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October 11, 1990

Arkansas Baptist State Convention

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Change at Baylor

Arkansas Baptist

October 11, 1990



**Williams
Honored**

Cover Story



Jonesboro Sun photo / David Keith

Williams Honored 16

Dr. H.E. Williams, founder of Southern Baptist College in Walnut Ridge, was honored during the college's celebration of the name change to Williams Baptist College. Jerold B. Swaim (left), vice president for academic affairs, is pictured presenting a plaque to Williams.

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ABOUT THE LOTTERY

Czars on the Numbers Racket

(Reprinted with copyright permission from the Arkansas Gazette, Sept. 9, 1990.)

With diligence and the help of a lethargic public, a group can put any nutty proposition into the Arkansas Constitution. This year, it takes only the signatures of 68,855 registered voters to put an amendment on the ballot, and a group interested in a state lottery got them.

They have turned a bad idea—government-sponsored gambling—into a truly frightful monstrosity. So wacky is the amendment that we are tempted to take it lightly. Knowledgeable voters would never approve it. While nothing quite so mindless as this has ever gotten into the state Constitution, Arkansans from time to time, misguided by their leaders, have been thrifless with what they put in it. The lottery amendment needs to be taken seriously.

It must be remembered that the whole absurd plan—bad grammar and all—would be in the Constitution. Unlike the legislature's comic mishaps, it couldn't be corrected by the swift passage of a bill.

The amendment's premise is not unlike that of lotteries in other states. A lottery, now unlawful like most other forms of gambling, would be legalized and the proceeds from its sales would be distributed this way: 55 percent for prizes, 15 percent for running the lottery and the leftover, 30 percent, for education.

Unexceptionable enough. Then come the clinkers.

The amendment creates a State Lottery Commission, which would have completely unchecked power to set up the lottery and spend the money. Bingo would be legalized and the commission would hand out the permits for those. The Constitution itself would name four of the five commission members. Oddly enough, they are the very men who thought up the lottery idea. One of them has since died, but the Constitution will appoint him anyway.

Other states that have set up lotteries at last try to regulate then to prevent corruption and abuse, which manage to sneak in anyway. Legislation sets up rules and standards for bidding on the games (about a dozen national gaming companies supply them). Laws also regulate the operation of the games, employment and operations at the state lottery agency, the advertising of the games, how merchants are chosen as vendors and how they are reimbursed, how the millions of dollars in transactions are handled and audited, and how abuses are penalized.

But in Arkansas all that power would be in the hands of the little knot of men who came up with the idea. Untrammelled by law or rule, they would determine the games that would be played, contract with any national gaming firm to administer the games on whenever terms they chose, determine who would sell the tickets in every city and on what terms, handle the money any way they chose, pick the churches and fraternal groups that would get permits for bingo games by any means the commissioners chose, and perhaps—this is not clear—determine exactly how the schools' little share of the money would be spent.

Gambling czars would be the term for them. No official in the state Constitution's 116 years has been given power so absolute and free of fiduciary responsibility.

The sponsors say they are putting themselves into the Constitution with such power because the legislature, governor and other government officials cannot be trusted. Instead, the people are to trust four obscure men who would not be accountable to them or any democratic body. Saints should not be invested with such authority.

The justification for such potential of unreserved abuse is that education would realize a few million dollars a year—\$20 million, or 1 percent of the education budget, is an outside possibility. Even prudently designed and administered, a lottery wouldn't be worth it.

Government lotteries spend millions enticing people to gamble their hard-earned dollars on a numbers racket. The state Constitution institutes government to protect the people, not prey on them.

Accountability

J. EVERETT SNEED



willing to make reconciliation, he is to be considered as "a heathen man." Even the final action is intended to produce reconciliation. But Christ's instructions are carefully structured so that the fellowship of the

church will not be harmed by one who refuses reconciliation. The individual who refuses reconciliation must be held accountable for his actions.

In Baptist churches and denominational life, accountability is expected and necessary. On the local church level, the pastor and the church staff are accountable to the congregation. A church is to recognize that a pastor is a spiritual leader. But, a pastor or staff member is accountable for his actions. A church should be slow to take action against its leader. But in case of immorality or a doctrinal heresy, the congregation must take action.

Our denominational life is structured so that everyone is accountable. In order to understand the denominational accountability, it is necessary to review our structures briefly. A church, normally, voluntarily cooperates with an association, a state convention, and the Southern Baptist Convention. None of these entities are to exercise authority over another.

Each of the various entities of Baptist life is autonomous in its own area of responsibility. This means, for example, that the

state convention can not tell an association what to do, nor can an association compel a church to do a particular thing. We can suggest to each other, but none can exercise authority over another.

Accountability comes to each denominational entity through messengers elected by local churches to attend associational meetings, state conventions and the Southern Baptist Convention. In order to carry out business between annual sessions, the various entities elect boards and trustees. These elected trustees are accountable to the messengers of their respective association or convention for their actions.

Employees of a given agency, institution or commission are responsible to the board and ultimately to the messengers of that association or convention where they are serving. The same principle used on a local church level should be applied on denominational level. That is, actions should be taken only when there is immorality or serious departure from Baptist doctrine.

Accountability is a part of life. A dramatic illustration of accountability and forgiveness is found in Christ's questioning of Simon Peter after he had denied Christ three times (see Jn. 21:1-17). After his resurrection, Christ questioned Peter three times regarding his love for his Lord. Christ's purpose was to not only to show forgiveness toward Peter, but also to strengthen and prepare him for the events that were ahead. Only when past mistakes are properly confronted can one properly move forward for the Lord.

Every individual is accountable for his actions. Accountability is to be mingled with forgiveness. But without forgiveness, we will reap what we sow.

Some live as though there were no accountability for one's actions. In every area there is accountability or forgiveness. This is true for the lost as well as for the saved, even for the Christian leader.

The Apostle Paul emphasized accountability as he said, "Be not deceived; God is not mocked: for whatsoever a man soweth, he shall also reap" (Ga. 6:7). Since a lost person will sow destruction, the only possibility of escape is through Christ. But, thankfully, God can and does forgive men for their sins. It is only through forgiveness that any of us can find right standing with God.

Although God forgives sins, he does not eliminate the consequences of sin. If a man sins against his body, sooner or later he must pay in ruined health, even if he is forgiven. If a man sins against his loved ones, hearts will be broken even if he is forgiven.

The Greeks believed that, when a person did wrong, the Nemesis, the Greek god of vengeance was on his trail and that she would eventually catch up. Fortunately, in Christ we have one who provides forgiveness, because he has borne the eternal penalty of our sins. The scales must always be balanced. Christ has taken the penalty and offers to care for our debt.

The Scripture teaches that there is always the blending of accountability, restoration, and forgiveness. When a Christian wrongs another Christian, Christ has laid down a clear pattern for dealing with the situation (Mt. 18:15-18). First, when a person feels that he has been wronged, he must put his complaint into words. The worst thing anyone can do is to brood about an event. Such brooding is fatal. It will destroy a person.

Christ said if someone has wronged us, we are to go to him personally. A letter can be misunderstood. Face to face communication is always best. In such a meeting, the best possible opportunity for reconciliation can take place.

If a private meeting fails, we are to take some wise person (or persons) with us. The purpose for the "witnesses" is not to establish that a person has sinned, but to help in the process of restoration.

Finally, if this fails it is to be taken to the church. Christ's hope was for an atmosphere of Christian love where reconciliation can be made. If a person is still un-

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A Second Opinion

W. Trueman Moore is to be commended for his concern for doctrinal integrity within the local church. He is absolutely correct when he says that the Bible is inerrant; that we must "follow scriptural principles in all that we do;" and that the Bible "is the only proper guide for faith and practice." He is also correct in his interpretation of the purpose and manner of baptism. However, I believe he is wrong in his insistence that Baptist churches only accept baptisms performed by Baptist churches.

I find no evidence in Scripture that baptism is an initiation into a denomination or even into a particular local congregation. Baptism is a testimony of one's identification with Christ (Ro. 6:4, Co. 2:12, Ga. 3:27, Acts 2:38; 10:48; 19:5), not to a denomination. While denominations are needed in order to maintain unity among

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A person's incorrect theology at certain points does not invalidate his baptism. For example, in Acts 8:14-17 some Samaritan believers had not yet received the Holy Spirit. They had only been baptized in the name of the Lord Jesus. Obviously, these believers needed a more mature understanding of the Christian faith, but nowhere does the text suggest they were rebaptized. The only case of "rebaptism" and "alien immersion" in Scripture is Acts 19:5 where certain believers knew only John's baptism. Indeed, immersion for the wrong reason cannot be accepted, but the Bible

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We should understand, however, that Bible-believing Baptists are divided on this issue. The Southern Baptist Convention has refused to make this issue a test of fellowship and most state conventions have done the same. My prayer is that Arkansas Baptists will follow their example.—Eric Ertle, McGehee

Generally Unsupported

I have read all four articles on the subject "Baptist Baptism" and find them to be generally unsupported by the Scriptures. The reference to Acts 19:5 which the writer attempted to support the statement, "Baptism a second time is not wrong," was taken out of context. The Ephesians to which Paul addressed were baptised only once after the crucifixion of Christ. Their first baptism was of John.

Secondly, the writer attempted to support the necessity of church membership by referring to Corinthians 11:17-18, which deals with the Lord's Supper. Here again, Paul chastised the Corinthians because they were coming together and eating like pigs and drinking to excess until they got drunk. How does this Scripture support baptism for church membership? It doesn't. I strongly believe a person should be obedient to baptism after he accepts Jesus Christ as Lord and Savior, and by immersion. But once this is done he should be accepted into any Christian fellowship.

