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Arkansas Baptist State Convention

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Missions 'Smart'

Arkansas Baptist

January 4, 1990

Planting for
The Future



In This Issue

Cover Story



ABN art / Diane Fowler

Planting for

The Future 4

Like a sapling, a will is not intended for immediate enjoyment but with a view toward the future. January is "Make Your Will Month" among Southern Baptists.

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IT'S UPLIFTING

Bringing Light To Mombasa

DALLAS (BP)—Southern Baptist missionaries in Mombasa, Kenya, center of a Christian awakening that has seen 132,000 people come to faith in Christ in 30 months, sometimes have had to discontinue services without giving an invitation. "Our problem is that we aren't permitted to hold a service after dark without lights," explained missionary Ralph Bethea, whose parents also were missionaries to Kenya.

In villages with no electrical power, stopping a service is heartbreaking when people have come from far and wide to hear the gospel, Bethea said.

But soon missionaries and Kenyan Baptists will have lighted facilities to share the light of Christ, thanks to the efforts of volunteers from Midway Road Baptist Church in Dallas and the Texas Baptist Men organization.

The volunteers equipped an eight-by-20-foot flatbed trailer as a mobile evangelism stage that can be pulled to anywhere it is needed and rapidly set up for services.

The unit includes a generator to provide

electricity for lights, an organ for music, a public address system and choir risers. It was painted in Kenya's colors—red, green and black— and will be transported to Kenya by boat as soon as possible, said Bob Dixon, executive director of Texas Baptist Men.

Dixon and his wife, Jean, are leaders of one of Midway Road Church's single adult 11 Sunday school departments, which led in refurbishing and equipping the mobile evangelism trailer.

At the dedication of the new facility, Bethea said it will be the only one of its kind in East Africa and will open new doors of evangelistic opportunity amid the greatest revival in history in a Muslim culture.

He recalled a meeting where "we counted more 32,000 people in a service but had to send them home (without an invitation to receive Christ) because it got dark."

At the dedicatory service for the new evangelistic trailer at Midway Road Church, Bethea was given two solar-powered cassette players for use in mission fields without electricity. The donor, Bob Birchler of Dallas, said the new devices are designed to bring the gospel to 2 billion illiterate people around the world.

GOOD NEWS!

The King and His Uninvited Guest

Matthew 22:11-14

This parable of the king and his uninvited guest provides some unique insight into the kingdom of God.

What does the parable mean? It describes certain qualities of life of those who are part of the kingdom of God.

Reverence—The Bible says, "The fear of the Lord is the beginning of wisdom" (Ps. 111:10, NASB). To fear God is not to be frightened of him but to be aware of who he is. To fear God is to recognize his greatness and thus to arrange our lives according to his command.

Such reverence the uninvited guest evidently lacked. He refused to wear the wedding garment provided for him, thus dishonoring his host.

Through Christ we have the privilege to come into the presence of God. Such a privilege, however, must not be abused. We must prepare ourselves to come into God's presence.

Holiness—Paul told the Colossian Christians that they have "put off the old man with his deeds; and have put on the new

man, which is renewed in knowledge after the image of him that created him" (Co. 3:9-10). They had not only been redeemed from their past, but they had also been released to a new life in him.

The uninvited guest refused to put on the robe which would mark him as a part of the wedding party, choosing instead to wear his old clothes.

Sincerity—Perhaps the reason for the condemnation of the uninvited guest is that he was going through all the motions of religion while secretly his allegiance was with the world.

One thing Jesus would not settle for was a split loyalty. "No man can serve two masters," Jesus said (Mt. 6:24). "He that is not with me is against me," he said on another occasion (Lk. 11:23). Again he said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Lk. 14:33).

Membership in the kingdom of God demands sincerity of desire and totality of commitment.

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About Evangelists

J. EVERETT SNEED

In recent days a very negative image has been created for full-time evangelists. Television speakers who have been characterized as "TV evangelists" have been responsible for harm coming to the scriptural office of evangelists. The Bible, however, is clear that God calls some men to be evangelists. History also shows that periods of spontaneous awakening often parallel the lives of great evangelists.

A careful study of the history of great revival in the light of the Bible reveals several factors to be considered: (1) Pastors should occasionally engage the services of full-time vocational evangelists, yet they should not lapse into the lazy habit of depending on others to do their evangelism; and (2) an evangelist should never come to a church with the idea of registering all of the commitments that he can without regard to the future of the church.

The word "evangelist" appears three times in the New Testament (Ac. 21:8; Ep. 4:11 and 2 Ti. 4:5). A.T. Robertson says of the word, "as used here (Ac. 21:8) the meaning is a traveling missionary who 'gospelized' communities. This is probably Paul's idea in 2 Timothy 4:5. In Ephesians 4:11, the word seems to describe a special class of ministers just as we have them today" (*Word Pictures in the New Testament*, vol. 3, p. 382).

God calls people with a variety of gifts into full-time Christian service. These gifts include herald, teacher, shepherd and evangelist. Ideally, a pastor will possess all of these to some extent. The individual whom God calls as a full-time vocational evangelist will be strong in the gift of evangelism, calling people to accept Christ as Savior.

It is certain that God does call a person to a specific ministry. The Bible places the call of evangelist alongside that of pastor. No special call today follows more closely the New Testament than that of evangelist. Yet, becoming a true evangelist is not the result of a whim or a fancy on the part of an individual. It is the work of God. If one has this call, it will be at the center of all that he does. For an individual to truly succeed as a full-time vocational evangelist, his call must be born of the Spirit of God.

Full-time vocational evangelists have done much to give impetus to the cause of Christ. Apart from their work, Christi-



ty would not have grown as it has.

Evangelistic methods have changed somewhat in form. Early evangelists did not use crusades as we know them today. For example, Peter Waldo (1179-1218) sent his followers out two by two into the streets and homes to reach people for Christ.

Since both the New Testament and history magnifies the office of evangelists, the question arises, "Why are some pastors reluctant to use full-time evangelists?" There are, perhaps, a number of reasons, but the most frequent complaint is that a few evangelists have used unscrupulous methods to obtain decisions.

Decisions simply for numbers will do irreparable harm. It may confuse people, leading them to believe that they have had a life-changing experience when they have

not. When large numbers of unregenerate people unite with a church, problems are inevitable.

In recent times a few so-called "TV evangelists" have harmed the office of the true vocational evangelist. These few individuals have used unscrupulous means to obtain large sums of money, as well as becoming involved in immoral activities. Obviously, these individuals should not be followed or supported.

The fact that a few evangelists have been unscrupulous in obtaining money and decisions has stopped some pastors from engaging vocational evangelists at all. This is both unfair and wrong. A pastor should carefully investigate the evangelist prior to issuing an invitation to conduct a revival. Such investigation should be applied to any guest evangelist, whether he is a pastor or a full-time evangelist.

Other pastors follow a course of depending upon outsiders to do all of their evangelistic work. This pattern of neglect is harmful to the life of a church and the Lord's work. Every church should experience some kind of perennial evangelism. People should be saved without special evangelistic efforts. A program of year around evangelism will have the congregation prepared for times of special revival. It is most difficult for a church to have a great ingathering of souls when little or no preparation has been made.

