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Arkansas Baptist Newsmagazine, 1985-1989

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**October 30, 1986**

Arkansas Baptist State Convention

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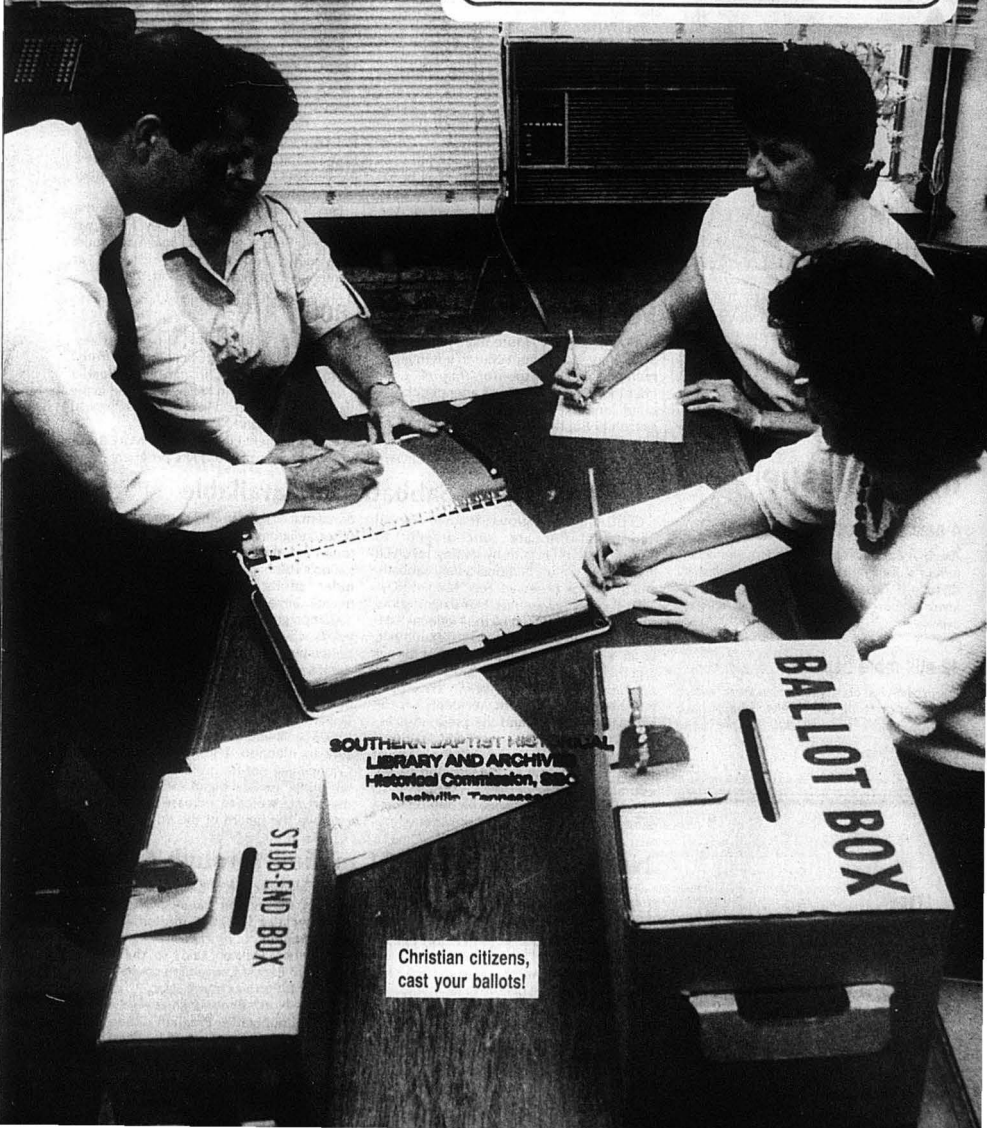


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October 30, 1986

# Arkansas Baptist Newsmagazine



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STUB-END BOX

BALLOT BOX

Christian citizens,  
cast your ballots!



ABN photo / Millie Gill

Responsible Christian citizenship mandates participation in our country's democratic political processes. With the Nov. 4 general elections less than a week away, Arkansas Baptists are reminded to cast their ballots for the candidates and issues of their choice.

## In this issue

### 4 new starts up

Arkansas Baptists have set an encouraging pattern of starting more new churches each year, says Floyd Tidsworth. And we are losing far fewer of our new works than the national average.

### 12 still more baptisms

Spiritual revival continues in Tanzania, where missionaries Doug and Evelyn Knapp have baptized more than 40,000 people since 1985.

## ABN fills two staff positions

The Arkansas Baptist Newsmagazine has filled two positions created by retirement.

Kathryn Parker has been employed as secretary to the editor. The position was vacated by the retirement of Mary Giberson after 33 years of service.

Ms. Parker is the daughter of Bob and Thelma Parker of Little Rock. Born in Fort Smith, she was raised in locations throughout Arkansas, and graduated from high school in Jacksonville, Fla. She has previously been employed at Geyer Springs First Church and the Baptist Book Store in Little Rock. She is a member of Geyer Springs First Church.

Reva Terry has been employed as bookkeeper and circulation manager. The position was created by the retirement of Ann Taylor after 25 years of service. Mrs. Taylor remains on staff part-time.

Mrs. Terry is a native of North Little Rock and is a 1957 graduate of University of Cen-



Parker



Terry

tral Arkansas in Conway. She has been a part-time employee of the Arkansas Baptist Newsmagazine since 1978. She is a member of First Church, Little Rock.

Her husband, Randall Terry, is with the Hagan Insurance Agency. They have two children; Beth, a senior at Ouachita Baptist University, and Kent, a freshman at Centenary College, Shreveport, La.

## Venture activities draw 1,800

ARCADELPHIA—More than 1,800 junior and senior high school church youth group members and their sponsors from 147 churches in Arkansas and Texas attended the second annual Venture day activities at Ouachita Baptist University, Oct. 11.

Registrants participated in small group encounters, Bible study, and lifestyle ministry.

They also listened to the nationally-acclaimed Christian musical group "Truth" from Mobile, Ala. Christian youth leader David Benjamin from Keller, Texas, led in the worship services held in the Sturgis Physical Education Center.

Baptist Student Union director Mark Baber was in charge of the day's program.

## 'National Safety Sabbath' kits available

CHICAGO—Religious leaders of all denominations are encouraged to demonstrate their faith by getting involved in the ninth annual National Safety Sabbath, which will be observed Feb. 12-15, 1987.

This safety awareness campaign, sponsored and coordinated by the National Safety Council's Religious Activities Department, is an ecumenical celebration that brings together worshippers of all faiths to prevent accidents and save lives. "Love Thy Neighbor, Help Prevent Accidents" is the campaign's theme, and the program is active during Valentine's weekend. National Safety Sabbath is designed with the idea that it is an act of love to be safe and to encourage others to be safe.

Each year the observance focuses on three safety and health issues and provides educa-

tional material for use by congregations and other religious organizations. This year's topics are: drinking and driving among the nation's youth; proper use of medications by older adults; importance of use and maintenance of smoke detectors.

Campaign kits contain a program guide, youth activity sheet, church safety checklist, poster and other materials. Spanish materials are also available.

Kits may be obtained by writing to the National Safety Council, Religious Activities Department, 444 N. Michigan Ave., Chicago, IL 60611. (If you need Spanish materials be sure to mention it in your request.) The Council is a not-for-profit, nongovernmental, public service organization working in the private sector to increase the safety and improve the health of the entire nation.

## North Phoenix gives \$1 million through CP

PHOENIX, Ariz. (BP)—North Phoenix Church has become the third church in the Southern Baptist Convention and the first outside Texas to give \$1 million through the Cooperative Program in one year.

The Arizona church made that commitment "because we believe in world missions and we believe the best way to do world missions is through the cooperative efforts of Southern Baptists," said Richard Jackson, senior pastor.

While the church budgeted to give \$1 million during the calendar year, North Phoenix gave \$250,000 more than its normal monthly contribution "in faith" in September, Jackson said, so the Arizona Southern Baptist Convention could have the funds within the church year.

While North Phoenix gives a set amount for the Cooperative Program rather than a percentage of receipts, the \$1 million is 14.3 percent of the church's \$7 million budget.

## Dealing with racial bigotry

## The editor's page

J. Everett Sneed



Recently we learned of two churches which absolutely forbid black people from attending. The question arises, "How can this serious unscriptural attitude be changed?"

First, it is important for us to observe the progress that has been made in recent years. In Arkansas, the majority of our churches are open for any individual of any race to attend or become members. On any given Sunday morning, there would be approximately 100 of our Southern Baptist churches in Arkansas that have black people in attendance. It is now unusual for a church to refuse to allow an individual from a minority group to attend.

