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Arkansas Baptist Newsmagazine

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11-16-1989

**November 16, 1989**

Arkansas Baptist State Convention

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'Technicolor Effect'

# Arkansas Baptist

November 16, 1989



SOUTHERN BAPTIST HISTORICAL  
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Nashville, Tennessee

Home  
Sweet  
Home

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Photo / Jim Veneman

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## IT'S UPLIFTING

### Ministering In The Marketplace

DURHAM, N.C. (BP)—By taking the church into the world, Grace Baptist Church is strengthening the world of the church.

Grace Baptist, an inner-city congregation in Durham, N.C., has found new purpose through marketplace ministry, said Eddie Hammett, minister of education.

When Hammett came to the church nearly four years ago, he "began noticing that we had some wonderful examples of marketplace ministers in our church. But they didn't see what they were doing as ministry."

Hammett talks one-on-one with church members about their marketplaces. Then he visits them at work to get a feel for what they experience.

Every worship service and every Sunday school class includes time for marketplace testimonies.

The testimonies show people ministering in a varied place:

— A postal clerk who serves internationals at his window every day learned to speak basic phrases in those languages in order to become a friend. By inviting several internationals into his home, he is building relationships that lead to sharing the gospel.

— A home health-care nurse looks for "divine appointments" with her terminally ill patients. Because of her compassion, several patients and their families have started visiting church for the first time.

— Three women who work at the same bank befriended a new employee, which resulted in conversions to Christianity for both the new employee and her fiancé.

— A hospital administrator is known by the 60 employees he supervises as their minister. "No one ever cared about me like this before," said one employee whom the administrator dealt with compassionately during a termination.

## GOOD NEWS!

### The Householder And His Treasure

Matthew 13:51-52

Most scholars who have written on the parables of Jesus ignore this parable altogether. Herbert Lockyer calls it the unwanted orphan of the parables.

Although Jesus began his ministry with the declaration of the kingdom of God (Mark 1:15), he soon became aware that people did not understand what God's kingdom was all about. In this chapter, using the parabolic method, Jesus described the nature of this kingdom. Then he asked, "Have you understood all these things?" To the disciples' affirmative answer, Jesus responded with a parable which is the grand finale of the parabolic symphony of this chapter.

"You have been given the treasure of the kingdom," Jesus said. "Now this is what I want you to do with it" (author's paraphrase).

*A disciple who studies*—The word "disciple" usually connotes the twelve whom Jesus chose. The word, however, had a more general meaning. A disciple was a student, a person who directs his life toward someone or something. Jesus told his followers that they were to be students who directed their minds toward the matters of the kingdom.

*A householder who provides*—A

householder was a person who had complete authority over the distribution of the goods stored in the house treasury. The householder, familiar with persons in the house, would provide those supplies that would enable each person to have his needs met and be equipped to fulfill his appointed task. Jesus told his followers that they were to provide the supplies, out of the treasury of God's kingdom, that were needed to meet the requirements and provide the tools for the manifestly different members of the household of faith.

*A scribe who teaches*—The word "scribe" paints yet another picture. A scribe was a teacher who stood in the midst of the people and shared the meaning of God's Word with them. So it is in the kingdom of heaven. Jesus' followers were to be like scribes who taught his truth to others.

The ultimate purpose of study is to share that knowledge gained with others. This passage also reminds us of the need for freshness and creativity in our teaching. One pastor carried out his ministry under the theme "abiding truths in changing categories." That is to be our approach. We are to extract and teach from the old and new treasures of God's kingdom that perfect blend of spiritual truth for our day.

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# Importance of Doctrine

J. EVERETT SNEED

Baptist doctrines are much more important than many people realize. They not only express our beliefs, but also shape our destiny. They provide unity and stability for our churches, associations, state conventions, and the Southern Baptist Convention. They give us protection when difficulties arise.

Let us examine the usually unnoticed implications of Christian doctrines in our lives. The unseen effects often can be more important and profound than the obvious ones. Decisions usually center around the visible doctrines of the Christian faith, but most of us miss the fact that the indirect results of our faith are more numerous than the direct ones.

This is particularly true in terms of Baptist polity. Our polity grows out of the doctrine of the Priesthood of the Believer. Simply stated, the doctrine of the Priesthood of the Believer means that every individual is directly responsible to God for his actions.

In general, there are four different forms of church government: (1) the monarchical, in which the ultimate authority is in the hands of one man (an example is the Roman Catholic Church with the pope as the head); (2) the episcopal, in which the church is governed by a college of bishops; (3) the presbyterian, in which the local church is governed by elders, with higher courts of appeals; and (4) the democratic, in which the local congregation is self-governed, and there is no outside human authority to which the congregation is responsible with reference to its own internal affairs.

There are many reasons found in the New Testament which lead us to hold to a democratic form of church government. But all are directly or indirectly connected with the doctrine of the Priesthood of the Believer.

Since we, as Baptists, believe that every believer is equal before God and is individually responsible to God, each member is given the same voice, one vote. It is true that some members may be more influential than others. A pastor, by virtue of his office and the time that he invests in the study of church affairs, should be the one who provides leadership for the congregation.

Representation at associations, state conventions, and the Southern Baptist Conven-



tion is an outgrowth of our polity. Churches elect "messengers," not "delegates." A delegate is sent to a meeting with a prescribed point of view. Messengers are elected with no instructions being given to them by their congregation. Each messenger is free to vote as he feels led by the Holy Spirit. This is of vital importance because it means that one entity in Baptist life cannot exercise authority over another. The association, for example, does not exercise authority over a local church, nor does a local church exercise authority over the association. The same principle applies in every area of Baptist life.

This principle applies in the selection of committees which function *ad interim* between annual meetings of associations and conventions. Both associations and conventions often ask for recommendations to

be given to nominating committees. Sometimes these recommendations come from local churches. Other times they might come from associations or individuals. It is important to remember that these are recommendations and have no binding effect on a given nominating committee.

Recommendations are helpful to nominating committees, particularly on a state or SBC level. But great care should be taken not to leave the impression that recommendations are binding. Perhaps it would be best if any individual, church or association would recommend more than one individual so that it would be totally clear that no one expected the committee to be bound by a recommendation.

Our system of administration has emerged to protect both the independence and the interdependence of local churches. It is obvious that most local churches cannot carry out a worldwide mission thrust. But it is also evident that the doctrine of the Priesthood of the Believer demands that every entity in Baptist life function separately and freely.

Our method of checks and balances between freedom and responsibility has served us well. It keeps churches free. At the same time it provides a vehicle by which thousands of churches can cooperate to do worldwide work which could not be done without our structure.

History has validated the method set up by our fathers. The best way of doing God's work is God's way, as free men worshipping God according to the dictates of their consciences. This provides opportunity for each individual to support the cause that is on his heart with his gifts being given through the local church.

## Arkansas Baptist

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## Letters to the Editor

### Two Powers

Our nation is similar to Nineveh, in the days of Jonah. We are standing on the brink of disaster. The Lord has been warning us through hurricanes, earthquakes, and other disasters.

We, as ministers of the Southern Baptist Convention, need to take a stand for our Lord and Master. We need to preach on the pitfalls facing us today.

We need to take a firm stand against abortions, homosexuality, drugs, alcohol and immorality. God has plainly told us those things are an abomination to our nation.

When Jonah preached to Nineveh, and the people repented God spared the city.

There are two powers in the world today, and has always been. Everyone is looking for power. The devil stands ready to lure us down the road to destruction. It is our duty to warn our people of the impending doom if we listen to the voice of Satan.

God through his love gives us power to overcome the satanic forces of this life if we will surrender our lives to him, take up the cross and follow him.

I hope and pray God will help us to carry out his will in our lives.—**Graham Roberts, Harrison**

### Poor Communication

Just a note to respond to your brief letter entitled "Initial Culprit" regarding the Baptist Sunday School Board trustee meeting at Glorieta. As you may know, the trustee board of Golden Gate Baptist Theological Seminary has recently affirmed Dean Robert Cate. Our own board of trustees examined carefully his writing and found it to be, in part, poor communication rather than the work of a "culprit."

Pray for us all as we seek to find ways together that we can honor Christ in the assignments we are given in behalf of Southern Baptists.—**Lloyd Elder, Nashville, Tenn.**

### So Much Hurt

This letter and comments are submitted in support of the feelings expressed in letter headed "No Longer Bound" of Sept. 28 (name withheld), also the one headed "Take The Risk" of Oct. 12, by David Montoya, each writer expressed the feelings of a great number of Arkansas Baptists.

I speak as a layman, a teacher/worker since 1937, and a deacon of 48 years. My wife and I have been most concerned with regards to a number of actions and moves taken by the "Fundamentalist/Conservative" of the past 10 or more years, a build-up of vindictiveness and hostility shown towards others within the leadership areas of Southern Baptist work, as reflected in our Baptist news media and periodicals, all because of "their interpretation of the Scriptures."

These feelings so strongly prevalent have brought much hurt to our Baptist work within the state and nation, and some missionaries report, through other parts of the world. There seems to have been much prompting prior to both the state and SBC conventions. Is this really what we want in our efforts to "save the lost in the world?" Do we desire to destroy our mission effort supported by the Cooperative Program, one of our greatest efforts in our work? I could go on and on and cite different cases and examples, but this only brings on more hurts and dissension,

which we certainly do not need.