Trying to "find" Scripture to support any different view is like the Christian Jews who attempted to enforce upon the Christian Gentiles, circumcision. Proverbs 15:25 says, "The Lord will destroy the house of the proud..."

Could this be what is happening to our Southern Baptist Association? Christianity is in the minority, let us not continue to divide what the Lord has put together.—Jerry Guadagno, Clarksville

Morality and Legality

[Editor's Note: The following is not being treated as a letter to the editor, but as a response from a party named in the Sept. 6 ABN article entitled "Firings Justified." Paul Simmons, ethics professor at Southern Seminary, has requested that he be allowed to share his views rather than have them interpreted by others.]

David Miller either badly misunderstands or sadly misrepresents my views on the morality of abortion in his "Yes" editorial (9-6-90). He says that I teach "that it is morally correct to abort an unborn child through the 26th week of pregnancy." Nothing could be further from the truth. The ninth commandment that we "not bear a false witness" (Ex. 20:16) should be obeyed even when we disagree with one another.

The morality of abortion is at stake at every stage of pregnancy—from conception to term. The legality of abortion is a different matter. Since the *Roe* decision (1973), abortion may be legally available well into the second trimester. I have advocated that elective (non-therapeutic) or "convenience" abortions be legally prohibited after the twenty-fourth week of pregnancy, which is four weeks earlier than *Roe v. Wade*.

Even if an abortion is legally available, however, the woman must face the moral question of whether it is right for her to terminate her pregnancy. (Alcoholic beverages are legally available; is it right to drink?) She will have to consider such

things as her beliefs about the future, her bonding to the fetus, the circumstances of the pregnancy (rape, incest?), the condition of the fetus (trisomy 18, anencephaly?) and the status of her health (ectopic pregnancy, heart disease?) Then, with Christ as Lord of her conscience and the Scripture as her guide, she will have to decide God's will for her at this moment.

That is a decision she must make before and with God as her strength and source of grace. Her response is to be one of faith—and that will differ from woman to woman. Some will decide that under no circumstances may she morally abort; others will decide that abortion is morally justifiable because of the tragic circumstances of the pregnancy. No one can decide that for another. Each is a priest before God and bears the responsibility for making those burdensome decisions as an act of faith (Ph. 2:13f).

For those interested in knowing more about my views on the morality of abortion, I suggest they read my books and articles. The decision is considerably more complex than Miller says. But the distinction between the legality and the morality of the decision should help to set the record straight. Abortion is always morally problematic; but it is and should remain legally available in the early stages of pregnancy for those women and couples who find they are pregnant under tragic conditions. Abortion, for them, may well be morally justifiable.—Paul D. Simmons, Louisville, Ky.

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SOME CONSIDERATIONS

Alternative Funding for SBC Mission Support

by Don Moore
ABC Executive Director

The current move to develop an alternate plan to the Cooperative Program for the support of selected aspects of Southern Baptist work merits very careful considerations. No one would deny that the individual Baptist and the individual church has the right and responsibility to make the decision as to how they go about supporting mission causes. However, the decision needs to be made on the basis of the fullest possible understanding of the impact of the decision. The following thoughts are being set forth to try to supply some idea of the significance of such a decision, if it is made.

Openness to what is set forth herein is necessary if any value at all is to be found in it. While "moderate-conservatives" could blame "fundamental-conservatives" for causing all of this, the "fundamental-conservatives" can document a 20-year record of dominance of all SBC boards by a few "moderate-conservatives." This, they would say, caused their actions. "Who" caused "what" first is a discussion that leads nowhere. Who is most right or most wrong is an equally futile discussion. The issue now is survival. Positive actions are needed from both sides. The last thing needed is for further division to come, particularly in the area of support of SBC ministries.

(1) Withholding of financial support has never been accepted as a spiritual response to disagreements or as an expression of protest.

(2) Attempting to force change by holding the purse strings is a repudiation of Baptist polity and the democratic process by which we are traditionally governed.

(3) Abandonment of a system when the system fails to accommodate our preferences ignores the principle of cooperation in which everyone has to make some concessions in the interest of the larger cause.

(4) It models conduct that should not be encouraged by local church members who could very well begin to make their own decisions about what part of their contributions they do or do not want to go to each part of the church budget.

(5) It seems to refute our basic belief in the sovereignty and intervention of God. Believing he has caused or permitted the present situation, our faith affirms that He can intervene if intervention is called for based on divine wisdom. Resorting to secular means to accomplish spiritual ends

is never wise. If the move is an economic boycott, then motivation is in doubt.

(6) It assumes that another group of individuals will not have to deal with doctrinal differences. The group who determines who and what will be supported by alternate funding will ultimately have to deal with doctrine. Disagreement will follow.

(7) It will duplicate costs for administration, operation and promotion of the same people and programs.

(8) It will doubtless throw the local churches into major conflict. Those who have developed a great loyalty to the Cooperative Program over the past 65 years will not likely surrender their allegiance without a fight.

(9) The burden of responsibility for informing church members and interpreting the events of the past many years so that the church can make an informed decision is a monumental one.

(10) The probability of financial reprisals as a means of leverage against causes supported by the new organization, and as a protest against their withholding support of other causes could victimize the innocent. (For example, a shortfall of support for Southern Baptist causes could result in churches bypassing state convention causes in order to fund SBC causes.)

Perhaps the greatest consideration should be given to the domino effect which may result from such actions. The following are possibilities:

(1) The first effect will be that planning by SBC agencies will be seriously impacted by the unpredictability of support.

(2) It will encourage actions by denominational leaders that will be motivated to elicit financial support rather than higher motivations.

(3) It will force agencies and institutions to become competitive as they will be seeking to secure the same dollars.

(4) This will result in a societal approach to mission support rather than the convention approach.

(5) Churches will start giving to causes based on emotional appeals or the appeal of the pastor, without knowledge of the vast ministries being neglected around the world. No church is in a position to have such knowledge.

(6) State conventions and Southern Baptist agencies and institutions would be set against each other in search of adequate funding.

(7) It will unnecessarily burden the churches with special appeals.

(8) Missionaries will be put on the spot

as to whom they will identify with.

(9) Some persons and some causes will be receiving dual support and inordinate amounts of money.

My appeal is that a biblically based, time-proven program not be abandoned just because of perceived injustices or inequities. Time and circumstances are used by God to correct excesses. When frustration, disappointment, grief and anger influence our decisions too much, we are likely to make a mistake. A mistake at this point will likely result in divided churches, associations, state conventions, mission programs, and definitely the Southern Baptist Convention. There must surely be a way to deal with our differences short of such extreme measures.

My further appeal is for a hearing to be given to Dr. Herschel H. Hobbs, who has said, "We need no new agency through which to channel our missionary giving. We need to use the one we have and which has served kingdom causes so well. And this resolve faces every Southern Baptist church and each individual in them."

The plea of our Foreign Mission Board president should not be ignored. "For the sake of this lost world, we would call on the leadership of the Southern Baptist Convention and the leadership of this group to try one more time to find a way to restore trust and join in support of our agreed upon causes through a single Cooperative Program."

Dr. Keith Parks has described the alternate funding plan, if adopted, "a great tragedy for Southern Baptists" and "highly regrettable" if implemented.

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Cause for Concern

On Nov. 6, voters in Arkansas will have the responsibility to vote on an amendment that has a great potential to damage our whole state. If approved, the amendment will create a commission for the operation of a state lottery.

From a moral standpoint, gambling is wrong in any form. In addition, Arkansas Baptists need to be concerned about this amendment because of many other factors.

Allow me to share some things about which you need to be aware and concerned. First, the proposed amendment will create a commission with four of the five commissioners named in the constitutional amendment. By the way, one of the four has died since the amendment was written.

Those who vote for the amendment will also be voting for these self-appointed commissioners. This action is without legal precedent.

Second, the amendment provides for a commission that will operate outside the state's regulatory power. Neither the House of Representatives nor the Senate will have any control over this commission.

In fact, if this amendment is approved, it will give this commission power equal to a fourth branch of government. The sponsors of the amendment have stated publicly that the amendment was designed not to involve the various branches of the government.

Third, the amendment does not indicate how the state share (approximately \$30 million) will be distributed to education. Bob Walker, one of the sponsors of the

amendment and one of the named commissioners, said in an interview: "If school X needs something, we can shoot them some money, and you don't have to vote for me because that's not what we're about." He admitted, thought, that "there is a lot to be taken on faith in his proposal." (*Arkansas Gazette*, 9/16/90, 6A)

I ask you, does that make any sense? What it really means is that this kind of distribution of funds by the commission will bypass the equity factors built into the state minimum foundation program.

Fourth, I don't believe the government should be involved in encouraging people to gamble. We need government to protect its citizens, not help them to lose their money in a state-sponsored lottery.

Fifth, what kind of message will we send to our young people if we say gamble on one hand and then punish them for gambling on school premises or deny them to gamble on school activities?

In addition, we send a wrong message to our youth when the government sponsors a lottery by saying, "You don't have to work. Take a chance. You might win the lottery."

Sixth, do not be fooled. Education will not necessarily receive a net gain in revenues because of this amendment. The revenue stabilization act always allows the legislature to give higher priority to another state agency when one agency is receiving an alternative source of funds.