Churches should use good, committed full-time evangelists. It is a New Testament concept and will bear dividends in people being won to the kingdom. Every minister, evangelist or pastor is to prepare God's people for Christian work and to build up the body of Christ which is the church.

Arkansas Baptist

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WILLIAM J. REYNOLDS

Hymns Baptists Sing



Amazing Grace

"Amazing grace!
how sweet the
sound."

John Newton, then an obscure minister in the Church of England, wrote the hymn that has been called Southern Baptists' "national anthem." "Amazing Grace" was one of 280 hymns Newton wrote to be sung at the week night Bible classes he taught the people in his village of Olney.

The story of Newton's life reads like fiction. His mother died when he was six, he went to sea with his sailor father when he was 11, and at 16 he joined the Royal Navy.

Abandoning his mother's early religious training, he became an atheist and engaged in slave trading. But the memory of his mother and his love for the Christian girl who later became his wife never left his mind. His Christian conversion occurred on a waterlogged ship on a stormy night in 1748.

A dozen years later he felt God's call to the ministry, was ordained in 1764, and went to Olney to preach. There he served faithfully until 1780, when he went to a church in the heart of London's banking district.

He continued preaching there almost to the end of his 82 years. When no longer able to read, he was advised by friends to give up preaching. He replied, "What, shall the old African blasphemer stop while he can speak?"

Today we borrow John Newton's words to sing joyfully of the "amazing grace" that we know in Jesus Christ.

William J. Reynolds is professor of church music at Southwestern Baptist Theological Seminary.

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WILLS EMPHASIS

Planting for the Future

What in the world does planting a tree have to do with making a will? Really, more than you might think.

First, there is the provision for the future. Years ago, a twig was planted in our backyard. At the time it gave no shade and in many ways was a nuisance. It always was in the way of the mower or some insect was about to devour its last leaf.

Today things have changed. That same tree offers beauty in the spring, shade in the summer and fruit in the fall. The tree was planted not so much for immediate enjoyment but for the future. So it is with your will. Its purpose is not so much for today but to provide for the uncertainties of tomorrow.

A second comparison can be made to the fruit it produces. The person who gave the tree could have just as easily given a box of fruit. Each piece would have been enjoyed but soon the box would have been empty. On the other hand the tree continues to provide fruit and will do so for generations to come. So it is with your will. It may be used to make specific gifts as the box of fruit, or by including a trust it may be used to make continuing gifts as the tree.

While it is true the first harvest from the tree was not as plentiful as the amount of fruit in the box, the tree has now produced enough fruit to fill many boxes, and it will continue to do so for years to come.

So it is with a trust. The initial income may not be as much as a specific bequest, but in a few years it will have produced much more than the initial gift.

A third way the planting of a tree can illustrate an estate plan through a will is the planting and growth of an idea. This seed may take many forms. It could be the testimony of a young person who, because of a scholarship, is able to complete a college education. It could be a seed sown through a visual program about abused and neglected children. It could be an article that describes mission opportunities in the association, the state, the nation or around the world. Or it could be a visit to a mission field where a dream to provide an opportunity for a young person to study in America was born.

Each of these illustrates the beginning or the fulfillment of a plan that the Father gave to one of his children. Through the help of your Baptist Foundation staff these dreams are becoming reality. The seed sown—the tree planted—is now growing and future generations will be blessed.

To see how you can best provide for your family or other Christian causes, contact your Baptist Foundation office at 402 Superior Federal Bank Building, 500 W. Capitol, P.O. Box 552, Little Rock, AR 72203; telephone 501-376-0732.—**Harry Trulove, Foundation director**

Letters to the Editor

Well Equipped

As I read Dr. D. Jack Nicholas's appeal for Arkansas Baptists to counsel their young people to consider a Baptist college, I felt many were probably thinking, "Here comes another sales pitch." There are obviously a great number of Baptists who counsel their young people to attend state schools. Most parents want the best for their children, so when they think of colleges they think of the University of Arkansas or Arkansas Tech or maybe an out-of-state school. Probably most people have never heard of Southern Baptist College.

I had never heard of Southern until I first considered going there in 1985. Until then it had been a two-year college—perhaps the reason many Baptists in northwest Arkansas have not heard of it, or think of

it as a junior college.

I did choose to attend Southern in 1985, and I am glad I did. For one thing, it is the least expensive Southern Baptist college in America. But most importantly, I believe I received a topnotch liberal arts education from professors who genuinely care about the mental, physical, and spiritual well-being of the students. Even secular subjects are taught from a Christian perspective. Earlier this year I began the Correlated Program at Midwestern Baptist Theological Seminary in Kansas City, Mo., and I honestly do not believe I could have been equipped any better for seminary at any other college around here—**Kenneth E. Poague, Kansas City, Mo.**

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DON MOORE

You'll Be Glad To Know



As we begin a new year, we should do so with a great deal of awe. We have not been granted this privilege so that we may be indulgent, irresponsible and self-reliant. It has not come to us because we are great, good or otherwise deserving. It certainly has not come because we have proven to be good stewards of the time and resources that we have already held in trust. It must have come because of God's grace and purpose. How humbling, even frightening, to be so entrusted. And, yes, we will have to give an account of how we manage and use the opportunity provided in this year of 1990.

As we begin the last decade of the 20th century, there are some things that we as Christians must address.

First, we must turn back from being basically religious, self-sufficient rebels to being humble, holy, god-fearing people who seek the face and favor of God more than anything else. Real prayer must characterize the overcomers of this last decade. Both individuals and churches must head in this direction.

Second, we must become Great Commission Christians as global citizens. The missions opportunities in the Communist dominated countries of Europe should be unparalleled in our history. At this point, we are not up to it. Our churches receive more money each year and give a lesser percentage to missions than the year before. This is a pattern of long standing. At least two-thirds of the missionaries requested each year are never appointed. Our Foreign Mission Board does not have the resources to fund their appointment. Join me in praying for 3,000 new missionaries this decade with a like prayer for funds to finance their appointment.

Third, your church, including pastor, staff, deacons and Sunday School workers must take a careful, honest look at where you are in ministering to and reaching your community. Arkansas churches declined 3,480 in Sunday School enrollment the past year. They baptized 379 fewer people than the year before.

I hope these considerations will give each of you cause for reflection and commitment about your use of the year 1990.

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

Woman's Viewpoint

Joy and 'Joy Robbers'

JOY TOLBERT

"A joyful heart is good medicine" (Pr. 17:22). My first name is Joy and my maiden name is Musick. That combination made life fun and interesting growing up. I would introduce myself as Joy Musick and the person would say, "Yes, I enjoy music, too." The word "joy," however, took on new meaning after I became a Christian at the age of 17.

Joy, as a part of the fruit of the spirit, is not the same as happiness. Happiness is based on circumstances and joy is based on a relationship with Jesus. My teenage son became a Christian when he was young. He made the profound statement, "I'm so happy, I'm laughing in my heart." True joy does begin with a relationship with Jesus. How thankful I am that joy continues past the initial salva-

tion experience. Many of us, however, do not consistently have true joy in our lives. Why? What are some "joy robbers?"

