

Ouachita Baptist University

## Scholarly Commons @ Ouachita

---

Arkansas Baptist Newsmagazine, 1985-1989

Arkansas Baptist Newsmagazine

---

10-19-1989

**October 19, 1989**

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](#)

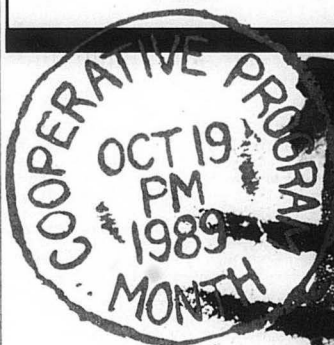
---

Joining Hands

# Arkansas Baptist

October 19, 1989

SOUTHERN BAPTIST HISTORICAL  
LIBRARY ARCHIVES  
Southern Baptist Convention, SBC  
Nashville, Tennessee



## Cover Story



## Because You Share . . . . . 7

*October is Cooperative Program Month, when Southern Baptists focus on their special approach to world missions.*

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

## Speak Up

Letters to the Editor . . . . . 4

Woman's Viewpoint . . . . . 4

You'll Be Glad To Know . . . . . 5

## Faith At Work

Different Stripes . . . . . 8

## Local & State

'Share Hope' . . . . . 9

Arkansas All Over . . . . . 10

Piney Grove 100th . . . . . 11

Enrollment Up . . . . . 11

Grant Awarded . . . . . 11

Joining Hands . . . . . 14

## Nation

Professor Sought . . . . . 15

No Tall Tale . . . . . 16

Alcohol Labels Useless? . . . . . 17

Toll Free Help . . . . . 17

CLC Role Opposed . . . . . 18

51 Professions . . . . . 19

Students Warned . . . . . 20

Invitation to Islam . . . . . 20

## Lessons For Living . 21

## World

He'll Never Recover . . . . . 22

Happy, Cautious . . . . . 24

# IT'S UPLIFTING

## Teamwork Heals Teen's Heart

DALLAS (BP)—Thanks to an international network of cooperation and compassion, 16-year-old Atupele Mwaihojo recently returned home to Tanzania after a successful heart operation at Baylor University Medical Center in Dallas.

One year ago, doctors in eastern Africa discovered that Atupele had a heart valve problem, probably stemming from a childhood case of rheumatic fever.

"The surgery could not be done in Tanzania," said Atupele's father, Donald, who is pastor of Majengo Baptist Church in Mbeya. "But my missionary, Ralph Boyle, took care of everything."

Boyle, a Southern Baptist hospital administrator and foreign missionary, began making contacts in the United States. With the help of physician Nathan Graves of Grapevine, Texas, arrangements were made to admit Atupele to Baylor University Medical Center.

Recognizing the uniqueness of the situation, both the hospital and the attending physicians agreed to donate their services.

With that hurdle crossed, Boyle's home church, Trinity Baptist in Amarillo, Texas, and another congregation there, San Jacinto Baptist Church, purchased airline tickets

for Atupele and her father.

Boyle also helped Mwaihojo and his daughter obtain the necessary documents for travel. Within one week after making application, Mwaihojo and Atupele had their passports and visas in hand.

The pair left Dar es Salaam en route to Dallas, by way of Amsterdam and Atlanta July 16. Arriving at Dallas-Fort Worth International Airport July 17, they were met by Charles Mwakitwile, a student at Southwestern Baptist Theological Seminary in Fort Worth, Texas, who greeted them in their native Swahili and provided them with ground transportation.

In a delicate operation nine days later, Atupele had one heart valve replaced and another repaired. Her recovery was steady; the pair returned to Tanzania in August.

Martha Calhoun of Park Cities Baptist Church in Dallas is one of several Texas Baptists who has ministered to the Mwaihojos during their hospital stay. For the last 12 years, she has been a volunteer with Friends Who Care, a hospital visitation ministry of Park Cities and Wilshire Baptist churches in Dallas.

"We've taken them out for their first taste of Texas food. They've had hamburgers, french fries and chicken fried steak. They really enjoyed it, but Atupele didn't like the gravy on her steak," she said, chuckling.

# GOOD NEWS!

## Real People

! Peter 2:13-17, 18-20; 3:1-7

Some time ago a popular television program was "Real People." It featured interviewers talking with guests about unique qualities or activities in their lives.

Peter wanted Christians that were real people living in a real world. He developed the theme of believers in three areas: civic, work, and family.

*Christians are community people (cf. 2:13-17)*—There is no place in Christianity for the attitude of complete other-worldliness to the regret of responsibility to the government.

For Christians to be good community people, Peter gave four sharp instructions: "Honor all men. Love the brotherhood. Fear God. Honor the emperor" (v. 17, RSV).

*Christians are working people (cf. 2:18-20)*—Christians are to be industrious in their labors. They should work to earn a wage and to satisfy an employer. Chris-

tianity introduced a new relationship between slave and master.

*Christians are family people (3:1-7)*—Christianity also transforms home relationships. Wives were instructed to "be submissive" to their husbands (v. 1, RSV). The counsel reflected the acceptance of an existing order of husband-wife relationship. Throughout the Greco-Roman world, wives were uniformly subordinate to their husbands. Peter's main concern was that the wife should live so that the husband could see her "reverent and chaste behavior."

In Peter's counsel to the husband, he encouraged consideration and protection. Both the husband and wife share in a union which is transformed by Jesus Christ.

Christians are real people. They do look and talk about a future place called heaven. Yet, on their pilgrimage on earth, they live as real people in community, work, and family relationships.

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.

# About Letters

J. EVERETT SNEED



"Letters to the Editor" is an important feature of the *Arkansas Baptist*. It gives the reader an opportunity to express his opinion that he would not have otherwise. If it were not for the "Letters to the Editor" feature, the average Baptist reader would not have an opportunity to set forth his opinions. The Newsmagazine would be limited to the editorial staff and those whom the editor invited to participate.

"Letters to the Editor" has one of the highest readerships of any part of a Baptist state paper. Yet, because people sometimes fail to practice the Golden Rule, individuals become angry with the editor for allowing individuals the right to express themselves. Two considerations should always be kept in mind in reading or writing "Letters to the Editor": (1) such letters represent only the viewpoint of the author; and (2) an individual has the right to express his opinion even if he is the only person who holds to his particular point of view.

The editor and staff of the ABN print virtually all letters that are received. Usually the volume of letters is not heavy enough to prevent us from carrying all letters. In the event that we receive so many letters on a given subject that they cannot all be printed, then the "Letters to the Editor" page will carry a note stating that representative letters are carried, but due to limited to space we are unable to carry all of the letters.

The trustees of the *Arkansas Baptist* have examined the policies on "Letters to the Editor" on three different occasions in the last two years. The editor commends the board for its exhaustive study on "Letters to the Editor." The trustees sought information from other Baptist state papers, secular publications, from every agency or institutional head in Arkansas and from noted professors of journalism. From this exhaustive study the guidelines for the *Arkansas Baptist Newsmagazine* were compiled.

The policies for the Letters to the Editor state that letters must: (1) deal with issues relevant to Arkansas Baptists; (2) not deal in personalities in the sense that they are libelous; (3) contain no more than 350 words; (4) not come from the same author more than once every six weeks, except one reply is allowed to a letter written in

response to the author's initial letter; (5) introduce new aspects of a topic and not merely repeat themes of previous letters; (6) not deal with subjects closed by the editor after significant discussion; (7) be labeled "Letter to the Editor-For Publication"; and (8) be signed, although names may be withheld at the request of the writer and the discretion of the editor.

Some readers, as one did this week, object to anonymous "Letters to the Editor." We concur that when a letter is unsigned it loses some in credibility. The trustees felt, however, that it is in order to allow individual to withhold his name, because in certain instances individuals could receive retaliation for the positions they have stated. We communicate to potential letter writers, when asked, that when a letter is unsigned it loses some in its effectiveness.

We believe that this decision must be left in the hands of the individual who writes the letter.

The *Arkansas Baptist* policies are set by a board of trustees. This means that the Executive Board and Dr. Don Moore do not control the content of the *Arkansas Baptist*. The Newsmagazine has the same relationship to the state convention as does the Executive Board, Family and Child Care, the Foundation, Ouchita and Southern. The editor does often discuss matters with key leaders within the state convention, but the final decision rests on the editor under the guidelines provided by the trustees.

The trustees establish guidelines for the day-by-day activities of the Newsmagazine. The editor and staff, not the trustees, determine the content of the Newsmagazine under the boundaries of the guidelines established by the board. The function of a board of trustees is to set forth guidelines, not to determine the day-by-day activities of any agency or institution.

The volume of letters received in a given week is unpredictable. Some weeks, we will receive only one or two letters for publication, but usually the number is between three and four. Occasionally, a matter of special interest and strong opinion will bring many "Letters to the Editor." It is our desire to fairly represent the response of our readers.

It is our hope that our readers will see "Letters to the Editor" as an opportunity to express their opinions and to contribute to our Baptist freedom of expression. We will be looking forward to hearing from you when there is some denominational, theological, or moral issue on which you would like to express your opinion.

## Arkansas Baptist

VOLUME 88 NUMBER 33

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

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

Letters to the editor are invited. Letters should be typed  
double-space and may not contain more than 350 words. Letters  
must be signed and marked "for publication." A complete  
policy statement is available on request.

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  
and do not necessarily reflect the editorial position of the  
*Arkansas Baptist*.

Member of the Southern Baptist Press Association.

The *Arkansas Baptist* (ISSN 1040-6506) is published by the  
*Arkansas Baptist Newsmagazine, Inc.*, 601-A W. Capitol,  
Little Rock, AR 72201. Subscription rates are \$6.99 per year (in-  
dividual), \$5.52 per year (Every Resident Family Plan), \$6.12  
per year (Group Plan). Foreign address rates are request.

Address: Send correspondence and address changes to  
*Arkansas Baptist*, P. O. Box 552, Little Rock, AR 72205.

Telephone: 501-376-4791.



## Letters to the Editor

*Wide Diversity*

The Reagan-Bush Republican right-wing political agenda has become the agenda of the Southern Baptist Christian Life Commission. According to the *Arkansas Gazette* (Sept. 16), this board has hired a full-time, zealous political operative, a 24-year-old "former Republican legislative researcher," to lobby "Baptist views" in the nation's capital.

All studies show a wide diversity among Baptists on all political issues. How sad to see the boards of the Southern Baptist Convention at work for narrow, partisan (Republican) and ideological (radical conservative) ends!

As a Southern Baptist, what can I do to keep from supporting a political agenda which I abhor and which I believe poisons religion and our republic?—**Beryl E. Pettus, Searcy**

*Child Care Choice*

The "Act for Better Child Care" or "ABC" bill, which is about to be considered in the U.S. Congress, should be titled the "Act for Discrimination Against Parental Choice and for the Total Government Control of Child Care."

This bill discriminates against families presently making great financial sacrifices to provide mother-care by increasing their taxes to subsidize the dual-earner couples earning up to \$40,000. The median income of these two-parent, one-earner families is currently about \$12,000 less annually than a two-parent, two-earner family.

As a life-long Southern Baptist, I am extremely distressed about the "ABC's" discrimination against families desiring to use church-sponsored child care, which is the favored choice of minority families in the inner city. Participating churches would be prohibited from providing any religious influence on the children in its care. The Department of Justice concluded in a recent opinion that the "ABC" concept could impose on all religious daycare "clear litigation risks" and "oppressive government oversight."

"ABC" would set in place a new entitlement program that will fund interest groups, bureaucracies, and constituencies that will clamor for ever-higher spending. Starting "small" at \$1.7 billion, it "gets the camel's nose under the tent" with the potential cost of \$100 billion annually.

This concept also discriminates against

family choice free of government coercion by creating financial incentives to put children in commercial, government approved and licensed child care facilities. Public policy should support choice, not direct it.

The answer to this dilemma is the Holloway/Schultz Toddler Tax Credit Act (H.R. 200B) which will put real money into the hands of families with young children regardless of the employment status of the mothers.—**Bobbie Patray, Nashville, Tenn.**

*About the Flag*

The U.S. House of Representatives has voted 10 to one in favor of a bill to punish anyone who "knowingly mutilates, defaces, burns or tramples upon any flag of the United States." Punishment: a fine of unspecified amount and up to a year in prison. Very soon now the U.S. Senate will consider and vote on this bill.

If this flag bill becomes law, it will set a dangerous precedent in church-state relations, for it will elevate a national symbol to a level of consecration, making the flag

of the United States a holy object. Then all the flags privately owned, decorating church buildings, painted on billboards, and sewn on the pants of the super patriots, will be untouchable, lest like the ark of the Lord, they strike us dead! Or at least throw us in jail.

