seminary.

For registration information and materials, write: Faith & Freedom, Brown University, Conference Services, Box 1864, Providence, RI 02912.

### POSITION AVAILABLE

Assistant/associate professor of business administration. Earned doctorate in business administration, ability to teach undergraduate courses in at least two of the following areas: marketing, computer information systems, finance, quantitative management. Commitment to ideals, mission, and distinctives of the university also a necessity. Salary, rank commensurate with qualifications and experience. Review of applicants will begin April 15 and continue until position is filled. To apply, send resume, official transcripts, three letters of recommendation to: Dr. Charles Baldwin, Wayland Baptist University, 1900 W. 7th, Plainview, TX 79072.

## 'A Clear Statement'

### Presidents Clarify Beliefs 'One More Time'

by Dan Martin  
Baptist Press

NASHVILLE (BP)—The current president and two former presidents of the Southern Baptist Convention met with news media Feb. 24 to "make a clear statement" about themselves.

"There have been so many misstatements as to who we are, what we believe and who speaks for us, that we felt we needed to make a clear statement, one more time," said Adrian P. Rogers, pastor of Bellevue Baptist Church of Memphis, Tenn., and current SBC president.

Joining Rogers in the news conference were James T. Draper Jr., pastor of First Baptist Church of Euless, Texas, president 1982-84, and Bailey E. Smith, an-Atlanta evangelist, president 1980-82. Rogers said Charles F. Stanley, pastor of First Baptist Church of Atlanta, president 1984-86, agreed with the statement and wished to be present but was ill.

Rogers read a statement agreed to by the four presidents, entitled "A Conservative Southern Baptist Affirmation," which included nine affirmations.

In the statement the presidents say they "believe that this statement is representative of the heartbeat of most conservative Southern Baptists." It goes on to say that "as leaders elected by Southern Baptists, we sincerely feel that we should not and could not appoint anyone to positions of leadership who does not embrace the essentials outlined herein."

Two of the affirmations relate to biblical inerrancy. The first says the presidents "af-

firm the Baptist right to set parameters for the institutions and agencies which are supported by Baptists." It notes they "affirm doctrinal unity in functional diversity."

The second agrees with and affirms Article One of the Baptist Faith and Message Statement of 1963 on the Scriptures, "as interpreted... as meaning the inerrancy of the original autographs." It also affirms the Gloria Statement of the presidents of the six SBC seminaries, "that the Bible 'is not errant in any area of reality.'" Also, the presidents affirm the "overwhelmingly adopted" SBC Peace Committee report "including the delineation of the nature and extent of our confidence in the accuracy and authority of the Bible."

One affirmation says: "We affirm the separation of the institution of the church and the institution of the state. We believe, however, in the inseparability of religious convictions and political issues such as abortion, gambling and pornography."

Another says, "We believe in the institutions and agencies of the SBC as they understand and comply with the beliefs enunciated above and as they respect local church autonomy."

Another adds: "We believe in the priesthood of every true believer, the competency of each individual to know and experience God for himself and the absolute freedom of religion for all people. We recognize no official distinction between

laity and clergy while at the same time recognizing the distinctive call of God to the ministry."

An affirmation relating to the priesthood of the believer notes the presidents "also affirm that to interpret this precious doctrine as license to believe anything and still be considered a Baptist is to misconstrue this liberty altogether."

The final affirmation says Jesus Christ "is the center of all faith," and adds, "There is no salvation outside of faith in Christ."

The presidents say one of their "prayerful desires" is "for the institutions and agencies... to work and teach in accord with the Baptist Faith and Message" statement especially concerning the article on Scripture.

A "further prayerful desire is that nothing will ever be done intentionally and by the institutions and agencies... to shake anyone's confidence in the full reliability and infallibility of the Bible."

The presidents also say they desire institutions and agencies to "recognize local church autonomy in fact, as well as in theory," and add a desire is for the institutions and agencies to emphasize and prepare the convention "for the task for worldwide evangelism."

The presidents also "prayerfully desire... fair and balanced treatment in the denominational press."

"Finally," they write, "our prayerful desire is that those who represent Southern Baptists on the boards of institutions and agencies be selected from among those who affirm Article One of the Baptist Faith and Message (statement) as set out above."

### 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 Newsmagazine, P.O. Box 552, Little Rock, AR 72203. Placement of a notice in the Jobs Exchange does not constitute an endorsement by the ABN.