The first "joy robber" that comes to my mind is disobedience. In John 15, Jesus tells us that we can abide in his love by keeping his commandments. The result of this is his joy in us and our joy made full. I heard a friend say recently that joy seldom precedes obedience—it follows it.

The second "joy robber" is related to the first one. We can be sincerely trying and struggling to follow Christ's commandments, but in our own power. Many of us are robbed of the joy that God has for us because we are struggling or striving instead of abiding or resting.

Disobedience in sharing our faith is another "joy robber." I have noticed that there is a correlation between true joy in my heart and witnessing. Psalms

126:5 says that "those who sow in tears shall reap with joyful shouting."

Satan attempts to rob me of my joy in times of difficult circumstances. This does not have to be the case. In hard times, we can experience God's grace and love in a special way. We can, by faith, "consider it all joy when we encounter various trials" (Ja. 1:2).

Jesus can take care of the "joy robbers." When we realize that Christ's joy is missing in our lives, we can confess and then by faith ask him to be in control. I am thankful that we can experience God's joy for truly the "joy of the Lord is our strength" (Ne. 8:10).

Joy Tolbert teaches at Arkansas Baptist Junior High School. She is the wife of Mark Tolbert, pastor of South Highland Church in Little Rock, and the mother of two children.

Why Termination?

Recently I received a letter from a young friend who was grieved that some of the deacons of his home church had tried to force the pastor out. The pastor told the deacons he would leave as soon as he could. My friend wrote in his letter that he knew the pastor had gone through the same situation at other churches.



Buckelew

This seems to be happening to pastors more than ever before. Why? There are probably as many reasons as there are situations. We may have overlooked or underestimated two reasons for some of the problems between pastors and churches.

One is the way the pastor oversees the business of the church. . . or the church as a business. The pastor may not always cause the problems, but he may fail to prevent many problems by neglecting the administration of the church's business. The church is not mainly a business, but it is partly a business. . . a part of the church which the pastor cannot ignore.

Look at it this way. The core of people with whom a pastor works most closely—deacons, budget and finance committees, buildings and grounds committees, personnel committee—are involved in the world of business one way or another everyday. Though they are committed to Christ and to the work and worship of the church, they are concerned about the business of the church. If a pastor fails to "administer," i.e., serve as an efficient and effective administrator, he leaves himself "wide open" for trouble from the church, especially from the "business" people.

The "total pastor" is the pastor who "ministers" to the people of the church and also "administers" the business of the church. He needs to know more about the people as well as the business of the church than everyone else all together. The "total pastor" will more likely earn respect and trust from the people. . . and support from the lay leaders.

A second reason for many of the problems between pastors and their churches is the way the pastor oversees the business meetings of the church. Overseeing the business meetings of the church is an extension—the continuation or culmination—of overseeing the business of the church. The church takes care of its

business in three ways—through the staff, through committees and/or deacons, and through business meetings.

There are three keys the pastor can use to open the door to effective business meetings.

The first key is the pastor's attitude toward the business meetings of the church. He should have the attitude that they are "win-win" situations. When the pastor has the attitude that the church wins and he loses if he doesn't get his way, he sets in motion a "them-versus-him" situation. When a power struggle gets going in a church, the Holy Spirit usually gets left out. The pastor should have the attitude that, when the church does not approve what he proposes, he still wins and so does the church if they are together in trying to follow the leadership of the Holy Spirit. A pastor loses only when he leads a church to do what they really don't want to do or to do what they don't feel the Holy Spirit is leading them to do. With a win-win attitude, the pastor can even encourage people to express their opposition without feeling threatened, because he wants only what the Holy Spirit wants and what the people are willing to do. Remember the old saying, you can lead a horse to water, but you can't make him drink?

The pastor should approach the business meeting not only as a "win-win" situation but also with the attitude that it is a "family affair." The church should not conduct its business strictly like a business would but more like a healthy family would. In a healthy, happy family, everyone has a voice, and honesty and openness are welcomed. Seldom would such a family do something significant without agreeing about it. So it is with a healthy, happy church.

The second key to effective business meetings is careful preparation by the pastor. First, he should thoroughly think through any proposal about significant changes or expenditures he will ask the church to discuss and decide. Second, he should talk informally to a wide spectrum of people to "try it out" on them. Third, the proposal should be presented to a specific committee for a recommendation from them. Fourth, he should get other committees, the deacons, the staff, and key persons to endorse it. Fifth, he or someone else should write a clear and complete explanation of the proposal. Finally, the proposal should be put into the hands of the people—in writing and in advance—so they will have time to think and talk about it. This kind of preparation for business meetings perfects the proposal, builds sup-

port for it, and weakens opposition to it—all in advance of the business meeting. Anything worth doing is worth doing right.

The third key is a skillful handling of the business meeting itself. Here are some guidelines. Both the pastor and the people should bring to the business meeting warm hearts and open minds. The pastor should relax and enjoy it. The pastor should try to add some humor; people can't laugh and fight at the same time. Also, within reason, let everyone speak. Don't follow Roberts' Rules of Order or any other formal rules of order because they tend to cut off discussion. A "family" meeting should not be restricted by such rigid rules.

Follow rules of common sense. One, introduce and explain the proposal as needed. Two, give the people a chance to ask questions to assure that everyone understands it. Three, after everyone seems to understand the proposal, urge the people to express their opinions, pro and con. Four, do not have a formal motion until the discussion has led to an apparent consensus. The motion should summarize what the people have apparently decided during the discussion. It also eliminates substitute motions, amendments to the motion, and motions to cut off debate. When there is no consensus or there seems to be disension or disinterest, the pastor can delay a vote or refer the proposal back to committee for further consideration. Five, it is sometimes wise to delay the vote for a week or so to give people more time for further consideration. Six, vote by paper or private ballot and provide space for people to write their comments. Give people a chance to voice and vote their opposition without worrying about what others will think. Seven, praise the people for their participation, whatever the outcome. Remember that the essence of democracy is that a bunch of heads is better than one.

The word for pastor of "bishop" in the New Testament means overseer, the one who looks after, watches out for, scrutinizes. The pastor is responsible for overseeing the whole church. If he "ministers" to the people and "administers" the business of the church, he may prevent or solve some of the divisive problems so common between pastors and churches today.—Roy Buckelew, Ouachita Baptist University

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FAITH AT WORK

Missions 'Smart'

by Gene Herrington
Special to the Arkansas Baptist

North Little Rock's Park Hill Church has one mission action group that is really SMART.

The Small Maintenance and Repair Team, one of the 14 mission action groups in the church, is composed of volunteer men with training and experience in various crafts. Their mission is to help in a ministry of outreach to those in the area who have a problem in affording the cost of home repairs.

During the group's four years of service, the SMART team, which currently numbers 32, has done everything from replacing hot water heaters to re-roofing houses. Referrals come not only from the church office but also from several agencies including Central Arkansas Council on Aging, Visiting Nurses, Senior Services and "Seven On Your Side."