This happened in California. Bill Honig,

California's public school superintendent, does not regard the California lottery as being a windfall for education. He said, "For every \$5 the lottery gives to the schools, the state takes away \$4." (*New York Times*, 5/21/89, 6E)

Seventh, do you like to be called an "idiot" or "punk"? Well, Mr. Clarence Rice, one of the named commissioners in the lottery said in an interview with a reporter from the *Arkansas Democrat*: "I'm very upset about a bunch of idiots—and I'll call them idiots—who want to stop education." (*Arkansas Democrat*, 9/23/90, 19A)

Mr. Rice also called Buddy Sutton, chairperson of CALL (Citizens Against Legalized Lottery) a "punk." He said, "That punk and I'll call him a punk—all he want is to keep all the power to himself." (*Arkansas Democrat*, 9/23/90, 19A)

Mr. Sutton was chosen by Dr. Don Moore to be the leader of CALL. He is a deacon and member of Immanuel Church, Little Rock. He is one of the finest Christian men I've ever known. He also served as chairperson of the Billy Graham Crusade in 1989.

Yes, the lottery is wrong—morally, socially, biblically, and any other way you want to look at it. We—Arkansas Baptists—must not be complacent about this issue. We must vote this amendment down.—Jimmie Sheffield, associate executive director, Arkansas Baptist State Convention

[Note: I am grateful to Mr. Herbert Carter, CALL county chairperson for Crittenden County, for the ideas presented in this article.]

Pray for Bold Mission Thrust

Calling Arkansas Baptists to prayer for spiritual awakening and the accomplishment of Bold Mission Thrust goals on the church, associational, state, national and international levels! Bold Mission Prayer Thrust is concerned Christians seeking the Lord's direction in effectively proclaiming the good news of Jesus Christ to the world.

The *Arkansas Baptist Newsmagazine* will carry up-to-date prayer requests and answers to prayer related to Arkansas Bold Mission Thrust goals. Please share these requests with your family and church family.

*Pray that God will provide two usable vans for two new missions to use in their ministries. These vans will be used to transport children to Sunday School, worship services, and other children's ac-

tivities provided by the missions.

*There is a real need for an ongoing church service at the Alexander Human Development Center. The center houses 140-150 mentally retarded persons. Many of them are capable of singing and responding to Bible stories. Pray for someone to facilitate services for these precious people.

*Ask the Lord to direct Diana Lewis as she leads Cental Association in beginning a new ministry to poor families in the Dixsonville community. Pray that facilities will be provided to house this ministry and that doors of witness will be opened through caring acts of concerned Christians.

*Thank the Lord in advance for his provision for these concerns. Are you to be part of the answer?

~~COOPERATIVE~~
PROGRAM

MONTH—OCTOBER
The Southern Baptist denominational calendar designates October as a special time for considering the Cooperative Program.

The purpose of this is to acquaint church members with the multitude of mission needs and opportunities supported through cooperation.

Arkansas All Over

MILLIE GILL

People

Al Sparkman began serving Sept. 23 as pastor of Crow Mountain Church, a mission of Second Church in Russellville. It was begun as home Bible studies in September 1989 and in May of this year began meeting in an ABCS mobile chapel which was placed on acreage purchased by Second Church.



Greg Greenway, minister of music and youth of First Church in Siloam Springs for 11 years, has surrendered to the gospel ministry.

William Francis McBeth, chairman of the theory-composition department of the School of Music and resident composer at Ouachita Baptist University, for the 25th consecutive year has received an American Society of Composers, Authors and Publishers Award for the 1990-91 academic year.

Ben Rowell recently observed 15 years of service as pastor of First Church in Rogers.

Allen Elkins has joined the staff of Walnut Street Church in Jonesboro as minister of youth. A native of North Little Rock, he is a junior at Williams Baptist College in Walnut Ridge.

Wade Lewis has joined the staff of Lakeside Church in Hot Springs as minister of music, coming there from Liberty Church, Hot Springs.

Leroy Wagner is serving as pastor of Grand Avenue Church in Hot Springs.

Jeanie Williams has joined the staff of Sylvan Hills First Church in North Little Rock as childhood education director.

Bill Elliott is serving as pastor of Chicor Road Church, Mabelvale, coming there from Hermitage Church near Warren.

Dan Sowell has resigned as pastor of Pinnacle Chapel to become director for the Center for Exploring Ministry Careers at Houston Baptist University.

Bill Fleming has resigned as pastor of Cross Road Church, Little Rock.

James Hickman began serving Sept. 17 as pastor of Tyler Street Church in Little Rock, coming there from Monticello where he has been serving as interim pastor of North Side Church.

Kim Bridges is serving as pastor of Emmanuel Church at Piggott, coming there from First Church in Panama City Beach, Fla.

Elma Raye was honored Sept. 16 by Batesville First Church in recognition of 20 years of service as the pastor's secretary.

James Toney is serving as pastor of Bethel Church, Harrisburg.

Gary Arnold is serving as pastor of Pleasant Hill Church, Harrisburg.

Don Hall joined the staff of First Church in Nashville Sept. 9 as minister of music and education, coming there from Bogalooosa, La. He is a graduate of New Orleans Baptist Theological Seminary. Hall is married to the former Jaree Sherrer of Mena.

Greg Blackman has joined the staff of Second Church in Conway as associate pastor. He and his wife, Kristen, moved there from Fort Worth, Texas.

Darrell Vann is serving as pastor of Oakridge Chapel, coming there from Highway Church in North Little Rock.

Marvell E. Evans is serving as pastor of Moro Church, coming there from Oak Grove Church, Jefferson.

Bobby D. Walker is serving as pastor of First Church in Marvell, coming there from Waynesboro, Miss. He has been attending New Orleans Baptist Theological Seminary.

Troy Ballard recently was licensed to the preaching ministry by First Church, Fouke.

Jim Crabtree has resigned as pastor of Piney Grove Church, Lewisville.

ABN photo / J. Everett Sneed



First Church, Jasper, conducted a noteburning Sept. 9. The church had financed \$30,000 on a \$50,000 pastor's home in September 1987. With the payment of this indebtedness the church is debt-free. The old parsonage is being used by the congregation as educational space. The \$50,000 split level pastor's home has 2,800 square feet. Speaker for the occasion was Editor J. Everett Sneed. Pictured (left to right) are Pastor Don Rose; Finance committee members Fred Bell, Pete Arbaugh, and Harry Moore.

Quality
VAN Sales

Used 12 and 15 passenger vans, special prices to churches. 501-268-4490, 1500 E. Race, Searcy 72143. Larry Carson

A.V. Smith is serving as pastor of Tennessee Church, Texarkana.

Richard Niven has joined the staff of First Church in Dardanelle as minister of music.

Buddy Burton is serving as pastor of Pleasant Lane Church, Crossett.

Jimmie Lewis is serving as interim pastor of South Main Church, Crossett.

Eugene Howie is serving as interim pastor of Martinville Church, Hamburg.

John S. Ashcraft began serving Sept. 9 as pastor of Remount Church in North Little Rock. He had been serving the church as interim pastor since December 1989.

Harold Plunkett is serving as pastor of Pleasant Grove Church 2, Mansfield.

Freddie Woodral, pastor of Friendship Church, Mena, was ordained to the gospel ministry Sept. 23.

Brenda Sherrill has resigned as extended session director at Sylvan Hills First Church in North Little Rock.

J. Wayne Moore, pastor of East Side Church in Osceola, recently was elected president of the Osceola Ministerial Alliance.

Kenneth E. Poague, a native of Van Buren, recently received the F. Raymond Breibeck Memorial Scholarship at Midwestern Baptist Theological Seminary. Poague, son of Kenneth Poague of Fort Smith and Martha Anne Holt of Van Buren, is serving as interim pastor of Mt. Pleasant Church, Blythedale, Mo.

Gary B. Scott, a former Pine Bluff church staff member, recently received the Mr. and

Mrs. H.W. Harlan Scholarship at Midwestern Baptist Theological Seminary. He is serving as interim minister of education at First Calvary Church, Kansas City, Mo.

Mike Jones, who has been serving as interim pastor, is serving as pastor of Bigelow Church.

Matt Harness has resigned as pastor of Plumerville Church to move to Texas.

Harold Law of Fort Smith, who retired in 1987 as pastor of First Church in Lavaca, received a kidney transplant Sept. 9 in Oklahoma City. He may be contacted at 5008 S. 92nd Street, Fort Smith, AR 72903

Gary Arnold began serving Sept. 9 as pastor of Pleasant Hill Church in Harriburg, coming there from Enon Church in Alabama.

Sidney Jackson has resigned as minister of youth and education at First Church in Searcy.

Suzanne Brickell recently observed five years of service as church secretary for Walnut Street Church in Jonesboro.

J.W. Whitley has resigned as pastor of Trinity Church, Mabelvale. He may be contacted by telephone at 501-557-2540.

Dorris C. Wright, 61, of Jacksonville died Sept. 18 in a Little Rock hospital. He was a member of Second Church in Jacksonville and a retired Army veteran. His funeral services were held Sept. 20 in Batesville. Survivors include his wife, Margaret Wayman Wright, secretary in the ABSCE Evangelism Department; a son, Clifton Wright of Heber Springs; a daughter, Carol Leek of Jackson-

ville; his stepmother, Ruby Wright of Batesville; two sisters; and three grandchildren.

Bill Vining Sr., athletic director at Ouachita Baptist University, has been selected by the awards committee of the NAAIA Athletics Directors Association to be the NAAIA-ADA Athletics Administrator of the Year. He was honored at the annual NAAIA-ADA awards dinner Oct. 2 at the Hilton Plaza Inn in Kansas City.