I consider myself a conservative with an open mind to what some of our problems might be. I do support our state Baptist staff, and feel strongly that we should support them all that we can. My wife and I do pray for those in leadership roles, and will continue to do so. Until we have a united effort as we have had in previous years, we will have ugly controversy as we now seem to be having. Christians should be able to disagree without getting into an area of political infighting as now seems to be the case.—**Leo Matlock, Pine Bluff**

### Where is the Love?

It troubles me deeply that abortion has become an issue rather than a tragic problem for which people are earnestly seeking a solution.

While pro-lifers and pro-choicers are busy digging in, fortifying and taking pot-shots at each other, babies, and teens and women with troubled pregnancies are get-

## Woman's Viewpoint

### Memories of Autumn

MARY ELLAN PUCKETT

"Offer unto God thanksgiving . . ." (Ps. 50:14a).

I love this time of year. The crisp cool air brings a lift to our life, as we enjoy the outside before icy winter closes in.

Frosty mornings are beautiful, just right for a brisk walk in the colorful autumn woods. I pause, I give thanks to God for life, salvation, a sound mind, and for autumn.

As I look around, my heart stirs within, when I see so many children not knowing the simple joys that filled us with smiles, in autumn days of yesteryear. There were laughter and good times as the family went to the woods to pick up hickory nuts, black



walnuts, and pecans, to last all winter. It was not hard work, it was fun because we knew the tasty goodies made from these nuts.

Just last year, during a visit from our son's family, we went to the yard of a very gracious neighbor, to pick up pecans. Our precious grandson, 13, did not know how to climb trees. Momentarily I thought Grandma was going to teach him how.

God is so good! We take it for granted that all his

creations that make our world beautiful, will be here forever. Industry is taking its toll on our woods. Posted land has restrictions, and you cannot walk there. Find the right place this autumn for a stroll with your family. The sweetest communion with the Lord is pausing under the trees for a quiet time while you are enjoying happy times together; the Lord is very near. Thank him for his tender care, and his picking us up when we stump our toes on the logs in the woods.

Have a blessed Thanksgiving with the children.

**Mary Ellan Puckett** is the wife of Russell Puckett, interim minister of music of Rison Church. She has been active in church work for more than 50 years.

ting cut down in the crossfire.

To our profound shame, I fear we Christians, in our eagerness to parade our righteousness, have somehow lost the love Paul spoke of so eloquently in 1 Corinthians 13.

Is it love that causes us to avert our eyes from those vaguely troubling signs that a child is possibly being abused? Is it love that conveys to a rape victim that we feel it is somehow at least partially her own fault? Our hearts are so hard!

We clamor about good girls and bad girls then whisper "but boys will be boys." We talk about special blessings from special children then offer little help with the special, sometimes overwhelming burdens. We are such hypocrites!

Has prohibition stopped alcoholism, drug addiction or child abuse? We've practically eliminated the scourge of small pox not by treating its symptoms, but by recognizing and treating its cause. Instead of slinging guilt in front of abortion clinics, we need to concentrate our efforts on destroying those things that make pregnancy a problem.

Where do I think Christ wants us to be? Making it truly acceptable and easy for an adult to obtain counseling. Offering teens solid counseling on the problems of early sex and instilling in them a real sense of their own preciousness so they needn't seek their value in another's arms. Standing ready to step in to give families of the handicapped and disabled a day off or help with their financial needs. Making children and a career complementary items rather than things that must be chosen between. Letting young men know true manhood rests in compassion, not in conquest.

We can stop abortion, but only with contrite hearts, compassionate spirits, and the realization that there, but for the grace of God, go I.—Penelope Burgett, Mountain View

## Spiritual Battle

Since my first letter to you on abortion, Sept. 16, 1989, 60,000+ more babies have been murdered by the abortionists; over 60,000+! What have you done to stop this insanity?

Have you at least joined your local chapter of Right to Life? Have you at least started a local chapter of Southern Baptists for Life, to lend their support to Right to Life?

Let me ask one more question: "What good is it, my brother, if a man claims to have faith but has no deeds? Can such faith save him?" Pardon me, I believe that question has been asked before.

Hypocrisy, apathy, procrastination: are these the virtues of our denomination? All

the while these last 60,000+ babies were being murdered; to my knowledge, not one single professing Southern Baptist Christian has joined the fight! Why?

If I was not clear enough in my first letter, let me say again: We (Southern Baptists for Life, Arkansas Right to Life) need your support now! The enemy is highly organized; our continued delay in mobilizing against the enemy only works to insure his victory. The casualties (babies) are occurring at a rate of approximately 4,000+ per day! The spiritual damage occurring to the country becomes deeper and deeper each day we delay fighting the enemy. Please make no mistake about it; although the fight between the abortionists and those of us in pro-life is being fought in the political arena, it is a spiritual battle. A spiritual battle being waged at the highest levels. How can we claim to love God and sanction (if only by our silence and non-involvement) the murder of those he is in the process of creating and already "knows" (Ps. 139). If you can hear what's being said, listen!

Pray, sincerely, for your heart; continue to pray unceasingly and then call or write me for your application to the fight; now! Listen! Do it now! I can put you into contact with those in your area already in the battle.—Dale W. Morfe, Fort Smith

## Actions, Not Words

In recent weeks we in Arkansas have had an opportunity to observe the type of political activity that has been used to gain control of the Southern Baptist Convention during the last 10 years. It has been coordinated by the same people active on the national level. This group has taken our national convention away from its conservative biblical base and historic Baptist beliefs. I pray the same does not happen to our state convention.

Ronnie Floyd has stated in the Arkansas *Gazette* the issue is affirming inerrancy. The "Conservative Voice" has labeled those that are not part of their political organization moderate or liberal. I would challenge them to publicly name the moderates and liberals in our state convention leadership and what it is about their Bible beliefs that make them not conservative. They should tell if Don Moore, Cary Heard, or other leaders have led us away from inerrancy and how. Perhaps they could be given time on the convention program for this purpose. If they cannot do this, I would suggest they use the time to apologize to the convention and lead us in a time of prayer of repentance and confession of sin by those involved in this political effort.

If this were done, it could be that we in Arkansas could begin the process of clean-

ing our convention of the partisan political activities of the Pressler-Patterson coalition. We might return our convention to the days when being a strong supporter of Southern Baptist mission causes was a qualification for the SBC presidency, not a disqualification; when our leaders looked to Jesus for guidance, not the Judge; when if our leaders called themselves inerrantists they were referring to the Bible, not the Republican party platform; when our trustee and board meetings were open to all Southern Baptists, not held behind closed doors; when our leaders proved their inerrancy with their actions, not their words (Ex. 20:16; 2 Co. 4:2).

I consider myself a conservative and an inerrantist, therefore, I cannot support this pseudo-conservative political organization.—Ron West, Booneville

## Santa, A Deity

Has there ever been a deity in history who has been exalted as much as the American Santa? Has Baal, Diana, or Buddha ever been on as many houseposts, lawns, doors, mantles, trees, or cookies, or been colored by so many children at school? Have printing presses ever turned out as many pictures of other gods in history as this one? Have children sat on the knees of other gods? Was any name ever mentioned as much as Santa's is during our Christmas season?

This one that we have exalted so highly and given supernatural powers has successfully driven Jesus out of almost every classroom in America and from our city squares. We are deceived into thinking this counterfeit gift-giver is the one who makes Christmas so wonderful, when in reality, his "magic and fantasy" leave us empty and often depressed. Each Christmas has to get a little "bigger" for us to get the same "high" as the year before, so we feel tremendous pressure before this holiday.

Christmas 1989 is the time for truth. God has been patient with us long enough. He forewarned us about an "angel of light." Old Nick means Satan, Santa, rearranged, spells Satan. Satan needed a "son" to get our eyes off God's Son at a time the world would remember him most.

Please this Christmas, don't mix Jesus and Santa. They come from two different kingdoms. When we invite Santa in, we are inviting Jesus out. That's why we have all the darkness at Christmas.

Let's put away the little plastic images of the baby Jesus (and quit wondering whether he cried or not). Let's see him as the man he was, as he became the sacrificial Lamb on the cross. He asked us to remember his death until he comes.—Joyce P. Linton, Columbus, Miss.

TIMNAH EXPEDITION

## 'Technicolor Effect'

by Mark Christie

Ouachita Baptist University

ARKADELPHIA—A pair of sandals, a few pictures, two or three sherds of pottery and an olive wood nativity scene were all things that Tish Campbell brought back with her from her summer excavation experience in Israel. But they were nothing in comparison to what really made the trip memorable. For her and five other students from Ouachita Baptist University, the Bible came alive this summer.

"I cried when we crossed the Jordan River," said Campbell. "It was so wonderful, in fact, I think I cried that whole time we were there."

When the team boarded a plane on May 27, bound for Jerusalem, they had one primary goal: they were going to help the excavation efforts to dig up the remains of Samson's home town—Timnah. For more than two and a half weeks, they made the transformation to archaeologist, discovering not only the remains of an ancient city, but making personal, cultural, academic, and spiritual discoveries as well.

"Just having the opportunity to help piece together the history of the Philistines and the Israelites was exciting," said Dr. Craig Price, instructor of religion at Ouachita. "We found cookstoves, slingballs, storage jars, and several nicely painted pottery items. It was fascinating to think the Bible people we've read about ac-

tually lived, work and walked there."

