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Arkansas Baptist Newsmagazine

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November 3, 1988

Arkansas Baptist State Convention

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Drug Plan Reinstated

Arkansas Baptist

November 3, 1988

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**Sharing
Is the
Evidence
of Caring**



FCCS photo

This year's Family and Child Care Thanksgiving Offering reminds us: "Sharing Is the Evidence of Caring."

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IT'S UPLIFTING

Freedom Helps Missionaries

OGBOMOSHO, Nigeria (BP)—Nigeria's religious freedom in schools has helped the Christian witness there, a Southern Baptist missionary says.

The government encourages the Federal Government College, a public boarding school in Ogbomoso, to conduct religious services, says missionary Margaret Tarpley.

Officials in the western African nation recognize that every citizen "believes in a Supreme Being, whether expressed as the Christian God in Christ, the Muslim Allah or the African traditional one god who may be approached only through lesser deities or spirits," Tarpley explains.

Students of the Nigerian Baptist Theological Seminary and Christian

teachers in the boarding school coordinate interdenominational worship each Sunday in a school dining hall.

The school requires preaching to be rotated among preachers with Anglican, Methodist, Pentecostal, Baptist and other Christian backgrounds. When baptismal services are conducted at Antioch Baptist Church in Ogbomoso several times a year, 15 to 20 high school students from the boarding school present themselves for baptism, Tarpley says.

The Sunday school program at the boarding school is directed by Southern Baptist missionaries and students from the Nigerian seminary. With the government's encouragement of religious services in the school, Tarpley says, local Christians find themselves in a "field white unto harvest" in a country in which Muslims make up the largest religious group.

GOOD NEWS!

Our Family Name

Leviticus 11:44-45

Following World War I at a giant rally of the American Legion meeting in Chicago, a blind veteran who suffered from amnesia was led to the podium. He stood before the vast audience of his fellow veterans and asked plaintively, "Who am I?" He was not lost geographically. He knew where he was. He did not know who he was or who his family was.

In secular America many persons are lost in money making, career making, love making, and war making. They are lost in computers. They are lost in alcohol. But Christians have a spiritual identity. They belong to God's family. John wrote, "As many as received him, to them gave he power (the right) to become the sons of God" (Jn. 1:12). Our family name identifies us. Whatever name we bear, each of us has an identity.

Our family name obligates us—A good family name can generate in us the expectation of goodness. God reminds us, "I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy" (Lv. 11:44).

When Joseph of Cyprus, a Levite, sold his estate and gave the money to the Christian community, he was given the surname Barnabas, "son of comfort," by the apostles (Ac. 4:36; Phillips). This Christian missionary lived out his name as counselor and helper to Paul and comforter to the fellowship.

As God's children, we are called on to exhibit a family likeness. We are obligated to holiness because we bear God's family name. "Ye shall therefore be holy, for I am holy" (Lv. 11:45).

Our family name exalts our father—A young child bragged: "Sure, I'm proud of my daddy. Me and him got the same name!"

God (Elohim), "Creator of heaven and earth," is tenderly referred to as our "Father." God revealed himself to Moses as lawgiver; but Paul referred to the law as the schoolmaster which brings the searcher-student to Jesus, the teacher. While to Moses God was lawgiver, God's majestic name in Jesus Christ is Savior. Through the law we are taught; through Christ we are redeemed. "When the fullness of the time was come," wrote Paul, "God sent forth his Son, . . . made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Ga. 4:4). Christians should be proud to be called his children. Jesus exclaimed, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 Jn. 3:1).

Of all the names of God, the simplest and most meaningful is the one Jesus taught us to use: "Our Father." We know him not as "Eternal Cosmos." We are not taught to pray, "O Thou Creative Force." As his children, we call him "Father" because by faith we bear his family name.

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Why Conventions?

J. EVERETT SNEED

The question is occasionally asked, "Why do we have conventions?" The question is an important one, but it reflects a lack of knowledge of Baptist work and church polity. The basic unit in Baptist life is the local church, and each congregation is autonomous. That is, no one who is not a member of a local church can exercise control over it.