Clearly, the President and the Congress have over-reacted to the sensible decision of the Supreme Court to place the right of protest against governmental corruption, thievery and abuse of office, above the inviolability of the flag. Even though the flag symbolizes the nation, this country is the free people who live here, and these free people are not willing to have even a red, white, and blue cloth god set upon their conscience to confuse either their religious beliefs or their love for their country.

Write to your senators now and stop this bad bill from becoming an oppressive law.—**Henry A. Buchanan, Murray, Ky.**

*After the Crusade*

The Arkansas Billy Graham Crusade was not the cure-all of Arkansas' ills. Neither Graham nor his organization made such a

## Woman's Viewpoint

## Return to Youth

MARGO TIMMONS



October has traditionally been a time for change in Southern Baptist churches. This is the time for each of us to realize we have gotten another year older. Perhaps October, rather than the anniversary of our birth, brings more trauma to Baptists, particularly those of us who are active in Sunday Bible study.

My husband and I have discovered a way to avoid this trauma, and in fact, a method of remaining forever young. Ponce de Leon should have centered his search for the fountain of youth in Sunday School!

This past Sunday we began work with a young

married couples department. There is no better way to return to the days of your youth and all the accompanying bliss of young love than to work with couples this age. Of course, you must also be ready to remember the struggles of adjustment.

This is a return for us to a period of life we do not remember with happiness. Adjustment to marriage is never an easy task, and

when you are struggling with life-changing decisions, the world presents every enticement for the wrong choice.

Though we laughingly say we are trying to recapture our youth, the truth of the matter is we want to share our belief that marriage can have its best chance for success when based on Christian principles and shared with Christian friends. It is toward this goal we assume our tasks in working with young marrieds in Sunday School.

**Margo Timmons**, and her husband Joe, are members of Second Church, Little Rock. She is a beauty consultant and the mother of two adult sons.

claim. One demonstration was highly visible. The Billy Graham evangelistic organization showed the religious community can be a dynamic force as we enter the last decade of the century. College presidents, political leaders, pastors of churches of various persuasions, captured the imagination of Arkansans for days.

This week, Sept. 17-24 could be the most important week in Arkansas history. Our problems will remain when the crusade is over and the audit is printed. We have three school districts, even without the drug-alcohol problem, that need urgently solutions to problems.

Would I be presumptuous to call on those who perform in organizing and promoting the crusade to address our school, race and drug problems?

So long as we exist as whites and blacks in our thinking, the problem remains. Until we come to respect persons without regard to color, understanding and appreciation will flee. A black family was asked surely one of the four can sing? We understand all black people can sing, and the mother, a school teacher added, and "dance." She volunteered black people have the impression all white people are rich.

I may be simplistic, but white pastors, black pastors and their churches, and other leaders in leadership may endure the frustration and confusion or they can exemplify statesmanship and begin to practice brotherhood, peace, and servanthood. Highly visible at War Memorial Stadium were challenging words, "I am the Way." Now may we dare walk in it.—John S. Ashcraft, Little Rock

## Faulty Interpretation

The featured speaker for the upcoming state Pastors' Conference, John MacArthur, is well known as a popular Bible expositor and pastor of Grace Community Church in Panorama City, Calif. His many books and tapes reveal his exceptional gifts as a skillful communicator and expositor of Bible truth.

Baptists, however, may have some questions about Mr. MacArthur's ecclesiology. In his book, *The Anatomy of a Church*, he states correctly that Christ is head of the church, but concludes that, "He mediates his rule in the church through godly elders." Citing 1 Thessalonian 5:12-13 and Hebrews 13:7-17, he affirms: "The Bible teachers that elders have rule over the congregation in the Lord. They have authority" (p. 16).

This interpretation is faulty on two counts. First, the term "elder" (*presbuteros*) does not appear in either of these texts. Second, the term for "rule" in

the vast majority of its 28 occurrences in the New Testament refers to "esteem," "respect" or consideration." In only one instance does it clearly carry the idea of ruling authority over others.

MacArthur's idea of creating a ruling body of elders as a positive step towards building a growing church is finding wide acceptance to the point that a number of Baptist churches have adopted the elder system. Southern Baptists have always believed in only two offices in the New Testament church, pastor and deacon. They understand that the office of pastor embraces the three-fold function of shepherd-overseer-elder based on the solid evidence of Scripture in Acts 20:17-24 and 1 Peter 5:1-4. They hold that, while pastors and deacons deserve the utmost respect, esteem, and consideration, the New Testament in no way conveys to them ruling authority.

I trust that Mr. MacArthur's teaching ministry to our pastors will have positive benefit. I am sure that there are many areas of biblical truth in which he can teach us much. Ecclesiology is not, in my opinion, one of them. Surely Arkansas Baptist pastors will be sensible enough to hear him profitably, respect his right to believe as he does, and yet recognize his teachings on ecclesiology as unscriptural.—Glenn E. Hickey, Little Rock

## Accountable to God

I am still around and read "our" *Arkansas Baptist* every publication. The following is a word I'd like expressed.

The position one takes on homosexuality and abortion will rest, finally, on his belief in God and God's intent in creation.

If one does not believe, or is not really committed to God and his intended way, he can excuse his homosexuality by saying, "that is the way I was made," or "that is my individual nature." But, if he really believes, he knows that God did not create man or woman in any such way.

The same holds true for abortion. God intended that a life, a person, begins when, in nature's way, a human sperm fertilizes a human egg—when conception takes place. To willfully and artificially terminate that beginning life, unless the mother's life is at stake, then, is directly against God's intent and is wrong, and will bring judgment.

Every man and woman is accountable to God first and last. Though one claims his "rights," the fact is that all "rights" are God's "rights" and the only "rights" one has is what God gives. God has never given men and women the "right" to violate his intent in creation. Violation can only result

(continued on p. 6)

DON MOORE

## You'll Be Glad To Know



The completion of the annual associational meetings means the annual state convention is drawing near. The closing out of one church year and the beginning of another brings mixed feelings. The annual church letters as received by the associations will reveal much for which everyone will rightfully rejoice. At the same time, many will reveal facts over which we all grieve.

Just as the churches review what they do, our convention Executive Board programs do the same. We, too, have fallen short, and we grieve. We have had real success, and we rejoice. But, we all must give God the glory and rededicate ourselves to more effective service in the new year.

Causes we have for rejoicing! With your help we were able to put together the historic Foreign Mission Board Appointment Service. We trained 375 workers with young people in the "Hot Issues Youth Face" seminar. Many churches and associations have followed up with special events to help their young people. We have trained more than 300 leaders to teach Lay Evangelism Schools. Baptist Student Union summer missionaries (54 of them) saw 469 professions of faith this summer. Our Chaplaincy Ministries saw 603 professions of faith. Support of the state, home and foreign mission offerings showed good increases, with state missions having the strongest increase. Still there are 38 percent of our churches who do not even give their people an opportunity to give to that offering. Eighteen new congregations came into being with our assistance. Leadership training for local church leaders was provided in 936 conferences. Almost 10,000 were present in these conferences. This year finds us concluding a two year special effort to visit all of our pastors and staff for the purpose of encouragement. We have had more than 800 such fellowship visits. It has been a great year!

The upcoming convention will give us an opportunity to launch the most exciting programs in our history. Missions and evangelism will naturally be reinforced with great new emphasis on strengthening families and improving the quality of church life. I hope you will be at the convention to help us launch these efforts.

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

in judgment. "There is no peace to" those who deliberately violate God's planned way. . . if they would but testify.

Thank you very much—and the very best to you.—**Ray Y. Langley, Tulsa, Okla.**

## Openness and Honesty

The irony of the letter titled "No Longer Bound" which spoke of "fundamental-conservative" element of the convention was certainly not lost on me. After describing his liberation from the veritable prison of conservatism and its intransigent instigators as if it were a second conversion, the author requested that his name be withheld lest freedom be heard too loudly. It is a shame that the author's name was not recorded for posterity, when he has recorded so much else.

Not only do I denounce the individual who would not associate his belief with his name, but I decry the editorial policy that allowed it. If my belief should shame me to the point of anonymity, I should either change my belief or my backbone.

Such is the case with the issues involved in our state convention. It is time that the issues were dealt with honestly and candidly. If we conservatives are right in our theological and philosophical presuppositions as I insist, then we should have no shame in discussing it, praying about it, and implementing it. Either we are right or we are not. If the only "unChristian" (*sic*) accusation to be made of conservatives is that they have called Mike Huckabee a "Baptist Building man," then the author is

straining at gnats. The anonymous author fails to grasp that conservatives want to elect conservative men to office, not as a reward for toeing a political line as he suggests, but as a guard against the liberal drift that has occurred in other states from occurring in Arkansas. As a native of such a state, I especially want the Holy Spirit to lead the Arkansas convention, but why are some so closed to the possibility that he is?

Furthermore, our state paper and its editor should honestly tell the entire story. I call on the editor to abandon the innocuous editorials of recent issues, and to explain, defend, or apologize for his recent involvement in what has been labeled blackmail. If we want openness and honesty, then it must start immediately.—**Hershael W. York, Marion**

## Still Bound

I am writing in response to a letter that appeared in Sept. 28 *Arkansas Baptist* entitled "No Longer Bound." I am wondering if the writer really knows that he is still bound, for he requested that his name be withheld. I believe that he is still bound or else he would not be afraid to print his name at the bottom of the letter.

Since he did not want his name printed, it leaves one to wonder, was he a denomination worker? Was he some preacher who is trying to climb the denomination ladder and was afraid that signing his name might cause him not to be elected to a local association office? I do not know who he is, but I do know that he has joined the camp that will not take

a stand to defend the precious Word of God, at any cost. If it means being labeled a political, close door fundamental-conservative, then put me down in that camp and print my name in bold red letters. You see I am not seeking any position not trying to run for any state office in our convention.

By the way, I got freed the moment I got saved, not when I decided if I believed all of the Bible or not. I am glad to be a Southern Baptist for I have the freedom to state my belief, sign my name and not worry what any other Baptist group will do to me. I have pastored small Baptist churches for 24 years and never been elected to any denomination office or state position and not many in the local association, but thank God I'm still free to preach, attend the SBC conventions, the state conventions and still take a stand against anyone who derides the Word of God, whatever label they carry.—**John D. Noland, Marianna**

## Cancel Subscriptions

Just recently, after 40 years of subscribing to the *Arkansas Gazette*, I cancelled my subscription. Time and time again, I saw the *Gazette* take editorial positions against everything that Christians hold dear.

The *Gazette* has been pro-abortion, has blasted those who would oppose school-based sex clinics, and more recently editorials have taken positions against anybody slightly associated with the Billy Graham Crusade being allowed in the schools to speak against drugs. The most recent editorial ridiculed the cable companies which were refusing to show "The Last Temptation of Jesus." That was the straw that broke the camel's back.

Even though I was a *Gazette* carrier as a little boy, and have subscribed all these years, I cannot, in good conscience, continue to support a paper like this. Several of the people in our association have also cancelled their subscriptions. One out of four people in the state of Arkansas are Southern Baptists. If only the Baptist people in Arkansas would cancel their subscriptions, the *Arkansas Gazette* would get the message that Christians will not tolerate this.—**Bill H. Lewis, Pine Bluff**

## A SMILE OR TWO

A little boy came home from playing baseball with a disgusted look on his face. "Who his father asked him what was wrong," he replied, "I was traded."

"That shouldn't make you feel so bad. All the big baseball players get traded."

"I know. But I was traded for a glove."

## Professional Sound for Churches . . .

**helps to ensure that your message is being clearly communicated.**

Ensuring that your message is reliably communicated is a job that can't be trusted to just anyone. Communicating your message requires a system that starts with a professional sound contractor. We, as a professional sound contractor, can design a system that will improve your church's communication process.

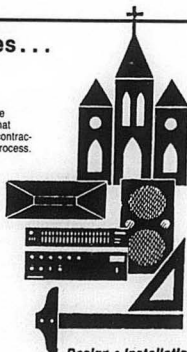
First, we listen — to you. Then we evaluate, scientifically. With your input, we develop a personalized design. Then we add the proper components and install your customized sound system.

For complete confidence in your communication system, put your trust in a proven professional — someone who cares about your message. **Call us today!**

Recent **BOYD PRO SOUND** installations include: Keo Baptist Church; First Baptist, Yellville; First Baptist, Cabot; First Baptist, Marion; Bible Church, Mountain Home; Cherokee Village United Methodist Church; First Assembly of God, Conway.

**BOYD PRO SOUND**  
Professional reinforced sound systems for churches.

5708 West 12th Street • Little Rock, Arkansas 72204  
979-664-2623



**Design • Installation  
Service • Sales • Rentals**

For a free survey of your facility, call 501-664-3624 and ask for Ken!