There are obviously a number of reasons for this dramatic change. First, we hope that many people have learned that God views all people as equals. The Apostle Paul summarized it well as he said, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Ga.3:28). The whole tenor of the New Testament declares that racial or financial standards do not determine God's love for an individual.

Second, many have become aware of how inconsistent it is to declare our desire to carry the gospel around the world, to all people of all races, and close the doors of our local churches to minority groups. The Foreign Mission Board has made us aware how such actions affect our credibility in other nations. The Home Mission Board also has been aggressive in attempting to meet the needs of all races and cultures in our nation.

But the question persists, "What can a pastor do to change the attitude of a congregation which firmly says, 'We will only allow individuals who are like us to attend our church'?" It is obvious an effort by a pastor to compel a congregation to accept minority groups will fail. It requires a change of attitude before a congregation will welcome individuals of other races.

First, the pastor must deal gently with this difficult situation. It is essential that the members of his church are made to realize the equality of all people and that Christ's death was for everyone. This probably can be best accomplished through consistent, gentle, yet firm preaching of the Word of God.

Second, a pastor should put in conspicuous places materials that set in proper perspective the matter of equality of all races. Baptists have published many materials which remind us that God is no respecter of races. Such tracts, pamphlets and books have been prepared by the Sunday School Board, the Christian Life Council, the Foreign Mission Board and the Home Mission Board.

Another helpful method is to encourage church members to

dialogue about race relations. When properly confronted by the Word of God, individuals must confess the equality of all races. In such settings, myths concerning minority groups can be explored and hopefully corrected.

In some instances, it may be necessary for a guest to be brought in to lead in the discussions. After proper ground work has been laid, pulpit exchanges with blacks or other minority groups can be used on Race Relations Sunday. When Christian people of various races have contact with each other, barriers will begin to be broken down.

Information concerning Race Relations Sunday can be obtained from Robert Ferguson, director of Cooperative Ministries with National Baptists. Dr. Ferguson also can provide names of pastors who have developed programs which have produced improving relationships with minority groups. He also can speak or lead discussion groups on race relations. He has had a wealth of personal experience both in the pastorate and as a denominational worker.

In dealing with racial prejudice, there are several other problems a pastor must overcome in order to produce a congregation which is open to everyone. Often good Christian people who know that bigotry and segregation are wrong are apathetic. The truth is that many people are aware that God loves all people and that everyone is equal in the sight of God and yet don't care enough to encourage others to be open.

There are others who are timid or fear their fellow church members. These individuals sit by quietly, knowing that others are violating the will of God. Change always requires courage on the part of some.

Finally, some of our church members feel that the problem will be solved all by itself and that no action is required. Partiality and bigotry appeals to the carnal nature of individuals. Without positive steps being taken, little or no change will occur.

One day, many of us will be asked by a child or a grandchild, "How did you treat minority groups? Did you help to promote fellowship among all Christian people?"

It may be that you will not have to worry about your children asking you this question. But make no mistake about it, one day our heavenly Father will be asking, "When you were on earth, were you seeking equality, justice, and salvation for all people?" As we live our lives, we will determine the answer we can give to this question.

## Arkansas Baptist Newsmagazine

Arkansas' third largest publication,  
meeting the information needs of Arkansas Baptists

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## One layman's opinion

Daniel R. Grant

### Bald eagles, drugs, and human life

One of the largest classrooms at Ouachita is the Birkett Williams Cafeteria. It is not officially a classroom, but I suspect that a lot of learning takes place in the cafeteria, perhaps even more than in some "regular" classrooms. I am not referring to what the students learn about "mystery meat" and "shepherd's pie" in the cafeteria—popularly known as "Walt's Place," in recognition of Walt Kehoe, our director of food service. Nor am I referring to what they learn about who's dating whom, or who wants to date whom.

In Walt's Place there is all manner of learning in human relations, in the conversational sharing of the joys and sorrows of living, and in the testing of ideas and experiences in the crucible of mealtime brainstorming. The other day I went through the cafeteria line, sat down with my lunch tray, and found myself right in the middle of

a spirited discussion about which is more important, bald eagles or human beings. The students were kind enough to back up and give me the background to this discussion.

One of them had a classroom assignment to prepare a speech on some issue in public affairs, and he had chosen this one. Actually, he was trying to persuade his audience that our laws have a more severe punishment for those who would endanger the life of a bald eagle than for those who (through drunken driving and other forms of alcohol and drug abuse) endanger the life of human beings. The punishment for drunken driving, for example, is not nearly so severe as the punishment for killing a bald eagle. I had never before thought about the relative value of bald eagles and human beings. Our particular cafeteria table was not really anti-bald-eagle, but we seemed to be strongly

together as a pro-human life table.

We adjourned our cafeteria classroom meeting shortly thereafter, because the one o'clock chimes signaled the call of the more official classrooms. I could not easily adjourn my thoughts about our popular attitude toward abuse of alcohol and other drugs. I really doubt if anyone places a higher value on bald eagles than on human life, but there can be little doubt that those working in the political arena to preserve endangered species like the bald eagle seem to be working harder and smarter than those of us who want to protect the human species from the effects of alcohol and other drug abuse. I hope the students at Walt's Place will find ways to put their ideas into action.

Daniel R. Grant is president of Ouachita Baptist University.

### Arkansas new church starts up, retention high

Arkansas Baptists have established a solid, encouraging pattern in starting new churches since 1984.

In that three-year period, more than 30 mission congregations were established, with only one loss, according to Floyd Tidsworth, director of church extension for the Arkansas Baptist State Convention. Nationally, statistics indicate one-third of all new mission starts will fail.

Tidsworth attributes Arkansas' remarkable retention rate to the fact that sponsoring churches and associations are laying good foundations for their new work.

"Associations are becoming more involved in identifying sites where new work is needed, providing the necessary training, and making good plans for church starts," Tidsworth observed. "Our goal is not just to start new congregations, but to start congregations that will be healthy and vital."

The number of new starts has risen steadily the last two years, Tidsworth noted. In 1983-84, Arkansas Baptists started six chapels, followed by 10 in 1984-85 and 14 in 1985-86. In each of those years, four more new congregations resulted from church splits and four churches closed their doors.

As a result, Arkansas Baptists have seen a net increase of four churches each year over the previous year's increase: the net gain of six new works in 1983-84 was followed by net gains of 10 in 1984-85 and 14 in 1985-86.

"That trend is in the right direction," said Tidsworth, who is urging Arkansas Baptists toward a goal of 25 new starts each year. From plans currently underway across the state, he projects 20 new starts in 1986-87

and believes a level of 25 to 30 new missions each year could be reached by 1988.

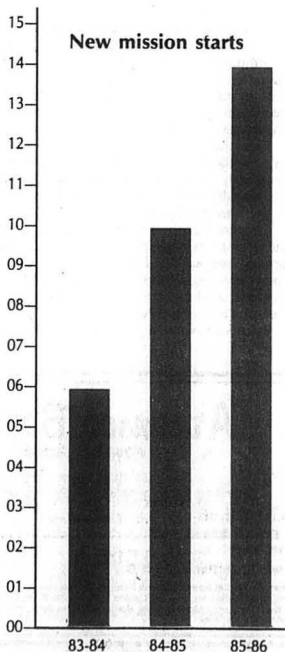
Tidsworth called "uncanny" the fact that the number of splits and church losses remained constant each of the three years. He noted that Arkansas Baptists had maintained a pattern of six new starts and four splits since 1970. While the last two years the number of new starts has risen, the number of splits has remained constant.

Tidsworth also noted many churches and associations have begun calling their new missions "chapels," adopting a convention reached in a statewide new work conference in May 1986.

Since many felt the name "mission" held connotations of outreach in a low-income area, conference participants discussed alternative ways identifying a new work with saddling it with such baggage.

The group arrived at a consensus on the word "chapel" for use in new mission names and on signs and letterhead, anywhere the general public is involved. The term mission would continue to be used in Baptist circles to identify an unconstituted church, Tidsworth explained.

The 14 new chapels started in 1985-86 were: Antioch Chapel, Attica; Macedonian Mission, Denard; Sugarloaf Chapel, Heber Springs; Fianna Hills, Fort Smith; Congo Road Mission, Salem; West Acres Mission, Helena; Gamaliel Chapel, Mountain Home; Goshert Chapel; Foothills Mission, Mountain View; Victory Church, Conway; Center Ridge Chapel; First Southern Chapel, Bismarck; Dalark Mission; and a chapel in Hodges Trailer Park in Osceola.



Don Moore

You'll be glad to know...

...The AMAR partnership continues to bear fruit. Six associations have been organized as a result of our partnership with Brazilian Baptists. The total number of churches formed will likely reach more than 50 by the time the partnership is completed in October of 1987.