## Are you a world changer?

### State Youth Convention

Friday, April 1, 1988

Statehouse Convention Center, Little Rock

Sessions: 10 a.m., 2 p.m., 6 p.m.



Chester Swor  
Jackson, Tenn.

Special Feature  
Music/drama  
presentation of  
"The Gospel!"  
in evening  
session.  
Don't miss it!



Jeri Graham  
Shawnee, Okla.



James Woodward  
Shawnee, Okla.

### For Junior and Senior High Youth

Sponsored by the ABSC Church Training Dept.



## TO PRESIDENTS' STATEMENT

# SBC Leaders Respond

by Dan Martin  
Baptist Press

NASHVILLE (BP)—Five Southern Baptist leaders from diverse sides of the denomination responded with varying degrees of agreement to a recent news conference conducted by the current and two former presidents of the Southern Baptist Convention (see article opposite page).

Larry Lewis, president of the Southern Baptist Home Mission Board, said he "agrees with everything they said," and commented: "My basic impression, having heard the presentation and then read the statement, is that they, as the four most immediate presidents, were trying to clarify their own position and what they felt to be the conservative position as a whole.

"Conservatives have been disparaged and categorized and maligned with charges they are fundamentalist. That seems to be a favorite nomenclature to hang on them because it is a volative and pejorative term. They (the presidents) are trying to cease being identified with the critical, censorious, condemnatory spirit of J. Frank Norris Fundamentalism, and to identify with the mainstream of conservative/evangelicals as reflected by people like Billy Graham."

Lewis, along with the other leaders contacted by Baptist Press, attended the news conference held at the conclusion of the SBC Executive Committee.

Lloyd Elder, Southern Baptist Sunday School Board president, said he discussed

his reactions with the three SBC presidents "individually and face-to-face" after the news conference.

He said it is "not so much that I misunderstand them. It is more that I do understand but do not agree with everything they have to say, and I am happy for the proud Baptist right to say so." He added he does not "take much issue" with the statement issued by the four presidents, but disagrees with "the thrust and implications ... of (their) philosophical stance and political methodology. That tends to divide 'conservatives' from 'conservatives' and makes it more difficult to pull together as a family."

The SSB president added: "The institutions and agencies of the convention were exhorted to respond to expectations as if they were not. To me, that is unfair. The SSB is doing its best to serve 14.7 million Southern Baptists in 37,000 churches in a very volatile environment. We need encouragement from our elected leaders for doing right, not public exhortations as if we are not following the Baptist Faith and Message statement and the Peace Committee report."

He noted the statement urged the denomination's news service, Baptist Press "to be fair, as if it is not fair. My feeling is when there is less politically excessive activity, it (BP) will report less. But beware of anyone who constantly tries to silence or censure the press."

Elder concluded his remarks on the news conference by saying: "Four fellow Southern Baptists took opportunity to clarify their views, but again it cast a cloud of suspicion on many of us who are just as conservative theologically and are giving our lives toward turning this denomination toward a powerful Kingdom witness."

R. Keith Parks, president of the Southern Baptist Foreign Mission Board, said he agrees with Rogers "and his statement of regret that the denomination has become

so politicized. I think that is a tragedy. It is becoming increasingly difficult for a person to express a sincere concern without it being taken politically."

He added: "I must confess to being a little confused by some of the things said. They say we have a theological problem, but then say the vast majority of Southern Baptists agree theologically. I don't understand how we can identify the problem as being theological if such a tiny minority is in disagreement."

Parks also said he agrees with Rogers and the other presidents as reacting negatively to the term "fundamentalist" but added: "I think we have lost clarity by the use of the terms 'conservative' and 'moderate' and the implication is that if you do not agree with the majority, then 40 or 45 percent of those who vote at the convention are 'moderates.' In that sense, it is a political term. Basically, I think all Southern Baptists are conservative, and to imply otherwise is wrong."

## BTN Offers Doctrine Forum

Baptist beliefs and distinctives will be the focus of a live teleconference offered May 23 by the Baptist Telecommunication Network (BTN).

At 10:30 a.m., Herschel Hobbs, emeritus pastor of Oklahoma City First Church and former host of the "Baptist Hour," will discuss "The Baptist Faith and Message," a statement of faith adopted by messengers to the 1963 Southern Baptist Convention, which Hobbs helped draft. Immediately following the broadcast, from 1:15 to 2:45 p.m., Hobbs will be featured in a live talk-back teleconference to answer questions posed in by viewers.