A variety of names could be used in place of the word "convention." We could refer to our body as a fellowship, a union, a communion, or an association. There are approximately 200 identifiable Baptist groups in the world and the majority of them use a term other than convention to identify their organization. The name is not as important as the principle of voluntary cooperation which is essential.

The word "convention" has two distinct meanings. First, it refers to the voluntary cooperation of churches. In Arkansas we have 1,284 churches who work together to do things which no single congregation could accomplish alone. Our churches join hands to support missions, colleges, homes for children, training programs, and evangelistic efforts. Obviously there are many endeavors which are beyond the reach of any local church that can be carried out by a large number of cooperating congregations.

Second, the word "convention" is used to refer to the annual session in which the messengers transact the business of our cooperating churches. For example, trustees are elected for agencies and institutions. These messengers determine whether the programs are to be continued and expanded, as well as whether new ones should be established. Much of the annual convention is spent in evaluating goals and accomplishments.

Generally, conventions deal with broad concepts, principles and budgets. However, it should be remembered that the final authority in Baptist life is the messengers while in annual session. Trustees from agencies and institutions do not have the right to bypass or change the actions taken by the messengers during annual session. The guidelines laid down by the vote of the messengers become binding on all trustees.

The one area in which the action of messengers is not binding is the statements of resolutions. Usually resolutions deal with moral issues which are outside the



purview of the convention. But if a resolution should deal with a matter pertinent to the convention, it would not be binding. Resolutions simply state the opinion of the messengers who are present and voting at a given convention.

Other units of Southern Baptist life are the association and the Southern Baptist Convention. Each are structured similar to the state convention with the major difference being the geographic areas served by each and the type of programs provided. Associations and conventions can only justify their existence as they assist local churches in carrying out their divinely given tasks.

The association is the most basic unit outside the local church. Associations assist cooperating churches in carrying out missions, evangelism and training in local

areas. In Arkansas we have 42 associations, which are essential to the well being of our churches throughout the state.

The Southern Baptist Convention serves all cooperating congregations throughout the United States. Among the major activities of the SBC are foreign missions, home missions, curriculum literature, seminary training, and annuity for Christian workers.

The strategic importance of each autonomous unit of Baptist life is evident. Some may object that affiliation with these groups interferes with the internal functioning of a local church. Most, if not all, conventions and associations have statements which forbid such interference. In our state convention the constitution says regarding autonomy, "While independent and sovereign in its own sphere, this convention shall never exercise any authority whatever over any church. . . ." (Article 4, Section 1, Constitution of the Arkansas Baptist State Convention).

While neither conventions nor associations were formed in the New Testament era, the principle of churches joining cooperatively is clear. The apostle Paul gathered gifts for the churches at Jerusalem from a number of congregations (2 Co. 8:1-7).

Our convention is important to every Baptist in Arkansas because it is the avenue through which we join hands in carrying out world missions. It also assures us a sincere effort to provide programs which will be profitable to the well being of our churches. All of this is done without interfering with the autonomy of any church. We can be grateful that, although we are interdependent, we remain independent.

Arkansas Baptist

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DON MOORE

You'll Be Glad To Know



Greater help and hope may be on the horizon! In 1986 there were 6,236 induced abortions reported to the Arkansas Department of Vital Statistics. How many were not reported will be left to conjecture. Of these, 4,526 were white and 1,710 were non-white. Girls 15-19 years of age had 1,894 reported abortions. Girls 10-14 years of age had 102 reported abortions. This leaves 4,240 abortions by women above the teenage years.

I know, you feel squeamish in the presence of such reports. I, too, want to scream with outrage and with grief! One local Pregnancy Crisis Center is averaging 70 visits per month. One half of these young women are pregnant as confirmed by their tests. One half of those pregnant are seeking abortions. Another local Arkansas Health Education Center delivered 100 babies last year. Of these, 90 were to unmarried women.

Yes, we must condemn immorality. Yes, we must educate, teach, preach and inspire chastity and purity. But we must also provide alternatives to abortion for those who find themselves with an unwanted pregnancy.