The site of the dig was Tel Batash (biblical Timnah), located in the Sorek Valley about midway between Jerusalem and the Mediterranean coastline. It is the site of the Old Testament account of Samson, recorded in Judges 14, and of King Uziah, who conquered parts of the territory in 2 Chronicles 26. The excavation crew numbered about 30 people, brought together through a program sponsored by Southwestern Baptist Theological Seminary in Ft. Worth, Texas. The program is designed to give participants a greater awareness of biblical archaeological techniques.

"It was neat to think that you were the first person to touch that piece of pottery," said Becky Wright, a senior youth ministry major from Fordyce. "Whereas most of the excavators there got nothing more out of it than pure archaeology, we were excited just to find a bone and think that it could be Samson's jawbone."

The group woke at four a.m. every day to board their bus by five and worked all morning at the site while the heat was at a minimum. Every evening, as a supplement to their work, they attended lectures by Southwestern professors on the history of each of the four areas of excavation.

Although the group was able to uncover a number of items that told something of the Israelite culture, the most significant archeological find at the site occurred in 1985, when the city gate of the structure was uncovered. Timnah was famous for its city gate, which guarded several valleys between the eighth and ninth centuries B.C.

But the most impacting lessons came from living in Israel for two weeks.

"I was walking with a guy from our group one day, when this one man offered to give him 40 camels for me," said Gerri Ann Stanton, a senior psychology major from Texarkana. "I learned the place of

women in the culture real fast."

The group also worked alongside of members of the Jewish, Islamic and Christian faiths to get "a broader scope of the international community," said Price. They also learned to live without many of the conveniences of American life.

"Washing your clothes in the sink every day," said Stanton, "is a very humbling experience, especially when you've grown up with the conveniences of life, including televisions, dishwashers, and English!"

But perhaps the most lasting benefit the members of the team speak of is the fact that they will never read their Bibles "the same way again," something Price refers to as the "technicolor effect."

"It's unbelievable," said Dennis Tucker,

OBU photo / Craig Price



Gerri Ann Stanton unearths an Israelite skeleton.

a biblical studies major from Charlotte, N.C. "Now, every time I read the Bible, pictures flood my mind!"

Attending the trip from Ouachita were Sharon Brown, a junior from Blytheville; Letitia Campbell, a senior from Little Rock, Dr. Craig Price, instructor in religion from Arkadelphia; Gerri Ann Stanton, a senior from Texarkana; Dennis Ticher, a senior from Charlotte, N.C.; Steven Walker, a junior from Forrest City; and Becky Wright, a senior from Fordyce.

## Depression can tear you to pieces.

The New Hope Institute at Doctors Hospital is the state's first inpatient psychiatric program to offer an optional Christian component to treatment.

If you or someone you love suffers from depression or other emotional problems, call New Hope Institute today at 663-HOPE.

**But now there's New Hope.**



**New Hope Institute**

At Doctors Hospital  
6101 West Capitol Avenue  
Little Rock, Arkansas 72205



Photos by Jim Veneman



Arkansas Baptist Home  
for Children.

For many those five words have  
an institutional ring, the sound of  
a "charitable organization."

But for hundreds of others one of  
those words tells more clearly  
than the others. *Home*.

Home. Where you grow up.  
Where you can go to escape the  
pressures of the outside world.  
Where you find people who care  
enough about you to expect you  
to do your best. A place where  
dishes are washed and beds are  
made, where jokes are told and  
secrets are shared.

In the pages following, search for  
a feeling. Understand that this is  
more than a home. It is home, for  
hundreds of young people who  
look back at their experiences  
here with the same fondness you  
feel for your childhood home.

Home. It's where your heart is.



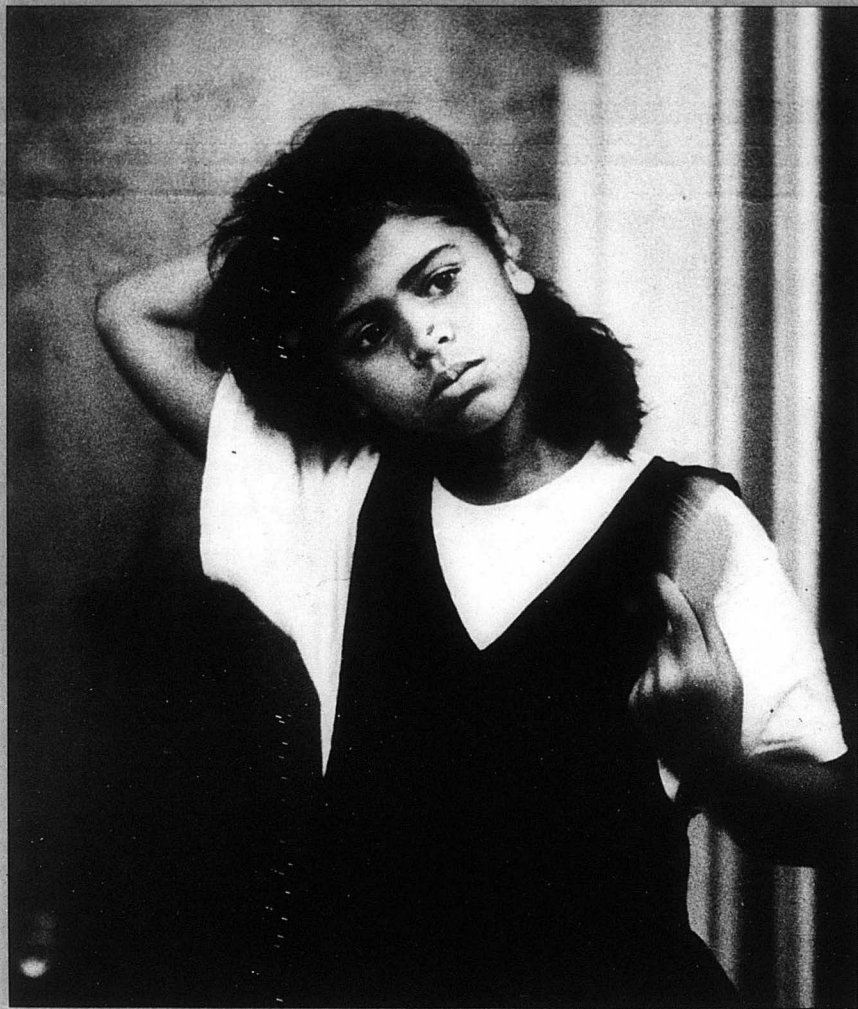
Home





Chores

School



Self





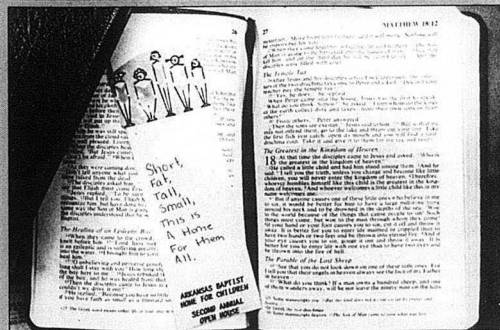
Christmas  
Wishes



Everyday  
Fun



Friends



*At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?*

*And Jesus called a little child unto him, and set him in the midst of them.*

*And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.*

*Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.*

*And whoso shall receive one such little child in my name receiveth me.*

Matthew 18:1-5

# LOCAL & STATE

## Arkansas All Over

MILLIE GILL

### People

**Michael G. Seabaugh** began serving Oct. 1 as pastor of Pike Avenue Church in North Little Rock, coming

there from Parkview Church in Duncan, Okla., where he served as associate pastor in charge of music and youth. A native of Magnolia, he is a graduate of Ouachita Baptist University and Southwestern Baptist Theological Seminary. He has served churches in Oklahoma, Arkansas, and Washington.



**Greg Kirksey** has completed 10 years service as pastor of Hillside Church in Camden.

**Fred Holst** will be ordained to the preaching ministry Nov. 19 at Sage Church.

**Clayton D. Spriggs** has been named executive coordinator of Jim Ponder Ministries in Jacksonville, Fla. He has been serving as associate pastor and program administrator at First Church in Fort Smith.

**Hal Graves** will begin serving as pastor of First Church in Dumas Nov. 19, going there from Memorial Church in Hot Springs.

**Charles Hampton** has resigned as pastor of Calvary Mission, Ebenezer.

**Ernest Brooks** has resigned as pastor of First Southern Church, Magnet Cove, to serve as youth pastor of Temple Church in Sioux City, Iowa.

**Robert Meeks** has joined the staff of Hilldale Church at Alexander as associate pastor with responsibilities for discipleship and leadership training.

**Josephine Dew** of Magnolia died Nov. 1 at age 66. She was the retired financial secretary for Magnolia Central Church, having served for 45 years. Memorials may be made to Central Church. Survivors are two sisters, Sarah Mae Dew and Catherine Cheatham, both of Magnolia.

**Calvin Clytee Harness** of Hot Springs died Nov. 4 at age 21. He was a junior at Ouachita Baptist University and a member of Grand Avenue Church in Hot Springs where his funeral services were conducted

Nov. 6 by his father, Clytee Harness, pastor of the church. Memorials may be made to Grand Avenue Church. Other survivors include his mother, June Harness; a brother, Steven Harness, and a sister, Krissi Harness, both of Hot Springs; and his grandmother, Irene Harness of Dover.

**John Nauman**, pastor of Charity Southern Church at Rogers, was ordained to the ministry Oct. 29.

**Harris Shuffield** is serving as interim pastor of First Southern Church in Magnet Cove.

**Jeff Rhoades** has resigned as music and education director of First Church in Alma.

### Briefly

**Ward First Church** held both a noteburning service and dedication Oct. 29. The church celebrated payment of a 15-year note in 12 years and dedicated an educational and fellowship building.