The most recently organized association made its first official action the passing of a resolution to thank Arkansas Baptists.

An official of the Foreign Mission Board recently called to request that Glendon Grober and I come to Richmond to give a report to the full Board on the AMAR Partnership. He also told me of the recent action of the Mission (missionaries in the area) in voting to request us to extend the partnership another year. This is a real compliment to all of our Arkansas people who have gone. With all of the additional work required of the missionaries, our people must have been cooperative, supportive and effective, or they would not ask for more. How thankful I am for this testimony!

We will take some time to pray and consider their request. A great climactic event is scheduled for October of 1987, the time at which our three-year agreement is completed. The large soccer stadium in Manaus has been secured. Nilson Fanini, the "Billy Graham of South America," has agreed to preach a week-long crusade. Our people will rent 50 buses to bring in people from the city and surrounding area. The week following the crusade, 50 teams will work in the area from which groups have been transported to the crusade. With the converts in those areas, new churches will be started. We could have from 200 to 250 people working in the central crusade and in the follow-up week. Glendon Grober believes we could see as many as 10,000 people saved. Sounds a lot like first-century Christianity to me, evangelism resulting in local churches. Amen! And hallelujah!

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

### Global Circuit

the foreign mission prayer line will be in operation Nov. 28-Dec. 14

For the latest foreign missions information and prayer requests, dial

1-800-44-FAITH

## Be honest about beer

Beer drinking is the open door many young people first enter to be shackled by alcohol and other drugs. Something should be known of its contents. Beer containers, cans and bottles, have no indication of alcohol being in the product. In fact, little is mentioned about the ingredients. The image of beer being like a harmless soft drink is clearly projected; For the sake of our youth, and even the unborn, much more should be clearly known publicly about the contents of beer.

Beer, also, always contains the drug Lupulin, the active principle in hops. The hop plant and the hemp plant (from which the drug marijuana is produced) are closely related members of the same botanical family. Some law enforcement authorities say

that individuals drunk on beer are "harder to handle" and "more boisterous" than people intoxicated to the same degree with any other alcoholic beverage. Lupulin and its lupulic acids are the culprits.

For various reasons, beer usually contains one or more of the following chemical additives: gum arabic, sodium hydrosulfite, cobalt tannic acid, ammonium phosphate, potassium metabisulfite, tartaric acid, papin, magnesium sulfate and dextrin.

There is no regulation concerning the chemical content of beer. One has no way of knowing what is being taken into the body when beer is drunk. Why are not governmental, educational, medical and even many religious leaders not insisting that beer labels show the alcoholic content? Has drinking alcoholic beverages become so socially acceptable that we can't, or won't, be honest enough to warn our youth and even expectant mothers of real drug danger?—Bob Parker, Christian Life Council



Parker

## Last of four articles

### Reaching young adults: programming for needs

How do you reach young adults in today's church? A final ingredient is proper programming. To reach young adults, a church must develop a program which meets their needs. What will such a program include?

Effective programming for young adults begins with adequate provisions for their children. A prominent pastor in Texas once told me, "The most important department in the Sunday School is the nursery." Nothing will appeal more to young adults than the knowledge that their children are well cared for. A bright, clean nursery area, positive and loving workers, an approach which includes teaching and not just baby-sitting—all of these are part of an effective nursery.

Programming for children goes beyond just providing adequate space. Specific programs also must be developed for their children. Immanuel's commitment in this area has led us to develop a Mother's Day Out program every week, Couple's Night Out twice a month, Kids Night Out once a quarter for elementary school children, a children's sermon in the worship service once a month, an afternoon recreation time at the church one afternoon a week, a six-week day camp program during the summer called Super Summer Fun Time, and special big events from time to time such as our

Happy Halloween Happening in October. We include our children in the music ministry of our church with an excellent graded choir program. We provide education and involvement in missions for our children through our mission organizations. What does this have to do with reaching young adults? It has everything to do with it. Provide for their children, and young adults will be interested in coming to your church.

Even this is not enough, however. Providing a space for the preschoolers and programs for their children is only the first step. In addition, we must develop programming for the young adults themselves. Four areas of interest common to young adults need to be addressed by the program of the church: a hunger for God's Word, a desire for help with family problems, a need for advice with some of the practical problems of living in today's world, and a quest for fellowship with other Christians. A pulpit ministry which proclaims the truth of God's Word concerning family relationships and personal problems will address some of those needs. The Church Training hour can be used to provide seminars on practical aspects of living today. The Sunday School can be the nucleus for the Bible teaching and fellowship needed. Creativity and flexibility must guide us as we develop the programs of our church to meet the needs of young adults.

Commitment, organization, leadership, and programming are four essential steps in reaching young adults today.—Brian Harbour, pastor, Immanuel Church, Little Rock



Harbour

# Arkansas all over

by Millie Gill / ABN staff writer

## people



**Powell**  
**Kerry Powell** will join the staff of Little Rock First Church in January 1987 as associate pastor. He will move to Little Rock from Forrest City, where he has served more than 12 years as pastor of First Church. Powell also has served as pastor of churches in Tennessee, Texas, and Virginia. He is a graduate of Carson-Newman College in Jefferson City, Tenn., and Southwestern Baptist Theological Seminary. He and his wife, Carolyn, are parents of four sons, Brent, a student at Mid-America Seminary and staff member of Lakeside Church, Hot Springs; Jamie, a senior at Ouachita Baptist University and staff member of Harvey's Chapel, Hot Springs; Gary, a junior at Ouachita Baptist University and staff member at First Church, Dierks; and Chris, a student at Forrest City Elementary School.

**Everett William Milner** of North Little Rock died Oct. 20 at age 89. He was a retired Southern Baptist minister and a member of Park Hill Church, North Little Rock. He had served as pastor of churches in Arkansas, Texas, Iowa, and Missouri, and was a chaplain for five years during World War II in Europe. He served with the Arkansas Baptist State Convention Evangelism Department from 1934 to 1937. Survivors are his wife, Laura Hughett Milner; two sons, Everett Eugene Milner of Chelmsford, Mass., and Melvin Milner of North Little Rock; a daughter, Margery Nealman of Ooltewah, Tenn.; two sisters; and five grandchildren. Memorials may be made to Park Hill Church or the American Cancer Society.

**Gerald A. Bounds**, pastor of First Church, Walnut Ridge, since June 1982, has resigned to become pastor of First Church, Thayer, Mo., effective Nov. 2. He previously served the Thayer church from 1970 through 1977. A native of Pocahontas, he is a graduate of Arkansas State University and Southwestern Baptist Theological Seminary. He has served as pastor of churches in Arkansas, Texas, and Missouri for the past 25 years. He has served for the past four years as a trustee of Southern Baptist College.

**Steve Wilkes** is serving as interim pastor of Elaine Church. He is professor of

church growth in missions at Mid-America Seminary.

**Carl Overton** of Hot Springs, who recently retired as director of missions for Central Association, began serving as pastor of the Creekwood Church in Muncie, Ind., Oct. 19.

**Max Garrison** has resigned as pastor of Owensville Church to serve as pastor of Bismarck Southern Chapel.

**Les Stanley** has resigned as minister of music at Lake Hamilton Church, Hot Springs.

**John Ashcraft** has resigned as pastor of Hurricane Lake Church, Benton.

**William Maurice Hurley** of North Little Rock is serving as interim pastor of Immanuel Church, Pine Bluff.

**Clyde Morris** is serving as interim pastor of Light Church.

**Silas Clements** has resigned as pastor of Richland Church in Tri-County Association to serve as pastor of a church in Charleston, Miss.

**Jim Willeford** has resigned as minister of music and youth at Ashdown First Church to move to Chickasha, Okla.

**Debbie Morton** has joined the staff of Hillside Church in Camden as youth director. She is a student at Southern Arkansas University-Tech.

**Monica Keathley** has joined the staff of the Mississippi Baptist Convention Board as a Woman's Missionary Union consultant, training leaders of work with Baptist Young Women. She has been serving as minister of music and youth at First Church of Glendale in Hattiesburg. She is the daughter of Mr. and Mrs. Ervin Keathley of Little Rock.

## briefly

**Wabash Immanuel Church** celebrated its 10th anniversary Oct. 12. Ray Sims of Blanchard, Okla., the church's first pastor, was guest speaker. Also on program were Don McCormick and Mike Fowler.

**Park Hill Church** in North Little Rock prison ministry team led a Life Renewal Weekend at Wrightsville Prison Oct. 17-19. Pastor S. Cary Heard and Bob Pruett were speakers while Richard Cook, Don Robinson, Clell Callaway, and Dave Greenman assisted with visitation, singing, and counseling.