Jim Skinner, who has served as coordinator for the group for the last two years, explains that the team stays alert to opportunities for Christian witness, "but we try to avoid being pushy."

"In general these people have been responsive with only a few giving a 'turn off,'" Skinner said.

One of the jobs completed in October was reroofing a house for a divorced mother whose home had been leaking for three years. Another qualified as unusual—installing signal lights to the telephone equipment and door bells for a woman who could not hear.

Skills of the team members range the gamut—carpentry, electrical, plumbing, roof repair, window and door repair and replacement, painting, small appliance repair, furniture repairing and building wheel chair ramps. Most of the team members are retirees, but in recent months several younger men have joined the ranks,

some for the learning experience of "how-to" in home maintenance.

The labor is free, but the team accepts pay for materials or parts if the recipient can afford it or an agency might provide reimbursement.

Skinner said that an anonymous donor has provided funds for materials where the need could not be met by the recipient or an agency. Some suppliers discount materials for the team's use.

Care is exercised to assure that the need is just and that other avenues of meeting the need are not possible.

Most of those being assisted by the SMART group are elderly, but the assistance is by no means limited to this group.

Through October of this year, the team has completed 45 projects, involving 55 men participating (a number were involved in more than one job.)

Skinner is more than a coordinator. In the October reroofing, he spent more than eight hours nailing shingles.

He obviously likes the service he and his fellow craftsmen are providing. Question-

Photo / Gene Herrington



The SMART Team from Park Hill Church, North Little Rock

ed as to how a retired federal worker (he has been at Park Hill 10 years) could have the skills needed for the SMART operation, he explained, "I grew up on a farm near Quitman, and on the farm you have to learn how to do everything to survive." He listed experience as a carpenter, mechanic and electrician.

A SMILE OR TWO

It's still possible for two to live as cheaply as one. . . but only between breakfast, lunch, and dinner.
—Martin Ragaway

LOCAL & STATE

Arkansas All Over

MILLIE GILL

People

Keith Byrd is serving Lone Rock Church at Norfolk as music director.

Jimmy Karam, a member of Immanuel Church in Little Rock, will share his testimony Jan. 20 at Cabot First Church and Jan. 28 at Maumelle First Church.

Royce Sweatman joined the staff of Harrison First Church Jan. 2 as minister of evangelism and discipleship, coming there from Dayton, Ohio. He and his wife, Carolyn, have two sons, Kyle, and R.J.

Bill Milam is serving as pastor of Lamar Church. He is a graduate of Ouachita Baptist University and Southwestern Baptist Theological Seminary.

Harry Black recently celebrated his third year of service as pastor of First Church in England.

Bob Causey was recently licensed to the gospel ministry by Saint Francis Church.

Eric Shrum is serving as pastor of Peach Orchard First Church at Delaplaine. He and his wife, Teresia, reside in Walnut Ridge, where he is a student at Southern Baptist College.

Don Larsen, a senior at New Orleans Baptist Theological Seminary, has accepted a call to serve as pastor of First Church, DeValls Bluff. He and his wife, Sally, have a daughter, Abby.

Howard Kisor has resigned as pastor of First Church in Hazen to serve as pastor of Woodlawn Church in Little Rock.

Briefly

DeWitt First Church ordained Barry Roy to the deacon ministry Nov. 26. The Royal Ambassadors sponsored a bike-a-thon Nov. 18, raising \$252.50 for the Dixie Jackson Offering and the Faith Church building program.

Nettleton Church at Jonesboro conducted a revival Dec. 3-10 that resulted in 23 professions of faith, 18 baptisms and eight additions by letter, according to Pastor Stan Ballard. Mike Howell of Jackson, Miss., was evangelist and David Warren, minister of music, were revival leaders.

Grace Church in Camden held a flag professional Dec. 10 as part of its morning worship service, emphasizing the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering.

East Side Church in Mountain Home ordained Steve Adams, Eddie King and John Novack to the deacon ministry Dec. 3.

England First Church celebrated the holiday season with musical presentations, featuring the childrens choirs directed by Susan Henderson and Chris Pauley and the adult choir. The adult choir also presented "The Glory of the Lord" at Tucker Prison Dec. 16.

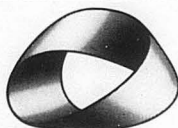
Oak Grove Church at Austin recently ordained Roy Fawcett, Fred Duke and Paul Wine to the deacon ministry. Pastor Norman Powell moderated the service. Carl Fawcett, director of missions for Arkansas Valley Association, preached the ordination message.

Ward Calvary Church recently ordained Allen Marshall to the deacon ministry. Pastor John Sammons presided and questioned the candidate. Fred Gay of First Church, Ward, preached the ordination message.

ABN photo / Mark Kelly



Lake Village First Baptist Church dedicated the renovation of its sanctuary on Dec. 17. The \$76,000 project involved new carpeting and furniture, an enlargement of the choir and pulpit area, a new sound system, and the installation of decorative beams on the ceiling. H.W. Roper, Inc., of Little Rock supervised the renovation, which was designed by the Baptist Sunday School Board's church architecture department. Ben Elrod, president of Ouachita Baptist University in Arkadelphia, delivered the dedicatory address. Harold Elmore is pastor.



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PEOPLE TO DEPEND ON

OBU Spring Registration

ARKADELPHIA—Registration for the 1990 spring semester at Ouachita Baptist University will be held Tuesday, Jan. 16, from 8 a.m.-4 p.m. in Evans Student Center and Life Hall.

Classes will begin on Wednesday, Jan. 17. Jan. 30 is the last day to register for spring semester classes at Ouachita.

For more information, contact Mike Kolb, OBU registrar, P.O. Box 3757, Arkadelphia, AR 71923; telephone 246-4531, ext. 578.

Conference Set For Little Rock

NASHVILLE—The doctrine of creation will be the subject of the 1990 National Baptist Doctrine Conference to be held Feb. 19-21 at Immanuel Baptist Church in Little Rock.

The Sunday School Board's discipleship training department sponsors the annual conference which includes preparation helps for pastors to teach the book during Baptist Doctrine Study Week, April 16-20.

Issues such as human nature, the nature of God, ecology, salvation, abortion and

solutions to social ills are addressed in *The Doctrine of Creation*, the 1990 doctrine study textbook, and will be discussed at the conference.

Conference speakers include the author of the 1990 textbook, Daniel Vestal, pastor of Dunwoody Church in Atlanta; Jimmy Draper, pastor of First Church of Eules, Texas, and past president of the SBC; Herschel Hobbs, pastor emeritus of First Church of Oklahoma City and a former SBC president; and Richard Land, executive director-treasurer of the SBC Christian Life Commission.

Pastors, church staff members, and laypeople may pre-register for the free conference by contacting the National Baptist Doctrine Conference, MSN 150, Baptist Sunday School Board, 127 Ninth Avenue North, Nashville, TN 37234; telephone 615-251-2883.