**Mena First Church** has launched a Cradle

Roll ministry with Mary Jo Abernathy serving as director.

**Hilldale Church** at Alexander recently celebrated its 14th anniversary with services that featured O.C. Sutterfield and Hank Harrington as speakers.

**Valley View Church** Harrisburg ordained Pastor Bill Scroggs to the ministry Nov. 12.

**Hindsville Church** has begun construction of a parsonage, assisted by volunteers from five churches of Washington-Madison Association and Campers on Missions.

**Sonora Church** at Springdale ordained Ben Mayes and Bob Glines to the deacon ministry Oct. 8. The church also held a noteburning service Oct. 22.

**Pine Bluff Central Church** celebrated its 42nd anniversary Nov. 5 when former pastor Andy O'Kelly was speaker. The Kinsmen provided special music.

**Dumas First Church** has begun a weekly English language class as an extension of the Sunday School.

**Arkadelphia Third Street Church** ordained Julius Adams, Jim Laster, and Art Riddle to the deacon ministry Oct. 22.

ABN photo / Millie Gill



*Glendon Grober (left), director of the ABCS Brotherhood Department, presents keys to Darrell Garner, furloughing missionary from Malawi, for a car the Brotherhood Department provides for missionary use. Grober is urging churches across the state to provide other cars for this program since furloughing missionaries usually do not have a mode of transportation.*

# Crestview Church in a Day

by J. Everett Sneed

Editor, Arkansas Baptist Newsmagazine

The Baptist Men, primarily from Concord Association, constructed a building in a day for the Crestview Church, Midway, on Oct. 8. There were 103 individuals participating in the construction of the 3,200 square foot facility located on Highway 22.

Glendon Grober, state Brotherhood director, observed that this was the largest group to be involved in the erection of a church in a day. In addition to the men that worked on the facility, several women were present to prepare meals for those who were involved in the construction.

The plans for the building were drawn by Pastor Leroy French, who has also been a construction contractor.

The mission was started on the first Saturday in October in 1988 and the building was erected on the first Saturday in October 1989. The congregation has been using a double-wide trailer owned by the Concord Association.

The mission is sponsored by Southside Church, Paris. The land was purchased by Concord Association for \$8,000.

The congregation is continuing to worship in the mobile chapel, but the facility will soon be complete. The building is still to be bricked and the sheet rock is to be installed.

Some of the materials were donated, but the balance is to be paid for by a loan which was provided by ABCS State Missions Department. The facilities were constructed at a cost of approximately

\$60,000, but will have a replacement value of more than \$150,000.

Associational Director of Missions Ferrell Morgan observed that Pastor Leroy French is providing excellent leadership for the congregation. The new work already has more than 20 members.

On Sunday evening, Nov. 5, Verlon Taff, associational Brotherhood director, was leading a study on soul winning during the Discipleship Training hour when an 81-year-old man came into the service. When asked if he was a Christian, the gentleman acknowledged that he not only was not a Christian, but had not been in church for 30 years; as a result he made a public profession of faith.

Jan Akins, pastor of the sponsoring Southside Church, said, "It was a miracle that we were able to erect this building in one day."

Glendon Grober observed that this was the most effective one-day project that he had seen thus far in Arkansas. The Nail Benders have erected eight buildings this year and five have been constructed by the Church in A Day crew.

Grober feels that working with construction teams such as these has a very positive impact on the men who are involved. He said, "Men see this as a spiritual ministry, and often it will encourage them to be more effective in their home church."

Associational Director Morgan said, "I am convinced that when Baptist men put their hearts and hands to a job, they can accomplish anything they desire for God."

ABSC photo / Glendon Grober



Ron West (right) and students

## Missionaries In Residence

ARKADELPHIA—After 20 years of missionary work and teaching mathematics in Taiwan, Ron West and his wife, Elinda, have returned to his alma mater, Ouachita Baptist University, to serve as missionaries in residence for the 1989-90 academic year.

The Wests and their three sons arrived in Arkadelphia this summer and moved into a house on the Ouachita campus provided for visiting missionaries. In addition to being the campus missionary, West teaches two courses at OBU, Christian Missions and Fundamental Structures of Algebra.

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Teams of Baptist Men work to complete Crestview construction.



# Not 'Either/Or'

by Mark Kelly  
Managing Editor, Arkansas Baptist

Let no one say Cabot First Church is not missions minded.

A growing, vital congregation which averages more than 500 in Sunday School, Cabot First has demonstrated an "over and above" commitment to missions.

That commitment is evident among the membership, which has given rise to a steady stream of individuals involved in direct missions. In the last four years, the church has sent out members on at least five different projects:

— Don Elliott, retired superintendent of the Cabot Schools, and his wife, Almeda, taught English in a Chinese university for a year and then helped organize an exchange program in which Chinese doctors and nurses visited the United States.

— A team of 12 members participated in the Arkansas-Brazil partnership mission project, serving in Manaus, where they assisted a congregation with the construction of an educational building and conducted door-to-door evangelistic visitation, a Vacation Bible School, and a revival.

— Damon White, now a student at the University of Arkansas at Fayetteville, was a member of a High School Baptist Young Men's basketball team which visited Guatemala during the summer of 1989.

— Rhonda Ray, a student at Ouachita Baptist University, was selected for OBU's exchange program with a Japanese university, and she is considering the possibility

of serving as a Foreign Mission Board journeyman. Another Cabot member, Kari Utley, served two years as a journeyman to Ivory Coast. She is now preparing for mission service at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

— First Church's minister of education and administration, Steve Dewbre, and his wife Kathy, were appointed as foreign missionaries in a service held at Little Rock last spring. They made their commitment to missions as a result of the Manaus trip and now are on the field in Transkei, South Africa.

All of this alone would speak well of a congregation's missions commitment, but Cabot First Church also has maintained a strong allegiance to missions giving in spite of building needs brought on by a period of strong growth.

Four years ago, the church was averaging 330 in Sunday School, according to Pastor Del Medlin, who came to Cabot almost five years ago. Now the congregation is running 530 each week in Bible study, straining their facilities to capacity, in spite of the fact that they built a 20,000 square foot educational building in 1987. And in spite of the obligations required by that enterprise, the church continues to dedicate 15 percent of its undesignated receipts to the Cooperative Program.

And so it was that this fine congregation had just adopted its 1989 budget, which reflected a 15 percent increase over the previous year and called for \$10,000 a month in building payments, when they were approached by the Caroline Association with a missions need.

A survey of the community had revealed that no church was effectively reaching the Briarwood area, located across Highway 67/167 from Cabot. Composed of manufactured homes situated on large lots, the area's people were not responding to the outreach efforts of local congregations. It seemed a good location for a new chapel designed to meet the needs of the residents.

Medlin recalls that the committee which studied the proposal decided that, although they did not know how the church would pay for the project, they should nonetheless agree to sponsor the mission. After all, turning down missions involvement because of a lack of money would defeat the purpose of the church, they reasoned.

So the congregation voted to launch the Briarwood mission. They commissioned almost a dozen members to work in the new chapel, among them Doyné Plummer, a Sunday School teacher who had par-

ABN photo / Mark Kelly



Mission Pastor Scott Hamilton chats with a Briarwood member.

ticipated in the Brazil project and felt called to greater personal missions involvement. Scott Hamilton, a young man who had only recently made a commitment to the preaching ministry, was asked to serve as the mission pastor.

The Briarwood project began in February 1989 as a home Bible study with 10 in attendance. Two manufactured buildings owned by Caroline Association and the Arkansas Baptist State Convention were placed on the site acquired for the mission. When the effort was launched on Easter Sunday, 57 attended.

Six months later, the mission's attendance was averaging in the 30s. Five persons had been baptized, 14 had come by letter. Many of them were individuals who were inactive in their churches.

Many congregations are "unbalanced" in their approach to missions, Medlin says.

"Some churches will send 10 percent of their receipts to win the lost in Africa, but won't do anything locally to win people to Christ," he observes. "Others will spend their resources on building a great local church program but lose sight of their responsibilities to reach those in Africa."

The Little Rock native and graduate of Ouachita Baptist University insists that, while it may be difficult to convince people to meet both local and worldwide needs, it is both possible and essential.

"This is not an either/or proposition. It's a matter of both/and," he says. "It's easy to say, 'We'll just cut back on our missions giving temporarily and take care of this building debt,' but most will never go back. We don't want a building to keep us from doing what needs to be done in the area of missions."

## Classifieds

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

## Retirement Gains Examined

DALLAS (BP)—Annuity Board trustees heard reports of growing retirement plan earnings and rising medical claims at their fall meeting in Dallas Oct. 30-31.

Booyed by increasing contributions and rising earnings, the assets of the board have increased by more than \$1 million a day in 1989, President Darold H. Morgan told the trustees.

Treasurer Harold D. Richardson noted that while falling long-term interest rates caused a reduction in the funding rate for annuities, rising stock prices and increased bond values both worked to enhance the value of members' accounts.

Trustees in the insurance committee and in the full board meeting grappled with the continuing losses in the board's medical plans.

Heavy use of the Church Comprehensive Medical Plan by pastors, other church staff members and their families, and large doctor and hospital bills resulted in losses of \$5.1 million in the plan during the first nine months of the year, board officials noted. Losses by year end are expected to be \$6.9 million to \$7 million.