**Maumelle First Church** was in revival Oct. 12-15 that resulted in an all-time



*Lonoke Church had a special awards service Oct. 5 to honor the leaders and members of Boy Scout Troop 338, a ministry of the church. Troop leaders Bill Ryker and Jack Walls were given plaques for their years of service. Jason Abshire received the God and Country medal, a denominational award presented to outstanding Scouts who have completed a year-long program of intensive training and ministry in a Baptist church. Abshire is the first Scout in Lonoke to ever receive the award. Pictured (left to right) are Ryker, Abshire, Pastor Ed Simpson and Walls.*

high Sunday School attendance of 277, 102 professions of faith, and 168 other decisions, according to Pastor Marty Brown. Paul Jackson was evangelist and Bob Ethers, church music director, led revival music.

**Cross Road Church** in Little Rock was in revival Oct. 5-12. Gene Ellis of Hot Springs was evangelist and Ben Craft directed music. Pastor Bill Fleming reported three professions of faith and three additions by letter. The church began the first Sunday of the new church year with a Bible study attendance of 191, the second highest attendance in the church's history.

**Widener Church** observed homecoming Oct. 26.

**Good Hope Church** at Forrest City observed homecoming Oct. 19 when Larry Pettus was guest speaker.

**Palestine Church** observed homecoming Oct. 19 when D.C. McAtee of Forrest City was speaker.

**Antioch Church** at Colt will observe Harvest Day on Nov. 8. Lynwood Henderson will be speaker.

**Fisher Street Church** in Jonesboro approved a \$650,000 church relocation proposal Sept. 28. The new location of the church will be on a seven-acre tract of land on Highland Drive in southwest Jonesboro, now owned by the church. Its new name will be "Highland Drive Church." The new building will provide worship and education space for approximately 400 people. A Together We Build fund raising effort is scheduled to begin in January 1987. Charles Harris is chairman of the church relocation committee. Michael L. Trammell is pastor.

**Jonesboro First Church** honored Pastor Emil Williams with a reception Oct. 19, recognizing his 21 years of service.

**Cominto Church** in Monticello ordained Fred Cooper and Tim Christmas to the deacon ministry Oct. 12. Curtis Lynn served as moderator and Pastor Thomas Christmas presented the charge.

**Corning First Church** recently honored Maggie Wright as she retired from 32 years of service in the church nursery, which was dedicated in her honor in 1982. Her retirement gift was a money tree, presented by Pastor Dennis Jones.



**Looking up**—Through their mission gifts, Southern Baptists help support missionaries and journeymen like David Stickel, who takes time out to listen to a Kenya child's endless questions. The 6 ft. 9 in. journeyman worked for two years at the Nairobi (Kenya) Baptist Centre. Stickel, a North Carolinian, helped Southern Baptist missionaries Jim and Marcia Richardson operate the center, which provides a program of evangelism, recreation, vocational education, and other services to residents of Nairobi's low income Shauri Moyo area.

## ***We must make Christ known!***

**Week of Prayer for Foreign Missions  
Nov. 30 - Dec. 7, 1986**

**Lottie Moon Christmas Offering goal: \$75,000,000**



# Area offices integral part of Family and Child Care Services

by J. Everett Sneed

Family and Child Care Services have gradually expanded the number of locations and the services offered by their area offices across the years. The first area office was opened in Little Rock in 1968. These offices are now an integral part of the services provided by Family and Child Care Services and assist individuals and families with problems in most significant ways.

David Perry, now director of the Little Rock Family and Child Care area office, tells of a young woman whose life was turned around through the help provided by Family and Child Care Services.

The young woman was referred to an area office of Family and Child Care by a local Social Services worker. She came from a home where the parents were divorced and the mother was involved in prostitution and was an alcoholic. The father was emotionally disturbed and under extreme stress. He had remarried and the daughter lived with her father and her two step-brothers. They had been in trouble with the law.

The young woman came saying, "I want a place where I can get my head straightened out." She was placed in the Children's Home at Monticello.

Perry observes, "She did get her life straightened out. In fact, she won many awards while on the campus at Monticello."

Later, the young woman graduated from college and is now planning to enter graduate school. She says, "My greatest desire is to prepare myself so I can help others."

Originally, the Little Rock area office was started to work with families of children for whom the agency was caring. This initial service had as its objective the rehabilitation of families so that the children could return to their own homes and communities. The office was located in Little Rock because many of the children came from the central Arkansas area.

A second service offered by the area offices are intake studies or evaluation of children who are being placed in the Children's Home at Monticello or the Boys' Group Home at Jonesboro.

The intake studies consist of interviews with parents, the child, other relatives, school officials, parole officers, social workers, pastors, and any other individual who has had significant contact with the child. The purpose is to make a decision on whether Family and Child Care Services can help the child by placing him or her in one of the Family and Child Care facilities or providing foster care. If Family and Child Care Services feel that they will be able to provide help for the child, then a help plan is developed. Evaluations also include medical reports, physical information, educational reports, and psychological reports.

Children who come to the attention of Family and Child Care often have family prob-

lems, as a result of divorce or multiple divorce. Perry says, "Most of the children come from broken homes, although some children do come from homes that are intact, and on occasion it is difficult to know why a child is having problems. Sometimes difficulties may stem from problems at school or disagreements with family members."

Family and Child Care also receives children from other foster home care services. Some of the children to whom Family and Child Care minister have been abused or neglected.

A third service offered by Family and Child Care area offices is counseling services which are available to any single individual, families, and married couples. These counseling services are available to anyone upon request. Persons simply need to make contact with an area office and indicate that he or she needs counseling.

A fourth service provided by Family and Child Care area offices is the recruitment of foster homes, placement of children in them, and supervision of a foster home unit. Last year there were 24 foster children served through Family and Child Care Services.

Another service provided by Family and Child Care area offices is a referral service. When Family and Child Care Services is unable to meet a child or client's need, they are referred to an appropriate source for help. Such referrals could include battered wives who need a place to live or it could be a family in need of financial assistance.

Occasionally, it involves a child who has a severe acting out problem and needs an in-depth psychological treatment program.

Family and Child Care area offices also may refer an alcoholic or drug addict. Family and Child Care Services have no in-depth treatment program for such individuals.

A sixth service provided by area offices is supervision of Family and Child Care facilities which are located in various parts of the state. Each of the five emergency receiving homes is supervised by the area office nearest their location. The boys' group home in Jonesboro is also supervised by an area office.

Finally, Family and Child Care area offices work with other community agencies. They participate in task forces on such subjects as child abuse and foster home care. The objective is to help children become all that God desires them to be.

All the area offices, except the Little Rock office, are developed in conjunction with an association or a local church. Perry says, "We feel that it is God's will for us to be out in the communities working where the needs are. The churches and associations have responded to this approach in a marvelous way. Churches are presently making more requests than we are able to fill. But we are striving to do our utmost to meet the needs of children, families and individuals in our state."

J. Everett Sneed is editor of the Arkansas Baptist Newsmagazine.

## Family and Child Care Services

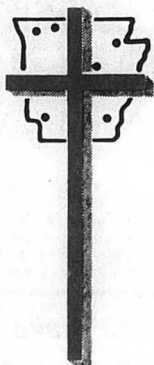
### Area Offices & Directors

Little Rock—David Perry—376-4791  
Jonesboro—Tom Stafford—935-5134  
Fayetteville—521-1295  
Harrison—Clint Morrison—741-3806  
Hope—Earlene Clearman—777-1896

### Satellite Offices

(Counseling services one day per week)

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Blytheville—Tuesday—762-2432  
Pine Bluff—Tuesday—534-1021  
Camden—Tuesday—777-1896  
Bentonville—Tuesday—273-3379  
Batesville—Tuesday—793-7162



## Four Arkansas couples appointed as foreign missionaries



Dale and Nancy Allison



James and Louise Brillhart



John and Claudia Brown



John and Jeanie Seale

RICHMOND, Va.—Four couples with Arkansas connections were among 37 people named missionaries by the Southern Baptist Foreign Mission Board Oct. 14.

**S. Dale and Nancy Allison** will live in Liberia, where he will work as a business manager for a seminary.

Born and reared in Siloam Springs, Allison is the son of Mr. and Mrs. Bill Allison of that city. He is a graduate of Ouachita Baptist University and Baylor University, Waco, Texas, and currently attends Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Mrs. Allison is the former Nancy Ellet of California, and is a graduate of Imperial Valley (Calif.) College, Baylor University, and Southwestern Baptist Theological Seminary. **James and Louise Brillhart** will live in

Togo. He will be a missionary physician.

Brillhart is the son of Col. and Mrs. Allen T. Brillhart of Little Rock. He is a graduate of University of Arkansas and Tulane University of Louisiana, New Orleans. He has been an emergency room physician at Helena.