# Because You Share

The baby ducks ran in a geometric pattern from one corner of the pen to the other. Ignoring the humans who hung on the fence to watch them, the ducks ate the grain that had been processed and placed in tin troughs.

The place: Bangladesh. The purpose: to visit the Southern Baptist farm where agricultural evangelist Rick Farley is transforming lives through his preaching and his farming. The result: an ever-increasing appreciation for the mission support system of Southern Baptists.

Rick Farley is teaching improved farming methods to men whose lives are bound to their little plot of land. He is improving the goat stock for increased milk and meat production. He introduced fish to the streams and ducks to the land. And he is preaching the good news of the kingdom.

As I walked through the fields and the barns, I was overwhelmed by a sense of ownership. I had helped to make all of this possible. My prayer support has often focused on the country of Bangladesh. My Cooperative Program money had provided salaries for the missionaries, education for their children, and resources for their work. One year the Lottie Moon Christmas Offering included an allocation for ducks for Bangladesh. I was seeing first hand what money can buy.

Those little ducks became a symbol for me. They called to mind the missionary hens of days gone by, when a woman who had little else to give designated a missionary hen, whose eggs were sold to missions. Then I thought of Jesus' expression of love for the people of Jerusalem, when he longed to gather them under his wings as a mother hen. Mission support is a way of succoring the people of the world who need to know God's love.

Southern Baptists through the Cooperative Program have made much progress in their support of missionaries. Although Luther Rice was not a Baptist when he became a missionary, he later became the "founding father" of organized Baptists for the support of missions. He wrote of his experience in being appointed: "The prudential committee was not authorized to appoint a special missionary and it was due entirely to an intenseness of feeling which could neither be restrained nor resisted that I was able to force my way through the almost insuperable dif-

iculties so as to go to India at that time. I had to provide by begging funds for my outfit, passage, etc., and all this in the space of nine days."

When Southern Baptists separated from Baptists in the North, the unifying factor was voluntary cooperation for the cause of the gospel in Jesus Christ. The primary organizing action was the publication of a statement on boards of missions, the Foreign Mission Board and the Board of Domestic Missions, which later became the Home Mission Board.

More than 40 years later, the women organized for the support of missions, and what we know today as the Lottie Moon Christmas Offering for Foreign Missions and the Annie Armstrong Easter Offering for Home Missions were begun, in 1888 and 1894. Frontier missionaries in the United States were supported by "missionary barrels," clothing and other essentials for the frontier evangelists who established churches too weak to be self-supporting.

The twentieth century dawned. Through efforts of the Home Mission Board, the Southern Baptist Convention voted to "devote itself for the next two years to the special effort of eliciting and combining the energies of the whole denomination in the sacred effort for the propagation of the gospel." A Committee on Cooperation was formed to devise and direct the emphasis. The committee asked the WMU and the SBC to use its influence

to stilate people to give regularly and proportionately to the Southern Baptist cause, to use Southern Baptist literature, and to organize missionary societies.

Still there was no comprehensive, satisfactory plan for mission support. The \$75 Million Campaign was a beginning, from 1919 to 1924, and while the financial goal was not reached, the campaign resulted in greater unity among Southern Baptists. Their vision had been enlarged to see what could be done.

Then the Cooperative Program was born. Since 1925, this comprehensive plan has given individuals, churches, and state conventions the opportunity to pool their resources into one gigantic pocketbook for the support of missions.

Because Southern Baptists share financially through the Cooperative Program, there are ducks in Bangladesh. Corn on the previously unproductive slopes of Mindinao. Thoracic surgery in a well-equipped hospital in Bangalore. Soup for the bag ladies in Uptown Chicago. Bibles for Indian children in New Mexico. Things. People. Tools placed in the hands of God's servants to be used for the one overwhelming task of his children, the evangelization of every person in all the world.

"My part is the most important thing I ever did. We would never have grown as we have without it. God led us to start it. Tell Baptists to keep it going." These were the words of Mrs. W.C. James in 1933, when she was 90 years old. She was part of the committee that started the Cooperative Program. She believed in mission support.—Carolyn Weatherford, former executive director, Woman's Missionary Union, SBC

## ASC Sound Tip #6:

As a word of encouragement to those of you, especially musicians, who are in fund-raising drives for that "special" sound system, clip out these words from Christian recording artist Phil Driscoll:

*"The shift in music that's happening today is to begin to communicate Jesus without compromise...Whenever you represent Jesus, you should do everything in your power to make sure it's as first class as it can be. Because when people look at you, and you tell them that you represent God, if what you're doing is not first class, then they might think God isn't. And if there is anything that's first class in this universe, it's Jesus Christ."*

## Arkansas Sound Corporation

7000 Remount Road • North Little Rock, AR 72118  
(501) 753-5674

Call us for a free professional analysis of your sound system

Brotherhood Commission photo / Jim Burton



Capt. Bernie L. Calaway loads donated toys into a van.

## Different Stripes

by Jim Burton  
SBC Brotherhood Commission

NEW YORK (BP)—Bernie L. Calaway can relate to a zebra named Herman who was a "trifle bit on the weird side."

Although at first glance he had the appearance of being a full-fledged, card-carrying zebra, he had a tragic flaw. In the life of this fabled character: Instead of being black with white stripes, Herman was white with black stripes. Herman was different.

Calaway created the fable about Herman and has a few stripes of his own. He is a U.S. Navy captain serving as command chaplain on Governor's Island, a Coast Guard installation which sits in New York Harbor in view of the Statue of Liberty and the Manhattan skyline.

Although raised, educated and ordained a Southern Baptist, more than 22 years as a Navy chaplain makes him feel a little like a white zebra with black stripes.

"There are military chaplains on active duty and in the reserves at home and abroad," said Calaway. "Unfortunately, I firmly believe it is not that well known in our convention.

"We feel sometimes like the forgotten minority because it is so atypical of what a Southern Baptist pastor or missionary does."

What Calaway and 1,032 other Southern Baptist military chaplains do every day around the world is minister to thousands of military personnel with a witness that often permeates the community or region

the military serves, observers have said.

Chaplains are endorsed by the Southern Baptist Home Mission Board. They must be ordained, graduated from an accredited seminary and have several years of pastoral experience. Although they are tied to their denominations, military chaplains are employees of their branch of service.

Because Navy chaplains serve the Marine Corps, Coast Guard and Merchant Marine Academy, Calaway has worked in several capacities.

"I consider myself lucky because I've had service in the Navy, submarine Navy, air Navy, Marine Corps, and Coast Guard," he said. "They are all challenging and unique."

Calaway has seen no foxhole conversions. Yet chaplaincy has provided plenty of drama for the laid-back Texan with a keen sense of humor.

Domestic disputes, personal injuries, child abuse and distraught people suffering from loneliness have been cause for many middle-of-the-night responses.

"Some of them dangerous; all of them interesting," said Calaway.

Navy personnel take on extended tours of duty that separate families. The stress often pushes family members and military personnel beyond their limit. "There comes a point when some folks can't cope. If they have no spiritual resources, it is almost impossible to cope."

Consequently, Calaway sees the dark side of life without setting foot on a battlefield.

"I don't think I could go back into a local

parish, community-type pastorate and function... and be as excited as I am here because it would seem rather tame," he said. "There's one thing you have to say about military service, it's never dull."

Part of Calaway's challenge is ministering in one place to a broad spectrum of people alongside chaplains of other denominations. Military chaplains call it pluralism, and in the Navy the motto is "cooperation without compromise."

Said Calaway: "I consider myself a Southern Baptist at heart and contend to be that. I'm happy to be that. But I'm also inclusive of all faiths.

"I have my personal convictions, and I preach them without hindrance. There is no difference in my preaching and any Southern Baptist preacher you might encounter any Sunday."

The only difference might be his uniform and wit. His book, *Forty-Four Fun Fables*, is evidence of a sense of humor that has given Calaway the edge for ministry in one of life's tough corners.

"If it's not fun, why do it?" he asked. "That goes for your job and life itself. It ought to be worthy and noble, but your life should also be entertaining and fun."

**"WOMEN AT WAR"**  
AUTHOR—MARIE PUTMAN  
(Member, Immanuel Baptist, Rogers)

- A testimony of personal triumph over depression
- A practical book for women on overcoming through Spiritual Warfare

Available at (Ark.) Baptist Bookstore  
Or order, Marie Putman  
4819 Rocky Ridge Tr.  
Rogers, AR 72756  
Cost \$6.95

### Interested in a Ministry of Love?

Arkansas Baptist Home is looking for dedicated Christian singles, or couples (with two or less children) to live and work with children in a home-like setting. Salary, fringe benefits, and training are provided. Call or write Royce Aston, P.O. Box 180, Monticello, AR 71655; phone 501-367-5358.



## 'Share Hope'

### 1989 Sunday School Conference

"Share Hope" was the theme of the 1989 Arkansas Baptist Sunday School Conference when it convened Sept. 29-30 at Geyer Springs First Baptist Church in Little Rock.

The theme tied in with the planned 1990 "Here's Hope" simultaneous revivals and introduced a three-phase Sunday School campaign designed to reinforce that effort.

According to Freddie Pike, director of the Sunday School Department for the Arkansas Baptist State Convention, the first phase, "Share Hope: Start A Class," was launched Oct. 1, when many Baptist congregations observed "Start-A-Class Sunday." The first phase encourages churches to reach more people by starting new Bible teaching units in their Sunday Schools. A statewide goal of 400 new units has been set, Pike said.

The second phase of the emphasis, "Share Hope: Bring Them In," combines two campaigns to increase attendance. The

first, "Share Hope: Fill My House," is a six-week Sunday School attendance campaign conducted immediately in the weeks immediately prior to the simultaneous revivals. The second, "Bring Them In," is a revival attendance campaign conducted through the Sunday School organization.

The campaign's third phase, "Share Hope: Reach Ten," will focus on the final four months of the 1990 church year.

Attendance at the 1990 Sunday School Conference suffered this year because of its proximity to the Billy Graham Crusade, which drew heavily from Arkansas Baptist people and energies in the week immediately prior to the Sunday School meeting, said Pike.

Yet, in spite of the fact that many churches invested themselves in the crusade rather than attendance at the Sunday School Conference, the program drew 750 participants this year.

The program featured conferences for

Sunday School general officers and age group leaders, as well as specialized workshops for workers with the mentally handicapped and workers in churches with fewer than 150 enrolled.

This year a workshop on language work in Korean was offered for the first time, Pike said.

The primary speaker for the meeting was Mike Huckabee, pastor of Beech Street Church in Texarkana, who talked about evangelistic Sunday School as a "people business."



## RAPHA to Host Luncheon at ABC Pastors Conference



Dr. Jack Graham, Pastor  
Prestonwood Baptist Church  
Dallas, Texas

PASTORS, STAFF AND SPOUSES  
ARE CORDIALLY INVITED TO A  
COMPLIMENTARY LUNCHEON  
DURING THE PASTORS CONFERENCE  
MONDAY, NOVEMBER 13, 1989

12:00 NOON - 1:15 P.M.

LITTLE ROCK HILTON INN  
GRAND BALLROOM



HEAR DR. JACK GRAHAM,  
GUEST SPEAKER, AND  
DR. ROBERT MCGEE SPEAK ON  
"LIGHT YOUR WORLD"



Dr. Robert McGee  
Founder & President  
RAPHA

All who attend will receive a FREE copy of Dr. Adrian Rogers' message...*Depression in the Ministry*.

**RSVP by November 10 — (817) 267-3531**

Luncheon compliments of RAPHA

# LOCAL & STATE

## Arkansas All Over

MILLIE GILL

### People

**Ken Brown** is serving as interim pastor of Childress Church, Monette.

**Dean Standefer** recently completed five years of service as financial secretary at First Church in Osceola.

**Kevin Hartman** is serving as youth director at Calvary Church in Dardanelle.

**Larry Pettus** is serving as pastor of Pleasant View Church, Russellville.

**Jack McKinnon** has resigned as pastor of First Church in Scranton.

**Raymond Palmer** began serving Oct. 8 as pastor of Ozone Church near Clarksville.

**Ollie Cossey** of Moorefield died Sept. 18 at age 91. She was the oldest member of Rehobeth Church, Moorefield, where she had been an active member since 1914.

**Terry Billings** has resigned as pastor of Harris Chapel, Pangburn.

**Kirk Crawford** has resigned as pastor of Woodrow Church, Prim.

**Allen Lewis** has joined the staff of First Church in Marion as minister of music and youth. He is a graduate of Southwest Baptist University in Bolivar, Mo., and is a student at Mid-America Baptist Theological Seminary in Memphis, Tenn. He and his wife, Angie, moved to Marion from Stockton, Mo., where he served on the staff of First Southern Church.