In the past three years, claims paid by Annuity Board medical plans have exceeded premiums paid by \$31 million. In recent years, adequate plan surpluses made moderate increases possible. Now, administrators are trying to equalize premiums and claims.

Trustees, a number of whom are insurance executives, discussed the national medical insurance crisis and asked the Annuity Board staff to expand its efforts to inform participants of the dangers of canceling medical coverage.

The board has announced rate increases in the church medical plan that range from 9 percent to more than 30 percent, with rates based on regional medical costs. The aggregate increase in projected premium income to match claims experience is 20 percent. The aggregate increase in the Group Comprehensive Medical Plan will be about 19 percent. The present Seminarian Comprehensive Medical Plan will merge into the Church Plan Jan. 1.

Reporting on retirement, Treasurer Richardson noted that net earnings of \$291.4 million in nine months is the greatest dollar earnings in any January-September period. Equities led the earnings, with a year-to-date rate of more than 24 percent. Member contributions exceeded the same nine-month period in 1988 by 10.5 percent and totaled \$126.3 million.

Trustees approved a 1990 operating budget of \$26.2 million, an increase of 6 percent over 1989. The budget does not include cost-of-living adjustments in salaries for 1990.

At an Oct. 30 evening dinner meeting, Morgan, who will retire as chief executive officer March 1, 1990, spoke to trustees

about his years of ministry and the changes he has seen.

Morgan praised the trustees as the "ideal for the rest of the denomination" as they have "again and again demonstrated the true role of trusteeship."

Morgan honored the memory of his predecessor, the late Alton Reed, and praised his successor, Paul W. Powell.

The trustee relief committee reported approval of eight people for two year monthly grants and eight for two-year expense grants. One person received a one-time grant. Relief funds are allocated from Southern Baptist Cooperative Program unified budget receipts after approval of the trustee committee.

The committee approved a Christmas check of \$125 to each person on the relief roll as of Dec. 1, 1989.

## Sanctity of Life Materials Available

NASHVILLE—Sunday School curriculum materials with a "clearly stated opposition to abortion" are available from the Southern Baptists Sunday School Board for suggested use on Sanctity of Human Life Sunday, Jan. 21, 1990, according to Rusty Gilbert, an editor of youth Sunday School materials.

The undated curriculum is available with teacher and member materials for adults, youth and older children, said Gilbert who served as coordinator of the project.

The undated materials are available for 1990, and will remain available for several years. Also, an annual sanctity of human life session on the third Sunday in January will be included in all curriculum lines for adults, youth and older children beginning in 1991.

The 1990 lesson materials for all three age groups are based on the same Bible passages, have similar content outlines and vary as need to fit the age levels.

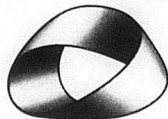
"We wanted quality Bible study materials that were related to the topic of abortion, not just a topical study of the abortion issue," Gilbert said.

The central Bible truth for the 1990 study states that, "because all people are created in God's image and loved by God, we should express our love and care for all people and oppose abortion."

Although the teaching aim varies for the three age groups, it relates to understanding biblical teaching concerning the sanctity of human life and relating that understanding to attitudes and actions in opposing abortion.

While the materials clearly identify abortion as a sin, there is an emphasis on churches dealing redemptively with people who may have had an abortion or who have participated in abortions, Gilbert pointed out.

"We are highlighting the churches' responsibility to minister to persons. We highlight forgiveness," Gilbert said.



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## 742 New Sunday Schools

by Frank Wm. White  
Baptist Sunday School Board

NASHVILLE (BP)—Southern Baptists started 742 Sunday schools during the 1988-89 church year, a decline from the 861 Sunday schools started in 1987-88 and the lowest total since 874 starts were recorded in 1984-85.

"There is a desire for starting new Sunday schools, but few states have a strategy for getting it done," said Jim L. Harvey, Sunday school growth and administration consultant at the Southern Baptist Sunday School Board.

Harvey singled out Texas as a consistent leader in starting new Sunday schools. Texas started 217 Sunday schools in 1988-89, down from the 273 started in the state in 1987-88.

Florida had an increase in Sunday schools, with 118 recorded, compared to 56 the previous year. Harvey pointed out that Florida during the past year had a person responsible for training churches in conducting Outreach Bible Studies as a strategy for starting Sunday schools.

Three state conventions met or surpassed their goals for starting Sunday schools. Alaska started 15, with a goal of 10.

Maryland started 18, surpassing a goal of 15, while Minnesota/Wisconsin started 19, with a goal of 12.

Other top states totals were California, 35; North Carolina, 25; and Georgia, 21.

The emphasis for starting Sunday schools supports the Southern Baptist Bold Mission Thrust goal of 50,000 churches by the year 2000. The convention has about 37,567 churches.

The outreach organization and potential through the Sunday school is vital to a new work, he said.

"We need for new Sunday school starts to become a major priority in order to reach people," Harvey said.

He listed Outreach Bible Study, Backyard Bible Clubs and Mission Vacation Bible

Schools as effective strategies to start new Sunday schools.

The Sunday School Board offers assistance for new Sunday schools with up to \$100 worth of Sunday school material selected by leaders of the new Sunday school. Also available for new Sunday schools is a \$50 discount at Small Sunday School Leadership Conferences; a \$25 gift certificate from Baptist Book Stores for Bible study and administrative materials; free materials to guide the church in starting a media library; 25 "Baptist Hymnals;" graded choir literature for three months; a Holman pew Bible; \$75 in discipleship training material; a Vacation Bible School Plan Book and a copy of the current Church Materials Catalog.

A brochure, "How to Start a New Sunday School" will be available from the Sunday School Board in January.

## CP Sets Record in October

NASHVILLE (BP)—Southern Baptists' convention-wide budget launched its fiscal year with record receipts in October.

The Cooperative Program received \$11,561,367 at the national level in October, announced Harold C. Bennett, president and treasurer of the convention's Executive Committee.

That amount is a \$609,752—or 5.57 percent—increase over receipts for October 1988, Bennett said. The current U.S. inflation rate is 4.3 percent.

"This is a good beginning for the new fiscal year," Bennett said. "I pray Cooperative Program gifts will continue to be strong because of the urgent mission needs."

The Cooperative Program helps fund 18 Southern Baptist Convention organizations that conduct evangelistic, missionary and educational ministries worldwide.

October was the Cooperative Program's first month under a new procedure that set its basic operating budget according to performance-oriented guidelines, as opposed to the goal-oriented guidelines used to develop previous budgets.

The new 1989-90 national basic operating budget goal is \$134,787,543. That is the amount the program received in the 1987-88 fiscal year, the latest year of record when the budget was proposed in February. The goal is a 2.05 percent decrease from the 1988-89 goal of \$137,610,000.

The 1989-90 budget also has a \$2.5 million capital needs priority item, designed to pay off the debt on the SBC

Building in Nashville, which will be five years old in February.

Operating under the goal-oriented guidelines, Southern Baptists failed to meet their overall budget for most of this decade and built up a backlog of capital needs commitments.

Consequently, the new budgeting procedure was initiated in January 1989 by the SBC Inter-Agency Council, comprised of the executives of convention agencies.

The performance-oriented procedure was designed to enable Cooperative Program recipients to set their budgets more accurately, planners said. It also was intended to make capital needs money available, spread over a 10 year period, so the convention can pay off the capital commitments it made in the '80s, they added. And it was established to make "program advance" funds more readily available.

Beginning in 1990-91, all Cooperative Program income received in excess of its performance-oriented basic operating budget will be distributed between its program advance and capital needs budgets.

To illustrate, suppose the Cooperative Program received \$2 million more than its basic operating budget goal. Of that excess, the program advance budget would distribute \$1 million to the 18 SBC recipient organizations according to the percentages by which they received the basic budget. The capital needs budget would distribute \$1 million between previously approved building projects for various SBC organizations.

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# Ruling Favors Churches

by Lonnie Wilkey  
Tennessee Baptist and Reflector

NASHVILLE (BP)—A county court judge has dismissed a lawsuit involving several Nashville Baptist Association churches.

Last December, Nashville's metropolitan government filed a lawsuit seeking a judgment regarding the taxability of church parsonages. The city was seeking to tax 141 tax-exempt properties that it claimed were not used for charitable or religious purposes. About 20 Nashville Baptist churches were among those cited.

In the lawsuit, the government challenged the constitutionality of a 1984 state law that said church parsonages should be tax-exempt as "property used purely and exclusively for religious purposes."

State law allows each church to claim an exemption for only one residence as a parsonage. Metro Tax Assessor Jim Ed Clary claimed the purpose of parsonages is residential and that they are not used "purely and solely" for religious purposes.

Clary told the *Baptist and Reflector*, Tennessee Baptists' weekly newjournal, that parsonages are built to "provide a service which every individual must have" and noted that residents of church parsonages receive without cost the same government services—such as fire and police

protection—that their neighbors purchase through property taxes.

In a memorandum indicating his decision, Judge Irvin H. Kilcrease Jr. wrote that state law "does not create a per se property tax exemption for parsonages nor does this statute foreclose inquiry as to the actual use of parsonages."

"Tax exemptions in favor of religious, scientific, literary, and educational institutions are liberally construed, rather than strictly," he said.

"A parsonage is the home of a full-time regular minister of a local church. The 'purely and exclusively' use test for property to be tax exempt is met where the use is 'directly incidental to or an integral part of' one of the recognized purposes of an exempt institution."