Family Shepherd Conference

A men's conference, "Dad, the Family Shepherd," will be offered at Park Hill Church in North Little Rock on Jan. 19-20. The parenting seminar will be conducted by Dave Simmons, who created the "Dad, the Family Shepherd" Ministry in 1984 after spending 20 years on staff with Cam-

pus Crusade for Christ. A former NFL linebacker, Simmons uses sports as the backdrop for his workshops.

Topics covered will be: Father Power, Love Unchained, the Master Plan, Honor Thy Wife, 3-D Sex, Mission Control, Child Security, and Child Management.

Registration fees are \$45 per man before Jan. 15, \$55 at the door, and \$20 for men in full-time Christian service. For more information, contact Dale Basham, P.O. Box 21445, Little Rock, AR 72221; telephone 224-6006.

Waste Company Donates Truck

Waste Management of Arkansas, Inc., recently presented Glendon Grober, director of Disaster Relief Services, with a customized, late model Chevrolet 3/4 ton pickup truck for use in disaster relief efforts throughout the state.

The disaster relief unit currently uses a modified Greyhound bus which has the capacity to produce up to 3,000 meals per day. "With the donation of this truck we have increased the unit's meal capacity by 200 percent," said Kenneth Bernard, vice-president of Waste Management. Vice-presidents Bernard, Jim Jackson, and Sidney Fitzgerald combined their efforts to outfit the truck with a campershell with tool compartments, heavy duty ladder rack, heavy duty bumpers, chrome wheels and new body paint.

ABN photo / J. Everett Sneed



Mrs. Nellie Haynes Webster Wallace, age 100, of Little Rock, has recently changed her will to benefit children until Jesus comes again. Mrs. Wallace has established in her will the "Nellie Webster Wallace Children's Fund." Interest from this fund will be used solely to buy clothes, shoes, coats and wearing apparel for the children living at the Arkansas Baptist Home for Children. She wants "her children" to have the clothes they need.

Guatemala Notes

The following directors of missions went to Guatemala with Glendon Grober, ABSC Brotherhood department director, on Dec. 5-7. They were: Jim Hill, Searcy; L.B. Atchison, Harrison; Jeff Cheatham, Russellville; Billy Kite, Crossett; Glenn Hickey, Little Rock; Lee Lawson, Conway; Eddie McCord, Batesville; Jimmy Garner, Trumann; and L.B. Jordan, Arkadelphia. Also accompanying the group was layman Tom Fudge, Pulaski Association Brotherhood director.

A 16-member Baptist Student Union team from Monticello went to Guatemala on Jan. 3 and will return on Jan. 9. They are leading vacation Bible schools and painting a church in Guatemala City.

Two Couples Appointed

RICHMOND, Va.—Two couples with Arkansas connections were among the 24 people named missionaries by the Southern Baptist Foreign Mission Board Dec. 12 at the Foreign Mission Board chapel in Richmond, Va.

Jeffrey P. and Barbara Singerman will live in Benin, where he will work with students and youth.

A native of Ohio, Singerman is a graduate of the University of Tennessee in Knoxville and Mid-America Baptist Theological Seminary in Memphis, Tenn. He has been family life minister at First Church in Brinkley.

The former Barbara Burns, Mrs. Singerman is also a native of Ohio. The Singerman

family has three children: Ryan Christopher, Kevin Michael, and Kari Elizabeth.

James C. and Kathryn Ingram will live in France, where he will start and develop churches.

Since 1987, he has been minister of evangelism at Olivet Church in Little Rock. A native of Virginia, Ingram is a graduate of the Virginia Military Institute in Lexington, Va., and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Born in Paragould, Mrs. Ingram the former Kathryn Wadley, is the daughter of Dr. and Mrs. George Wadley of Searcy. She is a graduate of Ouachita Baptist University in Arkadelphia.



Singermans

Ingrams

The Ingrams have three children: Sara Kathryn, Emily Louise, and Laura Ann.

Both families will go to Rockville, Va., in March for a seven-week orientation before leaving for the field.

The Doctrine of Creation

The National Baptist Doctrine Conference



Dan Vestal
Author

The Doctrine of Creation
Dunwoody Baptist Church
Atlanta, GA



Jimmy Draper
Pastor, FBC
Euless, TX

February 19-21, 1990
(Monday evening through Wednesday morning)
Immanuel Baptist Church
Little Rock, Arkansas

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Pre-register for this FREE conference by writing:
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MSN 150
Baptist Sunday School Board
127 Ninth Avenue, North
Nashville, TN 37234
or call (615) 251-2833.



Herschel Hobbs
Pastor
Emeritus, FBC
Oklahoma City, Oklahoma



Ken Medema
Southern Baptist musician
and recording artist

Starting Again

by J. Everett Sneed
Editor, Arkansas Baptist

When Orville Haley was forced to take early retirement in 1981 he felt that his life was over. He had served churches as pastor almost all of his adult life. But, the doctors told him that if he didn't have both of his knees replaced, he would spend the rest of his life in a wheelchair.

Haley said, "The most exciting and fruitful ministry of my life has been since my retirement." There have been several reasons for the joy and success that Haley has experienced. Among these are: surgical success in replacing both of his knees, proper preparation for disability retirement, and being led of the Lord to fruitful places of service overseas.

Haley, born in Van Buren, surrendered to the ministry while quite young under the leadership of Seibert Haley, who is no relation. He attended Ouachita Baptist College (now Ouachita Baptist University) for three days and returned home to join the Army. He said, "I felt that by joining the Army I could escape from being a minister of the gospel." Haley recalled telling God, "that I will be the best deacon that any church ever had if you will deliver me from being a preacher."

He joined the Army in November of 1942, but soon learned that he couldn't escape from the Lord. His knees were injured in a plane crash while he was in the military. This left Haley as a disabled American veteran.

In 1981, while serving First Church, Barling, physicians told Haley that he would be confined to a wheelchair permanently if he didn't have both of his knees replaced. Haley recalls, "I knew that it would require a long period of recuperation, so I resigned the pastorate at Barling and went on disability." At age 65, he was automatically switched to age retirement.

Haley feels that the Annuity Board has provided him with excellent assistance. He had acquired disability insurance through the Annuity Board and the Annuity Board provided him with a one-time disability grant. He advised young preachers to prepare for the possibility of becoming disabled, as well as prepare for normal age



Haley visits with a young Filipino friend.

retirement. He said, "If it had not been for preparation my wife and I would have been in dire circumstances."

It requires six months to receive disability from the Annuity Board. At the end of this period, Haley received the money for these six months in a lump sum. This enabled him to make a down payment on a house.

Even though his surgery was quite successful (Haley walks with a cane) he felt that churches would not want a partially disabled 65-year-old pastor. He had successfully served many churches in Arkansas and Kansas. Among these churches were the Hatton Church, near Mena; First Church, Lowell; Northside Church, Fort Smith; Immanuel Church, Coffeyville, Kan.; and First Church, Barling.

In 1985 an opportunity arose for Haley to go to the Philippines with a group from Jacksonville, Fla. He said, "This was the greatest experience of my life."

Haley was supposed to go to a village where there was plenty of public transportation. When he arrived in the Philippines he went by jeep for a number of miles and at length the jeep driver said to him, "This is as far as the jeep can go, you will need to wait here for a carabao cart (water buffalo cart) to pick you up."