Eddie Meharg is serving as pastor of Bethany Church, Searcy.

Wes Keith has resigned as pastor of First Church, El Paso.

A.D. Corder is serving as interim pastor of Trinity Church, Searcy.

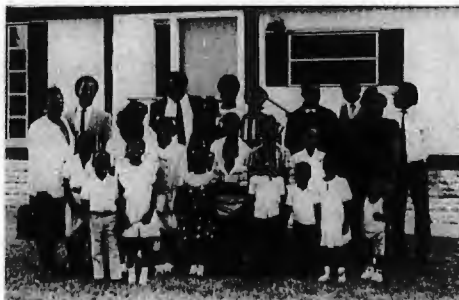
Loy Culver has resigned as pastor of Biggers Church to serve as pastor of New Hope Church, Pollard.

Harold Chandler is serving as pastor of Roland Church.

John Cope joined the staff of First Church in Springdale Oct. 7 as minister of youth, coming there from the staff of Council Road Church in Oklahoma City. He is a graduate of Ouachita Baptist University and Southwestern Baptist Theological Seminary. His wife, Teresa, is a native of Fort Smith.

John T. Holston is serving as interim pastor of Amboy Church in North Little Rock.

Norman Crowder has resigned as organist at First Church in Springdale, following 35 years of service.



North Park Mission, located in the Hodges Mobile home park in Osceola, enrolled 65 children during vacation Bible school this summer. Pastor Carl Guy reports the mission has a membership of 32 and plans to constitute in August 1991. The mission, which is one of several new Arkansas Baptist efforts to reach African Americans, is sponsored by Osceola First Church.



A van, provided by First Church in Pine Bluff, is providing transportation down the dusty roads of Brazil for Pastor Valdir Penafort of Belo Jardim, who also serves in an unsalaried position as coordinator for associational work. The \$6,244 was delivered to Brazil by retired missionary Martha Hurston and a volunteer team from west Texas.

Briefly

Prosperity Church at Ramsey has exceeded its state missions offering goal of \$200, by giving \$208. Members of Woman's Missionary Union raised \$150 of the Dixie Jackson Offering by holding a bake sale. Sherry Lynn serves as WMU director. Mark Wheeler is pastor.

DeQueen First Church dedicated its weekday early education center Sept. 9 as a memorial to Eddle Reed who founded this ministry for the church. His widow, Carolyn Reed, was present for the dedication.

El Dorado Second Church held a noteburning service Sept. 9, celebrating payment of a renovation loan.

Western Hills Mission of Fayetteville was organized as a Southern Baptist church Aug. 26. Frank Terry serves as pastor of the new congregation which was organized by Northeast Church in Fayetteville. Don Warford, sponsoring church pastor, was keynote speaker for the constitution service.

Park Place Church in Hot Springs recently held a four-day church-wide revival led by William Blackburn that was followed by a five-day community-wide tent revival. Blackburn also was evangelist for the revival which resulted in 62 professions of faith, 11 other decisions, and 15 baptisms. Tom Millican directed music.

Dover First Church held a revival Aug. 12-18 that resulted in seven baptisms and four other decisions. Don Wilson of Memphis was evangelist and Miles Johnson directed music. Jeff Paxton is pastor.

New Providence Church at Slatonville held a groundbreaking service Aug. 7 for an educational building. James Wright pastored this church which gives 30 percent to mission causes.

Rogers First Church observed Public School Appreciation Day Sept. 9, recognizing all teachers and personnel of the Rogers Public Schools.

Bryant First Southern Church was in a revival Aug. 26-29 that resulted in 28 professions of faith and 25 rededications. Kelly Green of Mobile, Ala., was evangelist and Alan McKinley of Pine Bluff directed music. Jim Lagrone is pastor.

Blasco First Church honored Pastor Tom Hoskins Aug. 26 with Pastor Appreciation Day. Activities included a church-wide din-

ner and the presentation of gifts, including round-trip tickets to Kenai, Alaska, for him and his wife, Dorothy, where he will be preaching in a mission church in October.

Prescott First Church Girls in Action sponsored a water balloon throw Sept. 9 to launch the Dixie Jackson State Mission Season of Prayer. The event, in which Pastor Ricky Lee was the target, raised \$104.25 for the state offering.

Hamburg First Church ordained Jimmy Goodwin to the deacon ministry Sept. 16.

Cross Roads Church near Blytheville ordained Pastor Mitchell King Jr. to the ministry Sept. 23.

Blytheville First Church Baptist Men have been involved in assisting St. Paul Missionary Baptist Church, a black congregation, in constructing a new sanctuary.

Mount Zion Association mission team, composed of W.O. Qualls, associational missions chairman; Bill Sykes, Central Church missions chairman; and Harold S. Ray, director of missions, has returned from Guatemala where they worked with missionary Rudy Lopez and purchased property in San Marcos. This will be the Mount Zion Association project in the Guatemala-Arkansas Partnership Linkup.

Tumbling Shoals Mission will be constituted as an autonomous church Oct. 28. Larry Lewis, president of the SBC Home Mission Board, will be speaker.

Marmaduke First Church was in a revival Sept. 9-13 that resulted in 30 professions of faith. Glenn Riggs was evangelist and Kim Bridges directed music. The church recently became debt free several years ahead of schedule. Curtis B. Smith Sr. is pastor.

Plainview First Church recently ordained Michael Hunt to the deacon ministry. Monroe Hunt, Jeff Cheatham, director of missions for Arkansas River Valley Association, and Pastor Tom Deere led the service.

Russellville First Church recently broke ground for a 20,000 square foot fellowship/education building.

Trinity Fellowship Church at Pottsville observed its first anniversary Sept. 16 with activities that included a worship service, special music, and noon meal. Jack Kwok, ABCS director of Cooperative Ministries, was speaker. Ron Graham is pastor.

Rocky Point Church at Judsonia will observe homecoming Oct. 14. Jim Hill, director of missions for Calvary Association, will be speaker.

ABN photo / Mike Gill



Dedication and Anniversary—*First Church in Walnut Ridge* observed its 101st anniversary of service Sept. 16 by dedicating a \$1.05 million building program that includes a 600-seat worship center, a choir rehearsal room, a nursery, and a commercial kitchen. The church also purchased a 760 Rogers organ and choir robes. Members' gifts and pledges through one-half of a three-year stewardship campaign have totaled \$430,000, in addition to their tithes and offerings. Pastor Ron Sanders was dedication speaker. Other program personalities included Jerry Gibbens, Donnie Tennison, Helen Foley, Debbie Smith, Diane Midkiff, Cecil Gusbrie, Norman Lewis, and Bob Magee, minister of music.

Principles for Church Growth

by J. Everett Sneed
Editor, Arkansas Baptist

ABN photo / J. Everett Sneed

"Church does what church does out of what church is," declared Darrell Robinson, vice president for evangelism of the Home Mission Board, Atlanta, Ga. Dr. Robinson observed that the word "church" occurs 115 times in the New Testament. Ninety-five of these are used in the local sense. A growing local congregation will do three things: (1) exalt the Savior; (2) equip the saints so that every Christian can assist in building up the church in ministering; and (3) evangelize sinners.

Robinson said that Christ gave the strategy for reaching the world. It is a local church strategy which was given first to the congregation in Jerusalem. It is to overflow from that local community to the whole world. To follow the mandate of Christ requires total penetration; that is, every lost person is to be confronted with the gospel.

Total penetration can only take place when there is total participation on the part of local church members. Today many feel that the carrying of the gospel is to be done only by the specialists.

In order for total participation to take place, there must be a mind set on the part of a congregation. The pastor and the congregation must have a vision.

There are two fundamentals that are required for church growth. These are: (1) there must be a God-called pastor who sets the direction; and (2) there must be the involvement of the laity. It is team work on the part of the pastor and the congregation.

Where church growth is occurring, the pastor communicates a vision to his people. This vision must be communicated from the pulpit and demonstrated in the life-style of the pastor.

Robinson observed that the Home Mission Board has developed the best witnessing tools in the history of the convention. These include: the lay evangelism schools, Continuous Witness Training, the one day soul winning seminar, and the marketplace seminar. The marketplace seminar, sometimes called "People Sharing Jesus" is person centered, rather than message centered. It helps a witness to understand



Darrell Robinson, vice-president for evangelism, HMB

people and share Jesus at the point of an individual's particular need.

In addition to getting a vision and using the best witnessing tools available, a church needs to define a geographic area which it will saturate with the gospel in a continuing way and trust the Holy Spirit to bring results. The defining of a particular area will assist a congregation in becoming aware of the lost and unchurched community which it serves.

Third, a church needs to develop a long range evangelistic calendar of three to five years. This calendar needs to run on two tracks. First, there is the equipping track in which lay people are trained to be caring witnesses. Second, this calendar should include evangelistic events such as revivals, vacation Bible schools, backyard Bible clubs, one day soul winning and special musical campaigns.

Robinson observed that many churches are using musical events to get people into the church. Such events should emphasize two things: (1) make sure the gospel is presented simply and clearly; and (2) make sure that everyone is registered. The names and addresses of individuals who come to such special musical events often become excellent prospects for the church. The follow-up can be done by visitation teams or by telephone callers.

Robinson emphasized the necessity of churches setting long range baptismal goals. Congregations should set annual goals for five years in advance. Such goals will challenge the congregation to reach people and will challenge the people to work more effectively.