### Briefly

**Baring Cross Church** in North Little Rock ordained Ray McNeil and Bob Huey to the deacon ministry Oct. 1.

**Sherwood First Church** ordained Jim Gibbons to the deacon ministry Oct. 8.

**Rock Creek Church** at Mansfield recently ordained Elzie Barnett to the deacon ministry. The congregation also recently honored Pastor Charles Scantling, recognizing seven years of service.

**Bates Church** at Waldron recently observed its 75th anniversary with an afternoon

service which was moderated by Pastor Paul D. McDaniel. Program participants were Mona Brothers, Kathy Free, Earl D. Thompson, Terry Rice, John Evans, and Elva Adams, retired director of missions for Buckner Association.

**Evening Shade Church** near Waldron will observe homecoming Nov. 14 with activities that will include a morning service, noon meal, and afternoon program.

**Central Church** in North Little Rock has completed its 10th consecutive year of Sunday School growth with a 1988-89 average attendance of 433, the largest number of individuals studying God's Word per week in the history of the church. The 10-year history began with an average attendance of 195.

**Bingham Road Church** in Little Rock hosted the Evergreen Trio in concert Oct. 14.

**Harlan Park Church** in Conway ordained Layne Webb, Bob Shettles, James Wilson, Gary Cox, and Shawn Uzzel to the deacon ministry Oct. 1.

**Highway Church** in North Little Rock will honor Rev. and Mrs. Bunyan Wallace with a reception Oct. 22 from 2 p.m. to 4 p.m. Bunyan, a former pastor, will preach at the 11 a.m. worship hour.

**Sulphur Rock Church**, as the result of a recent Lay Renewal Weekend, has added 44 members to its Sunday School enrollment. Pastor David Coleman coordinated the weekend which was led by team members from Little Rock, Forrest City, Palestine, Beebe, Conway, Marmaduke, Harrisburg, and Parkin.

**Maple Grove Church** at Trumann has purchased a 15 passenger van for outreach ministries.

**Conway Second Church** has organized a senior adult ukelele band.

**Earle Church** recently recognized Mrs. J.E. Fullwood for more than 30 years of service, not only as organist but as a director of the junior Sunday School department, director of Woman's Missionary Union, and an active member of various committees. Billy Rogers moderated the program in which

ABN photo / J. Everett Sneed



*Calvary Church, Batesville, celebrated its 50th anniversary with a celebration revival Oct. 7-10. Speakers for the occasion included former pastors Glenn Hickey, Vernon Bellue, R.A. Bone, Carl Johnson, Glynn McCalman, and Harrison Johns, former director of missions for Independence Association; Eddie McCord, the current director of missions; and Jack Kwok, a former member who served Calvary's Northside Mission from 1966-1969. The church has more than \$1 million to missions during its history. Pictured (top row, left to right) are: Jack Kwok; R.A. Bone; Bennie McCracken, who was youth director in 1970; (front row, left to right): Pastor Johnny Ross, who has served the congregation since 1986; Mrs. Byron King, whose husband was the first pastor of the church; Glenn Hickey; and Vernon Bellue.*



Mrs. Fullwood was presented a plaque, an album of appreciation notes. Pastor Don Settles announced that a lighted church sign had been donated in her honor.

**Fort Smith Immanuel Church** recently broke ground for an education and office addition. Participating in the service were Dick Boyett, building committee chairman; Pastor Gary Strehlow; Jennings Bozeman, building fund director; and Susie Eacret, building finance committee representative.

**Rehobeth Church** at Moorefield, the oldest Baptist church in Arkansas, recently celebrated 163 years of service.

**Arbanna Church** at Mountain View, a church with an average attendance of 25 in Sunday School, has doubled its missions giving, contributing a total of more than \$2,300 to state, home and foreign missions.

**Batesville First Church** men's prayer group recently observed 35 continuous years of weekly prayer breakfasts.

**Russellville Second Church** has launched a weekly Bible study on Crown Mountain with an average attendance of 16.

**Plainview Church** at Russellville will conduct a Lay Renewal Weekend Oct. 26-28. Bill Bledsoe of Hot Springs will serve as coordinator.

## Piney Grove Celebrates 100

Piney Grove Church at Lewisville celebrated 100 years of service recently with a weekend of events that included outdoor activities and an evening potluck dinner attended by 68.

Pastor Jim Crabtree led the Sunday centennial service that included special music, skits, a church history, and the recognition of Elby Sewell, a member who has served actively since 1926. Idel Jones, a member who was unable to attend, also was recognized.

W.A. Glass was presented a devotional Bible for submitting the centennial theme, "A Century Past; A Lord That Lasts," that was adopted.

## Undergraduate Enrollment Up

ARKADELPHIA—Ouachita Baptist University is experiencing its largest fall enrollment of freshmen since 1983, according to Mike Kolb, OBU registrar. A total of 432 freshmen have registered for classes for the 1989 fall semester, said Kolb, in comparison to 423 in last fall's count. Kolb noted the total number of undergrads this fall, 1,211, was the most enrolled since 1983, when the school had 1,244 students registered for classes.

Among the freshman class and new students on the OBU campus this fall are

six Arkansas Governor's Scholars and three National Merit Finalists.

In addition to the 432 freshmen enrolled this fall, Ouachita has 288 students in the sophomore class, 228 students in the junior class and 263 students in the senior class.

## OBU Receives History Grant

ARKADELPHIA—The history department of Ouachita Baptist University has recently been awarded a \$25,000 grant from the Roy and Christine Sturgis Charitable and Educational Trust of Malvern.

The grant will endow programs for professional development of students and faculty members of the department and enable periodic purchases of computer hardware and data base materials and other supplementary departmental equipment needs.

## Correction

A brief in the "Arkansas All Over" section of the Sept. 28 *Arkansas Baptist* should have read that Windsor Park Church in Fort Smith ordained Denny Neff to the preaching ministry and David Yost, Chester Koprovic, Archie Williams, and David Goodson as deacons on Sept. 10.



Maxine Brewer, a member of First Church in Leachville, recently was recognized for 25 years of perfect attendance in Sunday School when she was presented with a plaque by Sunday School director Louis McDonald (left). Also participating was Pastor Jimmy W. Anderson (right).

### SANCTITY OF HUMAN LIFE CONFERENCE Christian Life Commission, SBC Harvey Hotel, Dallas/Fort Worth Airport DECEMBER 4-5, 1989

#### Conference speakers include:

- Sylvia Boothe, Coordinator for Alternatives to Abortion Ministries, HMB
- Lynn R. Buzzard, Prof. of Constitutional Law, Campbell University
- James T. Draper, Jr., pastor, First Baptist Church, Euless, Texas
- Carol Everett, legislative liaison for Texas Right to Life
- Raymond E. Higgins II, Southwestern Baptist Theological Seminary
- Paul Jones, Mississippi Baptist Christian Action Commission
- Richard Land, Executive Director, Christian Life Commission
- Liz Minnick, Eagle Forum lobbyist for Texas
- Dorothy Patterson, Adjunct Faculty, Criswell College, Dallas, Texas
- Ralph Smith, pastor, Hyde Park Baptist Church, Austin, Texas
- John Sullivan, Executive Director, Florida Baptist Convention
- Ed Young, pastor, Second Baptist Church, Houston

\$49 Conference registration, including Monday evening meal.  
\$31.50 Conference registration and dinner for spouse or student.  
Single room \$80, double room \$90

For registration call  
(615) 244-2495  
Christian Life Commission  
901 Commerce Street, Suite 550  
Nashville, TN 37203

**A**rkansas Sound Corporation, established in 1977, is a communications and signaling systems contracting firm based in North Little Rock, Arkansas. The firm specializes in sound and communications systems, early warning smoke detection and fire alarm.

Arkansas Sound Corporation has established an excellent reputation for initiating and completing projects for a wide array of clients. These include churches, institutional, health care, educational and sports facilities, auditoriums, hotels, resorts, government agencies and heavy industrial plants.

Here is a representative list of some of the church sound installations we have been proud to install:

- *First Baptist Church - Springdale*
- *Beech Street Family Life Center - Texarkana*
- *Indian Hills Baptist Church - N. Little Rock*
- *Sylvan Hills Baptist Church - Sherwood*
- *First Baptist Church - Malvern*
- *Geyer Springs Baptist Church - Little Rock*
- *West Baptist Church - Batesville*
- *Beech Street Baptist Church - Gurdon*

**ASC**

**ARKANSAS SOUND CORPORATION**

7000 Remount Road • North Little Rock, Arkansas 72118 • (501) 753-5674

**ALBERT GEORGE MFG. CO.**

721 Poplar St., North Little Rock, Ark.  
Phone 501-375-2921

**Custom Manufacturers of**

- Pew Cushions
- Kneeler Cushions
- Upholstered Seats and Backs
- Pulpit Chair Cushions
- Draperies • Fabrics
- Pulpit Furniture • Pews
- Steeplees
- Baptistries



For Prices And Information, Write:  
P.O. Box 5700, NLR, AR 72119

**DYSON  
INSURANCE**

*An Independent Agency  
Specializing  
In Church Insurance*

5307 JFK Blvd./P.O. Box 6251  
North Little Rock, AR 72116  
501-758-8340

**LARRY BONE  
& ASSOCIATES**

Professional Fund-Raising Consultants

1601 N. Shackelford  
Suite 178-5  
Little Rock, AR 72211  
501-227-7720



**ARKMO**

Lumber and  
Supply Co.

400 East 11th Street  
North Little Rock, Arkansas

**375-1246**

Robert D. Little  
President

Specializing in Church Construction

**BESCO**

Construction Management Co.

640 Prospect Building  
1501 North University  
Little Rock, AR 72207

**501-664-2259**

Bruce E. Schlesier



**Arkansas Sound  
Corporation**

*See our advertisement  
in this issue!*

P.O. Box 5986  
North Little Rock, AR 72119  
501-753-5674

ABN photo / J. Everett Sneed



Hal Feasel, Sunday School director and deacon of the newly formed Cornerstone Church, signs the charter member list. Looking on are Pastors Lanny Loe and W.V. Garner.

## Joining Hands

by J. Everett Sneed  
Editor, Arkansas Baptist

"The people are the ones to be commended for their loving and kind response," declared W.V. Garner, one of the pastors of the newly formed Cornerstone Church, Texarkana. "This day was brought about only by God's Spirit," Garner continued. Garner was speaking of the merging of the Immanuel and Calvary Churches of Texarkana. The official merger took place Oct. 1 with Lanny Loe and Garner becoming pastors of the new congregation.

Loe observed that there had been an amazing unanimity among the people regarding the merger from the outset. He noted that the congregation adopted the new church name by more than a two-thirds vote.

The Immanuel Church was organized in 1903 under the name of Dudley Avenue Baptist Church. From the outset the congregation was affiliated with the Arkansas Baptist State Convention and the Southern Baptist Convention. The Immanuel Church has had three different names through the years. The second name was College Hill Church and then in the early 1950's the congregation adopted the name Immanuel.

The two congregations separated in 1947. Each congregation flourished and in the early 1960s each congregation averaged more than 400 in Sunday School. The combined attendance was approximately 900.

Serious dialogue on combining the two congregations began in the early summer of 1988. The Calvary Church was the first to vote to merge. Calvary approached the Immanuel Church with the option of merging and the Immanuel Church appointed an "Options Committee" to look at a number of possibilities.

In order to obtain the needed information to make a proper decision, the two churches used the PACT approach under the direction of Tommy Goode, PACT coordinator for the Arkansas Baptist State Convention. Prior to obtaining information through PACT, the Calvary Church had sought information through a New Work Probe and a demographic study of the College Hill area of Texarkana. These studies led the Calvary congregation to believe that a merger of the two churches would enhance the work of the Lord for Baptists in the area.

From the studies it was discovered that the College Hill community which served both Calvary and Immanuel had sustained a steady decline in population. In the early 1950s there was approximately 20,000 residents in the area. About 16,000 of these were anglo. Currently there are approximately 8,000 total residents in the area. Approximately 49 percent of these are black and 49 percent are white. The population pool for both congregations had diminished drastically.

Both congregations had an open door

policy toward all races, but have been ineffective in reaching non-white individuals. The association is currently studying the feasibility of starting a church for the blacks within the area.

On May 7 of this year the committees from the Immanuel and Calvary Churches met for an informal discussion of the possibility of merger. At that time the committee members decided to form a single committee made up of individuals from both churches. Negotiations were begun on merging the two congregations.

Such things as pastors, building indebtedness, Sunday School leadership, and budgets had to be determined. At that particular time the Calvary congregation had an indebtedness of approximately \$20,000 and Immanuel was debt-free.