Did you know that we can provide such an alternative? A large plantation home has been given to the Family and Child Care ministry. It has been recently renovated and redecorated. In a survey, 98 percent of the pastors and directors of missions in Arkansas favored developing a home for unwed mothers. They believe (88 percent of them) that adoption services should be offered to help place the babies the mothers choose to give up. Additional financial support would be forthcoming, 86 percent of the respondents believe.

In order for our Family and Child Care Services to develop this ministry it appears \$55,000 to \$90,000 will have to be raised annually for this work. Present ministries cannot be stopped. This additional ministry will require new monies.

We would like to know of your interest, your prayers, and of any intention you might have of helping finance this urgently needed ministry. Call Johnny Biggs or John Ross at 376-4791.

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

'Darkness Shall Turn'

"The Darkness Shall Turn," a 30-minute film designed to capture the hope and excitement of the Cooperative Program, the Southern Baptist Convention method of channeling funds to mission causes, is being premiered at churches across the country.

James Powell, of the Southern Baptist Convention Stewardship Commission, said the film is a two-year project with input and support from the Home Mission Board, the Foreign Mission Board and the Stewardship Commission.

"This film is very unusual in that it recognizes right off the difficulty of telling the whole Cooperative Program story in just 30 minutes. But it does an excellent job of sharing the excitement and the impact of the mission support channel that has helped send the message of Jesus Christ to all corners of the world."

Powell said the film looks at just a few of the places and people that have been changed by efforts funded through the Cooperative Program.

"The Darkness Shall Turn" tugs first at your heart, then your mind and then your will. Don't see this motion picture unless you are ready for missions to take on a newer and bolder meaning in your life," said R. Keith Parks, Foreign Mission Board.

Larry Lewis, Home Mission Board of the Southern Baptist Convention, said the film will "have a tremendous impact on the support for home and foreign missions."

A.R. Fagan, Stewardship Commission, said the title of the film—The Darkness Shall Turn—states "the true purpose of the Cooperative Program which is to dispel the darkness of sin that envelopes all of mankind."

Copies of the film may be reserved and used on a loan basis without charge from state stewardship offices across the Southern Baptist Convention.

Or the film may be purchased through the SBC Stewardship Commission, Suite 650, 901 Commerce Street, Nashville, TN 37203-3620. 16 mm film copies, \$125; VHS half-inch tapes, \$6.

Woman's Viewpoint

'Things' Can Never Satisfy

NANCY JORDAN

"Do not store up for yourselves treasures on earth, where moth and rust destroy" (Mt. 24:19a NIV).

It was snowing outside. How beautiful it looked as we sat in our den looking out. One of us said, "Wouldn't it be nice if we had a fireplace?" Right then we just knew if we could put in a fireplace, we would live happily ever after. And so, we installed one ourselves.

Of course, the fireplace couldn't go in without a hearth. And it goes without saying, we had to have the fireplace tools... what fun is a fire that can't be poked! Well, we finished it all, built us a fire and sat back to enjoy our handiwork.

But, something was missing. The facing around the fireplace was not



enough. I fixed a grouping to go over it all, and we sat back to enjoy our handiwork.

Going out to cut the wood was fun... no problem, even though it meant going out and buying a chain saw. One night that beautiful wood which had turned into beautiful coals rolled, past the hearth and onto the carpet. Well, we would fix that! We installed glass doors, and we sat back to enjoy our handiwork.

But, something was missing. We needed something to "finish out"

the edges around the glass doors. So, we got some ornate wrought iron, sprayed it bronze to match the glass doors and added it on. Perfect! And we sat back to enjoy our handiwork. And then... we moved! We moved to another house in another town.

Now, I know there is nothing wrong with having a pretty, wood-burning fireplace, but through it all, I was reminded that "things" can never completely satisfy. But do we ever really learn? I caught myself looking out my patio doors when it snowed this winter and saying "Wouldn't it be nice if we had a fireplace in this house?"