Church evangelism directors are extremely important. Small churches should have an evangelistic director and larger

churches should have an evangelistic committee. These individuals assist the pastor in developing a program of evangelism. The evangelism director or the chairman of the evangelism committee should serve on the church council.

Each year every church makes three major decisions that will determine whether it will grow or not. First, there is the time decision. If a church does not schedule time to reach people it will fail. Growing churches, almost without exception, clear one day a week for outreach.

Second, if a church is to grow, it must devote money to reaching people. Often congregations are willing to spend money on things that will bring comfort to the congregation, but are unwilling to commit money to reach people.

Finally, in order to grow a church must commit its best people to the area of evangelism. The leaders are the pastor, church staff, deacons, Sunday School leaders, and church officers. Until the best people are committed to evangelism a church will not grow.

Robinson concluded by listing five basic ingredients which characterize growing churches. First, there is a great worship service with heartfelt music, prayer and praise. The gospel must be presented in a dynamic, warmhearted fashion, if a church is to reach people.

Second, there must be a solid evangelistic program. Flakes five principles of church growth still work.

Third, there must be a consistent evangelistic thrust that involves all the people. The pastor and staff simply cannot do all the work of evangelism.

Fourth, there must be a program of pastoral nurturing and care that involves members in caring for each other and the lost in the community. Lost individuals respond to people who love them.

Finally, a church must build a great fellowship in the congregation and in the community.

[Editor's note: The next five articles will deal with Arkansas churches that are growing. Each article will contain certain principles of church growth. The churches also are chosen by location, somewhat arbitrarily, since several churches could be used to illustrate each size. In the next issue, we will look at a bi-vocational church in an open country rural setting that is growing rapidly.]

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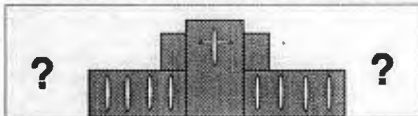
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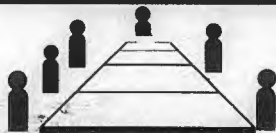
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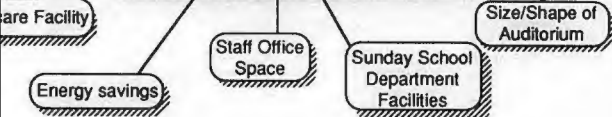
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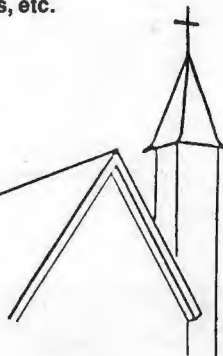


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Of Local Interest

Deaf Retreat Held

Trinity Association, the only Arkansas Baptist association that sponsors association wide events for the hearing impaired population, hosted a weekend retreat for deaf persons Sept. 14-16 at Cedar Glade Encampment, Imboden.

Ben and Evelyn Cox, members of First Church in Memphis and Home Mission Board consultants, Ray Blaylock and Glenn Bourgeois, also members of First Church in Memphis, were retreat leaders. Fay Lanham of Memphis First Church served as interpreter for the hearing-impaired leaders.

Cox, who had just returned from launching a deaf ministry for University Avenue Church in Honolulu, Hawaii, shared information on the growth of the Hawaiian ministry and led Bible study sessions on "Freedom From the Bondage of Sin Through Jesus Christ."

Associational leaders for the encampment were Beverly Childers, director, and Anthony Collins of Central Church, Marked Tree; Shirlene Durham and Jeanna Carroll, Calvary Church, Harrisburg; Charles Locke, pastor advisor, and George and Katherine Prouance, all of First Church, Weiner. Others in attendance included Jimmy Garner of Trumman, director of missions, and Steve Gartrell, a practicum student from the University of Arkansas at Little Rock.

Handbell Choir Selected

The Ladies Handbell Choir of First Church, Little Rock, was one of 20 handbell choirs from across the Southern Baptist Convention to be selected from a field of over 100 choirs who auditioned to participate in "PraisSing" at "PraisSing II", March 11-14, 1991, in Nashville, Tenn.

"PraisSing II" will be a jubilee celebration commemorating the 50th anniversary of the Sunday School Board's Church Music Department. The highlight of the celebration will be the release of *The Baptist Hymnal*.

Arkansas will also celebrate the 50th anniversary of our Church Music Department in the fall of 1991. Arkansas was the first state to have a Church Music Department.

Fall Music Leader Retreat

The annual fall Volunteer/Part-Time Music Leader Retreat at Williams Baptist College was well attended by leaders, accompanists and pastors. Sessions included reading through new choir music, conducting techniques, worship planning, music fundamentals, keyboard development and resources, and children's choir organization. The pastors studied "The Small Sunday School At Work," led by Freddie Pike. Pictured is the combined worship service with Norman Lewis, director of missions for Black River Association, bringing the message. Other workshop leaders included Bob Magee, Williams Baptist College; Susan Monroe, Little Rock; and Church Music Department personnel.

Pastoral Care Institute

The University Hospital of Arkansas will host the Fourth Annual Pastoral Care Institute on Monday, Nov. 26 in Little Rock. The program, entitled "Family Process in Congregational life and professional practice," will be lead by Dr. Edwin Friedman of Bethesda, Md.

A registration fee of \$45 is due by Nov. 12. For information, call the Department of Pastoral Care and Education at 686-5410.

Author Requests Information

Sara Hines Martin is writing a book for the national WMU to give directions to churches who wish to start support groups for different populations. She requests readers to send her information about such groups operating in their churches. Her inquiries are as follows: who initiated the idea, what different populations are served by groups, what type of preparation was made before starting a group (including training for leaders), what pitfalls have been encountered, how the venture has related to evangelism, would the group members recommend other churches start such a group, and an evaluation of the effectiveness of the project(s) from the standpoint of the church and of the group members.

Respondents may write to the author at 2950 S. Cobb Dr., Apt. 19-3, Smyrna, GA 30080.

Classifieds

Needed—Minister of music and youth needed by First Baptist Church in Star City. Please send resume to: Search Committee, P.O. Box 368, Star City, AR 71867. All replies will be treated confidentially. 10/25

For Sale—12 passenger van 1989 Ford 250 XLT, all power & super air, low mileage. Call Alton, 835-4888. 10/25

Part-Time Youth—Marshall Road Baptist Church of Jacksonville, Arkansas is seeking a part-time Minister of Youth. Please apply by sending a resume to P.O. Box 726, Jacksonville, AR 72076 or call 982-4564. 10/25

Needed—Accompaniment track for "The One and Only Christmas Factory." Call Collect, 636-5382. 10/11

Classified ads must be submitted in writing to the ABN office no less than 10 days prior to the date of publication desired. A check or money order in the proper amount, figured at 90 cents per word, must be included. Multiple insertions of the same ad must be paid for in advance. The ABN reserves the right to reject any ad because of unsuitable subject matter. Classified ads will be inserted on a space-available basis. No endorsement by the ABN is implied.

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Descendants of church founders shared experiences.

Mount Zion Celebrates 150

Mount Zion Church, located near Walcott and the mother church of Mount Zion Association, observed 150 years of service Sept. 16 with an anniversary service and the dedication of a \$235,000 sanctuary.

The building, which will seat 450, was dedicated with only a \$94,000 indebtedness as a result of special gifts from

the congregation. It is the sixth building to house the congregation and the second built in the decade of the '80s. An educational building was constructed in 1983.

Sanctuary building committee members were George Monroe, Donald Dunn, George Mosbey, Bud Crawford and Ray Distrelle. Harold Ray, director of missions for Mount Zion Association, was dedica-

tion speaker, speaking from 2 Chronicles. Mount Zion Church, organized in the fall of 1840 by William Nutt with 12 charter members, currently has a membership of 278 and 350 were in service Sept. 16. The organizational meeting was held in the home of Wiley Hutchins, the congregation's first deacon.

Betty Crawford of Paragould, great-great granddaughter of Nutt, and Ronnie Short, great-great grandson of Hutchins, participated in an anniversary review that featured both historical facts and human interest stories. Grace Cupp, whose great-great grandparents, Robert Newsom and Ellnor (Thompson) Dennis, were charter members shared facts, representing seven generations. Also participating was Mary Ryan, the church's oldest member. Crawford also provided Nutt's preaching coat for a historical display.

Since its origin, the church has well represented the biblical meaning of "Zion," a "fortress," by continuing its witness through as the Civil War, two worlds wars, the Great Depression, the Vietnam War, droughts, and the loss of buildings by fire and storms.

The congregation, under the leadership of 44 pastors, has used revivals as the major tool for church growth, having services that sometime extended into three weeks.

Mount Zion has ordained several ministers in its history, including A.A. Ryan, J.M. Casey, C.M. Diggs, Mike Blackwood and Steve Mize. It has been involved in community and national moral issues and has participated in a Lay Renewal Weekend that resulted in the establishment of a church-wide visitation program.

Pastor Jerry Holcomb said of the church, "The church has truly lived up to its name and stood the test of time. The great commitment to the Kingdom of God, and the unselfish dedication of the members are just some of the reasons for its 150 years of continued witness."

The presentation of state and national flags by Jimmie Lou Fisher, state treasurer, was a highlight of the anniversary service.

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H.E. Williams Honored

Williams Baptist College honored its founder, Dr. H.E. Williams, during festivities for the college's Golden Anniversary celebration Sept. 12 in Walnut Ridge.

The day started out with a reception for Williams and his family and continued with a special convocation to begin the academic year and kick-off anniversary celebrations. The convocation featured the name change

ceremony from Southern Baptist College to Williams Baptist College. Program personalities included the current president, D. Jack Nicholas, Sheri Midkiff, Kenneth Startup, Floyd North and the Williams Singers, among others.