Kilcrease concluded the state legislature intended to "exempt from property tax parsonages used 'purely and exclusively' for religious purposes."

Attorney Bob Taylor, who represented several of the Nashville churches, said he was delighted that the judge upheld the constitutionality of the 1984 statute. A negative decision would have impacted churches across Tennessee, he said, predicting "a lot of tax assessors" across the state were awaiting the outcome of the decision.

Nashville pastors contended that church parsonages always have been considered a part of a church's total ministry to the community and should be treated as other church property and not be taxed.

Churches perform "benevolent services to the community that offsets the property tax we would pay," said Kenneth Castleberry, pastor of Dalewood Baptist Church.

The churches have "won round one," Taylor said, but the government may appeal the ruling.

Clary told a reporter from *The Tennessean*, Nashville's morning newspaper, that he is "not ready to throw in the towel." He must get advice from the government's legal department about whether to appeal Kilcrease's decision, he said.

Nashville churches have spent several thousand dollars in legal fees and would like to avert further legal activity, Castleberry said, noting, "I would hope that Metro attorneys will review it (Kilcrease's ruling) and say, 'Let's stop it right here.'"

## HMB Toll-free Volunteer Number

ATLANTA (BP)—The Southern Baptist Home Mission Board has installed a toll-free telephone line to assist home missions volunteers and people needing volunteer assistance.

The number is (800) HMB-VOLS, or (800) 462-8657.

Calls on the toll-free line will be answered in the HMB's volunteer division office. Division Director Don Hammonds said the line was installed to allow Southern Baptists easier access to information about volunteer missions opportunities and to assist missionaries, pastors and associational workers who want to request volunteer assistance.

Callers may use the toll-free line to receive information about a variety of HMB volunteer programs:

- Mission Service Corps, for adult volunteers willing to serve one year or longer.

- Christian Service Corps, for adult volunteers willing to serve in short-term assignments of one week or longer.

- Student summer and semester missions, for college students willing to serve 10- to 14-week terms.

- Sojourners, for high school juniors and seniors willing to serve four to 10 weeks, usually in the summer.

- Mission youth groups, for high school church groups willing to serve one week or longer, usually in the summer.



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## SENIOR ADULTS

# Money Management

by Terri Lackey

Baptist Sunday School Board

RIDGECREST, N.C. (BP)—Senior adults never will reach an age when they can withdraw from learning more about money management, and churches should invest time in helping them continue to do it, a conference leader told seminar participants at a senior-adult Chautauqua at Ridgecrest (N.C.) Baptist Conference Center.

"It's not too late to plan how to manage our money, and the church has a stake in helping people better manage their lives and financial situations," said Horace Kerr, retired manager of the single- and senior-adult section of the Southern Baptist Sunday School Board's family ministry department.

About 50 senior adults attending one of 14 Chautauquas sponsored this fall by the Sunday School Board participated in a money management seminar sponsored jointly by the board and American Express.

In pilot projects with Southern Baptists and three other denominations, personnel from American Express have been teaching money management to senior adults to determine their specific needs, said Meredith Fernstrom, senior vice president for public responsibility at American Express.

Other groups included the United Church of Christ, American Baptists and Episcopalians.

"We decided to work with religious organizations because a large number of senior adults are church goers, and they look to the church to meet a wide range of needs, not just spiritual," said Fernstrom, a Southern Baptist who was reared near Ridgecrest.

Jay Johnston, a senior-adult consultant at the board, said the information gathered from the four pilot projects will be consolidated and adapted into a money management resource for churches to teach their senior adults.

The resource will be produced by the board's family ministry department and released in late 1991, reported Doug Anderson, director of the family ministry department. Before the product is completed, the material will be field tested in several churches in 1990, he said.

Kerr, who has been working on the project since its inception about two years ago, said the changing lifestyles of senior adults require knowledge of life planning as well as financial planning.

"As we look forward to the new phases in our lives, we have to begin planning for these changes," he said. "The objective is

to plan for the rest of life by learning the options that we have and by thinking creatively and honestly."

In the two-part seminar, life planning and financial planning, Kerr told senior adults they should be prepared for the transitions and changes that come with aging and retirement.

"We have to understand our personal perception of aging and feel good about it," he said.

Some of the changes that accompany retirement, said Kerr, who retired earlier this year, include more discretionary time, more opportunities for volunteerism, feelings of not being needed and relief from work pressures.

Retired people must work to maintain their spiritual life, their social relationships and their physical and mental well-being, he said.

They must plan how to spend their leisure time, and they must decide on housing "by exploring characteristics of their ideal living space," he noted. "We need to look at all these things as we plan for the rest of our lives. In almost all of these areas, you are talking about spending money."

To spend and save money properly, senior adults need to know what's available for them, said Bill Steinke, regional director for IDS Financial Services, a subsidiary of American Express.

"Financial planning is crucial all through life," said Steinke, who led the second part of the seminar. "It takes money to make us mentally and physically well, and there are plenty of options and opportunities for managing your money during retirement."

## Preserving Family Memories

RIDGECREST, N.C. (BP)—The room fell silent when Robert Hastings launched into a story of his childhood during the Great Depression.

A natural storyteller, Hastings moved the room of senior adults back into a familiar time when food was scarce, money was tight and sacrifices were made. At the end of his tale, Hastings, an author, writing consultant and editor emeritus of the Illinois Baptist newspaper, had made an unspoken point.

Family memories must be preserved.

Hastings led a seminar on ways to preserve family memories during a Senior Adult Chautauqua at Ridgecrest (N.C.) Baptist Conference Center Oct. 23-27.

Author of the fictional Broadman Press books "Tinyburg Tales" and "Tinyburg Revisited," Hastings began in 1970 penning the memories he had of his family. The death of his mother only two years after his father's death triggered those memories, which eventually became a book, "A Nickel's Worth of Skim Milk," and its sequel, "A Penny's Worth of Minced Ham."

"It wasn't until after my parents passed away that I realized the rich treasures I had," said Hastings. "Buried in our childhood memories are a lot of rich stories." People can preserve their family memories in several ways, he said, adding, "There is no one way to do it, and it is never too late."

Annic Mathews can attest to that.

Mathews, an Episcopalian who traveled with the senior adult group of First Baptist Church of New Orleans, started a journal two years ago at age 80, at the insistence of her granddaughter.

"My granddaughter said: 'You tell such wonderful stories about your girlhood. Why don't you write them down, so I can keep them.' So I am," Mathews said.

Mathews has no real pattern for keeping her journal, she said, noting, "Whenever I remember something, I just write it down."

Hastings said jotting down memories does not necessarily need order. "If you are just now going to start, write down what you can remember about your life," he explained.

The difference between a journal and a diary, Hastings said, "is that a diary is just a factual account of your day, and a journal is an account embellished with thoughts and emotions."

Keeping scrapbooks of memorabilia, old photographs, locks of hair, newspaper clippings "or whatever helps bring memories back to you" is another way to preserve the past, Hastings said.

It is best if names are marked on old photographs, he said.

Cassette tapes, video tapes and genealogy or family descent research are other ways of preserving family history, he said.

# Lawyer Thanks Trustees

## Letter Commends Agreement with Dilday

by Dan Martin  
Baptist Press

ATLANTA (BP)—An Atlanta lawyer, who last month threatened a lawsuit, has thanked trustees of Southwestern Baptist Theological Seminary for "developing an agreement" with President Russell Dilday.

Hugh Gibert, a partner in the Atlanta law firm of Arnall, Golden and Gregory, mailed a letter to the 36 trustees of the Fort Worth, Texas, seminary in early October threatening to sue them individually if they tried to fire Dilday in the Oct. 16-17 board meeting.

At the board meeting, trustees and Dilday met behind closed doors for nearly five hours before emerging with a three-paragraph statement which said Dilday and the trustees "covenant together . . . to cease and desist from making any statements, or writings, or engaging in any activities that could reasonably be interpreted as being intentionally political in nature, all the while seeking to deal with each other and the institution we serve in truth and love."

On Nov. 2, Gibert mailed a letter to Chairman Ken Lilly, a medical doctor from Fort Smith, Ark., which said, "The Southern Baptist pastors and laypeople on whose behalf I wrote to you last month wish to express appreciation to . . . trustees for developing an agreement with its president by which terms seemingly apply, evenly and equally, to each trustee of the institution as well as to the president."

The letter went on to say: "It will be presumed the agreement was covenanted in good faith should each trustee refrain from participation in meetings that are perceived to be politically motivated and otherwise will assiduously avoid expressions, spoken or written, that could be considered intentionally political in nature."

"It is expected the precedent established by Dr. Dilday and the trustees will contribute to restoration of Christian propriety and justice in conduct of the denomination's affairs."

In addition to Lilly, the letter was mailed to all trustees, as well as to Harold C. Bennett, president and treasurer of the Southern Baptist Executive Committee, and to Baptist Press.

Gibert, contacted by Baptist Press after the letter was received, was asked what will happen if trustees fail to abide by the agreement.

"What happens is always the same, whether in this case or others. I will discuss it with my clients and decide what to do," he said.

"From my point of view, it is just wait and see. I am a lawyer; this is not my dispute. My clients will monitor the situation, and if they feel they need to take any action, I am sure we will discuss it and decide what is possible and appropriate. I cannot really anticipate or speculate on what that might be."

Gibert said he is not a Southern Baptist "so this is very definitely not my personal dispute or concern."