Nancy Jordan is the wife of L.B. Jordan, director of missions for the Red River Association. She has three grown children and five grandchildren.

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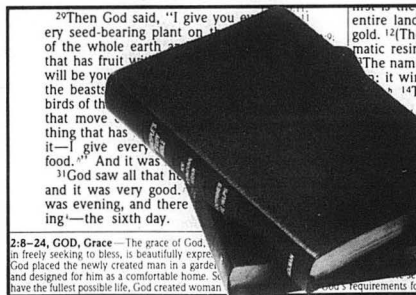
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BEN EARLY

Early Reflections



Memories

As I write my column my mind is filled with a combination of various emotions.

In just a few days my family and I will be returning to Rapid City, S.D. for the Northern Plains Baptist Annual Convention. It will be like going home because for more than eight years we served there. Each of us is very excited, anticipating the renewal of past friendships. However, there's a sadness that fills my heart for this will be a journey to tell an old friend good-bye.

The Northern Plains Convention will cease to be and two new fellowships will be started.

Southern Baptists will add another chapter to a great and glorious history. For the first time in Southern Baptist history, a mother convention will die, giving birth to new baby conventions.

Out of the Northern Plains Convention, the first child to be born was the Wyoming Baptist Convention. The next few years passed quickly and plans were set in motion for the birth of the next two children. All the boards and agencies have labored long and hard and now the difficult, time-consuming, sacrificial work will come to fruition.

The twins will be named Dakota Baptist Fellowship, or fondly known as North and South Dakota, the other infant will be called Montana Baptist Fellowship.

You can see my emotional points move high and low, yet I praise God for the growth and strength in one of our new work areas.

Many wonderful memories flood my mind, the new church started in the back of a veterinary hospital, a court house basement, a plumber's shop, and a ranch home.

I recall traveling most of a day to get to an associational meeting, or better yet a long day or two on snow and ice to get to a convention meeting. No one seemed to mind the travel or the weather and I have never known such sweet fellowship.

Death must sometimes occur for a newness of life to spring forth and with that newness comes growth that will help carry out the Great Commission. "Go ye" and with a heart full of love and praise, each of us must answer, Yes, Lord.

Ben Early is director of public relations at Southern Baptist College at Walnut Ridge.

(BP) photo/Paul Obregon



Wayne Henderson (rights) counsels cyclist at rally.

God's Kind of People

Volunteer Reaches Both Bandits and Bankers

by Mark Wingfield
SBC Home Mission Board

WAITSBURG, Wash. (BP)—Preacher Wayne Henderson jokes that his Sunday clothes are leather.

Not only that, he rides a Kawasaki motorcycle to church with his wife, Donnie, hanging on behind him.

The Hendersons are Mission Service Corps volunteer ministers to America's 15 million motorcyclists. The Southern Baptist Home Mission Board has named them 1988 Mission Service Corps volunteers of the year.

"I have a real burden for all the people who don't want to know about the Lord," Henderson explains. "We've got more people outside the church than inside the church. We've got to reach people where they are."

Every weekend, bikers gather in campgrounds, parks and recreation areas within 100 miles of every town in America, Henderson says. During the week, most bikers work traditional jobs as laborers, secretaries, lawyers or accountants.

Because this large segment of society is away from home most weekends, they remain unchurched, he explains, noting, "What we're doing is as valid a mission field as Ethiopia, because these people are totally ignorant about Jesus."

The Hendersons have experienced both sides of the road. Before becoming an itinerant minister, Henderson was a bivocational pastor for 20 years, starting six Sap-

tist churches in the Northwest.

He started riding for relaxation after heart bypass surgery in 1980. His hobby became a full-time vocation in 1984 when he discovered thousands of bikers riding through life with no relationship to Jesus Christ.

Now the Hendersons log more than 60,000 miles each year on their motorcycle, "Ramblin' Rose II." Every weekend from March through November finds one or both of them at a motorcycle rally. They ride among the up-and-out on expensive Honda Gold Wings and among the outlaw bikers on loud Harley-Davidsons.