After a time, the carabao cart came and took Haley approximately six kilometers to the Onica Village. The village had no modern conveniences, but the people proved to be extremely helpful and provided transportation for Haley in carabao carts.

He preached in the village, which had no church, on the school ground on a raised platform. The services would start at approximately 4 p.m. and about 7 p.m. he would go to the pulpit to preach. The ser-

vices would end at about 9:30 p.m.

During this revival there were approximately 300 professions of faith and a church was organized. Today the church is averaging more than 250 in average attendance. Haley preached in English, but the older people in the Philippines do not understand English, so an interpreter translated all that he said.

Haley has made three trips to the Philippines, three trips to Korea, and one to Africa. He is planning to go back to the Philippines within the next few weeks. He also is planning to go to India and back to Korea during the latter part of this year.

Haley said that he has received good care on all of his trips. The people in the countries where he has preached have been careful to not let him be overburdened physically.

His trips to Korea have also been exciting opportunities. He recalls that the people seem to be waiting for someone to tell them about Christ. In Korea, each person must be won outside the church through personal witnessing. But when an individual make a profession of faith he immediately will come to church, make public his profession of faith and follow the Lord in baptism.

In Africa, Haley was forced to have his meals in his hotel room because of the danger from the *juju* witch doctors. These individuals hate Christians and might even harm a Christian preacher physically.

While in Africa, he preached in five high schools. He recalls that here he was allowed preach as long as he wanted to and had up to a half of day to counsel the individuals who made decisions. In each school, there were from 300 to 500 decisions. The group preaching in Africa had over 25,000 individuals to make professions of faith.

Haley said it was remarkable the way the Lord had provided for him financially. He said, "I have never asked anyone for money, but there has always been adequate finance for every trip.

"After being in these kinds of situations," Haley concluded, "I just can't think of quitting. It is my plan to keep going as long as the Lord provides the finances and the energy for me to preach his Word."

A SMILE OR TWO

We experience moments absolutely free from worry. These bright respites are called panic.—Cullen Hightower

Worrying is the only game in which, when you guess right, you don't feel any better.—Red O'Donnell

SOUTHEASTERN SEMINARY

Seminary on 'Warning'

by Mary Knox & Mark Wingfield
Baptist Press

ATLANTA (BP)—Southeastern Baptist Theological Seminary—troubled by a two-year dispute between faculty and trustees and administration—has been placed on warning by one of its accrediting agencies.

The Southern Association of Colleges and Schools sanctioned the Wake Forest, N.C., seminary during the association's College Delegate Assembly Dec. 12 in Atlanta. The Association of Theological Schools in the United States and Canada also is studying Southeastern's accreditation and will consider its relationship with the seminary in January.

The Southern Association cited Southeastern as deficient in four areas: planning and evaluation, selection of faculty, the role of faculty and its committees, and governing board.

The warning it gave the seminary is the second of three levels of sanction.

The first sanction is notice, which is imposed for one year when an institution shows signs of losing compliance with SACS' criteria for accreditation or has a major lapse.

A Southern Association statement describes warning as "a public sanction imposed for a maximum of two years." During that time, the school is to work to correct its deficiencies and report that progress to the association. A review team

from the accrediting agency is to visit Southeastern during the next year and prepare a report on its findings. The Southern Association will consider Southeastern's case at next year's meeting in December.

Under Southern Association guidelines, Southeastern will retain its accreditation during the time it is on warning. However, the action means the association refuses to reaffirm the seminary's accreditation until the deficiencies are corrected.

If a school does not return to compliance during the two-year warning period, it is placed on probation, the final sanction, or it is removed from membership. And if a school on probation does not reach compliance during a two-year probationary period, it is removed from SACS membership.

Southeastern's warning follows about 18 months of investigation by the Southern Association and the Association of Theological Schools. Those investigations began at the end of six months of change on the seminary campus.

In October of 1987, the seminary trustees' new "conservative" majority changed the way the school picked professors—a move faculty and others believed was designed to ensure that only biblical inerrantists could be hired as professors.

That action reduced the faculty's power

to determine faculty candidates, vesting more control with the president and a trustee committee. Then-President W. Randall Lolley, most administrators and some faculty subsequently resigned.

Trustees elected Lewis A. Drummond, formerly an evangelism professor at Southern Baptist Theological Seminary in Louisville, Ky., as president in March 1988.

Following campus visits by representatives from their organizations, both accrediting agencies issued reports critical of the seminary. Subsequently, trustees, faculty and an administration-led committee representing various seminary constituencies drafted responses to those reports.

Most recently, trustees concluded a two-day faculty, trustee, and administration workshop by approving a three-part compromise designed to help the seminary deal with its accreditation problems.

The agreement placed a moratorium on election of permanent faculty until after the trustees' March meeting; instructed a special faculty/trustee task force to propose a new faculty-selection process, to be considered by trustees in March; allowed President Drummond to maintain his prerogative to appoint temporary faculty as needed during the interim.

The task force—three trustees, three faculty members, Drummond and Robert Cooley, president of Gordon-Conwell Theological Seminary in suburban Boston and the facilitator suggested by the Association of Theological Schools—currently is working on the the faculty-selection proposal.

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Questions Raised

ATLANTA (BP)—An Atlanta high school has become the latest focus of an ongoing nationwide controversy related to protecting the civil rights of students while maintaining separation of church and state in public schools.

A 17-year-old senior at DeKalb County's Henderson High School was suspended just before the Thanksgiving holidays on charges of disobeying orders from school officials. He had been caught passing a handwritten note to a fellow student in the school hallway, informing sophomore Matt Hinton of the time and place for their next Fellowship of Christian Athletes meeting.

School officials later said a mistake had been made and agreed to rescind the suspension of the senior. He and his family have requested that his name be kept of the press at this time.

But the issue is not settled, since Henderson High Principal Bobby Jordan reportedly told a parent that students could not bring Bibles to school or wear religious T-shirts, buttons or other symbols of their faith.

The conflict at Henderson High has been developing. The Fellowship of Christian Athletes has been barred from meeting after school on the campus and was told it must drop the word "Christian" from its name to participate in any school activities.

In October, FCA members, including the student who later was suspended,

distributed flyers at school advertising an FCA meeting. They were told that was in violation of school rules and warned not to do it again.

Bill Hinton, Matt's father, reported that Jordan had disallowed possession of religious materials. But Andy Olson, a spokesperson for DeKalb County schools, said that was not the policy of the DeKalb County School Board.

"There is absolutely no basis for preventing any student from possessing and reading religious literature on his own time," Olson said. The apparent discrepancy between board policy and the principal's directive demonstrates the confusion of the case.

A lawyer for the DeKalb County School Board stated in writing that when the note addressed to Hinton was intercepted by the school's assistant principal, he thought it "was an attempt to repeat activity which (the student) had already been told was inappropriate during school hours."

Hinton received a written reprimand that said, "Any further occurrence of possession of Christian material could lead to a suspension of some type."