The convocation was followed by a founder's luncheon, during which a tribute to Williams was presented by Raymond Atwood and Bill Lewis.

The day closed with an indoor barbecue dinner and concert by the Starlight Orchestra.

Williams established the school in Pochontas in 1941 at the age of 27. At the

time, he was the youngest college president in the country, and there was a need to reach young people in northeast Arkansas and southwest Missouri. His wife, Bea, was a member of the original faculty. The campus was moved to the old Air Force base near Walnut Ridge when the original site burned on Dec. 26, 1946. He served as president of the junior college until 1973, and was followed in that position by his son-in-law, Jack Nicholas.

The first four-year degree was established in 1984 and now three such degrees are offered. Plans include increasing the baccalaureate program in the near future.

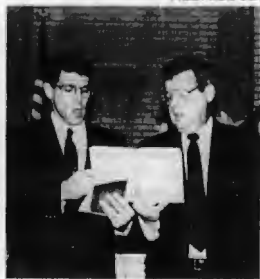


Photo / Maria Clark

Adkins and Sugg

West Helena School Salute

West Helena Church held a "Salute to the Schools" of Helena-West Helena on Sunday Sept. 9. Guest speaker was Dr. Allen Sugg, president of the University of Arkansas at Fayetteville.

Sugg is a Helena native, and his parents were educators. He spoke on the difficulties of teaching today's world, which involves much more than teaching children to read and write.

Samuel Adkins is pastor.



Jonesboro Sun photo / David Kern

Dr. H.E. Williams and his wife, Bea.



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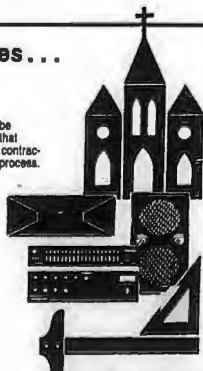
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CLearTV

Burger King Boycott

by Louis Moore
SBC Christian Life Commission

NASHVILLE (BP)—The executive committee of Christian Leaders for Responsible Television has voted to promote a one-year boycott of Burger King, citing the fast-food chain's sponsorship of television shows featuring sex, violence, profanity and anti-Christian bigotry.

The organization made the decision to boycott Burger King after its regular Spring 1990 monitoring period showed the fast-food chain helped sponsor two-thirds more sex, violence and profanity than the average advertiser. According to CLearTV statistics, Burger King helps sponsor 18.85 incidents of sex, violence and profanity with every 30-second commercial.

Through its ads, Burger King sponsors such shows as Ruthless People, Octopussy, Platoon, Child in the Night, Beverly Hills Cop II, Throw Momma From the Train, Hardball and The Nasty Boys.

Richard D. Land, executive director of the Southern Baptist Christian Life Commission, is a member of CLear-TV's executive committee.

Donald E. Wildmon, executive director of CLear-TV, said the organization wrote Burger King's top executive, Ian Martin, four times and tried to arbitrate the group's concerns before calling the boycott. "Burger King obviously isn't concerned and apparently does not want the business of those families concerned about TV's steady diet of sex, violence, profanity and anti-Christian bigotry," Wildmon said.

"It is our right, as concerned Christians and citizens, not to give our business to Burger King if Burger King intends to use our money to destroy the values which are important to our society and our families," he said. Other boycotts of television advertisers have proven successful, said Wildmon, and he called upon U.S. Christians to join this boycott.

"Companies are in business to make money," Wildmon said. "If sponsoring a TV show helps them do that, they'll sponsor it. But if sponsoring a TV show causes people to boycott their products, they won't do it. That's why boycotts work."

Land urged Southern Baptists to participate in the boycott.

"Given our denomination's size, I believe that within a matter of months this national restaurant chain would alter its advertising in support of such reprehensible programming, if our people stopped eating at Burger King," Land said.

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Across the Country

Agee Diagnosed with Leukemia

Doctors treating Bob R. Agee at Baptist Medical Center in Oklahoma City have determined that the Oklahoma Baptist University president has a rare, but treatable, form of leukemia.

Specialists have told the president, who has been hospitalized for the past week, that the disease is incurable, but not immediately life-threatening. With treatment Agee, 51, will be able to resume his responsibilities at the university, provided he reduces his travel schedule and the number of off-campus engagements.

Chester Swor Dies at 83

Chester Swor, 83, an internationally known lecturer and counselor, died Sept. 28 at Mississippi Baptist Medical Center. He entered the hospital July 26 as the result of a tear in the wall of his aorta. Death was caused by cardiac arrest.

He was born at Lyman, Miss., and was a graduate of Mississippi College, a Baptist school in Clinton, Miss. Earlier in his career, Swor was dean of men and assistant professor of English at Mississippi College. For many years he was engaged in religious lecture work and counseling, primarily on college campuses. This continued almost until his final illness.

Chesser Elected, Tupitza Retires

Larry G. Chesser, city editor of the *Log Cabin Democrat* in Conway, Ark., has been elected director of information services for the Baptist Joint Committee on Public Affairs.

Chesser, 42, a former staffer of the BJC, was elected during the Oct. 1 meeting of the BJC in Washington.

He will assume a post vacated by Kathy Palen, who resigned to attend Yale Divinity School. He also will assume some responsibilities of Victor Tupitza, 64, who announced his retirement as director of denominational relations during the meeting.

Chesser, a native of Arkansas, was information associate and correspondent for the Washington Bureau of Baptist Press from 1980-85. Since 1985, he has been news editor and city editor of the daily newspaper in central Arkansas.

He is graduate of Ouachita Baptist University, Arkadelphia, Ark., and Southern Seminary. His father, Charles Chesser, is the retired pastor of First Church, Carlisle, and was a long-time member of the *Arkansas Baptist Newsmagazine* board of trustees.

Draper, Others Discuss 'Cure'

by Toby Drulin
Texas Baptist Standard

DALLAS (BP)—Former Southern Baptist Convention President James T. Draper Jr. and eight other SBC leaders met for six hours at Dallas-Fort Worth International Airport, Sept. 7, to discuss a cure for what Draper diagnosed as a "sick" denomination.

No solutions were immediately forthcoming, he said last week. Instead, each of those in on the conference was asked to write down his impressions of what was discussed and suggestions on what could be done. Draper will compile the impressions and suggestions, send the compilation to the others, "and we will see what we do from there," he said.

Among things discussed, he said, were ways those who have been placed in SBC leadership positions can "broaden the tent" to include more people "without compromise to our convictions."

Besides Draper, who served two terms as SBC president, 1982-84, and who is pastor of First Baptist Church of Euless, Texas, others attending the meeting were current SBC President Morris Chapman, pastor of First Church, Wichita Falls, Texas; former President Adrian Rogers, pastor of Bellevue Church, suburban Memphis, Tenn.; former Peace Committee Chairman Charles Fuller, pastor of First Church, Roanoke, Va.; John Bisagno, pastor of First Church, Houston; Joel Gregory, pastor of Travis Avenue Church, Fort Worth, Texas; Russell H. Dilday Jr., president of Southwestern Baptist Theological Seminary, Fort Worth; R. Keith Parks, president of the Foreign Mission Board; and Harold C. Bennett, president of the SBC Executive Committee.

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Change at Baylor

by **Toby Druin**
Texas Baptist Standard

WACO, Texas (BP)—Moving to free the school from the perceived threat of a conservative takeover, Baylor University's trustees voted Sept. 21 to change its charter to put distance between the university and control by the Baptist General Convention of Texas.

By a vote of 30 to 7 with one abstention, according to trustee Chairman W. Winfred Moore, the trustees moved to change the university charter to replace the current 48-member board of trustees with a 24-member board of regents who will have "sole governance" of the institution.

The charter change was filed with the Texas secretary of state and is effective immediately, said Moore.

The Baptist General Convention of Texas heretofore has elected trustees of the university. Under the new arrangement, if it stands, the convention still will elect 48 trustees, but their responsibility will be only to elect one-fourth of the regents—eight of whom will be chosen annually—and to serve as "liaisons" between the convention and the university and help in fund raising.

Three-fourths of the board of regents would be elected by the regents themselves. They would have to be Baptists but only six of them would be required to be Texas Baptists.

Implementing the switch immediately,

the trustees elected nine of their number to serve as regents for three-year terms and seven new regents. All are Texas Baptists, including two pastors, Roger McDonald of First Baptist Church of Garland and Max Brown of First Baptist Church of Galveston. Two others who have been prominent in denominational affairs recently also were elected. They are W. Dewey Presley of Dallas, former chairman of the Southern Baptist Convention Executive Committee; and John Baugh of Houston, who has been active in Baptists Committed to the Southern Baptist Convention.

The charter change by the trustees without approval of the Baptist General Convention of Texas is in violation of the convention constitution.

Article VIII, Section 4 of the constitution states that any changes or amendments to an institution charter be submitted to the convention for approval at the annual meeting and any such changes require the prior approval of the executive board in the meeting just prior to the annual meeting.

To follow that provision, the Baylor trustees would have had to apprise the executive board at its Sept. 11 meeting of the proposed change. No notice was given.

Mike Bishop, assistant to Baylor President Herbert H. Reynolds, said that under Texas law and provisions of Baylor's charter, which was granted by the Republic of Texas and pre-dates the BGCT charter,

the university trustees have exclusive right to amend the charter.

No notice was given to the BGCT that the change was to be considered, although Bishop said it had been under study for two years.