Both congregations were meeting their budgets with ease. The decision to merge was made on the basis of ministry and the most effective way to serve the Lord.

Both congregations had been active in missions, both in the association and through the Arkansas Baptist State Convention. Both churches also were strong supporters of the Cooperative Program.

On Oct. 1 a check was given to Associate Executive Director Jimmie Sheffield for the Cooperative Program in the amount of \$1,304.01. On Oct. 2, the newly formed congregation mailed a check for \$521.60 to the Southwest Association.

The new Cornerstone congregation will petition the Southwest Association for membership during the annual meeting Oct. 19. The actual adoption of a merger procedure came Aug. 27 of this year. The congregations worshipped together for five Sundays prior to the actual merger service.

The attendance has been stronger for the newly formed congregation than it was for the two churches separately. Sunday School attendance has ranged from 131 to 171 and the worship service is averaging approximately 250.

On Oct. 1 there was approximately 300 individuals who had become charter members of the new congregation. The pastors believe that there will be approximately 400 charter members when the charter membership is closed Oct. 29.

Pastor Garner, who had been pastor of Immanuel for 28 years, observed that the difficult thing for the people from the old Immanuel Church was to give up their facilities. He said, "the big issues with our people was giving up our old facilities. This was difficult for all of us. The thing which hurt me and our leadership the most was a very small group who felt that they could not enter into the merger. But we were certain that this was the Lord's will."

The old facilities previously used by the Immanuel congregation are now for sale.

SAMFORD

# Prof Sought in Murder

BIRMINGHAM, Ala. (BP)—An arrest warrant has been issued for Samford University professor William L. Slagle in connection with the murder of student Rex B. Copeland.

Copeland, 20, a junior from Birmingham, Ala., was found stabbed to death in his off-campus apartment Sept. 22. Shelby County, Ala., law enforcement officials have reported Slagle sent them a letter admitting he killed the student.

Samford is an Alabama Baptist school located in Birmingham. Copeland lived in neighboring Shelby County, where sheriff's office investigators are handling the case.

Shelby County Sheriff Buddy Glasgow told the Birmingham Post-Herald his office received a letter Oct. 2 with a Sept. 29 Nashville postmark from Slagle in which the assistant professor of debate and director of debate confessed to the crime. A second letter was received Oct. 3 from the West Coast.

Harold Hunt, head of Samford's speech,

communications and theater department, also received a letter Oct. 3.

The contents of the Oct. 3 letters have not been released.

The *Birmingham News* reported that Los Angeles authorities found a car rented to Slagle from a Birmingham car rental business in the parking lot at Los Angeles International Airport.

Copeland had been a member of the Samford debate team since his freshman year.

In his first letter, Slagle said he and Copeland had argued about Copeland's involvement in the Samford debate program, Glasgow reported. Slagle said he was upset with Copeland's study habits because he felt the young man had not been applying himself as he should.

The pair apparently had argued during a debate team meeting Wednesday evening, Sept. 20, and continued the argument later that night at Copeland's apartment, the sheriff added.

Copeland was killed in the apartment early the next morning, Glasgow said, citing Slagle's letter.

The Shelby County sheriff's office issued a warrant for Slagle's arrest Oct. 2.

Slagle has no family in the Birmingham area, but does have family in Texas.

Slagle, 42, has been at Samford since 1987. Previously, he taught at Mercer

University, a Georgia Baptist school in Macon, for 10 years. He also taught at Texas Tech University, where he received a master's degree. He is a native of Amarillo, Texas, and a graduate of West Texas State University in nearby Canyon.

At the time of Copeland's murder, the Samford debate team was preparing for a competition at the University of Northern Iowa. The Samford team, which has been represented in the national debate tournament for the past 11 years, cancelled from the Iowa meet.

Samford officials have declined to comment specifically on the matter but have issued two statements.

The first, dated Oct. 2, states: "The university has been advised that a warrant has been issued for the arrest of a university professor, William L. Slagle, in connection with the death of student Rex Copeland. We do not have any details of the allegation against the professor.

"Samford University will cooperate fully with any investigation into this matter. Since this is the subject of a continuing investigation, it is not appropriate for us to comment at this time."

The second statement, dated Oct. 3, says: "The Samford University community is profoundly disturbed over recent developments relating to the death of student Rex Copeland. We are doing everything possible to support all those in our university family affected by these tragic circumstances and to cooperate fully with the authorities in their investigation of this matter."

A BIOGRAPHY OF  
CHAPLAIN DEWIE E. WILLIAMS

## 'I Was in Prison...'

by Roy Remont

### NOW AVAILABLE

from the ABSC Missions Dept.  
P.O. Box 552, Little Rock, AR 72203

Cost: \$3  
plus \$1.05 postage and handling

Also available at the  
Arkansas Baptist State Convention

Free Church Quotes  
We Insure Church Vans

### Brotherhood Mutual Ins. Co.

- Insurance for all your church needs
- Hospitalization insurance for pastors and self employed
- We can solve your insurance problems

### BOB LAMB & ASSOC.

Office 847-2688 Home 847-4276  
2213 N. Reynolds Rd. Bryant, AR 72022



NOW! JOIN MULTITUDES OF  
**COMPUTERIZED CHURCHES**  
EASILY & AFFORDABLY WITH THE

### AMIC CHURCH ADMINISTRATION SYSTEM

MEMBERSHIP • SUNDAY SCHOOL • PROSPECTS • FINANCIAL • STEWARDSHIP  
MAIL MERGE • CHOIRS • ACTIVITIES • FAMILY MINISTRY • AND MUCH MORE

FULLY IBM COMPATIBLE

### XENIX-BASED MULTI-USER SYSTEM!

Single-User MS-DOS Version Also Available

QUALITY INSTALLATION, TRAINING & SUPPORT  
ON-SITE DEMONSTRATION

**AMIC**  
MICRO SERVICES, INC.

"Computerizing Growing Churches Nationwide"

CALL TOLL FREE

1-800-888-3054

8700 Stemmons Fwy, S. 118  
Dallas, TX 75247

## STORYTELLING

## No Tall Tale

by Jim Burton

SBC Brotherhood Commission

LYNCHBURG, Va. (BP)—Friends have to be careful what they tell Gwynn Ramsey, because he might repeat it. When the tall, bearded college professor slips into bibbed overalls and a coonskin cap, anything is fair game.

Ramsey is a practitioner of Southern Appalachian storytelling. He comes by it naturally. Raised in western North Carolina's Blue Ridge Mountains, he grew up hearing folk tales from a storytelling grandmother.

Even with a natural drawl, Ramsey must switch from a widely published professor with a doctorate in botany to a grammar-chopping mountaineer with tales of running moonshine, treeing 'coons and the fish that got away.

"I ain't never heard no such no how," said Ramsey, who lost his left arm in a traffic accident when he was 19.

Telling tall tales can be dangerous for a Southern Baptist Brotherhood director, a position Ramsey holds at Calvary Baptist Church in Lynchburg, Va. But storytelling is his ministry as well as avocation.

"Most of the tales are told to be enjoyed," said Ramsey. "But more and more I'm trying to learn tales that will have more of a Christian message in them. Sometimes they hear messages from these frivolous stories that they have never gotten before."

Through stories such as "Jesus to Supper," which illustrates Matthew 25:40, and "Wicked John and the Devil," he is able to teach basic Christian truths that he first learned in Royal Ambassadors, the Southern Baptist Brotherhood Commission's missions education program for boys.

"In reflecting back, you could not pay a price for being an RA," said Ramsey.

Ramsey's commitment to missions education through Brotherhood is a natural outflow of his childhood RA experiences and professional teaching commitment.

"Being involved with Brotherhood has increased my faith," said Ramsey who started RAs at Calvary Baptist and has been an associational RA director. His commitment to missions has now extended to adult work.

"Missions education is really the main thing," affirmed Ramsey. "When men pray together, it leads to a growing faith and an increased confidence in being a Christian."

Ramsey describes the courses he has taught the past 24 years at Lynchburg College as reasonably difficult. Even more difficult are the issues he deals with as a Chris-

tian scientist—particularly evolution and ecology.

To many scientists, the Bible and science clash over the issue of man's origin. But Ramsey has worked through that issue.

"In my own heart and mind there are no conflicts," he said. "I believe a supreme power (God) created the universe and the earth."

For Ramsey, ecology may pose a greater conflict. Churches have been lax to present a Christian view of ecology, he noted.

"We treat nature as if God is an absentee landlord," said Ramsey.

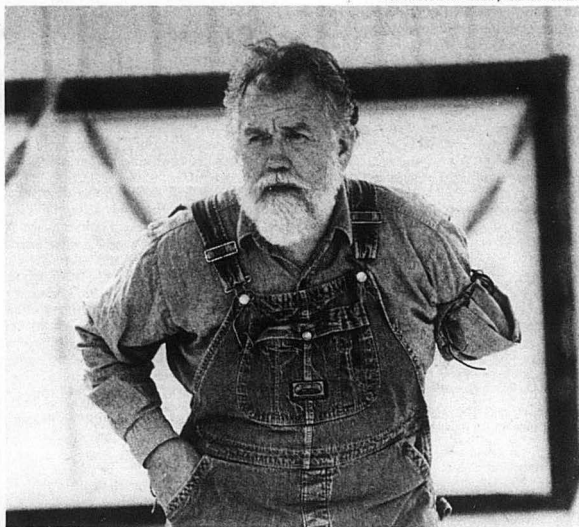
As a botanist who specializes in the study of natural plants, he is convinced of the interrelatedness and value of all created things.

"We honor the creator by taking care of the things that are created around about us when we try to bring harmony to the environment," said Ramsey. "I firmly believe the saying, 'For every mistake that man makes, nature will exact a penalty either now or in the future.'"

"There is no such thing as mother nature. Nature is God."

And that's no tall tale.

Brotherhood Commission photo / Jim Burton



Storytelling professor Gwynn Ramsey

## ATTENTION

## Southern Baptist College Alumni &amp; Friends

Annual Banquet at the Arkansas Baptist State Convention

Place: First Baptist Church, Little Rock

Date: Nov. 14, 1989 Time: 5:00 p.m. Cost: \$5.00

Make your reservations by contacting the Public Relations Dept. of SBC at 501-886-6741, ext. 120; and stop by the Southern Baptist College booth at the convention.

# Alcohol Labels Useless?

WASHINGTON (BP)—Warning labels that are to be carried on all alcoholic beverage containers beginning this fall may end up useless, said Sen. Albert Gore Jr., D-Tenn.

Citing a recent report by Congress' General Accounting Office, Gore said regulations approved by the Bureau of Alcohol, Tobacco and Firearms would allow labels to be so small and inconspicuous that they will not effectively warn anyone.

Congress last year passed legislation requiring all alcoholic beverage containers to

bear a label stating: "Government Warning: (1) According to the Surgeon General, women should not drink alcoholic beverages during pregnancy because of the risk of birth defects. (2) Consumption of alcoholic beverages impairs your ability to drive a car or operate machinery and may cause health problems."

Gore expressed specific concern that pregnant women will not receive adequate warning about the effects of maternal alcohol consumption. Polls indicate the vast majority of people are unaware that

even moderate alcohol consumption during pregnancy can cause mental retardation and serious birth defects on the developing fetus, he said.

"A visible warning on a bottle or can, pointing out the dangers of consuming alcohol during pregnancy, may be the most important and perhaps the only information about fetal alcohol syndrome that some women receive," he said.

Pressure from the alcoholic beverage industry appears to have played a major role in undermining the new warning program. The industry has generated more than 4,000 "consumer" letters urging the Bureau of Alcohol, Tobacco and Firearms to adopt regulations allowing "virtually microscopic warning labels," Gore added.

"We have a warning for the alcohol beverage industry," Gore said. "They can help make this program work, or they can be sure that we will be back with a new program."

"The bureau's proposed regulations on health warning labels are a sobering reminder that the powerful alcohol industry steers some federal agencies, allowing the uncontrolled drive for profits to place pregnant women and their unborn children at risk," said Robert M. Parham, associate director of the Southern Baptist Christian Life Commission.

## MINISTER'S WIVES CONFERENCE

### 'Make Me an Instrument'

Should a minister and his wife part company this fall?

Once a year, wives of Arkansas Baptist ministers have the opportunity to gather by the hundreds for a conference specifically designed for fellowship and edification among peers.

This year's Arkansas Baptist Ministers' Wives Conference is Monday, Nov. 13 at First Baptist Church, Little Rock, beginning with a noon luncheon. The conference runs simultaneously with the state pastors' conference.

The conference theme, "Make Me an Instrument," will be interpreted by a guest speaker, seminar leaders, and Arkansas musicians. Lawana McIver of Dallas, Texas, will be the keynote speaker at the luncheon.