Hinton's father reported he had been to see Jordan and asked for clarification of what was meant by "possession of Christian material."

"Would he get in trouble for bringing his Bible to school?" the father asked. "That's

right," the principal responded.

The DeKalb County School Board has no written policy regarding the possession of religious materials or student religious groups meeting on school campuses. Individual principals have the authority to set policies within their own schools and some may be under pressure from parents opposed to any form of religious expression within the schools.

Several families in Briarlake Baptist Church, where both students involved in the incident are members, are working through attorney Jay Sekulow to pressure the DeKalb County School Board to draft a fair policy that spells out the rights of students regarding their religious faith.

Child Care Pre-Registration

NASHVILLE (BP)—Pre-Registration packets are available for messengers to the 1990 Southern Baptist Convention annual meeting who will need care for their preschool children, announced Convention Manager Tim A. Hedquist.

The packets are available by writing to SBC Preschool Child Care, c/o FBC, 4301 St. Charles Ave., New Orleans, La. 70115.

The packets will include information about child care policies, hours of operation, rates and preregistration forms, Hedquist said. They will be mailed directly to messengers who plan to take their children to New Orleans for the annual meeting.

The child care will be held in the Hyatt Regency Hotel, located about one block from the Louisiana Superdome, site of the annual meeting.

The Hyatt was selected because it affords better facilities and better control of the program than the Superdome, Hedquist said.

Child care registration is limited and will be confirmed on a first-come, first-served basis, he noted.

The child care will be offered only during the times of the SBC annual meeting, June 12-14. However, bonded child care is available through New Orleans hotels both during the annual meeting and the days prior, when auxiliary meetings will be held.

Information about the hotels' child care is available from the SBC Executive Committee, 901 Commerce St., Nashville, Tenn., 37203.

A day camp for school-age children also will be available, sponsored by the SBC Brotherhood Commission. Information about that program is available by writing to SBC Brotherhood Commission, 1548 Poplar Ave., Memphis, Tenn., 38104.

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Convention Uniform

Consider the Evidence

by Lawson Hatfield, Malvern

Basic passage: John 5:30-47

Focal passage: John 5:30-47

Central truth: The evidence that Jesus is the Christ is authentic.

John's basic purpose in writing the gospel of Christ was to lead his readers, and us, to believe in Jesus as the Savior. This trust in Jesus brings salvation.

In the lesson this week, Jesus has a confrontation with the unbelieving Jews. They opposed Jesus for various reasons. One reason was that Jesus broke their sabbath rules by healing the cripple, as presented in last week's lesson. For this reason they sought to kill him (Jn. 5:16). Their greatest conflict with Jesus was that he claimed God was his Father.

This, they correctly said, made him equal with God. Jesus verified this claim in verses 17-29 which sets the stage for this Sunday's lesson. Our lesson is a list of evidences Jesus used to verify his unique Sonship.

First, in John 5:30, Jesus claims his deepest desire was to do the will of God, his Father who sent him. Jesus also said that if he only bore witness of himself, his witness would not be true.

Second, in verses 32-36a, Jesus said John the Baptist was once an accepted witness to his Sonship.

Jesus claimed that he had a greater witness than John the Baptist. These were the works the Father gave Jesus to finish.

These works can be primarily viewed as the seven miracles which John selected to present in his gospel (Jn. 5:32-36a). Another witness to Jesus was the Father himself (Jn. 5:36-38). Jesus said the Father sent him: "You have not believed on him whom God sent. For this reason his word does not abide in you." Jesus here identifies himself with the Word, not believed by these Jews.

Jesus said in John 5:42 that he knew the love of God was not in his opponents. The test of acceptance of the Gospel is that love becomes the controlling factor in one's life. The Bible says that "God so loved the world. . . (Jn. 3:16), and that "The greatest of all gifts of God is love (1 Co. 13:13).

The final testimony to Jesus as presented to the unbelieving Jews was the testimony of Moses. Jesus said, "If ye believe Moses, ye would have believed me, for he wrote of me" (Jn. 5:46).

Life and Work

Seaside Invitation

by Frank C. Gantz, Nall's Memorial Church, Little Rock

Basic passage: Mark 1:16-18; 3:14-15; 6:7-13

Focal passage: Mark 1:16-18

Central truth: We are invited to join Jesus in a fishing ministry.

Pulling in lunkers with a rod and reel has never been my specialty. I can sit in a boat with the best of fishermen and still not catch anything. In fact, nobody even asks me to go fishing with them anymore. I am not discouraged, however, because I have been invited by Jesus to be a fisher of men.

Jesus' invitation was originally given to two sets of brothers, Simon and Andrew (vv. 16-18), and James and John (vv. 19-20). These men were fishermen by trade and would soon be fishers of men by calling.

The invitation which they received was an invitation to go with Jesus. "Come ye after me" (v. 17). Today people enter sweepstakes or buy expensive tickets to have an opportunity of seeing or hearing a celebrity in person. The 1-900 telephone lines are flourishing with people who desire to hear even a recording of a star. How amazing is it that Jesus, the Son of God himself, would invite us to follow him? We get to talk with the Master.

The invitation is also an invitation to grow with Jesus. "Come ye after me, and I will make you to become. . ." (v. 17). We are not already what we should be. We need to learn how to fish for men. At the same time "to become" does not mean a mere education. We may know all of the techniques and know all about fish without being a fisherman.

This invitation is also an invitation to gather with Jesus. "Come ye after me, and I will make you to become fishers of men" (v. 17). Today's anglers usually try to catch fish one at a time. These men were accustomed to catching fish by the school. If Jesus begins to make us to become fishers of men like these men were, we could begin seeing a much greater harvest than we now see. We usually are content with one man brought to Christ, but so many in our world are lost!

We must step up our efforts to bring men to Christ, but we will not do so if we rely upon our own strength and ingenuity. These men would not be fishers of men unless they spent that time with Jesus growing and learning. Neither will we.

Bible Book

Claiming Canaan

by Tommy Cunningham, Life Line Church, Little Rock

Basic passage: Joshua 1:1-3,8-9; 2:1-4a,12-14a

Focal passage: Joshua 1:2-9; 2:4,11-14

Central truth: God continues to call his children to possess their inheritance and in so doing souls are saved.

The book of Joshua is packed with theological and practical truth for the Christian. The four basic theological principles of this book are: God's faithfulness, righteousness, mercy and power. The book may be divided into four major divisions: the entrance into Canaan, chapters 1-5; the conquest of Canaan, chapters 6-12; the allotment of Canaan, chapters 13-22; the last days of Joshua, chapters 23-24.

God's call came as a commandment to Joshua (1:2-9). Each command is accompanied by a promise. God never commands his people without equipping us for the completion of the assignment. Notice how each imperative is followed by a specific promise: "I do give" (v. 2), "I will be with thee," "I will not fail thee nor forsake thee" (v. 5), "for then thou shalt make thy way prosperous and then thou shalt have good success" (v. 8).

Joshua took God's call and charged the people to make preparations to pass over Jordan within three days (1:10-18). It is most interesting that nothing is said about boats for the crossing. Joshua's confidence in the call of God is projected in his declaration, "Ye shall pass over this Jordan."