Topics for discussion will include Baptist distinctives, the Scriptures, the doctrines of God, man, and salvation, evangelism and missions, baptism and the Lord's Supper, the Lord's Day, stewardship, cooperation, and religious liberty.

## Mini-Resort Conference

Inn of the Ozarks  
Highway 62 West  
Eureka Springs, Ark.

March 26, 1988

9:30 a.m.: coffee, cokes, donuts  
10 a.m. - 3 p.m.: "How to Minister in Resort Settings," led by Wayne Taylor, Louisiana resort consultant

Lunch Provided

For more information, contact:  
Petty Tette, ABSB Missions Dept.  
376-4791.

## Houseparents needed:

- Arkansas Baptist Home for Children
- Needs couples to minister to the needs of boys and girls
- Prefer middle-aged couples with the experience of rearing their own children
- Individual family life cottage for each age group
- Excellent staff quarters in cottage that will accommodate couples only
- Questions and interest should be addressed to Charlie Belknap, P.O. Box 180, Monticello, AR 71655; phone (501) 367-5358
- Couples desiring to serve 2 or 3 years as a mission project will be considered
- **Current need:** houseparents for teenage boys



# LESSONS FOR LIVING

## Convention Uniform

### *Promise For The Future*

by Marvin E. James, Second Church, Clarksville

**Basic passage:** Matthew 26:17-30

**Focal passage:** Matthew 26:20-29

**Central truth:** Jesus reveals Judas' betrayal and his sacrificial offering.

This passage is one of the saddest in the Bible. As the Master, Jesus had to make preparation for the celebration of the Passover. A room must be provided, with the lamb, bread, wine, and bitter herbs prepared. The disciples expected the regular Paschal supper on the appointed day and time, but Jesus had other plans, for them. Even the signs given to find the room were unusual. For instance, men did not carry water jugs. The foreknowledge and precision of directions were noticeable, but the disciples did not seem to be surprised by Jesus' providential ordering of events. This supper was divinely intended to call attention to the last supper, the Christian Passover.

When they reclined about the table, Jesus made an incredible statement. One of you, one of my chosen companions will betray me! Even though he had alluded to this before (Mt. 17:22, 26:2), he may have been giving Judas a last chance to repent. Astonished and grieved, they all questioned him. They had been together for three years in the closest of circumstances. Judas must have been as clever at concealing his feelings as some church members are today.

The tragedy of Judas was that he refused to accept Jesus as he was. How often do we try to fit Jesus to our mold? How often do the pronouncement of judgment does not seem to disturb Judas. Christ confronts us with our sin in the same way, trying to make us stop, look, and think of what we are doing, then he confronts us with himself. Like Judas, he wants us to look at him. Can we look into his eyes, then commit the sin we propose to do? We need to be aware of sin's awfulness, and the loving Savior who yearns to turn us away from it.

As Jesus took the bread, blessed it, and gave it to them, we see the true Lord's Supper begin. He stated this was his body broken for them. Perhaps they began to understand his warning after the feeding of the 5,000 (Jn. 6:53). He took the cup, gave thanks, and gave it to them, telling them this was his blood of the covenant, given in sacrifice for the sins of man.

This lesson treatment is based on the International Bible Lesson for Christian Teaching, Uniform Series. Copyright International Council of Education. Used by permission.

## Life and Work

### *The Sin of Covetousness*

by Earl Humble, First Church, Osceola  
**Basic passage:** Exodus 20:17; Luke 12:13-21; 1 Timothy 6:1-10

**Focal passage:** Exodus 20:17; Luke 12:15-21; 1 Timothy 6:8-10

**Central truth:** God must deal with our hearts because all sin, including covetousness, begins there.

To covet is to desire something in an unethical or immoral way, like Ahab wanting Naboth's vineyard. To covet is to run the risk of seeking to get something by hook or crook. Unless covetousness reveals itself in a wanton act of ungodliness, some might excuse it but it is still a sin. It does not need to become an act to be sin. Covetousness is a matrix from which grow many other sins.

The rich fool about whom Jesus talked did not go ahead and build his bigger barns, yet God called him a fool simply because he coveted. The only thing that kept him from building bigger barns was his death (Lk. 12:15-21). This is not a prohibition against building bigger barns. It all depends on the attitude of the farmer. If he acts responsibly and as a good steward, he may very well be led of the Lord to build bigger barns. Jesus introduced this parable by saying, "A man's life consists not in the abundance of the things he possesses." He closed the parable by saying, "So is he that lays up treasure in himself and is not rich toward God" (v. 21).