In the letter to Lilly, Gibert wrote that "other Southern Baptists have phoned and written to join in our clients' endeavors. Even though such offers of assistance are much appreciated, it is felt that abilities to foster a return to Christian courtesy and fairness in handling of trustee responsibilities are adequate."

"No doubt you will be interested to know of responses made to all Southern Baptists who have graciously offered assistance; instead of our clients accepting funds to defray the cost of legal services, they are suggesting that generous contributions be made to the Lottie Moon (Christmas offering for foreign missions) and other missions offerings."

Gibert declined to identify his clients. "I cannot comment on who my clients might be," he said.

He made the same statement when asked if John Baugh, a leader in the Baptists Committed to the Southern Baptist Convention, a "moderate," or "centrist," political organization, might be involved as a client. Baugh is senior chairman of Sysco Corporation, a food service organization.

Jonathan Golden, a partner in Arnall, Golden and Gregory, is a stockholder and director for Sysco, and the law firm is listed on the 1988 Sysco proxy statement as general counsel for the corporation.

Gibert told Baptist Press he has not personally represented Sysco in any legal work. "I have partners who have—we have 90 attorneys in the firm—but I have not," he said.

Baugh told Baptist Press Arnall, Golden and Gregory is "one of the law firms the company has, but we must have 50 or more law firms representing us across the nation."

He added: "Ellis Arnall, former governor of Georgia, has been my friend for 50 years. I know him very well. Sol Golden, during his lifetime, was a very dear friend of mine. He was one of the founding directors (of Sysco). But there are 90 to 100 million stockholders in the company."

Baugh added he has "never been their

(the Atlanta law firm's) personal client." He added: "I am not involved in a personal lawsuit. I have not sued anybody and don't intend to. I haven't been sued. If I were, I would use my personal lawyer, Emory T. Carl, of Houston. I don't need his services."

Baugh added: "It seems to me a moot question. On the surface, it seems to me the trustees did not abuse Dr. Dilday."

Of the identity of Gibert's clients, Baugh questioned the assumption they might be "moderates" attempting to defend Dilday: "Who would have the most to gain by inflaming the trustees? The fundamentalists?"

After receiving Gibert's Nov. 2 letter, Baptist Press attempted to contact Lilly, but he was out of his office and did not answer his home telephone.

Another trustee, former Chairman Drew J. Gunnells Jr., said he was "glad to get the letter. I don't like lawsuits, and I think we would be better without them. I was very appreciative of the second letter."

He said the October letter was mentioned during the closed-door session but was not read at the trustee meeting. "I recall some people saying they resented this kind of a threat," said Gunnells, pastor of Spring Hill Baptist Church of Mobile, Ala.

"It would be hard to tell, positively or negatively, whether the letter had any impact," he added. "I guess that would depend on the person who received the letter. It could have been counterproductive, though."

The "covenant agreement" between Dilday and trustees, he said, did not come about because of the letter, but because "the board came together in an honest attempt to handle a difficult problem and handle it in a Christlike manner. The threat of a lawsuit was not what prompted the agreement."

Another trustee said the first letter made some trustees "nervous and angry. They resented the threats and grilled Russell (Dilday) about whether he was involved or knew anything about it. When it was clear he did not, they moved on to other things."

Following the board meeting, some questioned the involvement of trustee James T. Draper Jr. in an unprecedented ad hoc pastors' conference Nov. 6, preceding the annual meeting of the Baptist General Convention of Texas in Lubbock. Texas Baptist "moderates" claimed the pastors' conference was overtly political.

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# LESSONS FOR LIVING

## Convention Uniform

### *Who's the Boss?*

by Reed Bethel, Otter Creek First Church, Little Rock

Basic passage: Revelation 19:11-16; 20:11-15

Focal passage: Revelation 19:11-16; 20:11-15

**Central truth:** In fulfillment of Bible prophecy, Jesus is coming to take over this world and begin his kingly rule.

How will it all end? The Bible gives the answer. At the end of the Tribulation, Jesus will return to earth to take over! Revelation 19:11-16 gives us a picture of Jesus at his glorious coming.

In verse 11, heaven opens to let Jesus out. He is riding a white charger, a symbol of conquest. He is called faithful and true, in contrast to the lies of Satan and Antichrist. He came the first time in peace, but the second time in judgment!

Verse 12 reveals his penetrating x-ray vision eyes (1:14) and the many crowns that will be gladly given him by the saints.

Verse 13 describes his clothing: a robe dipped in blood. Oh, precious is the flow that makes me white as snow! While he has a name that no one knows, one that is known is the "Word of God" (see Jn. 1:1). The heavenly host accompanies him in his conquest (v. 14), dressed in the righteousness of Jesus (see v. 8). The sharp sword is a symbol of God's Word (He. 4:12, Ep. 6:17). With his Word he, like we, shall be victorious.

The vinepress is a symbol of God's judgment, which he shall justly mete out as King of Kings and Lord of Lords (v. 16).

Revelation 20 describes what this world will be like under 1000 years of the King's management. Satan is restrained (1-3), the Tribulation saints are resurrected (4-6), Satan is released (7-10), and in verses 11-15 we learn about the Savior's review. Commonly called the Great White Throne Judgment, this final judgment is for the unsaved. The Bible teaches that the Lord is slow to anger; but when he takes his seat as judge, even earth and sky cannot stand in his presence (v. 11)!

This passage reveals that God is keeping records of sins (v. 12). Those whose sins have been washed away by the blood of the Lamb have their names written in the Book of Life (see Dn. 12:1, Lk. 10:20, Ph. 4:30), and their sins are forgotten (Is. 43:25). Everyone else will be judged for their sins (see Mt. 12:36).

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## Life and Work

### *Self-Centeredness*

by Bert Thomas, Valley Church, Searcy  
Basic passage: Jonah 1:1-4;11

Basic passage: Jonah 1:1-3; 3:1-3,5; 4:1,3-11

**Central truth:** We cannot be self-centered and be successful in our missions task.

Jonah was a prophet who ran from God and spent three days and three nights in the belly of a fish because of his rebellion. This lesson from Jonah confronts with the sin of self-centeredness.

God's call to Jonah was direct and his message was specific and urgent. Rather than obey God, he rebelled and set sail for Tarshish. One trait of a self-centered person is his refusal to obey the revealed word of God.

A self-centered person makes life miserable for others. Jonah was no exception. God sent a great wind to disturb the sea. The wind churned up angry waves and the ship was threatened. The sailors became frantic and prayed to their gods while Jonah was in a deep sleep below deck. He was awakened and lots were cast to determine who was the source of their problem. The lot fell on Jonah, he confessed his sin, and was thrown into the sea.

A self-centered person can be identified by his attitude, not his message or his success. This was the case of Jonah. God sent a great fish to swallow Jonah and he spent three days and three nights in its stomach. When God spoke to him the second time, Jonah went to Nineveh. There he preached God's messages, the people repented, and God spared them (Jo. 3:3-5.10).

Jonah was bitterly disappointed and told God so. He was so self-centered that he could not see how he could accept God's plan for Nineveh. He was more interested in his personal comfort than the souls of 120,000 people. Jonah is a classic example of how success comes in spite of self-centeredness.

A self-centered person is often combative. Jonah rebelled against God and ran from his presence. He hid God for one of the traits that is so admirable about him. "I now that you are a gracious and merciful God, slow to anger and abundant in loving kindness, one who relents from doing harm" (Jo. 4:2). He defied God by remaining uncompassionate and self-centered.

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## Bible Book

### *Paul's Credentials*

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

Basic passage: Galatians 1:1-2,6-19

Focal passage: Galatians 1:1,11-19

**Central truth:** Paul's apostleship and message came directly from God.

In our Scripture passage this week, Paul defended his apostleship and the gospel which he preached. He declared that he received his commission to be an apostle and the message which he preached by a direct revelation of Jesus Christ. He sought to show that he was totally independent of the Twelve and the church in Jerusalem so far as his authority and his message were concerned. In verse 1, Paul clearly stated that his apostleship was from God and not from men. In verse 12, he emphatically declared that he did not receive the gospel from men.

Paul was brought up in what he twice referred to as "the Jews' religion." Also, he earnestly pursued the church of God with the evil purpose of destroying it. He referred to incidents recorded in Acts 8:1-3; 9:1-2. Paul, then known as Saul of Tarsus, was continually persecuting and making havoc of the church (v. 13). For some Christians, this meant death; for others, it meant prison (Ac. 22:4). At the same time, Paul (Saul) was advancing in Judaism. Compared with many of his peers, he was extremely zealous (v. 14).

Because of the grace of God, Paul's life was suddenly and radically changed (vv. 15-17). Acts 9 records his conversion when he saw the risen, ascended Lord on the Damascus road. Paul understood that the Lord appeared to him, not only for his own sake, but for the sake of others. Paul was commissioned to carry the gospel to the Gentiles (Ga. 1:16; 2:7-8; 26:17; 1 Ti. 2:7).

Paul received the gospel apart from the Apostles (vv. 15-19). Verse 16 tells us that he did not confer with men after he received his calling. Instead, he went to Arabia for a time of prayer, study, and meditation. Someone has said, "Paul went to Arabia with the law and the prophets and came out with Romans and Galatians." Then he went back to Damascus where he had first witnessed for Christ. Paul then went up to Jerusalem and was there for only 15 days. We know from Acts 9:26-29 that the believers there were actually afraid of Paul and would not have accepted him, if it had not been for Barnabas.