McIver is a graduate of Samford University in Birmingham, Ala., and Southwestern Baptist Theological Seminary in Fort Worth, Texas. She has co-hosted Christian talk shows and counseling conferences for the American Christian Television System network (ACTS) that include Lifestyle, Cope, and Life Lines. She has frequently been a guest co-host with Dr. Jimmy Allen on ACTS' flagship show, Life Today.

McIver, a pastor's wife for 30 years, leads family life conferences, ministers' wives retreats, and leads travel groups to Great Britain, where she has performed first person dramatic presentations on best-selling autobiographies.

She has served in various roles in her local church, association, and state. She recently led a four-day conference, Growing as a Minister's Wife, at the Texas WFO Leadership Conference (Houseparty).

"I do a lot of retreats and conferences for pastors' wives. My purpose is to encourage," said McIver. She is married to Dr. Bruce McIver, who retired this year as pastor of the Wilshire Baptist Church of Dallas.

Guest musicians at the luncheon include harpist Martha Rosenbaum from First Baptist Church, Little Rock, and soloists Julie Heister of Smackover and Dorothy Hickey of Little Rock.

The afternoon conference continues with seminars and fellowship from 1:45 to 4:30 p.m. Ministers' wives may choose to attend two of three seminars:

— Make Me an Instrument in My Home, led by Dorothy Hickey. Her husband, Glenn Hickey, is director of missions for Pulaski Association.



Lawana McIver

— Make Me an Instrument in My Church, led by Lawanna McIver.

— Make Me an Instrument in My World, led by John Finn, executive director of the Christian Civic Foundation, and Marjorie Grober, Arkansas State WMU president.

"I look forward to the Arkansas Baptist Ministers' Wives Conference each year," said current president Kay Kincl of Magnolia. "I enjoy seeing friends there that I haven't seen since the last conference."

"It's worth taking the afternoon off for," she said. Kincl urges ministers' wives who are employed to make arrangements to have this personal day off to attend the conference.

"I am an integral part of my husband's ministry, and we enjoy attending conventions together. But the ministers' wives conference is 'my time,' a time for focus and renewed commitment to my role as a minister's wife," said Kincl.

She emphasized that the conference is for wives of ministers in all areas: music, youth, education, denominational. It is also a good opportunity for wives of ministers who are new to Arkansas, she said. "I remember" the first time I came to the Arkansas Baptist Ministers' Wives Conference," said Kincl. "I was from Texas, so I didn't know anyone. I had the 'post-partum blues' and sat all by myself.

"When someone sang, I cried; when someone spoke, I cried. But that was because I was so moved by the spirit of the conference," she said.

Kincl plans to recognize the youngest minister's wife present, the oldest minister's wife present, and the minister's wife who has the longest tenure in the ministry among those present. Wives of ministers in convention offices are invited to be honored guests.

In addition to Kincl, 1988-89 officers are Lisa White, vice-president, and LaVerne Boone, secretary. Sandy Hinson of Little Rock is assisting with local arrangements. The conference logo was designed by Jennifer Chavez of Central Baptist Church, Magnolia.

To pre-register for the conference, send name, address, and the \$5 registration fee to: State Ministers' Wives Luncheon, #20 Kings Ct., Little Rock, AR 72211. The registration deadline is Nov. 1, 1989.

## Toll Free Help

ATLANTA (BP)—The Southern Baptist Home Mission Board has established a toll-free number for churches and individuals to call for assistance in offering abortion alternatives in their communities.

The toll-free number, 1-800-962-0851, went into operation Oct. 1.

Sylvia Boothe, coordinator of alternatives to abortion ministries for the Home Mission Board, said the new service is directed to churches and individuals who are concerned about abortion but do not know what to do or what resources are available.

Pregnant women and girls who are struggling with the abortion question can also call the toll-free number, Boothe said. She explained that callers would be referred to local churches and contact persons for counseling, rather than being counseled on the telephone.



Quantity  
VAn  
Sales

Used 12 and 15 passenger vans, special prices to churches. 501-268-4480, 1500 E. Race, Searcy 72143. Larry Carson, Butch Copeland.

PAID ADVERTISEMENT



## CLC Role Opposed

by Dan Martin  
Baptist Press

WASHINGTON (BP)—An expanded role for the Southern Baptist Christian Life Commission to include religious liberty issues has been opposed by the Southern Baptist Public Affairs Committee.

During its Oct. 1-2 meeting in Washington, the 18-member PAC adopted a motion to "recommend to the Executive Committee of the Southern Baptist Convention that the program assignment of the Christian Life Commission not be expanded to include religious liberty issues."

The motion, which was adopted with only one dissenting vote, was the only mention of possible changes in the role of the PAC, which is a standing committee through which the SBC relates to the Baptist Joint Committee on Public Affairs.

Committee member J.L. Ginnings, an oilman from Wichita Falls, Texas, made the motion to put the PAC on record opposing giving responsibility for religious liberty to the CLC late on the second day of the meeting.

He noted the CLC "must and should speak on moral issues," but religious liberty and moral issues are "vastly different."

He made the motion, he said, because he believes the "Executive Committee ought to know how this committee feels about this."

Later, he told Baptist Press the convention in 1987, in adopting a revised struc-

ture for the PAC, had instructed the committee to work in relationship with the BJC and to act independently where the two either do not agree or the BJC does not speak.

The PAC, he said, should continue to be the representative of Southern Baptists on First Amendment issues, working through the BJC.

The only opposition to Ginnings' motion was from committee member Larry Lewis, president of the Southern Baptist Home Mission Board, who said he opposed creation of the RLC but favors assigning the religious liberty assignment to the CLC.

"We need a single and strong voice in Washington speaking for Southern Baptists on all the issues of particular interest to our denomination. Three voices would be confusing to our senators and congressmen," he said.

Lewis noted the convention, however, needs to "maintain our relationship with the BJC," although with "more equitable funding. I see no reason for Southern Baptists to carry 90 percent of the bill."

He referred to a charge the SBC provides 90 percent of the budget of the BJC, while having only 18 of 48 representatives on the BJC board. Dunn has disputed the claim Southern Baptists provide 90 percent of the funding.

Lewis added the "CLC is uniquely Southern Baptist and should represent us on all issues, not just separation of church and state, but pornography, abortion and the whole spectrum of issues."

During the discussion, committee member Roy Gean Jr., an attorney from Fort Smith, Ark., told the committee members to remember that in October of 1987, the PAC had voted to dissolve all institutional and financial ties with the BJC and that it did not consider Dunn its executive director or the staff its staff.

"I don't know that we have ever changed that position. I don't personally want to change it," he said.

Albert Lee Smith, a Birmingham, Ala., insurance executive and PAC chairman, said that despite the actions of the Executive Committee, he sees the role of the PAC expanding.

Smith, who was a Republican congressman from the Birmingham area in 1981-82, recounted he made the motion to sever all ties with the BJC in 1987. He added: "I haven't seen anything to indicate a reason to change my mind."

"I still think we (the SBC) ought to pull out of the BJC. The PAC ought to handle all First Amendment issues and the CLC should handle moral issues. Perhaps later, they ought to be merged."

In other business, the PAC adopted a proposed budget of \$96,600 for 1990-91, an increase of \$72,900 over the 1989-90 allocation of \$23,700.

## Classifieds

**Position Available**—Minister of Education and Administration. If interested, send name and address and we will send you a packet with a questionnaire. Pineville Park Baptist Church, Search Committee, 2455 Hwy. 28E., Pineville, LA 71360. 10/19

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.

**Copeland Bus Sales and Service**  
Quality pre-owned school buses  
Many sizes, makes, models,  
and price ranges  
St. James, Mo. 314-265-7408

## BJC Adopts Resolutions

by Dan Martin  
Baptist Press

WASHINGTON (BP)—The Baptist Joint Committee on Public Affairs adopted resolutions on two controversial issues as well as a proposed 1990-91 budget during its annual meeting Oct. 2-3.

One of the resolutions adopted by the 48-member committee dealt with the Report of the Secretary of Health and Human Services' Taskforce on Youth Suicide while the other dealt with the right of religious institutions to enforce their religious doctrines and practices.

Both of the adopted resolutions—which had been passed in more strongly worded versions by the Southern Baptist Public Affairs Committee—dealt with some aspect of homosexuality. The BJC declined to adopt two other resolutions adopted by PAC.

During the two-day meeting, BJC members discussed but did not act on a PAC proposal to support one of three

amendments to child-care legislation now in Congress.

Members adopted a resolution that noted the report of the taskforce on youth suicide "includes a paper which criticizes the theological and ethical teachings of Baptist and Catholic churches on homosexuality."

The adopted resolution calls on the Department of Health and Human Services "to refrain from dictating or appearing to dictate the policies, teachings or behavior of churches" and recommended that any future taskforce "that might deal with theological and ethical issues and with the possible role of organized religion in dealing with such issues include representatives of the religious community."

Members of the Southern Baptist Public Affairs Committee had adopted a more strongly worded resolution during their two-day meeting which preceded the annual meeting of the BJC.





## J&H Custom Furniture, Inc.

Pews • Cushions • Chancel Furniture

Call for  
more information:  
501-439-2224

P.O. Box 196, Pindall, AR 72669

Building on a history  
of excellence  
and continuing to  
grow in meeting your  
electrical needs.

Call Larry or Donna Crenshaw



### Harvill-Byrd Electric Co., Inc.

1619 Rebsamen Park Road  
Little Rock, AR 72202  
(501) 663-8345

# e.c.a.

**energy consultants  
of Arkansas, inc.**

*Saving you money through  
energy automated controls*

9800 JFK Blvd.  
North Little Rock, AR 72116  
501-834-0052



ETRO  
BUILDERS, INC.

3405 Bay Oaks Drive  
P.O. Box 959  
North Little Rock, AR 72115  
Phone 758-2845

Don Collie

Tom Cooper

**PEST CONTROL**  
By  
  
**A D A M S**

Little Rock 455-1065  
N. Little Rock 945-0843  
Searcy 268-8624

*Serving Arkansas for more than 30 years*

# ASC ARKANSAS SOUND CORPORATION

## YAMAHA®



## Community

## Stamps

audio-technica.

## TELEX

Mention this when  
you call Arkansas  
Sound Corporation and you will receive  
one free Sunday use of a Telex wireless  
microphone system.

- ★ Steeples
- ★ Baptistries & Heaters
- ★ Church Pews
- ★ Cushions
- ★ Pulpit Furniture
- ★ Refinishing



## CENTRAL

*Manufacturing Co.*

P.O. Box 695 - Fifth and Vine  
North Little Rock, Arkansas 72115  
(501) 374-6008

## SOUL-WINNING

# 51 Professions at Conference

by Joe Westbury  
SBC Home Mission Board

OKLAHOMA CITY (BP)—Southern Baptists' first National Soul Winning Conference resulted in at least 51 professions of faith following a Friday evening neighborhood visitation.

During the three-day meeting, nearly 500 pastors and lay people shared ideas on how to reach communities with the gospel, heard a dozen inspirational messages, and joined 44 Oklahoma City area churches for evangelistic visitation.

The meeting at Council Road Baptist Church in Bethany was sponsored by the Southern Baptist Home Mission Board,

which used the event to develop a prototype for future annual conferences.

The 51 conversions were recorded following two hours of knocking on doors as conference goers were linked up with lay people from area churches.

Howard Ramsey, director of the personal evangelism department, said additional professions of faith may be forthcoming since only 34 of 44 participating churches had reported results.

Larry Lewis, president, said the event made a distinct contribution because of the hands-on witnessing experience. "I doubt any soul winning event is worth the time and effort if it doesn't include a field ex-

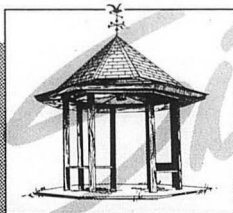
perience," he said.

The visitation was coordinated with Oklahoma churches, which provided a snack dinner for conference participants and area laity.

Following the meal, 229 teams of two or three each fanned out across the metropolitan area and visited in 3,570 homes. Of those contacts, the gospel was presented 467 times, Ramsey said.

Lewis said he wants the board to "carry this conference across the nation to equip more Southern Baptists to be soul winners. I'm disappointed when I visit in churches, review their calendars for the week and see no time for visitation."

Ramsey announced the next National Soul Winning Conference has been scheduled Sept. 20-22, 1990, at Roswell Street Baptist Church in suburban Atlanta.