Born and reared in Little Rock, Mrs. Brillhart is the daughter of Mr. and Mrs. Clarence Bowen of North Little Rock. She attended Memphis (Tenn.) State University and the University of New Orleans.

**John and Claudia Brown** will live in Mozambique, where he will be starting and developing churches.

Born in Pine Bluff, Brown is the son of Mr. and Mrs. James Brown of Star City. He graduated from Arkansas State University and Mid-America Baptist Theological Seminary, Memphis, Tenn., and has been at-

tending New Orleans (La.) Baptist Theological Seminary. He has been assistant pastor of Fisher Street Church, Jonesboro and pastor of Lunsford Church, Lake City.

Mrs. Brown, the former Claudia Tenny of Mississippi, graduated from Belmont College in Nashville, Tenn., and Mid-America Seminary. She was a teacher in Jonesboro.

**John and Jeanie Seale** will live in North Brazil, where he will work as a builder.

Born in Hope, Seale graduated from Dallas Baptist University and currently attends Southwestern Seminary.

Mrs. Seale is the former Jeanie Cates of Texas. She attended Texarkana Community College.

All four couples will go to Rockville, Va., in January for an eight-week orientation before leaving for the field.

## Baptist heritage supports separation

NASHVILLE—Despite their heritage, some Southern Baptists are challenging the Baptist conviction of separation of church and state.

Stan Haste, associate executive director for the Baptist Joint Committee on Public Affairs, in an article written for the Southern Baptist Historical Commission, expresses concern that many Baptists are vulnerable to these challenges because they do not know their heritage.

By citing Baptists' activities in colonial America, Haste points out that Baptists were leaders in the push for full religious freedom, a freedom "rooted firmly in Holy Scripture."

A common misconception, according to Haste, is that religious freedom was an automatic freedom in the New World. State sponsored religions in Virginia and Massachusetts oppressed religious minorities, including Baptists, in ways that English Separatists and Dutch Anabaptists had been oppressed in the Old World.

Haste points out that Baptists have always

held to the ideal of worshiping and witnessing in an "atmosphere where neither church nor state usurped the role of the other." And they fought for this conviction. The fight for religious freedom spanned more than 184 years, from the first settlement in Jamestown in 1608 to the adoption of the Bill of Rights in 1791.

After citing George W. Truett, longtime pastor of First Church, Dallas, Texas, 1896-1944, who strongly supported religious liberty and his famous address on the steps of the U. S. Capitol, delivered May 16, 1920, Haste says, "To label this doctrine (separation of church and state) a modern-day heresy or to infer that early Baptists really did not believe in it not only distorts Baptist history but ignores the plain teaching of Jesus."

The article by Haste, "A Rationale for the Separation of Church and State," appears in the fall issue of *Baptist Heritage Update*, quarterly newsletter for the Southern Baptist Historical Society.

## missionary notes

**Mr. and Mrs. Billy W. Sutton**, missionaries to the Philippines, report a change of address (P. O. Box 1355, Pagadian City, Zamboanga del Sur, Philippines). He was born in McGehee. She is the former Judith Blackburn of Louisiana. They were appointed by the Foreign Mission Board in 1983.

## Golden Gate alumni to meet during convention

The Arkansas chapter of Golden Gate Seminary alumni have scheduled a luncheon while Arkansas Baptists are in Little Rock for the state convention's annual meeting. The luncheon will be held at Shoney's, 8106 Geyer Springs Road, Nov. 19, at 12:30 p.m.

## Crews named to head Golden Gate Seminary

MILL VALLEY, Calif. (BP)—William O. Crews, a veteran California pastor and member of the Southern Baptist Convention's Peace Committee, was elected president of Golden Gate Baptist Theological Seminary during the regular meeting of the seminary's board of trustees Oct. 13.

Crews, 50, pastor of the 2,300-member Magnolia Avenue Church in Riverside, Calif., was elected 24-5 after being unanimously recommended by the search committee. He will assume the presidency Dec. 1.

He succeeds Franklin Pollard, who resigned in March 1986, to return to the pastorate

at First Church of Jackson, Miss.

O.Q. Quick, chairman of the search committee, told trustees three other candidates had been interviewed, but, when they did not work out, the committee turned to Crews, who had been chairman of the search committee. Crews "immediately resigned" from the search committee after he became a candidate.

Crews, a native of Houston, has a bachelor of arts degree from Hardin-Simmons University in Abilene, Texas, and a master of divinity degree from Southwestern Baptist Theological Seminary in Fort Worth, Texas.

He was pastor in Texas for 14 years, and in the Northwest Baptist Convention 10 years.

He also was a member of the SBC Foreign Mission Board 1973-78 and was on the SBC Tellers Committee in 1976, the Credentials Committee in 1984, and the Committee on Committees in 1972, 1975, 1977 and 1979.

Crews told Baptist Press he plans to resign from the SBC Peace Committee Dec. 1, when he assumes the seminary presidency. He will attend the Oct. 20-22 prayer retreat for members of the Peace Committee and leaders of the national agencies of the Southern Baptist Convention.

## Trustees commend Dilday, reject attempt to silence him

FORT WORTH, Texas (BP)—Southwestern Baptist Theological Seminary trustees have voted 19-11 to approve a motion praising seminary President Russell Dilday for restrained and "judicious" leadership.

The motion of praise was made by Davis Cooper, pastor of University Hills Church in Denver, during the trustees' meeting Oct. 15 on the seminary campus in Fort Worth, Texas. It replaced a motion by Ralph Pulley, an attorney and member of First Church of Dallas, which attempted to silence Dilday's opinions on controversy within the Southern Baptist Convention.

Cooper's motion praised Dilday for "the obvious restraint which he has manifested over the last two years" of the SBC controversy and encouraged him to "continue this judicious style of leadership."

Pulley's original motion asked Dilday to

"refrain from further public comments orally or in writing that the issue before the Southern Baptist Convention is political and not theological."

Furthermore, the motion called for Dilday to refrain from "any joint seminary presentation to the (SBC) Peace Committee" and to "cease public involvement in any dispute in the Southern Baptist Convention."

Bill Grubbs, a member of First Church of Dallas, spoke to the proposed prohibition on Dilday's participating with other seminary presidents in presenting a joint peace proposal to the Peace Committee. He said he feared Southwestern would go on record supporting Southern, Southeastern and Midwestern Baptist Theological Seminaries.

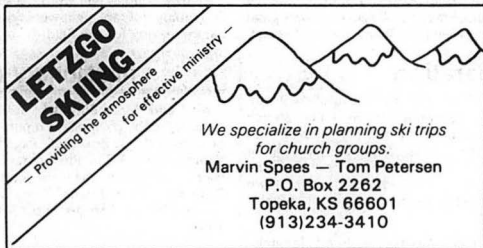
The afternoon before, Dilday had told trustees, "I have turned down every interview. I have refused speaking engagements.

I have not addressed the convention issue directly in publications.

"Frankly, that goes against my grain," Dilday said. "I've had to bite my tongue when this institution has been slandered."

Trustee John McKay, music evangelist from Fort Worth, criticized having Roy L. Honeycutt, president of Southern Seminary, as the May 1986 commencement speaker. He asked if there is a "moratorium on conservative speakers" being asked to speak at the seminary. Dilday said every SBC president since 1979 has spoken at Southwestern during his term. He noted current SBC President Adrian Rogers is scheduled to speak Nov. 18.

Others questioned why Dilday continued to say the convention controversy is political in nature. "The Peace Committee has said there are political problems," Dilday responded. "That's not just my opinion."



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12 noon Fellowship luncheon  
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celebration

## Senate confirms new ambassador to Holy See

WASHINGTON (BP)—During a flurry of end-of-the-session votes, the U.S. Senate Oct. 15 confirmed the nomination of Frank Shakespeare Jr. as new U.S. ambassador to the Holy See.

The action came despite protests from a number of religious and church-state organizations, including the Baptist Joint Committee on Public Affairs.

Shakespeare, who currently serves as U.S. ambassador to Portugal, will replace William

A. Wilson, who resigned the Vatican post May 19.

During his confirmation hearing—which was held three days following announcement of his nomination and attended by only two members of the Senate Foreign Relations Committee—Shakespeare, a Catholic, was asked whether the U.S. ambassador should relate to the Vatican on a political or religious basis.

"I have nothing to do in representing the

United States where the pope is the leader of the Catholic Church but, rather, as the chief executive officer of the Holy See," Shakespeare said. "It is my very strong view, both my personal view and my professional assignment, as I see it, to represent in the Vatican not the United States' Catholics, of whom I happen to be one, but the secular society of the United States, the government and the people of the United States to the Holy See."