God's Word never forbids the accumulation of wealth. It does forbid crookedness in obtaining money and stinginess or wantonness in the use of the money. John Wesley said, "Earn all you can; give all you can; save all you can." What was left was what it took to live on.

If greed is a sin, so also is slothfulness. Our society is beset with these evils. As in Paul's day, there are many in our time who "suppose that gain is godliness" (1 Ti. 6:5). The "Name it and Claim it" people come perilously close to this idea.

Sometimes we hear the statement that all of God's people ought to be rich so that the world would envy us and want to become Christians also. It doesn't work that way and for a very good reason. There has to be a deeper motive in become a Christian, or we cannot deal with God on his terms. We are in full agreement with Paul that "Godliness with contentment is great gain" (1 Ti. 6:6).

This lesson is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by the Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

## Bible Book

### *Brothers United*

by Eddie L. McCord, Independence Association DOM

**Basic passage:** Genesis 42:45-52

**Focal passage:** Genesis 42:6-11, 15-16; 45:4-10

**Central truth:** God can take evil intent and brokenness and bring good out of it.

As you study this lesson take time to read chapters 42-45 at least twice. This story is one of the most beautiful in all literature. At this time Joseph's family was in disarray. The future of the family in the plan of God was at stake. The brothers needed to be brought to a place where they would acknowledge their sin. They also needed to see the hand of God in this whole experience.

In verses 6-11 we see a dream come true (Ge. 37:5-7). To Joseph's brother it was an unconscious fulfillment, but Joseph was fully aware of the significance of his brother's actions. Years before Joseph was at their mercy. Now they were at his mercy. His brothers bowed before him with their faces to the earth.

The brothers are tested (Ge. 42:15-16a). This was a clever stroke, and the outcome proved that his brothers had learned a lot since they sold Joseph into slavery. The purpose of the test was to discover "Whether there be any truth in you" (Ge. 42:16). Or, what kind of men they had become. Joseph's probing of his brothers is revealing. "Thy servants are twelve brethren. . . the youngest is this day with our father, and one is not!" They were evidently conscious of their guilt.

Joseph demonstrates great spiritual insight and forgiving compassion. He did not overlook their evil deed. They had sold him into slavery. But God had brought good out of evil. Therefore, they are not to punish themselves with guilt, but rejoice that God has the power to bring happiness and security out of tragedy.

A highly emotional reunion is interrupted as Joseph instructs his brothers to return to their father. They are to bring the whole family to Egypt to dwell in Goshen.

There may be misunderstanding between family members. Old wounds and hurts remain open and untreated. As a result the family is fractured and unable to fulfill God's plan. God is able to mend this brokenness if we will only allow him to do so.

This lesson treatment is based on the Bible Book Study for Southern Baptist Churches, copyright by the Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

# Here To Help

## Baptist 'Expeditors' Ship Food Worldwide

by Breena Kent Paine  
New Orleans Baptist Theological Seminary

NEW ORLEANS (BP)—A team of Baptist ships thousands of tons of food and supplies every year to needy people throughout the world.

They call their operation Missionary Expeditors, and their motto is "serving those who serve him."

Expeditors began 33 years ago when Oscar Braslow, owner of American Import-Export and a member of First Baptist Church of New Orleans, wanted to create a company specializing in forwarding supplies for missionaries and charitable organizations at cut costs.

The business is now run by Jack Fong, a Baptist from Chicago who bought the business from Braslow in 1984. Braslow chose Fong because he wanted Expeditors to "continue being run by a Christian," he told Fong, who hired two students from New Orleans Baptist Theological Seminary to work with him.

Surrounded by large maps of areas of the world, seminary students Claude Guillotte and Keith Sargent said their geography knowledge has broadened extensively since they took the job.

"I just sent a shipment to 'Her Highness, the Princess of Tonga,'" said Guillotte, who used the maps to find the tiny island.

Guillotte, from Mobile, Ala., has found a strong tie between charity organizations.

"When I first came, I thought, 'Why are there so many charity organizations?'" he admitted. But he soon found although hundreds of organizations help needy people throughout the world, "very few overlap," and "all of these groups work together."