The sending out of the spies and the encounter with Rahab teach how obedience to God's plan often results in souls being saved (2:1-14). Note the courage of the two spies. These men were examples of faith and courage. They entered into the very heart of enemy territory upon the command of Joshua. Their faithfulness allowed them to give Rahab the promise of safety (v. 14). The evidence of Rahab's faith can be seen in several areas. She unashamedly confessed her faith by word and deed (2:11); she desired to see her family saved (2:12-13); she identified herself with God's people (2:4,14).

Christians today are reminded that God continues to call and commission us to possess our inheritance. In so doing, there will be "Rahabs" and to God be the glory for that!

Board Appoints Ordained Woman

RICHMOND, Va. (BP)—Patricia Chiu Lee has become the first ordained woman appointed as a Southern Baptist foreign missionary since a vote by the denomination's Foreign Mission Board trustee subcommittee last June raised speculation among some people that the board no longer would appoint ordained women.

Board trustees appointed Mrs. Lee, her husband, David, and 22 other new missionaries Dec. 12. The Lees, both Chinese born in Taiwan, will go to Japan, where he will develop churches and she will serve in a church-and-home role and work with women and children. About 10 ordained women serve among a total of 1,890 female Southern Baptist missionaries.

Mrs. Lee, ordained in 1982, has been

minister of education at Chinese Baptist Mission in Dayton, Ohio, for nearly eight years. Her husband has been pastor there.

Mrs. Lee, who came to the United States in 1980 with her husband to study at Southern Baptist Theological Seminary in Louisville, Ky., said she had never thought about ordination as an issue. She accepted ordination as an affirmation from her church, not as a necessity for ministry, she said.

Hesch Allowed To Return

NAIROBI, Kenya (BP)—Southern Baptist missionary Roger Hesch, jailed without charges for a week in November and ordered out of Uganda, has been cleared to return to his work in the eastern Africa

nation.

Hesch has been staying in Nairobi, Kenya, with his family since the expulsion order. He was notified Dec. 12 that the Ugandan minister for internal affairs had ordered his revoked work permit reinstated pending receipt of a letter of apology from Hesch.

The missionary sent the letter by express mail from Nairobi Dec. 13 and met with Southern Baptist Foreign Mission Board officials later that day to plan his return. The letter stated that on the evening of Oct. 31, in the company of a Ugandan military friend, Hesch entered a military base without proper authorization. He acknowledged the impropriety of the action and requested forgiveness.

Hesch, of Little Falls, Minn., was arrested Nov. 1, the day after he gave a Ugandan soldier a ride to his barracks on a military installation.

WIN OUR WORLD



DEAN FINLEY
NATIONAL COORDINATOR

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Registration is \$28, postmarked 30 days before the workshop, and \$38, up to 14 days before the workshop. Full refund of registration up to the 14-day deadline. No registrations or refunds will be made after the 14-day deadline. Registration fee includes all materials. It does not include travel, food or lodging. Workshops with less than 20 participants will be rescheduled. To register, send registration form and check payable to Home Mission Board. Mail to Home Mission Board, SBC • Personal Evangelism Department • WOW Registration • 1350 Spring Street, NW • Atlanta, GA 30367-5601.

(tear off)

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WORLD

Hiding from Danger

18-inch Crawl Space Saves Missionaries' Lives

by Craig Bird

SBC Foreign Missions Board

NAIROBI, Kenya (BP)—Their hiding place wasn't deep, but it was wide enough to hide Don and Mary Alice Dolifka from the men ransacking their home.

The Dolifkas, veteran Southern Baptist missionaries in East Africa, had little time to hide from a gang of 10 to 15 men who attacked and ransacked their house about 50 miles south of Nairobi, Kenya.

The attackers apparently intended to kill the couple as they robbed their rural home.

"We were awakened (about 2 a.m.) by the noise of two kitchen windows shattering and seconds later ... huge rocks started bouncing off one of the outside doors of the house," recounted Dolifka, of Flagler, Colo. "The noise woke up our two (house) workers, who heard the men yelling they were going to kill us. So they slipped out the windows of their houses and ran for help."

Thinking only two or three men were outside, Dolifka attempted to fight them off by jabbing a spear through the holes that had been battered in the door. But he changed tactics "when they started pounding on the doors and breaking out windows all around the house at the same time."

The bandits demanded money, but when Mrs. Dolifka, a Gatesville, Texas, native, threw her husband's wallet outside, they got even madder, "probably because it was a typical missionary's billfold and had a lot more receipts than money in it," Dolifka said.

The gang then spread around three sides of the house. Almost simultaneously, big rocks crashed through four windows. Several more rocks sailed through the rapidly enlarging holes in the door.

Realizing the gang was much larger than they had thought, the Dolifkas fled to their bedroom, locked the door and scurried through a trapdoor leading to a shallow crawl space underneath the floor. Dolifka pulled a rug over the opening and was still fitting the trapdoor back in place when the men smashed through the bedroom door and rushed into the dark room.

"They were definitely looking for us, but I guess they thought we'd locked the door and gone out the window or something," Dolifka said. "Months earlier we'd talked about the crawl space as a good hiding place but had never looked to see how big it was or what was down there." That night they had 45 minutes to learn it was about 18 inches deep and as wide as the house

foundation.

They could hear the men ripping items off the walls and crashing things to the floor. Some of the gang took a television, stereo, camera, a suitcase filled with mementos and other items and escaped. Others found the keys to the Dolifkas' mission pickup truck, loaded loot in it and were preparing to leave when the manager of the ranch where the Dolifkas' rented house is located arrived with the workers who had awakened him.

"He was still in his pajamas, but when he fired his shotgun in the air four or five men jumped out of the pickup and ran," Dolifka said. "He and his wife and the four workers with him started calling my name as he circled the house. I didn't answer since I thought it might be a trick to get us to come out, and we could still hear gang members walking around right above us."

But when the ranch manager went to the other side of the house, the remaining gang members fled and the Dolifkas answered the calls. They were so well hidden that rescuers couldn't find them at first. The attackers had piled furniture over the rug atop the trapdoor and the Dolifkas couldn't get out until the rescuers found it.

The full extent of the missionary couple's trauma didn't show up until later. "We've been robbed before but this was the first time we had people coming to hurt us," Dolifka explained. "But we kind of cleaned up and went on with our work and slept pretty well for the first week."

But later they started having trouble sleeping as emotions of terror resurfaced. "Finally, almost three weeks later, I slept through the night for the first time, so I think we're dealing with it now," he added. "I think we were already under so much stress as we were trying to wrap up our work so we could go on furlough. We'd already started packing to go home when the gang hit, and we're finalizing plans to move to a new area after furlough to work with several unreached people groups in northern Kenya."

"Through the whole experience, we felt the presence of the Lord, added Mrs. Dolifka. "He gave us clear minds to know how to protect ourselves and take advantage of an escape route which had been built into the house by Italian prisoners of war during World War II. Material things become rather unimportant when one is faced with a life-threatening situation. We realize what a wonderful, caring God was with us all the time."