He is western director for Christian Motorcyclists Association, a non-denominational ministry to bikers. She teaches high school home economics in Waitsburg, Wash., and travels with him in summer.

Their financial support comes from Christian Motorcyclists Association, their Baptist association of churches and individuals. In the first two years of their ministry, they launched out on faith, cashing insurance policies, draining savings accounts and selling everything they could for income.

Few church people realize that long-haired outcasts are a minority among America's motorcyclists, Henderson says: "Bikers are people like the guy who lives down the street. The difference is it's difficult to get them in a church. They're people who need Jesus."

However, the Hendersons take the gospel to the banker bikers and bandit bikers alike. He estimates 20 percent of his work is done among "hard-core" bikers.

Each August, they trek to Sturgis, S.D., for America's third-largest bike rally. There, 75,000 hard-core and outlaw bikers gather for a week of revelry.

Shopkeepers whose services don't appeal to bikers lock their shops or sublet space to tattoo parlors and pinstripers. Before Henderson and the Christian Motorcyclists Association got involved, even the churches locked their doors.

"Bikers are God's kind of people, whether they're my kind of people or not," he says. "In a biking ministry, you accept people as they are until Jesus Christ can work in their lives to make them what he wants them to be.

"It's hard to do ministry here with my church upbringing. We're taught to place a premium on the external rather than the eternal."

The Hendersons make a point to emphasize eternal things at every rally they attend. They make the rounds in the campground, meeting as many people as possible, striking up conversations and inviting people to Sunday services.

Sometimes Henderson preaches from a tree stump; sometimes he has a pavilion or enclosed room. He preaches a simple salvation message, reminding the congregation of the large sums of money they have invested in their bikes to make his point—"The greatest treasure you'll ever own is eternal life."

Every conversion marks a bright spot in the Hendersons' journey. "When the victories come, they're treasured," he explains. "They just don't come often enough."

But each victory reaffirms the Hendersons' call to take to the road, even when friends and fellow pastors don't understand. "There's a satisfaction God gives you when you're doing what he wants you to do," Henderson says.

"It's a lot easier to sit in church every Sunday and be ministered to than to go out on the street. But where's the greater need?"

A SMILE OR TWO

Too bad the only people who know how to run the county are busy driving cabs and cutting hair.—George Burns

If you had everything you wanted, where would you put it?—Steven Wright

The trouble with being an optimist is that people think you don't know what's going on.
—Good Reading

ATTORNEY GENERAL'S OPINION

Drug Plan Reinstated

DALLAS—Participants in the Annuity Board's comprehensive medical insurance plans living in Arkansas may once again use their mail order prescription drug benefit.

On Friday, Oct. 21, the Annuity Board reinstated the Mail Order Prescription Drug Program effective immediately. Health Care Services Inc., provider of the service, has been notified to honor prescription orders from Arkansas Southern Baptist pastors, staff members, agency and institutional employees and seminary students.

The service was discontinued on July 1, 1988, because of possible criminal prosecution of churches or institutions as employers under Arkansas 1987 Act 489, which restricted the availability of prescription drugs by mail.

The Annuity Board reinstated the program after Arkansas state representative Mike Wilson secured from state attorney general Steve Clark an opinion that Act 489 "presents a serious constitutional question...."

Pat Moran, the Annuity Board's local counsel in Arkansas, said that even though

the statute is still on the books, "it is my opinion that the attorney general's opinion provides adequate protection to all Southern Baptist churches and employers in Arkansas. The likelihood of prosecution is extremely remote."

"I am delighted with the attorney general's opinion which led to our decision to reinstate this significant benefit to Arkansas pastors, staff members and others," said Annuity Board president Darold H. Morgan.

"We are extremely grateful to representatives Mike Wilson and Pat Moran for their assistance in working with the Annuity Board staff to request the opinion from the state attorney general," Morgan said.

The Mail Order Prescription Drug Program provides a three-month supply of a drug for \$5 through Dec. 31, 1988. The cost will be \$8 beginning Jan. 1, 1989.

The mail order service is not generally used for acute illness therapy, but for such maintenance drugs as blood pressure medication, heart medicine, insulin and allergy preparations.