## Supreme Court rejects challenge to ambassador

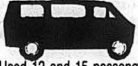
WASHINGTON (BP)—The nation's highest court has refused Oct. 20 to review a challenge to the constitutionality of formal diplomatic ties between the United States and the Roman Catholic Church.

The Supreme Court rejected the efforts of a group of religious bodies and individual taxpayers to contest the legality of a U.S. ambassador to the Vatican.

"It is extremely frustrating when churches are unable to enforce one of the most fundamental guarantees of the First Amendment," said James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs. "Government must remain neutral in religious affairs, and it certainly has no business playing favorites."

Oliver S. Thomas, Baptist Joint Committee

general counsel, said "The plaintiffs have alleged specific injuries as well as the stigmatic injury resulting from this overt act of government discrimination, yet the court says we don't have standing to file the lawsuit. It leaves churches wondering if we can ever have standing to enforce the establishment clause against the executive branch of government."



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# Baptisms reach new high in Tanzania's Kyela District

by Robert O'Brien

KYELA, Tanzania (BP)—Continuing spiritual revival produced 14,409 baptisms during the 1986 church year in the remote Kyela District of Tanzania, where bush missionaries Doug and Evelyn Knapp and their team of African evangelists work.

The unprecedented figure will account for more than 8 percent of the 1986 baptisms on all Southern Baptist foreign mission fields if final overseas baptism figures reach their projected total of about 170,000.

The new Kyela District baptism total brings to 40,212 the number of baptisms in the Knapps' ministry over the past nine years.

The Knapps, laypeople from Florida, came to Tanzania in 1964 as agricultural missionaries and worked for 16 years before any real spiritual breakthrough began.

Many of the baptisms came from six crusades, led by the Knapps and volunteers from the United States over the past decade, which have produced 26,781 professions of faith, including 12,657 in late 1985. The Knapps turned 8,102 of those over to other denominational groups when the new Christians requested affiliation during counseling.

Doug Knapp especially credits prayer, the crusades, longevity in the area, his wife's dramatic breakthroughs in youth work and the work of eight African evangelists he recruited and trained among a number of factors behind the growth.

"As laypersons who came to Tanzania as agricultural missionaries, we're gratified to get that kind of results, but we don't want to leave the impression we've done it alone," Knapp says. "African Baptists have played a primary role, earlier missionaries helped pave the way, and the Baptist Mission of Tanzania has provided invaluable support.

"And we don't want to leave the impression that large numbers prove the authenticity of a ministry," he adds. "We know of too many cases where missionaries, pastors and other leaders in difficult places at home and overseas worked faithfully with much less to show. The sower of spiritual seed may not always be the reaper."

Statistics over the past nine years show the district has experienced a 59 percent average annual growth in baptisms and already has increased from 60 churches and preaching

points to 329, from 3,740 church members to 32,423, and from the U.S. equivalent of \$420 a year in church offerings to more than \$31,000 a year, high by African standards. Since 1983, Sunday school enrollment has jumped 43 percent to 12,617; Woman's Missionary Union enrollment, 69 percent, to 4,760; and youth ministry about 50 percent, to more than 4,600.

The Knapps work at follow-up through new member classes taught by themselves, African evangelists, or a few of the better-trained African pastors. But the follow-up needs continue to escalate.

Kyela District, Knapp says, urgently needs additional missionary personnel to concentrate heavily on training and equipping pastors and other leaders, conserving evangelistic results and setting the stage for Kyela Baptists to "live up to their potential as a powerhouse for spreading the influence of the gospel throughout Tanzania and into neighboring countries."

Robert O'Brien writes for the Foreign Mission Board.

(BP) photo by Joanna Pinneo



Southern Baptist missionary Douglas Knapp (foreground) and African evangelist Simoni Mwambobe (behind Knapp) baptize new converts side by side in the Songwe River between Tanzania and Malawi. Mwambobe is one of eight Tanzanians Knapp recruited and trained to evangelize the 1,000-square-mile Kyela District in

Tanzania's remote bush country, where he and his wife, Evelyn, have worked for more than two decades as agricultural missionaries. In the past nine years (1978-86), their ministry has produced 40,212 baptisms, according to figures updated from "Thunder in the Valley," a Broadman Press book which tells the Knapps' story.

## Six seminary presidents' make reconciliation try

GLORIETA, N.M. (BP)—Presidents of the six Southern Baptist theological seminaries have announced a seven-point plan aimed at bringing reconciliation to the troubled Southern Baptist Convention.

The plan, called the "Glorieta Statement," was announced during a prayer retreat at the Glorieta Baptist Conference Center, attended by the seminary presidents, SBC agency executives, and members of the convention's Peace Committee.

"We, the presidents of the six SBC seminaries, through prayerful and careful reflection and dialogue, have unanimously agreed to declare these commitments regarding our lives and our work with Southern Baptists," the statement says.

In the Glorieta Statement, the presidents said they commit themselves "to the resolution of problems which beset our beloved denomination. We are ready and eager to be partners in the peace process.

Russell Dilday, president of Southwestern Baptist Theological Seminary, Fort Worth, Texas, said the statement is from the presidents. "It has not been approved by our trustees or by our faculties. It grew out of the

concerns and the convictions of the presidents. We said that rather than being divisive, we want to be part of the reconciliation process."

The statement begins with three philosophical statements and concludes with seven specific commitments.

The philosophical statements:

"We believe that Christianity is supernatural in its origin and history. We repudiate every theory of religion which denies the supernatural elements in our faith. The miracles of the Old and New Testaments are historical evidence of God's judgment, love, and redemption.

"We believe that the Bible is fully inspired; it is 'God-breathed' (I Tim. 3:16), utterly unique. No other book or collection of books can justify that claim. The 66 books of the Bible are not errant in any area of reality. We hold to their infallible power and binding authority.

"We believe that our six seminaries are fulfilling the purposes assigned to them by the Southern Baptist Convention. Nevertheless, we acknowledge that they are not perfect institutions. We recognize that there

are legitimate concerns regarding them which we are addressing."

The seven specific commitments:

"We reaffirm our seminary confessional statements, and we will enforce compliance by the persons signing them.

"We will foster in our classrooms a balanced, scholarly frame of reference for presenting fairly the entire spectrum of scriptural interpretations represented by our constituency. We perceive this to be both good education and good cooperation.

"We respect the convictions of all Southern Baptists and we repudiate the caricature and intimidation of persons for their theological beliefs.

"We commit ourselves to fairness in selecting faculty, lecturers and chapel speakers across the theological spectrum of our Baptist constituency.

"We will lead our seminary communities in spiritual revival, personal discipleship, Christian lifestyle and active churchmanship.

"We will deepen and strengthen the spirit of evangelism and missions on our campuses while emphasizing afresh the distinctive doctrines of our Baptist heritage."

## Cecil Sherman resigns from Peace Committee

GLORIETA, N.M. (BP)—Saying he cannot be part of the current process, Cecil Sherman, pastor of Broadway Church, Fort Worth, Texas, has resigned from the Southern Baptist Convention Peace Committee.

Although he said the resignation was not up for discussion, the Peace Committee accepted it, thanking him in their motion for faithful service during the 18 months the group has been meeting.

Sherman gave a written statement to Baptist Press afterwards.

"The Peace Committee has begun to 'make progress,'" he said. "Most of my friends in the committee are elated at the 'progress' we have made in the Glorieta meeting. I do not share their euphoria.

"The statement made by the six seminary

presidents sets a course for theological education in the Southern Baptist Convention for years to come. What fundamentalists have wanted, the Peace Committee has helped them get," he said.

Sherman added: "Fundamentalists began with the premise theological education was 'drifting into... liberalism.' The committee bought this premise and became one agent to bring pressure... on our seminaries.

"I started from a different place. Our six SBC seminaries are conservative by any normal use of the word, and they have been responsive to the constituency. Some of us on the Peace Committee have consistently made this case.

"Now the majority on the Peace Committee is of the opinion the way to make peace

is to help fundamentalists toward their ends.

"I cannot be a part of this process.

"The seminaries have taken a long step toward their critics... What they have done will satisfy for a season, but fundamentalists will ask for more concessions from our educators. In the end, serious theological education will wither."

Peace Committee Chairman Charles Fuller told Baptist Press: "We regret Cecil's departure from the committee. He has been a vital part of our work from the beginning. He is a man of consistency and principle. He has kept before the committee an outspoken and earnest viewpoint to which he is deeply committed. I respect his integrity and commitment as a valuable part of our Southern Baptist family."

## SBC President Rogers lauds seminaries' action

GLORIETA, N.M. (BP)—Southern Baptist Convention President Adrian Rogers has called a plan by SBC seminaries to work toward reconciliation "a courageous action."

Rogers said following the meeting: "My heart is rejoicing in what I feel was a significant breakthrough at the prayer retreat at Glorieta.