ARKANSAS BAPTIST ASSEMBLY

## 1990 DATES AND RATES

Week/Date	Youth/Adult Assembly Pastor	Children's Assembly Pastor
# 1 June 18-22	<b>Dean Finley</b> Home Mission Board Atlanta, GA	<b>Bob Harper</b> Pastor White Hall FBC
# 2 June 25-29	<b>Mike Huckabee</b> Pastor, Beech Street FBC, Texarkana	<b>Phil Drennan</b> Pastor Wooster FBC
# 3 July 2-6	<b>H. D. McCarty</b> Pastor, University Baptist Ch, Fayetteville	<b>Mike Petty</b> Pastor, Pine Tree Baptist Church, Colt
# 4 July 9-13	<b>Rick Caldwell</b> Youth Evangelist Little Rock	<b>Rick Hyde</b> Pastor Murfreesboro FBC
# 5 July 16-20	<b>Randy Rudisell</b> Pastor Nederland FBC Nederland, TX	<b>Ron Ford</b> Pastor Central Baptist Church NLR
# 6 July 23-27	<b>Stephen Davis</b> Pastor Russellville FBC	<b>Lee Lawson</b> Director of Missions Faulkner Co. Association

RATES	
<b>DORMITORIES</b> — Registration, room, meals insurance	
Adults, youth, children .....	\$47.00
<b>FAMILY UNITS</b> — Registration, room, meals, insurance	
Adults, youth, children .....	\$60.00
Preschoolers, 1-year old through grade 1 this fall .....	\$30.00
Preschoolers, under 1-year old .....	\$5.00

### For reservations write:

Arkansas Baptist Assembly  
P.O. Box 552, Little Rock, Arkansas 72203.

**Send a \$2.00 registration fee per camper.**  
This fee will apply on the total cost of the Assembly.

Reservations will be accepted  
after January 1, 1990

OCCULT, MORMONISM

# Students Warned

by Chip Alford

Southwestern Baptist Theological Seminary

FORT WORTH, Texas (BP)—A young couple uses their horoscope to plan daily activities.

A teenage boy obsessed with the role playing game "Dungeons and Dragons" begins having difficulty distinguishing fantasy from reality.

A teenage girl participates in satanic rituals and later attempts suicide.

Does the Bible speak to these issues, and can Christians effectively witness and minister to people in these situations? The answer is "yes," according to Gary Leazer, director of the Southern Baptist Home Mission Board's interfaith witness department.

Leazer, along with Jimmy Furr, a regional interfaith director based in Nashville, were on the campus of Southwestern Baptist Theological Seminary in Fort Worth, Texas, Sept. 22-23 to give seminary students an overview of the occult and Mormonism and teach students how to tell people involved in both sects about faith in Christ.

The occult, Leazer said, is "an umbrella term referring to teachings or rituals practiced in secret or to the invisible spirit world." The occult phenomenon includes practices such as astrology, spiritualism, fortune-telling, magic, witchcraft and satanism.

In the last five years, Leazer said, the number of requests his department receives for information about the occult has mushroomed.

"Before 1985, it was very seldom that we'd get more than one call per year on the occult," he said, "but now the occult and the New Age Movement are the top two areas that we get requests about."

Leazer detailed several reasons for the occult's resurging popularity: "One reason is the simple fascination with the unknown and the mysterious. And at the same time, there is a tendency in so much of our culture to be turned off by traditional Christian religion or traditional religion of any kind."

The breakdown of the family unit, drugs and heavy-metal music with lyrics that glorify violence, sex and satanism, are other important factors, Leazer said, adding that the promise of popularity and control over others also is a strong drawing card for the occult.

"I don't think those things in themselves cause a person to become involved in the occult, but if a person is very lonely or has very low self-esteem, these things increase their potential to become involved," he said. "I am convinced that almost all of the

people that get involved in the occult, especially teenagers, get involved not because they have accepted it, but because they think it is the answer to some need that they have."

Teenagers especially are vulnerable to satanism, the occult's darkest side, Leazer said. Many succumb to peer pressure to try the "in" thing, he said, while others become involved to rebel against or get the attention of their parents.

Leazer described three types of Satanism. "Religious satanists," he said, worship Satan as a symbol of man's carnal nature. The best known example is Anton LaVey, founder of the Church of Satan and author of "The Satanic Bible."

"Self-styled satanists" often are teenagers who read books, watch movies or listen to records and see sex, violence, drug use and satanism as marketable commodities. They may not actually believe in or worship Satan, although some police investigators and social workers express concern about the drug use and violence often associated with this type of satanism.

"Satanic cults" are involved in criminal activities such as drug trafficking, kidnapping, pornography, and animal and human ritual murders.

In ministering to someone involved in the occult or telling such a person about Christ, Leazer said, believers should realize progress may require a long period of

Christian counseling. The first step to overcoming occult involvement is seeking to bring the non-Christian to faith in Jesus Christ, he said.

"In-depth communication between parents and their children also needs to be emphasized," Leazer said.

While the popularity of satanism and other occultic practices is growing, the fastest growing cult in the United States is Mormonism, Furr said.

The wholesome Mormon lifestyle and appealing television advertisements fail to tell the whole story about Mormon beliefs, he said: "What they say sounds good. They have a lot of easy answers to hard questions. But in actuality, Mormonism is a type of universalism. According to them, ultimately, everybody will be saved."

The Mormon terminology also is deceptive, Furr added: "They use the same terms we do, but they mean different things. For example, for them salvation is the keeping of a lot of different things, such as being married in the temple, tithing and not drinking coffee or tea. It's all based on works, where we teach that salvation is based on the grace God has extended to us and the faith that he has given to us to accept that grace."

Converting a Mormon to Christianity is very difficult, he noted: "Mormons have usually been indoctrinated from early childhood. The chances of sitting down with a Mormon on one occasion and leading them to Christ are very slim unless there has been some background work already done by someone else."

## A Invitation to Islam

RICHMOND, Va. (BP)—An "invitation" to Islam is being extended to the United States.

It's the first phase of a long-term effort to push the nation toward "Islamization," according to former Muslim activist Steve Johnson.

Johnson gave an overview of the Islamic movement in the United States to administrators at the Southern Baptist Foreign Mission Board in Richmond, Va., in early October.

Johnson was director of Da'wah (the Arabic word for "invitation") in the United States and Canada for the Islamic Society of North America from 1984 to 1987. Prior to joining the Muslim movement, he had studied for the Jesuit priesthood. He now is associate professor of English at Indiana University at Indianapolis.

To Muslims, Islamization is "a purification process to get rid of non-Islamic cor-

rupting influences and to implement the entire way of life outlined in the Koran" and Islamic laws, Johnson said.

The Da'wah effort in the United States began in the mid-1960s, he said. About 4 million Muslims now live in the United States, but the Islamization thrust is not hinged to manpower alone. Hundreds of millions of dollars are spent each year on the endeavor, Johnson said, much of it coming from wealthy businessmen in Saudi Arabia. The money pays for production of literature, audio cassettes and videotapes extolling Islam as superior to other religions and ideologies.

One Saudi once donated \$200 million to the cause, Johnson said. "That's not atypical," he noted. "They're quite willing to make the sacrifice."

At current growth rates from immigration and conversion, the number of Muslims in the United States should reach 7 million by the year 2000, Johnson said.

# LESSONS FOR LIVING

## Convention Uniform

### *Keep Your Eye on the Sky*

by Reed Bethel, Otter Creek First Church, Little Rock

**Basic passage:** 1 Thessalonians 4:13-5:11

**Focal passage:** 1 Thessalonians 4:13-5:11

**Central truth:** Jesus is coming again!

Billy Graham has said that every period of revival in the history of the church has been accompanied by an increase in preaching and teaching on the Second Coming of the Lord Jesus. There have been four great events in the history of Christianity: Christmas, Calvary, Easter and Pentecost. The fifth episode scheduled is the Second Coming of the Lord to earth. The two lessons in this unit deal with that subject. 1 Thessalonians chapters 4-5 is the classic is the classic passage on the rapture of the church.

(1) The schedule of the Savior at the rapture—4:13-18. Verses 16-17 provide an outline of three major things that will take place at the rapture. First, there is the return of Christ as promised in Acts 1:11. Secondly, there will be the resurrection of the Christians who had died. They will be raised to receive the resurrection body of 1 Corinthians 15:35-57. Then the third phase takes place: the rapture of the church. Verse 17 explain that Christians who are living at the Lord's return will be "caught up" to receive their glorified bodies (1 Co. 15:51-54), join the resurrected saints of all the ages in the air, and be with the Lord forever.

(2) The surprise of sinners at the rapture—5:1-3. 2 Peter 3:3-10 says that in the last days scoffers will scoff at the talk of the Lord's return. To their surprise and dismay—when the Father gives the word—ready or not, here he comes! Only the Father know when that will be (Mt. 24:36). The rapture will be unexpected (Mt. 24:42-44, Rf. 3:3) and sudden (Rf. 22:12).

(3) The self-control of the saints at the rapture—5:4-11. Christians will not be taken by surprise when the Lord returns; they have been prepared by the Word and the Holy Spirit for the future (vv. 4-5). The motivation for pure living is love for the Father and the Son, who provided salvation (vv. 9-11).

Jesus is coming again! What if it were today? Would you be ready? Would you do anything differently? Think about it, because ready or not, here he comes!

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

### *Eternal Life to All*

by Bert Thomas, Valley Church, Searcy  
**Basic passage:** John 2:23-3:18

**Focal passage:** John 2:24-25; John 3:1-4, 5-9, 14-18

**Central truth:** God saves all who will believe in Jesus.

"Unless one is born again he cannot see the kingdom of God" (Jn. 3:3). Jesus startled Nicodemus, one of Israel's master teachers, with these words. In the conversation that followed, Jesus revealed the plan of salvation for not only Nicodemus, but for all men.

An individual must have a genuine desire to be saved. The Gospel of John records a group of people who "believed" yet had not genuine desire to trust Jesus as God's Savior. "Jesus did not commit himself to them, because he knew all men, and did not need that anyone should testify of man, for he knew what was in man" (Jn. 2:23-25). Jesus knew Nicodemus' heart and told him how to be saved.

Desire is not enough to save an individual. Nicodemus had a deep desire to be saved, but something was missing. The question he asked revealed he was trying to be saved by human logic. "How can these things be" is a question many sincere people ask concerning salvation. Jesus told Nicodemus that salvation could not be achieved through human effort. Salvation is the work of the Spirit. It, like the blowing of the wind, cannot be explained.

Jesus used an Old Testament example to illustrate how an individual can be saved. God's people had sinned and God sent deadly serpents into their camp to punish them for their sin. Many were dying from the deadly bite of the serpents. In desperation the people cried out to God to save them. God told Moses to erect a brazen serpent in the camp. All who were bitten could look at it and live. Jesus made this application. God has provided the remedy for our sin. That remedy is the uplifted Christ on the cross for our sin. Believing in him, we have eternal life (Jn. 3:14).

God wants you to be saved! He loved you so much that he gave Jesus to die on the cross for your sins. If God wants you to be saved, you can be saved. How? The answer is found in the following verses: verse 15 "whoever believes in him . . ." verse 16 "Whoever believes in him . . ." and verse "He who believes in him . . ." You can be the whoever!

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

### *The Coming of the Lord*

by W.L. Bruce Jr., Forty-Seventh Street Church, North Little Rock

**Basic passage:** 1 Thessalonians 4:13-18; 5:1-2, 8-10, 12-18

**Focal passage:** 1 Thessalonians 4:13-18

**Central truth:** The hope of Jesus' return brings encouragement to believers.

Paul wrote 1 Thessalonians 4:13-18 to instruct the Thessalonians concerning the believer's hope of the return of Jesus. He began, "But I would not have you to be ignorant, brethren . . ." (v. 13). Paul used this or a similar phrase elsewhere in his writings (Ro. 1:13; 11:25; 1 Co. 10:1; 12:1; 2 Co. 1:8).

Paul wrote first concerning those who had died believing in Jesus. He referred to the dead in Christ as "asleep" (see also Mt. 27:52; Jn. 11:11-13; Ac. 7:60). This does not mean soul-sleep as at least one cult teaches. It refers to the death of the bodies of God's children.

The dead in Christ are now with the Lord. When Jesus returns, he will "bring with him" (v. 14) those who are now in his presence.

"The coming of the Lord" (v. 15) is a phrase that signifies, not merely the moment he comes for his saints, but his presence with them. Peter used the same phrase when he wrote of the presence of Christ with his disciples on the Mount of Transfiguration (2 P. 1:16).

When Jesus comes, he will descend "from heaven with a shout . . ." (v. 16). The word "shout" refers to a military order or command. Jesus will return as a conqueror. The shout will perhaps be a command for the dead to rise. Jesus called at the tomb of his friend, "Lazarus, come forth" (Jn. 11:43), and the dead man lived.