International Gathering

More than 150 international students are expected to gather at Camp Paron Nov. 11-13 for the annual International Student Conference sponsored by Arkansas Baptists.

The theme for the conference will be "Coming Together—Where Peace Begins," and the program will feature Dorothy Sample of Flint, Mich. and Rodger Murchison of Augusta, Ga.

The conference provides opportunities for fellowship, cultural exchange, and gospel witness for some of the 2,000 students from 50 countries currently studying at Arkansas colleges and universities. The annual event is jointly sponsored by the ABCS Student and Missions departments and by Arkansas Woman's Missionary Union.

Legal Awareness Conference

The Arkansas Chapter of the National Association of Church Business Administration will sponsor a Legal Awareness Conference on Thursday, Nov. 17, at the Excelsior Hotel.

Samuel E. Ericsson, executive director of the Christian Legal Society, will be the featured speaker. He is a graduate of Harvard Law School and a former partner in a Los Angeles law firm.

Conference topics include: "An Update on Religious Cases and the Supreme Court," "A Perspective on Spiritual Counseling Malpractice," "Focus on the Role of Church Leaders and Attorneys in Conciliation," and "Church Discipline and the Courts."

The conference is designed for pastors, staff members, attorneys, and other church leaders who might have an interest in these areas of discussion. A registration fee of \$25 will pay for the conference and a noon luncheon. Interested participants are invited to call Ray Williams, 224-7171, for further information.

Correction

An obituary for Jack H. Hogue in the Oct. 20 *Arkansas Baptist* should have reported that Hogue, a retired minister, was ordained in 1934 by the First Baptist Church of Detroit, Texas, and organized the East End Church in Hensley in Saline County in 1936. In addition, the report misspelled the name of one of Hogue's daughters, Mrs. Juanita Probst of Memphis, Tenn. The *Arkansas Baptist* regrets the errors.

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Arkansas All Over

MILLIE GILL

People



Anthony



Gibson



Bunch

Tommy Anthony joined the staff of Galvary Church in Little Rock Nov. 1 as family life minister. A graduate of Southwestern Baptist Theological Seminary, his previous work experience includes associate minister positions at Southern Baptist churches in Texas, Missouri, and Mississippi. He came to Arkansas from Meridan, Miss., where he was serving on the staff of First Church. Anthony is married to the former Anna M. Coday, a graduate of Southwest Missouri State University. They have three children, Jayna, eight, Minda, six, and Coday, three.

Marck Dennis Gibson has accepted a call to serve as pastor of First Church, Jacksonville, and will come there from Wolfe City, Texas, where he has been serving as pastor of First Church since June 1979. He also has served as pastor of other Texas churches. A Texas native, he is a graduate of East Texas State University, Southwestern Baptist Theological Seminary, and Luther Rice Seminary. Gibson, who has held associational leadership positions, is married to the former Alma Joe Crutchfield. They have two children, Michelle and Sheri.

Kenny Bunch, pastor of First Church, Greenbrier, was ordained to the preaching ministry Oct. 30. Moderating the service was Lee Lawson, director of missions for Faulkner Association. Arnold Teel, pastor of Naylor Church, preached the ordination message. Bunch is a graduate of Southern Baptist College, Ouachita Baptist University, and Southwestern Baptist Theological Seminary. He and his wife, Susan, have a daughter, Rachel, age two.

Mike Titsworth is serving as pastor of Temple Church in Benton, coming there from First Church, Henderson. A native Arkansan, he is a graduate of Grand Canyon College, Phoenix, Ariz., and Southwestern Baptist Theological Seminary. He also at-

tended Golden Gate Baptist Theological Seminary. Titsworth and his wife, Kathy, have three sons, Joshua, four, David, two, and Daniel, 10 months.

Bill Robertson has joined the staff of Union Church, Harrison, as minister of music, going there from Eagle Heights Church in Harrison. He and his wife, Kay, have four children.