For example, in a recent shipment of vegetable seed to Uganda, Feed the Children acquired the seed, World Vision paid for the shipping and World Care made the arrangements for distribution in Uganda.

Expeditors also arranges the shipment of wheat, vegetable oil, oats and similar products which the U.S. government channels through charity organizations because of their contacts for distribution in needy countries. The U.S. government then pays the ocean freighting of these products.

"The good news is when it goes through groups like Food for the Hungry, the gospel goes in with it," said Guillotte. Such Christian organizations teach Bible studies as well as distribute food. "The people come because they're starving to death, not only for bread, but for spiritual bread as well."

Expeditors also is "sort of a clearing house," said Fong. To send food and supplies to the world's hungry, an organization

must raise money, find commodities and identify agents overseas who know how to distribute the products.

"The same organization doesn't always have all three. So, we piece together elements of what would eventually be a whole project," he said. "In everything we do here, we want to have the wisdom to (find) the most economical, the timeliest and the most secure shipping."

As freight forwarders, Expeditors not only sees the triumphs of hungry people being fed; it sees the tragedies, as well.

For instance, a shipment of TNT pesticide was turned away from a Central American country because the country's authorities saw the brand name and thought it was full of explosives. And when a country in Africa would not receive several tons of corn seed, the country's authorities ordered it burned rather than let Expeditors ship it to another country.

Even more tragic is the recent kidnapping of a consignee in the Philippines who would clear shipments through customs for a charity organization. Word spread that money was wired to him to clear the shipments, he was taken hostage and his abductors are demanding money for his release. Expeditors is affected by the event because no one in the Philippines now forwards supplies.

"So you see the strife in this business," said Guillotte. "The media emphasizes the failures, like shipments rotting on the docks. But the large majority of it does go to those who need it," he said. "We need to encourage those people walking the roads feeding the hungry children."

To those who work at Expeditors, their job is a ministry. Sargent, from Asheville, N.C., said, "We do our very best to get the best prices for missionaries, smooth things over and make it one less thing they'll have to do."

"What makes us different here is that we take a personal interest in each shipment," explained Guillotte. "Most of the people we work with aren't pros. We have to advise them, and we have to instill in them a sense of trust that we can do it."

But Fong feels "how we conduct our business with other agencies is in itself a witness." The company constantly is in contact with people employed by shipping lines and other organizations who are not Christians.

However, the main goal of Missionary Expeditors is to ease the process of transporting supplies for missionaries and charity organizations. And in so doing, the trio is touching the lives of people throughout the world.

## Classifieds

**Buses**—New and used Champion buses. Call American Transcoach, Inc., 1-800-367-4845 3/11

**Position Available**—Associate Pastor: Music and Youth. Send resume to: First Baptist Church, 107 N. Rose, Sheridan, AR 72150; 942-2211. 3/10

**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

**Passion Play**—See the Great Passion Play and stay at Keller's Europa Dorm (for groups of 12 or more), Eureka Springs, Ark. Air conditioning, pool, \$8 tickets, lodging and meals, all for \$22 each! Call 501-253-8418 today! 3/10

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.

### ACTEENS ENCOUNTERS

For Teenage Girls

**APRIL 8-9, SBC**

Walnut Ridge

Karen Simons, Speaker

**APRIL 15-16, OBU**

Arkadelphia

Mildred McWhorter, Speaker

Cost: \$4 Registration: 6 p.m. Friday

Featuring: Missionaries, MKs,

Student Recognition

Contact: State WMU Office

### A SMILE OR TWO

You're getting old if:

... When you pick a hobby, the first consideration is to pick one where you can sit down.

... Your friends don't ask how you feel, but ask where you hurt.

... The little old lady that you help across the street is your wife.

## Subscriber Services

The *Arkansas Baptist Newsmagazine* offers subscription plans at three rates:

**Every Resident Family Plan** gives churches a premium rate when they send the *Newsmagazine* to all their resident households. Resident families are calculated to be at least one-fourth of the church's Sunday School enrollment. Churches who send only to members who request a subscription do not qualify for this lower rate of \$5.52 per year for each subscription.

A **Group Plan** (formerly called the Club Plan) allows church members to get a better than individual rate when 10 or more of them send their subscriptions together through their church.

### Are you moving?

Please give us two weeks advance notice. Clip this portion with your old address label, supply new address below and send to Arkansas Baptist Newsmagazine, P. O. Box 552, Little Rock, AR 72203

Name \_\_\_\_\_  
Street \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_

Subscribers through the group plan pay \$6.12 per year.