"Many exciting and significant things came from our meeting together. One of the most significant was the courageous action of the six seminary presidents when they made in unison a statement of theological intention around which we all ought to rally.

"This was a genuine overture on their part and was done in a warm and sincere spirit. I call upon all of us (Southern Baptists) to res-

pond positively and to give peace a chance."

In his written statement, Rogers made seven suggestions for reconciliation.

"The road to peace is a two-way road. None of us need forsake convictions, but I want to suggest some things that we all ought to do together," he said.

"First, we can intensify our prayer effort as we see how much is at stake.

Second, we can renew our commitment to Bold Mission Thrust.

"Third, we can prayerfully, intelligently and enthusiastically come along side our agency heads and seminary presidents to help them be all they can be for Christ and his kingdom.

"Fourth, we can increase significantly our

Cooperative Program giving to show love and good faith in this movement toward solid Biblical faith and world evangelism.

"Fifth, we can pray and work for fairness in all appointments so that we have the best Baptists cooperatively and theologically to represent us.

"Six, we still have a way to go so it will behoove all of us to guard our rhetoric and cease divisive actions.

"Seven, please pray for me that I can have the touch of God upon my life to be to all Southern Baptists what God would have me to be."

(All three articles on this page were written by Dan Martin, Baptist Press news editor.)

## Foreign Board adopts \$165 million budget, adds 108th field

RICHMOND, Va. (BP)—Southern Baptist Foreign Mission Board trustees adopted a 1987 budget of \$165.2 million Oct. 15 for the work of its more than 3,700 missionaries worldwide.

The budget represents a nearly \$3 million increase over the 1986 budget, which included Southern Baptist hunger and relief gifts for the first time.

The 1986 Lottie Moon Christmas Offering goal of \$75 million, if reached, will fund more than 45 percent of the 1987 budget. That reflects a continuing rise in the portion of mission work supported by Lottie Moon gifts. It is also a \$5 million jump over the 1985 goal, and \$8.1 million (more than 12 percent) above actual Lottie Moon receipts for 1985.

Southern Baptists' regular Cooperative Program giving through local churches will provide \$63.5 million, or 38.5 percent of the board's budget. Other income sources include a projected \$11 million from investments and \$3.7 million in designated contributions.

Hunger and relief gifts, projected at \$7 million for 1987, will total 4.2 percent of the

budget. These gifts are used entirely for overseas hunger and relief projects. Domestic administrative expenses related to the relief efforts come from general board funds.

Overseas ministries and projects claim more than 87 percent of the total budget. Nearly \$96 million will support missionaries and their families. Another \$33 million will pay for field mission work, and \$15.2 million will finance capital needs such as churches, schools, and medical facilities.

The domestic budget for home office staff salaries, administration and promotion is about \$20.3 million, or 12.3 percent of the total budget.

The board also voted to join European Baptists in establishing a new Institute of World Missions, Evangelism and Church Growth in Ruschlikon, Switzerland.

The institute, which will adjoin the International Baptist Seminary near Zurich, will be part of the Baptist Center facilities serving all European Baptists.

Trustees also appointed 37 new missionaries and reappointed one former mis-

sionary couple. In a special service, the board honored 67 missionaries retiring with a combined service of 1,962 years. Through October the board has added 363 to its missionary force, which now stands at 3,740.

Madagascar became Southern Baptists' 108th mission field with the assignment of Fred and Sami Sorrells, formerly of Burundi, to this island off the east coast of Africa. The board also authorized opening work in Lesotho, in southern Africa, but won't officially add it to its list of fields until the transfer of Randy and Nancy Sprinkle from Botswana takes effect Jan. 1.

Thirty board trustees and a number of their spouses came to Richmond a day early for a prayer retreat at the Cauthen Missionary Learning Center outside Richmond. Trustees and members of the executive staff took turns praying through the night. In its business session three days later, the board issued a special call to all Southern Baptists to join in making 1987 a year-long "concert of frequent and united prayer that the world's untold billions will know Jesus."

## Rogers affirms missions as 'bottom line' for SBC

by Craig Bird

RICHMOND, Va. (BP)— "Foreign missions is the bottom line of everything else that exists in the Southern Baptist Convention," SBC President Adrian Rogers told Foreign Mission Board trustees Oct. 15.

Describing himself as "thrilled and excited" by what he had seen during a Monday to Wednesday visit to the board, Rogers challenged the trustees and the staff to remain faithful to their God-given command to tell the world that Jesus Christ is the only way to salvation.

"I don't know how he found the time in his schedule to spend three days with us, but we are grateful he did," said Robert Smith, chairman of the board's trustees.

Rogers, elected president of the Southern Baptist Convention last June, is pastor of the 17,000-member Bellevue Church in Memphis, Tenn.

In addition to delivering the closing address at the board meeting, Rogers attended a Monday night service recognizing 67 retiring missionaries, a Tuesday night appointment service for 37 new missionaries, sat in on committee meetings and held a press conference while he was in Richmond.

"What I have seen is so exciting. It is almost electrifying what God is doing," he told reporters. He urged local churches to become aware of the needs and complimented the board "for giving people concrete opportunities to get involved (through short-term, volunteer projects).

"When you tell people we need a school teacher here, an evangelist there, and a bricklayer over here, then someone can say 'Yes, I can do that.'"

Most of the questions during the press conference, however, dealt with the strife in the Southern Baptist Convention.

Rogers said he was "moderately optimistic" about the prospects for peace. "I feel a willingness to talk about issues. We are hearing less of controversy, and, when fires do flare up, they seem to go out more quickly."

Repeating his belief that "90 to 95 percent of us (Southern Baptists) are brothers under the skin" and share common beliefs about the Bible, Rogers disavowed any attempt to "force anyone into a straitjacket" and promised to fight for anyone's right to believe whatever he wants, "even if it's that you have to believe the moon is made of green cheese or you have to be baptized upside down in oil" to be saved.

However, he stressed, people who work in Southern Baptist agencies "ought to believe what the majority of the people who pay their salary believe."

Among beliefs he said he feels are not acceptable to "the vast preponderance" of Southern Baptists are refusal to accept Adam and Eve as real people who were the ancestors of all mankind; to say that some of the miracles of Jesus did not really happen but are simply parables; to disavow that Peter wrote the New Testament books of First Peter and Second Peter or to say that David did not write the Psalms; and that the devil is not a real person.

"Obviously the Bible is literature and it contains poetry and symbolism," he said. "I don't know of anyone who is contending for wooden literalism of the Scriptures, but just because the Bible speaks of something sym-

bolically, that doesn't mean it isn't literal."

The description of Satan as a "great red dragon with multiple heads" is symbolic, Rogers explained. "That doesn't mean he is literally a dragon, but it does mean he is a literal, personal devil, not just some spirit of evil."

"I think 99.44 percent of Southern Baptists believe there is a personal devil. Most of us have done business with him."

Rogers said he hasn't thought much about how far down the organizational charts of SBC agencies such uniformity of theological positions should go, but noted it definitely should include "the opinion makers, the leaders, primarily those who teach our students."

He said once a "safety net" was in position as to the place and reliability of the Scriptures, "then we can be free to talk" about areas where there can be legitimate diversity such as "Calvinism, hyper-Calvinism, Arminianism, pre-millennialism, and post-millennialism."

A primary goal of his presidency is to depoliticize the annual SBC meeting, "so we can gather to do business instead of to do battle." He said he has not reached a decision about running for re-election when the convention meets next June in St. Louis.

"I know if I do run, some people will see that as divisive, but I also know that if it is perceived that I was intimidated into not running, some would think that was divisive too," he said.

Craig Bird writes for the SBC Foreign Mission Board.

## Convention Uniform

### *Northern Kingdom destroyed*

by Erwin L. McDonald, Arkansas Baptist Newsmagazine editor emeritus

Basic passage: 2 Kings 17

Focal passage: 2 Kings 17:6-8, 13-18

Central truth: Disobedience to God results in the judgment of God.

"Thank the Lord, I have never done that" is an attitude we sometimes reflect as we study about the shortcomings of a people who lived in ancient times. But as we study this lesson on the idolatrous and rebellious self-centeredness of God's chosen people in the long ago, we are made to remember our own waywardness in these modern times, and the many forms of idolatry besides the literal worship of gold calves.

(1) Israel's last king (2 Kings 17:1-8)

The breaking away of the 10 northern tribes from Judah and Jerusalem separated the kingdom of Israel from the messianic line through which God had pledged to provide redemption for all people. The more than 200 years that the nation existed was a time of apostasy, corruption and disaster, the natural fruits of the pagan forms of worship that prevailed. In this session we see the fall of the kingdom and its weak and idolatrous last king, Hoshea.