Coy Camp is serving as pastor of Shannon Road Church in Pine Bluff. He and his wife, Ruby, moved there from Parma, Mo., where he was serving as pastor of First Church. He is a graduate of Mid-America Seminary.

Brent Davis is serving First Church, Russellville, as student ministry intern, having served there as summer intern.

Freda Butler Williams of Rector died Oct. 18 at age 72. A member of Pine Bluff First Church, she was the widow of Dewie E. Williams. Her funeral services were held Oct. 19. Other survivors are a stepdaughter, Ann Leeger of Lafayette, La.; and four grandchildren.

Paul Douglas Cotter of Batesville began serving Oct. 16 as pastor of Spadra Church, Clarksville. Cotter, who attended

Southwest Baptist University in Bolivar, Mo., has pastored churches in Missouri, has served as a summer missionary, and has served as a houseparent for Arkansas Baptist Family and Child Care Services. He and his wife, Terry, have three children, Marita Joanne, Rochelle Lee, and Paul Douglas Jr.

Joe Bisby was ordained to the preaching ministry Oct. 30 by Graphic Church, Alma, where he began serving Oct. 9 as pastor. He and his wife, Donna, have two children, Kelly and Katie.

Ruby Crawford, age 82, recently resigned as church clerk of Kibler Church following 42 years of service. She also has taught Sunday School classes and been a class leader in Church Training.

Bess Irene Mackrell of Conway died Oct. 22 at age 78. Her funeral services were held Oct. 26 at First Church, Conway, where she was a member. She was the widow of James Mackrell, a Southern Baptist minister. Other survivors are two sons, Jim Mackrell of Los Angeles, Calif., and Jerry Mackrell of Conway; two daughters, Irma May Webb of Smithville, Texas, and Mint Gene Mackrell of Washington, D.C.; a brother; two sisters; 15 grandchildren; and six great-grandchildren.

ABN photo / Mark Kelly



North Pulaski Association burned a note Sunday, Oct. 23, to celebrate payment of indebtedness on the association's campground, Mills Valley Retreat Center. The 60-acre tract was purchased in 1975 for \$48,000, and a lodge was constructed on the site for \$216,759. The camp opened in 1978. Burning the note were Director of Missions Marvin Peters and Bill Brown, associational moderator and pastor of the Bayou Meto Church.

Harold Hansell of Rosebud has earned the pastoral ministries diploma from the Seminary Extension Independent Study Institute, an arm of the Seminary Extension Department, operated by the six Southern Baptist seminaries through a jointly sponsored Seminary External Education Division. Hansell serves as pastor of Mt. Hebron Church, Searcy.

Gene McMorries has completed 10 years of service as business administrator for Central Church, Jonesboro.

Marc L. Bremer of Hot Springs will be featured Nov. 14-20 on the ACTS Satellite Network's "Outstanding Christian Artists" series. A member of Indian Hills Church in North Little Rock, Bremer has produced two albums, "His Praise" and "Go From Here."

Briefly

Centerton First Church ordained Walter Hayre, Roger Reid, Robert Green, and Barton Egger to the deacon ministry Oct. 30.

Parthenon First Church held a service Oct. 9 to dedicate a new piano. A fellowship luncheon preceded the dedication.

Marshall First Church has launched the Searcy County Mission Sunday School. The weekly classes, attended by approximately 45, are being held in a downtown garage.

Yellville First Church will celebrate its 75th anniversary Nov. 5-6 with activities that will include gospel singing, regular Sunday morning services, a potluck luncheon, and a Sunday afternoon program, featuring special music, messages by former pastors, and historical highlights.

El Paso First Church women have organized a prayer support group under the direction of Ruth Wyatt. Mary Fullerton Davey will lead the monthly study. The church also has launched a deacon family ministry program. The first annual new members recognition and fellowship was held Oct. 23 in honor of the 48 new members who have joined the church this year.