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## UGANDA

# Missionary Expelled

by Craig Bird

SBC Foreign Mission Board

KAMPALA, Uganda (BP)—Ugandan military officials Nov. 7 ordered Southern Baptist missionary Roger Hesch to leave the country within seven days.

Hesch, imprisoned for a week without formal charges, learned of the accusation against him and the expulsion order at the same time. He was charged with entering a military installation without authorization Oct. 31.

That night Hesch gave a Ugandan soldier a ride back to his barracks after showing an evangelistic film at a rehabilitation center for the handicapped in Masaka, Uganda. Hesch told fellow missionaries he drove onto the military base with no questions asked, spent a few minutes passing out Christian tracts and left. His soldier passenger, a Baptist, took a box of Bibles to distribute later.

Those few minutes resulted in Hesch's arrest the next day and the expulsion order six days later.

American Embassy officials and Southern Baptist mission representatives in Uganda decided Nov. 8 to jointly appeal the order to Ugandan President Yoweri Museveni. But they doubt it will be overturned, said Jim Houser, a Southern Baptist mission administrator based in Nairobi, Kenya. The order was signed by the highest military official in Uganda other than Museveni.

Mission officials had received assurances Nov. 6 that any deportation action would require a formal court hearing at which any charge against Hesch would have to be proved. But that apparently will not happen, officials said.

"Roger spent Nov. 8 consulting with American Embassy officials in Kampala and with other Baptist missionaries," said Houser, who talked with Hesch shortly after his release Nov. 7.

"He was still somewhat dazed by all that has happened, but his primary concern was that any action to appeal or not would be based on the best long-term benefit of sharing Christianity with the people of Uganda," Houser added.

Hesch, 32, of Little Falls, Minn., has worked in Uganda for about three years as a church developer. He lives in Entebbe, about 10 miles south of Kampala.

For a week, efforts by embassy and mission officials to find out why Hesch had been arrested and jailed were fruitless. Ugandan police said they had no reason to continue to hold the missionary, and military spokesmen would only respond,

"Mr. Hesch knows the charges."

One American official said Nov. 7 that the U.S. Embassy had been told no charges had been filed. At that very hour the expulsion order was being issued.

During the first few days of Hesch's detention, embassy officials in Kampala said they were unable to intervene because no official charges had been filed. But by Nov. 7, the U.S. government reportedly had registered formal complaints with high officials in both the Ugandan military and government. Houser and U.S. Consul General Charles Steffan have scheduled additional meetings in Nairobi to discuss the situation.

On Nov. 1, Hesch—unaware he had done anything wrong the previous night, or that the soldier he had driven back to the barracks had been interrogated most of the night—agreed to give two Ugandan soldiers who came to his home in Entebbe a ride into Kampala.

When they arrived at Republic House, a military headquarters building, Hesch was detained. His requests that his wife, Meg, other missionaries or the U.S. Embassy be notified were denied. That afternoon, however, someone from the barracks where Hesch's alleged trespassing occurred contacted Mrs. Hesch. She and other missionaries went to Republic House and were able to talk to Hesch through a basement window and assure themselves he was well.

The general feeling at the time, missionaries said, was that a mix-up had occurred, it would be sorted out and Hesch would be released. "You've been out here a long time," one Ugandan official told Southern Baptist veteran Chairman Paul Eaton, a 20-year veteran of work in Uganda. "These things just take time to be worked out."

Hesch was transferred Nov. 3 from the military prison to Ugandan Central Police and placed in a prison for non-Ugandans. Eaton was told all charges had been dropped and Hesch likely would be released as soon as the "appropriate official" wrote a letter dismissing him. Hopes soared that day when Mrs. Hesch received a phone call from a friend who had heard Hesch had been released.

But the Ugandan official, who would later order Hesch out of the country, was not available Nov. 3 or the following Monday, Nov. 6. Hesch remained in jail. A scheduled Nov. 7 morning meeting with mission representatives did not occur because the official was not in his office. He finally met with Eaton, the mission

organization's lawyer and others late that afternoon.

At the meeting Eaton, after finally being told why Hesch had been arrested, stressed the value of Hesch's work, including his involvement in an evangelistic crusade in Entebbe last summer. That event led to an invitation from President Museveni to Hesch and others to a reception at Museveni's home, where they were complimented on all they were doing for Uganda.

According to Eaton, the military official said he was aware of the good things Hesch and Baptists were doing in Uganda, but stated that "Mr. Hesch acted in an irresponsible manner by entering a military installation after dark without authorization," and he was signing the order expelling him.

Hesch, his wife and their two children, Sarah, 8, and Joel, 7, plan to go to Nairobi Nov. 12 for consultations with Houser and to rest and recover from the trauma. Any decision about their future mission assignment, if the expulsion order stands, will be made then, Houser said.

The prison experience, while nerve-shattering, had a positive side, Houser noted.

"When Roger was first detained, his request to keep his Bible was denied, but later he was allowed not only his own Bible but to actively witness, pass out Bibles and tracts and even preach" in the prison, Houser said.

Regulations prohibit visitors from coming into the prison to conduct religious services. But Hesch, with permission, conducted several worship services during his week in prison and passed out the supply of tracts and Bibles left with him by a steady stream of visitors. Mrs. Hesch took meals to the prison two or three times a day and ate with him. Red Cross officials joined the missionaries and embassy personnel who visited regularly.

Hesch told Eaton that he had "rather mixed feelings about getting out since he was getting to witness in an area usually closed to the gospel. Some of the prison officials expressed appreciation for what he was doing and hoped he could continue for awhile," Houser said.

Hesch shared a room with three other men, including a Muslim.

## A SMILE OR TWO

Last week I ate nothing but hundred dollar a plate dinners. I was in the hospital.

We sometimes have a second thought about a matter. Too often this seems to be our quota. —Cullen Hightower

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## Beirut Baptist Schools Reopen

BEIRUT, Lebanon (BP)—Beirut Baptist School and Arab Baptist Theological Seminary have reopened for classes following the cease-fire that has been in effect in the Lebanese capital since mid-September.

Beirut Baptist School in West Beirut opened for younger grades ahead of the usual Nov. 1 opening date to allow students to complete last year's coursework, interrupted by the fighting that broke out during the spring. The upper grades managed to complete last year's studies, reported Southern Baptist representative Jim Ragland, who monitors Baptist work in Lebanon from Cyprus.

Window installers worked overtime to replace glass that had been shot out of most of the windows of the school's two buildings. Rainfall was a problem in recent weeks, because of the missing windows, Ragland said. Students arrive at school in buses riddled with bullet holes, patched and taped up so the vehicles are usable.

A capacity student load of 700 is enrolled, meaning many new students who have applied for admission cannot be admitted, school Principal Elijah Bitar told Ragland.

Eight students are enrolled at the seminary, where windows also were shattered during the fighting.

Electricity and water now are available most of the time in Beirut. Many Lebanese who left during the worst of the fighting have returned, and the city again is having traffic jams. Most of the Lebanese who fled to Cyprus also have returned home, Ragland said.

## Soviets Express Sympathy

NASHVILLE (BP)—Baptists in the Soviet Union have sent Southern Baptists in the United States a telegram of sympathy and encouragement following the California earthquake.

The telegram was sent to Harold C. Bennett, president and treasurer of the Southern Baptist Executive Committee, from three officers of the All-Union Council of Evangelical Christians-Baptists in the Soviet Union. The telegram is addressed to "dear brethren" and states:

"We express our sincere sympathy in connection with earthquake in California. Let sources of heavenly consolation and protection for all (who) suffered and those who lost their relatives and near ones be opened, and let God be comforter and healer for them. "Your sorrow will be com-

forted by Almighty God and time.

"In this tragic time, we are with you, dear friends, and we are praying that the Lord might help you to endure this tragedy."

The telegram came from Vasil Logvinenko, the All-Union Council's president; General Secretary Alexei Bichkov; and Alexei Stoian, director of the council's international relations. Bennett sent similar telegrams to All-Union Council officers following the Chernobyl nuclear incident and the Ukrainian earthquake.

## Brazilian Pastors Bolster Effort

LISBON, Portugal (BP)—More than 200 Portuguese made decisions to accept Jesus Christ during a two-week national campaign that brought 23 Brazilian Baptist pastors and a layman to Portugal as evangelists.

Although they speak the same language, many of the Brazilians expressed amazement at cultural differences between Portugal, where evangelism is difficult, and their country, which is responsive.

In many locations, Portuguese who had never entered an evangelical church building attended services and heard the gospel for the first time, workers reported. Twenty-nine people publicly accepted Christ as savior at 29-member Abrantes Baptist Church in central Portugal, where a Brazilian Baptist pastor, Josue Oliveira preached.

The campaign, held in 50 churches and missions, culminated a year of preparation by church and convention leaders, said Jose Sousa, general secretary of the Portuguese Baptist Convention, which sponsored the effort. Trained counselors in the churches will begin following up to offer discipleship training to people who made decisions, including 150 who rededicated their lives to Jesus Christ.

Sousa praised the visiting Brazilians, many of whom spent long hours in door-to-door visitation or handing out gospel tracts on the streets before preaching in evening services.

Although disappointed with the number of decisions, Sousa said two major goals for the campaign were met.

It generated a spiritual awakening among Baptists, he said: "We mobilized our lay people for personal evangelism. That's a great need in Portugal."

It also brought convention churches together within regions for greater cooperation in missions and evangelism and convinced some leaders of the need for continuing cooperation.