Texas Baptist Executive Director William M. Pinson Jr., was not told about the proposed change and in fact learned of it first when called for comment by the Baptist Standard, newsjournal of the Texas convention.

Pinson declined comment until he has time to confer with Reynolds and Moore.

"It would be premature for me to elaborate on the situation," before consulting with them, he said. "I do hope that Baylor will maintain its historic relationship with the Baptist General Convention of Texas."

Established in 1845, Baylor is the oldest and largest of the eight universities affiliated with the Texas convention. It has a record fall enrollment of 12,019 students.

The administrative committee of the Baptist General Convention of Texas executive board voted on Oct. 2 to recommend to the board a formal study of recent action by the Baylor University board of trustees that put distance between the school and BGCT control.

The committee will recommend to the executive board a "formal study of legal, relational and financial aspects of the Baylor charter action" to determine options available to the BGCT. The committee authorized up to \$30,000 from contingency funds for the study.

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Convention Uniform

Let God Help Our Faith

by S. D. Hacker, Harrison

Basic passage: Isaiah 7:1-4, 10-17

Focal passage: Isaiah 7:4, 10-17

Central truth: God's people must stand with boldness, and must not shiver with fear nor panic at reversals and pitfalls.

This lesson gives hope to the faint-hearted. Doom is painted on every cloud, every sunrise, and every sunset. Banks are falling, people are going broke, death and disease are at epidemic proportions—yet God emphasizes that a remnant is saved in spite of the elect's failing to trust God.

The prophet Isaiah gave his son a name which meant "A remnant will return." This made Shear-jashub a walking sermon. When an Israelite heard the name, he was confronted with the proclamation of God's judgment and subsequent restoration. God told Isaiah to take this son with him to meet King Ahaziah and relay a comforting message: don't worry, trust me; all is well, victory will be yours (v. 4).

Ahaziah's refusal to ask for a sign (v. 11) was an affront to God's gracious offer. God had good news and would give Ahaziah a sign to prove it, but the king declined. Calling upon God, praying, asking for signs—these actions do not show lack of faith, but rather they are avenues for faith, communications that God welcomes. If God can use a virgin to bear a child, and can dictate the parent's naming him Jesus (meaning "God with us"), he can still use his signs today to teach us of his intentions.

We must learn to read the signs. God does not tolerate sin. Sin brings complete separation. There are signs of past judgments all around us. On the other hand, God has given signs to confirm his Word and his work (Ex. 3:12-14, Jg. 6:17-22, 2 K. 19:20-36).

God's control of history is evidence. His revelations of the future or coming events, and even his use of the unbelieving world leaders are signs that he will accomplish what he has promised. Read the signs!

We can add to our faith through prayer and through seeking and accepting signs from the Lord. God can and will reveal his touch on human events through divine communication. He can help our faith.

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Life and Work

But, Lord... Me?

by Bobby Tucker, Maple Grove Church, Trumann

Basic passage: Exodus 3:11-14, 19-20, 4:1-5

Focal passage: Exodus 3:11-12

Central truth: Believers must utilize God's power in their lives in order to be effective.

For the new task he had been given (that of leading the Hebrews from Egypt to the Promised Land), Moses needed to be aware of God's presence.

Upon hearing of the task God had chosen for him, Moses began to question his vocational qualifications. He asked, "Who am I that I should go to Pharaoh?" (v. 11). This response was a humble one.

Moses had seen the oppression of God's people in Egypt. Their merciless treatment, endless hours of labor, and crying out to God had been witnessed by Moses himself. Indeed, the task of leading God's people appeared to be overwhelming to this man who moments ago had been tending a flock of sheep.

But, it was the knowledge of God's presence that pressed Moses into action. Apart from that reality in his life, all else would have been futile.

God revealed himself to Moses as "I am who I am." Literally, God was saying, "Moses, I am the self-existing one, the one who knows all and controls all." That offered Moses great comfort. Later, God assured Moses that he would supply Moses with the ability to perform miraculous manifestations before Pharaoh (Ex. 4:1-5).

These verses offer us a profound biblical lesson. In order to stand effectively before men, we should first present ourselves before God. Moses did that. He not only had to convey the message of God to the Hebrews in Egypt, but also to Pharaoh and his cohorts. Moses realized his skill was sub-par to rightly deliver the message to two such diverse groups. However, he obeyed the Lord and followed his instructions. Moses was utilizing God's power in his life and leaving the end result in God's hands.

God expects no less from us. Sure, the society in which we live demonstrates continual hostility toward committed believers, but fear not! Our effectiveness rests in God. Yes, God wants, expects, and desires his people to utilize the power given through new birth.

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Bible Book

Jesus' Humanity

by Mitch Tapson, Mt. Carmel Church, Cabot

Basic passage: Luke 3:21-22; 4:1-13

Focal passage: Luke 3:21-22; 4:1-13

Central truth: In understanding that Jesus was like us, we can follow his example for living.

We contend that Jesus was fully God and fully man, the God-man. The word "incarnation" is a theological principle to speak of our Lord as God in the flesh. Few have a problem understanding the deity of Jesus, but many grapple with the implications of his being "like me."

Nothing could be more natural than for Jesus, the God-man, to be baptized by John and to be assailed by the tempter (Satan). Just recently in a visit I was called upon to defend baptism's necessity after salvation. Our Lord, in becoming human, set an example for all men. He identifies with us; we identify with him. Jesus also was validating John's ministry.

For the next three years Jesus would reveal himself in signs and wonders to be the Messiah. The Holy Spirit's descent was not an initial contact, but a fulfilling and further anointing for the momentous time ahead. Jesus' ministry, death for sin, and resurrection from the dead required a continuing dependency on God's power and direction for his ordeal.

The temptations of our Lord in Luke 4:1-13 may not seem to us as being much of a test. We tend to think that the devil never bothered him again after this. Hebrew 2:18 states that "he himself had suffered, being tempted." Note the word "suffered." Jesus' temptations here in Luke 4 and all his life were times of suffering. The purer the man, the greater the test.

Compare Jesus' three temptations to the temptations of Adam and Eve in Genesis 3:6 and to John's warning about the world's influence in 1 John 2:16. Jesus' flesh was tempted. He was hungry. Jesus' submission (pride) was tempted. You can be king, ruler over all the world. Jesus' emotions (eyes for acclaim and fame) were tempted. He was great, and here was an opportunity to receive the glory from men.

Our Lord's response was to call upon Scripture and to depend on God. We also need Scripture to fight the Devil, and dependency on God's unfailing response to our cause and our need (see also 1 Co. 10:13).

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Convention Uniform

I Have Heard Your Prayer

by S. D. Hacker, Harrison

Basic passage: 2 Kings 19:14-20, 32-34

Focal passage: 2 Kings 19:14-20

Central truth: Our God creates, builds, loves, protects, sees all, knows all, and speaks to his people.

Hezekiah did a great thing when he went to the temple and made it a house of prayer. He laid out the nation's problem, the contents of a letter, before the Lord. The Lord said: I hear you.

Sennacherib represents the ruthlessness of tyrants who destroy, abuse, or torture their victims. He was walking all over the nations who existed in that day, and Hezekiah felt threatened by this war-wager's violent attempt to conquer the world. Such strong, ruthless opposition sometimes leaves victims feeling weak, forsaken, timid, and defenseless. God's counsel must be sought in order to overcome these worries and turn the fearful matters over to the one who has all power over all matters.

Hezekiah, in verse 14, received Sennacherib's threat through a letter. Not all threats come by a letter, and special delivery at that! Some are disguised by concern groups who pretend to be innocent, but when they gather, they allow the flow of discussion to reflect a woebegone manner, a starved-for-excitement frame of mind, and an unwillingness to find anything good in anything, even if it is God's message. Such can threaten to destroy God's chosen.

Pressing issues confront both young and old alike today, and must be faced and answers found for personal fulfillment to be achieved. Daniel is famous for the one line he said to King Nebuchadnezzar: "But there is a God in heaven who reveals secrets" (Dn. 2:28). This is the same changeless God Hezekiah approached in prayer.

Our strongest ally? The King of Kings. He possesses all the senses of wisdom, and alone has the power to deliver. He also has his prophets who reveal that he has heard (vv. 15-20).

A crucial situation with man is as nothing with God. Man can only see the build-up of hate, treachery, and violence, but God sees on to the end. Not a shot will be made, not a foot of the enemy will enter the city, for God is its defender (vv. 32-24). What assurance! He hears us, and our problems are in his hands.

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Life and Work

The Maker is Master

by Bobby Tucker, Maple Grove Church, Trumann

Basic passage: Exodus 4:1-12, 19-20, 29-31

Focal passage: Exodus 4:11-12, 31

Central truth: To be effective as believers, God must control our lives.

The architect of a house certainly knows the fine points of his work. Any craftsman is usually very qualified to pass judgment on that which he has created.

In Exodus 4:10-17, Moses attempts to persuade the Lord of his inability to lead the people of Israel and speak before Pharaoh. His objections or fearful hesitations each reflect Moses' unwillingness to rely upon God as the sole provider of strength.

How similar we are to Moses! Regardless if it is a challenge to serve in a church position or stand for Christ in public, we often are hit by a sudden sickness that could be called the "Moses Syndrome." We should realize that God places us in these situations so that we might become totally dependent on him.

Our Lord's response to Moses is timeless—it seems quite applicable for our day. He says, "Who has made man's mouth?" (v. 11). In other words, "Moses, have you forgotten that I am the Lord and creator of all things, even your mouth?"