Jesus will descend "with the voice of the archangel" (v. 16). Some see this as distinct from the Lord's shout. However, the Greek text literally reads, "with a voice of an archangel," which seems to indicate that the voice of the Lord Jesus will have the character of an archangelic shout.

A miraculous resurrection will occur when Jesus comes. The dead in Christ will rise first. Then, the living in Christ will be immediately united with believers of all generations and joined forever "with the Lord" (vv. 16-17). Paul concludes that we are to keep an encouraging one another with these words (v. 18).

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.

# When Memory Is A Wound

by Erich Bridges  
SBC Foreign Mission Board

PHNOM PENH, Cambodia (BP)—Southern Baptist doctor Marvin Raley heals others, but he will never recover from his own experience in Cambodia.

In fact, he does not want to recover. When a person has witnessed the aftermath of hell on earth, memory is a wound. Remembering becomes a responsibility.

The 41-year-old pediatrician from Houston spent three years (1980-83) helping organize and run a children's hospital in Cambodia after the fall of the Khmer Rouge regime. He now coordinates medical and aid projects throughout Indochina for Cooperative Services International, the Southern Baptist organization that assists nations where missionaries do not work.

During its 1975-79 rule, Pol Pot's fanatical Khmer Rouge killed as many as 2 million of Cambodia's people and nearly destroyed the psyche of those who survived. With the recent withdrawal of Vietnamese forces from Cambodia, the Khmer Rouge again threatens Cambodia's future.

Few, besides those who experienced it, can imagine the human tragedy Raley and his emaciated Cambodian hospital co-workers faced during those first years after the Vietnamese drove the Khmer Rouge back to the jungles:

— A child blinded by the explosion that killed her sister after both were forced to be human minesweepers—a favorite Khmer Rouge use for small children.

— A 13-year-old boy who weighed 28 pounds.

— An orphan found on the street, malnourished, anemic, parasite-ridden and holding his intestines in his hands.

"In the first two weeks more than 2,500 patients came," Raley wrote after the hospital opened. "There were the orphans, abysmally malnourished, apathetic, so emotionally deprived as to be vegetative and uncaring of their fate. A familiar litany of medieval plagues came forth: beriberi, tuberculosis, malaria, tetanus, diphtheria, sepsis, hemorrhagic fever, and on and on.



Physician Marvin Raley

"Even the haunting faces of leprosy came forth in two children in the first week," he continued. "We had been told there was no more leprosy in Cambodia. Pol Pot had an amazingly effective leprosy eradication program. He simply burned the leprosariums and leprosy hospitals to the ground—with the patients locked within."

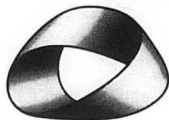
Raley watched the suffering of all the survivors especially the children, and did all he could to relieve it. But he had the luxury of being a witness, not a victim—"just another tourist," he called himself.

He eventually realized the ministry he performed, intense as it was, ultimately proved less effective than the more comprehensive health and development work he now encourages in Vietnam, Cambodia and Laos.

"You can save a child's life, but you have to save it again tomorrow and the day after that if it's hungry," he said, although he ad-

mitted his current efforts are more impersonal and often lonely.

Raley now shuttles between the three Indochinese nations from a base in the Philippines, where he lives with his wife, Judy, and three children. He negotiates with government officials, checks up on projects in progress, visits potential sites for new assistance and continually searches for all-important "counterparts"—the Vietnamese, Laotian and Khmer colleagues without whom effective work cannot be



A Symbol  
To Depend On.

Griffin Leggett  
& Healey & Roth

Little Rock

Forest Hills  
Memorial Park

Little Rock

Griffin Leggett / Rest Hills

FUNERAL HOME AND MEMORIAL PARK / NORTH LITTLE ROCK

GROSS  
FUNERAL HOME

Hot Springs

PEOPLE TO DEPEND ON

PEW UPHOLSTERING  
REVERSIBLE CUSHIONS  
PEW REFINISHING  
STAINED GLASS  
LIGHTING  
CARPET • PEWS

We have upholstered pews in over 1500 churches totaling over 600,000 lineal ft. We can reupholster and repair any pews on site for less cost than the original manufacturer.

Call Toll Free: 1-800-BUY-PEWS  
(1-800-289-7397)



Church Interiors Inc.

Leading the Nation in Church Renovations

100 West Pine • Gurdon, AR 71743

carried out.

He longs to return to medicine alone, the simple fulfillment of healing children, but not until the right people volunteer to walk through the doors for development work he has opened in Indochina.

"What we need is people with long-term commitments, willing to live in these countries, learn the language, and be a source of friendship and encouragement," he said. "There is a sense of urgency, because we don't know what the political landscape will look like next year. We know we have the opportunity now."

Few people back in Houston picked Raley to pioneer work in Asia, to or become a doctor, or even to reach college. Reared in the tough working-class world of the city's Fifth Ward, he learned hard work and determination from his father, an ex-boxer and construction worker who ran a repair shop.

He learned about Jesus Christ, too, and offered his life to Christ at age 9. He also decided to study medicine and "help people" after seeing a poor child suffering from an untreated, infected open sore. Both commitments were challenged and buffeted often over the years, but he abandoned neither.

Raley married Judy Clark, the daughter of missionaries to Venezuela, while at Houston Baptist University. He competed with "smarter and richer" kids at the University of Texas medical school and completed his pediatric residency at the University of Alabama Children's Hospital in Birmingham. Then he began a rapid

career rise at the University of South Carolina School of Medicine, becoming one of the youngest assistant professors on record. Material rewards followed.

But Raley began to feel a "deadness of spirit" that approached despair. "Everything turned to gold, but I was terribly unhappy," he recalled. "I was doing all this good work, but it was so dead."

(BP) photo / Erich Bridges



In 1979, a medical colleague walked into Raley's office one day and tossed a newspaper on his desk. The front page showed the ravaged faces of Cambodian war refugees emerging from the jungles on the Thai-Cambodian border. Raley stared at the faces. At that moment his life changed forever, although it took him a while to realize it.

He accompanied a Southern Baptist

medical relief team to the border refugee camps and treated desperately ill Cambodians. Despite abysmal conditions, "Why does this feel so right?" he wrote back to Judy. She replied, "Why do I feel the same way?"

When he returned home, Raley became obsessed with images of Khmer children, and with the idea of living in Cambodia itself and doing medical work there. The problem: the Vietnamese-backed government wouldn't allow the Russian Red Cross into Cambodia at the time, much less an American doctor. But he couldn't escape the images. "The accepted theory at USC was that I had a piece of shrapnel in my head" from the relief trip, Raley joked.

Then he learned that the evangelical relief organization World Vision had received permission to help build a children's hospital in Phnom Penh. He got on the phone and within minutes had verbally signed on as a staff physician. The Raleys sold many of their recently accumulated possessions. "I never felt freer," he remembered. Within months he was in Cambodia.

Of the 655 Cambodian doctors who practiced before the Khmer Rouge took over, fewer than 45 were still alive, and some of those were physically or mentally disabled by the terror of life under Pol Pot. A few doctors were struggling to reorganize the health care system. One of them became Raley's colleague at the children's hospital.

Together they trained a staff of other survivors—inexperienced Cambodian workers still in shock from their own personal tragedies.

By the time he left in 1983, the hospital had treated 8,000 critically ill inpatients and some 350,000 outpatients. He had helped train five Cambodian doctors, eight pediatric nurse practitioners and 130 medical students. He had watched many children recover—and 625 children die. Two years back home in the United States helped the Raleys recover their emotional equilibrium, and mourn the deaths, most of which could have been prevented with earlier care.

In 1986 they returned to Indochina, and Raley began pioneering the medical and agricultural aid projects in Cambodia—and later in Vietnam and Laos—which are now supported by Southern Baptists through Cooperative Services International.

The projects have increased in number and effectiveness in the years since. For that hopeful development, Southern Baptists can be thankful for the rapid changes now sweeping parts of the communist world, the reopening of Indochina, and a wounded doctor who could not turn away from human suffering.

## Prayer Retreat

Hosted by  
Lay Renewal Fellowship

**Camp Paron**  
**Friday & Saturday**  
**November 3 & 4**

Program starts at 6:00 p.m.

Cost: \$21 per person

Bring your own linens, soap, etc.

For more information, contact:  
Brotherhood Dept., P.O. Box 552,  
Little Rock, AR 72203; 376-4791

## Caseworker Needed

Female caseworker  
needed at Arkansas  
Baptist Home for  
Children in Monticello.  
Degree in social work  
or related field required.

Call Royce Aston,  
501-367-5358.



## 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.

Arkansas Baptist Newsmagazine, Inc.  
P.O. Box 552  
Little Rock, AR 72203  
ADDRESS CORRECTION REQUESTED

Non-Profit Org.  
U.S. Postage  
PAID  
Little Rock, AR  
Permit No. 2066

017557 COMP 2230  
HISTORICAL COMMISSION  
901 COMMERCE ST #400  
NASHVILLE TN 37203

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

**Individual** subscriptions may be purchased by anyone at the rate of \$6.99 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.

## POLISH BAPTISTS

# Happy, Cautious

by Mike Creswell  
SBC Foreign Mission Board

WROCLAW, Poland (BP)—Polish Baptists are cautiously beginning to use freedoms gained under a new democratic government for increased evangelistic activities.

But they are moving slowly because old, repressive laws remain on the books. Until elections next spring, local government officials remain unchanged, said Konstanty Wiazowski, president of the Baptist Union of Poland.

World attention focused on Poland for months as it elected its first non-communist government in more than 40 years. Tadeusz Mazowiecki, a former opponent of communists, became prime minister in a series of maneuvers by Lech Walesa and other Solidarity trade union leaders.

"It's rather encouraging for us, because it's for betterment maybe in economics and improvement in democracy," said Wiazowski. "We cannot say anything about the new government; it's only a few weeks old. But we're identifying with a society that is very much for a new government, for removing the political element from the economy, for putting the economy on its feet. As Baptists, we were always for it. The opinion of the common man was that communists were not competent."

Others are even more frank.

"I never thought I'd live long enough to see this change to democracy, to see the collapse of this nonsensical system," said a jubilant Ruth Kowalczyk, director of an English school being started by Wroclaw Baptist Church. "I thought maybe my son would see it. I didn't think it would go so quickly. A few years ago people were in prison, beaten and tortured. I thought Walesa was history."

During communist rule, Poland's more than 3,000 Baptists often were shut out of government offices or jobs, which usually were distributed on the basis of allegiance to the Communist Party and atheism. The result: "We Baptists abstained from the political side," Wiazowski explained.

A few Baptists were active in Solidarity's early struggles, and some were jailed for their political activism as late as 1981. Those activists have since moved to Canada or the United States.

Stefan and Lydia Zachanowicz, a Baptist couple living in Wroclaw, said they dropped out of Solidarity several years ago because of its close ties to the Roman Catholic Church. "It is not right to mix religion and politics as they have done,"

she said.

Although relations between Baptists and Catholics are generally good now, Baptists are watching to see if close Catholic ties with the new government will result in pressure on other Christian groups. Poland's people are more than 90 percent Catholic. Non-Catholic groups often are seen as suspect, Polish Baptists say.

The new prime minister, a devout Catholic, has given assurances on freedom of religion, Wiazowski said, but refers to "the church," meaning the Catholic Church, and "other confessions," meaning other groups. Still, Ruth Kowalczyk rejoices that the prime minister said "God will help us" in his opening address. "This is something we haven't heard for over 40 years," she said.

Church services were held freely in earlier days, but open religious meetings such as evangelistic crusades were difficult, Wiazowski said. Even the renting of private meeting halls required Communist Party approval. "The party decided what type of meeting could be held. If it was religious, well . . ." Wiazowski dismissed the idea with a wave of his hand.

A few years ago, Christian groups who visited Poland from the United States were told they could sing in city parks but could not talk of faith because it was "not compatible" with the society's aims.

Now Baptist leaders encourage church members to evangelize outside their churches. In Gdansk, Gdynia and Krynica, Baptists have set up book shops on downtown streets. "The police are not interfering so much," Wiazowski said.

In Warsaw, young Baptists now are able both to sell Christian books in the city center and talk with people about their faith. "They are very much excited about this," Wiazowski said.

But launching a major evangelistic thrust will be difficult for Baptists in Poland, whose 56 churches average fewer than 50 members. Growth has been slow in recent years because of government repression and because many Baptists have left the country along with thousands of other Poles seeking better living conditions elsewhere.

Along with other Poles, Baptists suffer from an economy still hobbled by the red-tape legacy of communist rule. The average worker—including the typical Baptist pastor—earns the equivalent of only \$15 to \$20 a month. Wages have increased, but runaway inflation has kept buying power low while prices have skyrocketed.