Individual subscriptions may be purchased by anyone at the rate of \$6.48 per year. These subscriptions are more costly because they require individual attention for address changes and renewal notices.

Changes of address by individuals may be made with the above form.

When inquiring about your subscription by mail, please include the address label. Or call us at (501) 376-4791, ext. 5156. Be prepared to give us your code line information.

## WORLD

### More Flood Aid Sent

RIO DE JANEIRO, Brazil (BP)—When buildings crumbled in a second wave of flooding in Brazil in February, Southern Baptist missionaries and Brazilian Baptists again responded with food, shelter and blankets.

More than 70 Brazilians died and 11,000 were left homeless by flooding that occurred in mid-February in Rio de Janeiro, according to news reports. The Southern Baptist Foreign Mission Board provided \$62,700 for flood relief after the second round of flooding.

A similar flood killed at least 85 people, injured 200 and left 4,800 homeless in early February. The mission board sent \$60,000 for relief then.

Missionaries and Brazilian Baptists are trained to respond quickly to disasters, said John Cheyne, director of the board's human needs department. Before a disaster occurs, they already have identified sources of relief materials and churches and gymnasiums where people can live during a crisis, he reported.

In addition, "missionaries are geared toward a holistic response," Cheyne said. "There is always a very direct Christian witnessing," including the distribution of Christian tracts.

Baptists have distributed blankets, mattresses, medical kits and cleaning supplies during both floods. About \$25,000 worth of food is being provided for 1,000 families for one month in relation to the most recent flood.

A mudslide crushed part of a nursing home, and 30 people were missing after the latest floods, wire reports said. Cars floated in waist-deep water in the streets.

### Bibles En Route To Moscow

STUTTGART, West Germany (BP)—With 75,000 Bible commentaries recently delivered to Christians in the Soviet Union, the first shipment of 100,000 Bibles from the Baptist World Alliance and the United Bible Societies now is en route to Moscow.

The 35,000 Bibles were loaded on trucks in Stuttgart, West Germany, by the United Bible Societies. After rolling through Warsaw, Poland, and then Brest and Minsk in the Soviet Union, the 28 metric-ton shipment will be delivered to the Moscow offices of the All-Union Council of Evangelical Christians-Baptists in the U.S.S.R., Baptist World Alliances officers reported.

This shipment, the first of four such transports scheduled in coming months,

contains 25,000 Russian-language and 10,000 German-language Bibles. Other Russian-language Bibles are to be sent alternately from England and Germany in late February, March and April until 98,000 are delivered. Another 2,000 in the language of the Ukraine, one of the largest of the U.S.S.R.'s 15 republics, will accompany the March truck delivery.

The gift of 100,000 Bibles, proposed originally by the Baptist World Alliance, is in recognition of the 1,000th anniversary of the Russian Orthodox Church, which was founded in Kiev in A.D. 988.

Gerhard Claas, general secretary-treasurer of the Baptist World Alliance, has received an invitation from Patriarch Pimen, spiritual head of the Russian Orthodox Church, to take part in the major events scheduled in June. Evangelist Billy Graham also has announced his acceptance of an invitation from the patriarch.

The 10,000 German-language Bibles now being transported to Moscow are given by the Mennonite Central Committee of the U.S.A. and Canada and will be shared among Mennonite congregations within the All-Union Council. In April, 5,000 more German-language Bibles will be shipped to Lutheran congregations in Siberia.

The United Bible Societies has now sent more than 175,000 Bibles to the Soviet Union in the past few years, many jointly with the Baptist World Alliance and other world Christian organizations. The United Bible Societies is the world association of national Bible societies, including the American Bible Society.

### Missionary Notes

David and Janene Ford, missionaries to Argentina, have completed furlough and returned to the field (address: Bolanos 141, 1407 Buenos Aires, Argentina). He is a native of Missouri. The former Janene Wilson, she was born in West Helena and also lived in Arkadelphia. They were appointed by the Foreign Mission Board in 1978.

Jerry and Margot Fray, missionaries to Mali, are the parents of Mitchell Giles, born Jan. 20. They may be addressed at 601 S. Hughes, Little Rock, AR 72205. The son of Southern Baptist missionaries, he grew up in Zimbabwe. The former Margot Pitt, she considers Winston-Salem, N.C. her hometown. They were appointed by the Foreign Mission Board in 1984.