How often do we forget that our Maker gives us a mandate to proclaim the good news everywhere? Of all the means and methods God could have chosen to propagate the gospel, he picked us.

Chapter four closes with a beautiful summary verse. After Moses and Aaron had spoken and performed signs to the gathered people of Israel, "they bowed their heads and worshipped" (v. 31). The Hebrews were so overwhelmed that the Lord cared for them that their only response was to worship him.

When we forget our limitations and leave the results with God, we will be amazed at the results. When this takes place our first response should be like that of Moses and the Israelites—to worship God. If we recognize that our Maker also is our Master, as Moses eventually did, we will be effective for him. When summed up, the Christian life is simply being obedient to what God says in his Word. Moses was first unwilling to trust his Lord in a crucial situation. God's response was simple, "Moses, I will take care of you."

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Bible Book

What a Savior

by Mitch Tapsen, Mt. Carmel Church, Cabot

Basic passage: Luke 4:14-19, 21; 5:4-11

Focal passage: Luke 4:14-19, 21; 5:4-11

Central truth: If Jesus is the Son of God, let us boldly proclaim him.

To paraphrase a quote from C.S. Lewis, if Jesus Christ was not the Son of God, then he is a lunatic, or an ego-maniac of the highest order. In our lesson we find our Lord returning from a prosperous ministry. Fame follows the arrival to his home town of Nazareth. As the Sabbath falls, Jesus enters the synagogue and is called upon to read from the scroll. A normal Sabbath, a normal service, a normal activity, but suddenly something unexpected happens. Jesus reads from Isaiah 61:1-2, a very striking passage with Messianic overtones, and then when all attention is on him, declares that in their midst that day this 750 year old prophecy was fulfilled.

The magnitude of this declaration of his heirs and to the world in general cannot be rated high enough. If Jesus is not the Messiah, nor the Son of God, then he is crazed and has an ego of demonic proportions. If Jesus is who he says he is, then we better hear and heed. There is no middle ground. Jesus either is the Messiah, the Son of God, or he is a candidate for the psychiatric ward. We are guilty, I fear, of picturing a Christ whom one can take or leave.

Water, fish, boats, nets, fisherman; how common, how ordinary and yet from these come our Lord's greatest teachings, parables, and followers. The Lake of Genesaret also is known to us as the Sea of Galilee. The Sea of Galilee is small by many standards (13 miles by 8 miles), but is at the very heart of Israel and figures prominently in Jesus' ministry.

What strange power our Lord has over men. These fishermen, who probably cared little for theology and were men of action, left everything to follow the greatest theological truth and man's inexhaustible contemplative force.

Paul said of the gospel that he was not ashamed of it because it was the very power of God. Here you see the gospel in action (5:4-11). Why are we fearful of witnessing to the Savior? Why do we sugar coat and dilute the simple message of the Master? Let us be bold witnesses. We cannot lose with our Lord.

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SOUTHERN SEMINARY

New Faculty Guidelines

LOUISVILLE, Ky. (BP)—Southern Baptist Theological Seminary trustees have established new guidelines for hiring, promoting and granting tenure to seminary faculty.

The new criteria—adherence to the Southern Baptist Convention's 1987 Peace Committee report—were approved during a called trustee meeting Sept. 24-25 in Louisville.

The Peace Committee report declares that "most Southern Baptists believe" people who say the Bible is true believe that "Adam and Eve were real persons," "named authors did indeed write the biblical books attributed to them," miracles "did indeed occur as supernatural events in history" and "the historical narratives given by biblical authors are indeed accurate and reliable."

Southern's board meeting had been called to deal with the conduct and concerns of trustee Jerry Johnson, pastor of Central Baptist Church in Aurora, Colo.

Last spring, Johnson distributed a 16-page document, "The Cover-up at

Southern Seminary," which was critical of seminary President Roy Honeycutt and five faculty members.

Trustees received the document at their April meeting, but deferred "the Jerry Johnson matter." Subsequently, faculty called for his resignation. A motion demanding his removal was presented to the SBC annual meeting this summer and referred to seminary trustees.

The trustees, who met in closed session for about five hours, decided to treat Johnson's conduct and concerns as two matters.

Their statement on his conduct noted they "accept Jerry Johnson's apology and forgive him and affirm him as a member of the board with the hope that this will be the first step in the healing process, not only within this board but in the Southern Baptist Convention as a whole." It was approved with four dissenting votes.

The four illustrations of biblical belief are included in the Peace Committee report's "findings" section. The "recommendations" section calls upon SBC institutions

"to build their professional staffs and faculties from those who clearly reflect such dominant convictions and beliefs held by Southern Baptists at large."

The new policy calls for use of the Peace Committee report when considering faculty promotion and tenure. For example, an assistant professor now on the faculty apparently would be questioned about the document when being considered for promotion to associate professor.

The guidelines will prevent faculty members from interpreting the Abstract of Principle's article on inspiration in a "Heinz 57 Variety" of ways, said trustee David Miller, an associational director of missions from Heber Springs, Ark.

Southern's National Alumni Association officers have called on the school's trustees to rescind new employment guidelines adopted for seminary faculty.

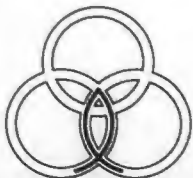
In a "Statement of Concern" issued Sept. 28 following a meeting of national alumni officers on the Louisville, Ky., seminary's campus, alumni association leaders said they "fear" the trustee's addition of the 1987 Peace Committee report as a theological guideline for faculty personnel decisions is "another step toward creedalism."

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WORLD

Teacher Survives Crash

Another Missing, Feared Dead

by **Erich Bridges**
SBC Foreign Mission Board

GUANGZHOU, China (BP)—Southern Baptist teacher Erin Thomas survived the fiery crash-landing of a hijacked Chinese airliner Oct. 2 in Guangzhou, China, that killed up to 127 people and injured at least 46.

But one day after the crash her Southern Baptist colleague and travel companion, Mary Anna Gilbert, 23, of Alexander City, Ala., still officially was listed as missing and was feared dead.

Thomas, 30, of Harrah, Okla., was alert and in stable condition Oct. 3 at a Guangzhou (Canton) hospital. She suffered a dislocated shoulder, several broken bones and second- and third-degree burns on one leg, and she has developed pneumonia from smoke inhalation. A cast on a previously broken ankle protected her other leg from burns.

At one point official Chinese reports listed both teachers among the dead before Thomas was confirmed to be alive. The U.S. Consulate in Guangzhou continued to state Oct. 3 that Gilbert was missing. Gilbert's family has sent her dental records to consular officials in Guangzhou for use in the search.

Charlie Wilson, representative of Cooperatives Services International based in Hong Kong, went to nearby Guangzhou early Oct. 3 to aid Thomas and try to determine Gilbert's status. CSI, a Southern Baptist service organization, helped both women secure their English-teaching assignments at Jia Ying University in Meixian, China. Wilson, in close contact with U.S. officials, was unable to determine Gilbert's status by late Oct. 3.

"There's still no confirmation on Mary Anna," he said. "But the indications are it doesn't look good."

"Where is Mary Anna?" Thomas asked Wilson when he walked into her hospital room. Wilson said that when he told her he did not know, she bit her lip and looked away. She later told her mother by phone that she was afraid Gilbert, who sat beside her on the plane, had not made it out alive.

Thomas told Wilson the dramatic story of her escape from the fiery wreck:

The two teachers were returning aboard a Chinese Boeing 737 to their teaching assignments from a holiday trip to the coastal city of Xiamen. Thomas said a man clutching two bunches of silk flowers walked from the back of the jet to the cockpit, disappearing behind the curtain separating

the cockpit from the passenger cabin.

The flowers (which may have concealed a weapon, although Thomas did not see one) did not attract attention because China was celebrating both National Liberation Day Oct. 1 and a mid-autumn festival. The man also may have had an accomplice—another man in a yellow shirt—Thomas said. News reports have said the two hijackers demanded that the plane fly to Hong Kong.

A short time later two members of the flight crew emerged from the cockpit, and flight attendants asked passengers in the first six rows to move farther back in the cabin. One attendant told Thomas—who was seated with Gilbert in the 10th row—that there had been a "mistake" and that the flight, scheduled to land in Guangzhou, might fly to a foreign city.

The plane continued on to Guangzhou, however, and circled the city's airport for some time, Thomas recalled. The pilot then attempted to land the plane there, and a scuffle began in the cockpit during the attempted landing.

Apparently out of control, the plane skidded down the runway, clipped one empty plane on the ground, rammed another one with passengers aboard and flipped over. Thomas said she had no memory of an explosive being set off before or during the landing, as some reports have indicated.

After the crash, "she was aware of being upside down," Wilson related. "She kicked her way loose and crawled toward a spot of light she thought she saw. Then things went black, and there was a vacuum and a kind of 'whoosh,' then a fireball. She was still going toward where the light had been, even though everything was dark.

"She literally crawled out (of the wreckage) and plopped on the ground," Wilson continued. "She knew she had to get away from the plane before it exploded, and she began to crawl away on her hands and knees. She felt something cold and wet—the foam spread on the runway by the rescue people—and then three Chinese men picked her up, put her on a stretcher and took her to the infirmary. Later she was brought to the hospital."

Wilson called Thomas' survival "a miracle." One witness told the Associated Press that "there wasn't much left of the plane. It was just a crematorium."

Xinhua, the official Chinese news agency, said most of those killed were aboard the hijacked plane. It reportedly contained 94 passengers and 10 crew members.