(2) A divine judgment (2 Kings 17:9-24)

The secular historian would credit the fall of Israel to the military weakness of the Northern Kingdom and the comparative superior forces of the Assyrians. But through the inspired writer of this Scripture, God reveals the fall was due to Israel's sin and the consequent judgment of God upon the wayward nation. The Living Bible paraphrased says of the people of Israel: "They had placed obelisks and idols at the top of every hill and under every green tree: and they had burned incense to the gods of the very nations which the Lord had cleared out of the land... and the Lord was very angry" (vv. 10-11).

So, all this transgression of God's law took place in spite of prophetic voices that had been raised to warn the people against the terrible consequences.

In our day, when church steeples are a part of every landscape and Bibles in modern translation come from our printing presses in an ever increasing flow, we are, or should be, a thousand times more aware of what God expects of us than were the people of Israel. Surely this calls us to rededication and a closer walk with our heavenly Father.

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## Life and Work

### *Punishment and grace*

by Bradley A. Rogge, Brookwood First Church, Little Rock

Basic passage: Genesis 3:14-24

Focal passage: Genesis 3:14-17,19-23

Central truth: God punishes those who disobey him, but he also offers them grace.

A few years ago, I taught in an association camp for children. The subject of our lesson this week came up in a discussion in my class of fourth grade students. One young man said, "If God loves us so much, why does he send people to hell?"

Before I could form an answer, one of the girls said, "God doesn't send us to hell; we send ourselves. We have chances all the time to become Christians; but if we don't, it's the hot tub for us." I had a good laugh but the girl had a real grasp of punishment and grace.

Man's sin and God's resulting punishment has lasting effects. In the garden man had work to do, but his labor was not as difficult as it was after man's sin. As a result of Adam's failure, work became a struggle with the land and environment to dig out a living. That problem exists with us today. We work and toil until the ground reclaims the dust we are made of and the spirit goes out into all eternity.

But like the fourth grade girl said, God does provide a way to escape eternal suffering. In this life man must struggle, but man can choose his way of life in that time after death. God loved man and therefore he made it possible for man to escape eternal punishment.

Have you ever wondered why a sacrifice for man's sin had to be made? The answer is found in verse 21. After man's sin, God covered up man's body to indicate innocence lost. God used the skins of animals to make the first set of clothes. Some animal had to sacrifice its life so that man could be covered up. Blood sacrifice began as atonement for sin.

But God knew that a perfect sacrifice was needed. Therefore, Jesus became that perfect sacrifice. Without Jesus there is no salvation, no hope, no forgiveness for man.

A part of God's grace is his patience. God, through the power of the Holy Spirit, continues to reach out to man and to draw man closer to himself. Today, let us all thank God for his patience and his grace. Let us all seek forgiveness of our sin. And let us all dwell on the wonderfulness of his presence in our daily lives. Without him, we would not be.

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## Bible Book

### *The source of living water*

by Woodrow W. Dishongh, Lancaster Road Church, Little Rock

Basic passage: John 4:1-42

Focal passage: John 4:7-15,24-26,28-30,35

Central truth: Jesus sets the example and challenges us to share our faith.

Jesus chose the shortest way to Galilee, thus going through Samaria. Just outside the city of Sychar where the road forks is Jacob's well. When Jesus and his followers came there about midday he chose to rest. Here we see his humanity, his depth of sympathy and his ability to break barriers for here he speaks to a woman of notorious character. A rabbi should not be seen talking to a woman in public, yet here is the son of God breaking the barrier of nationality and Jewish custom. This tells us that the gospel is for everyone and shows God's love in action rather than theory.

The conversation with the woman follows the same pattern as that with Nicodemus. She took his words literally when he wanted her to understand spiritually. He offered living water, however she knew he did not have anything to draw with. He goes beyond and offers water that will banish thirst forever. With a slight jest she says, "give me that water so I will not have to come daily to the well." In the human heart there is a thirst for God, and only Jesus can satisfy it. She comes to her senses when Christ ask for her husband. Suddenly she is aware that she must face her past and present life. Christianity begins with our sense of sin. Realizing that life as we live it will not do brings us to the personal need for God. This woman did this, yet she wanted to believe the theology of worshiping in Mt. Gerizim. Jesus endeavored to show her that God is everywhere. God is a spirit and is not confined to places and when she spoke of the Messiah's coming Christ pointed to himself and said, "I am he." She was shocked, as we are, by Christ being able to see into her heart, but her real experience came as she faced herself and recognized Jesus as the true source of living water.

Jesus was God sent. Forty-four times John's gospel speaks of this. Christ's desire was to do his Father's will.

Many believed because of the woman's testimony, then many believed when they met Jesus. They became more knowledgeable of him and discovered that he truly was and is the Savior of the world, the true source of living water.

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## War creates more hunger in Africa

WASHINGTON (BP)—War, not drought, is becoming the primary contributor to massive starvation in Africa.

According to the United Nations Office for Emergency Operations in Africa, 80 percent of Africans facing critical food shortages today live in four countries in the midst of civil war—Angola, Mozambique, Sudan, and Ethiopia.

The most critical situation exists in Sudan where more than 2 million people in the southern region of the country face imminent starvation.

Ironically, food is available. Unlike the great famine of 1984-85, northern Sudan and neighboring Kenya have experienced record harvests this season. The problem is the fighting between the Sudanese government, dominated by the Moslem Arabic people of northern Sudan, and the Sudan People's Liberation Army (SPLA), a coalition of Christian and animist Africans in the south.

While both sides use food as a weapon, millions of innocent Sudanese men, women and children have been caught in the middle.

The Sudanese government has refused to let food out of the towns and garrisons to people in rural areas, fearing it might be used to feed rebel soldiers. In turn, the SPLA has blocked food shipments to the towns and garrisons, fearing the food might get to government troops.

## BJCPA passes textbook resolution

WASHINGTON (BP)—The Baptist Joint Committee on Public Affairs has adopted a resolution expressing concern about textbooks used in the nation's schools.

The resolution notes there "is substantial evidence available from recent studies that many textbooks used in the nation's schools virtually ignore religion, thereby distorting the historical record, denigrating religion and depriving students of knowledge of America's religious heritage."

It calls on "textbook authors and publishers to stop rewriting history and to correct this indefensible distortion of the role of religion in American life" and urges textbook committees "to approve only textbooks that honestly and accurately deal with religion's role in our society."

It "encourages all Baptists to work conscientiously with public school officials to ensure that education about religion is included in appropriate curricular areas in a manner which both conforms to the constitutional principle prohibiting government promotion of religion and provides the treatment that religion deserves."

The resolution originated out of a task force formed by Baptist Joint Committee action last March and was appointed by BJCPA Chairman Wesley Forsline, pastor of Calvary

The fighting also has grounded emergency food airlifts and blocked truck convoys loaded with food.

The International Red Cross halted an airlift of food relief in September after the SPLA shot down a civilian airliner, killing 60 people, and warned that its airspace must not be violated.

In late August, Uganda closed its border with Sudan in retaliation for Sudan's alleged support of rebels in northern Uganda, eliminating an important departure point for relief aid into southern Sudan. The United Nations is now using Zaire as a departure point for relief efforts.

Robert Parham, director of hunger concerns for the Southern Baptist Christian Life Commission, pointed out that "hunger is the legacy of war" in Sudan and other African nations, claiming many more lives than bombs or bullets.

In addition to the immediate crisis, war has a long-term impact, Parham said. "It disrupts farming, destroys marketing facilities and displaces farmers. In a crossfire, seeds cannot be planted and crops cannot be harvested."

The Southern Baptist Foreign Mission Board currently has no missionaries in Sudan. Southern Baptist foreign missionaries are ministering in Kenya, Ethiopia and Uganda which will be affected by Sudanese refugees fleeing the famine and war.

Church in Minneapolis.

Formation of the task force followed a resolution proposed at the BJCPA's March meeting by Albert Lee Smith, a Southern Baptist committee member from Birmingham, Ala. Smith's resolution, which was overturned, cited a research study conducted by Paul Vitz for the National Institute of Education. It called for recognition of the lack of references to "the history, heritage, beliefs and values" of religion in social studies and American history textbooks.

The task force that framed the resolution adopted Oct. 6 made use of the Vitz study along with other recent studies.

In other matters on the BJCPA's October agenda, the committee:

— Approved a salary study which found that wages paid workers of the Washington-based agency are below equivalent salaries paid workers in the nation's capital. The study recommends adjustments be made as funds are available.

— Adopted a proposed—or "asking"—budget of \$641,710 for 1987-88. The budget includes funding to be requested from the constituent groups, including \$457,485 from the Southern Baptist Convention. The SBC will not adopt its 1987-88 budget until the 1987 annual meeting in June.

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