Central Association recently conducted a Saline County Hunger Needs Assessment at Ridgcrest Church in Benton. Seven area churches participated with 19 individuals conducting the interviews of a total of 12 agencies, receiving 61 suggestions for ways churches can help the underprivileged. Tommy Goode of the Arkansas Baptist State Convention Missions Department led the training and summarization of the assessment. Nathan Porter, domestic hunger consultant, and James Swedenburg, director of missions, also participated in the assessment. Diana Lewis was coordinator.

Perryville First Church Acteens recently held a recognition service in which Jodie Bess, Amy Newland, Suzie Holcomb were crowned as queens, and Monica Gray, Anne McConnell, Debra Sibley, Tracy Stone, and Brooke Jordan were recognized as queens with scepters.

North Little Rock First Church held a Lay Renewal Weekend Oct. 21-23 that concluded with a two and one-half hour testimony service. Bill Bledsoe of Hot Springs was coordinator. Paul Daniel is pastor.

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Second Church, West Memphis, recently observed homecoming with both dedication and noteburning services. An educational building, housing eight classrooms, was dedicated and a \$652,700 note was burned to celebrate the church's debt-free status. Participating were (left to right) former pastor Jack Austen; Earl Bruce, treasurer; Bill Hill, chairman of deacons; and Pastor Tommy Stacy.

Resolutions Adopted

Messengers to the annual meeting of the Arkansas Valley Association adopted three resolutions when they convened Oct. 17 at Brinkley First Church.

According to Mark Duggin of Broadmore Church in Brinkley, one resolution affirmed the messengers' support for the "entirety" of the resolution on the priesthood of the believer adopted by messengers to the 1988 annual meeting of the Southern Baptist Convention in San Antonio, Texas.

Another resolution affirmed the recent decision of the Southern Baptist Foreign Mission Board to "dismiss missionary personnel because of doctrinal ambiguity." A third stated messenger opposition to school-based clinics.

September Cooperative Program Report

Received \$1,053,737.15
Budget \$1,072,525.00
Under \$18,787.85

Year-to-date

Under \$240,110.84

Same time last year

Under \$192,135.10

Through nine months, our budget receipts equal 97.51 percent of budget requirements. This represents a 3.85 percent increase over the same period of time in 1987. The Cooperative Program receipts for September amounted to 98.25 percent of monthly requirements. We have three months to make up the shortage in our receipts.

Thanks, Arkansas Baptists, for your support of God's work in Arkansas and around the world.—**Jimmie Sheffer**, associate executive director

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Number 1,291

West Memphis Church Is 10th Constituted in 1988

Arkansas Baptists constituted their 10th church in 1988—and the second predominantly black congregation in the state—on Oct. 9 in West Memphis.

The organization of Hope Church of West Memphis brings the total number of Southern Baptist congregations in the state to 1,291, according to Floyd Tidsworth Jr., director of church extension for the Arkansas Baptist State Convention.

Sponsored by the Lakeshore Estates Church of Marion, Hope Church was launched as a mission in 1986 by Kendrick Conway, a chaplain at Memphis' Baptist Medical Center, and James Herron, a student at Mid-America Seminary. Herron was called as pastor a month after the chapel was organized.

Assisted by West Memphis layman James McGraw, the chapel first met in a home and later moved to two other locations before leasing a vacant church building on Seventh Street in December 1987.

Although the mission began with a core group of six families and the support of a church in West Memphis, within the first month it lost its first pastor, Kendrick Con-

way, four families, and its sponsoring church. Pastor James Herron recalls the challenge.

"There were some services where only my family was present," he remembers, "but the Scripture says, 'where two or three are gathered. . . . We used to quote that a lot.'"

Now the congregation has grown to about 45 in attendance and is making plans to purchase the building in which they are meeting, according to Tidsworth.

The Sunday afternoon constitution service was attended by representatives from local churches and the association, including Tri-County Association Director of Missions Robert Tucker and DOM-Elect Eugene Ray. Tidsworth preached the dedicatory message.

Arkansas Baptists currently are involved in a 13-year effort to start 370 new congregations. The "Church Arkansas" emphasis calls for 25 new works in 1988 and 45 in 1989, followed by 30 each year through the end of the century.

The state convention recorded 24 new church starts in 1988.

Alamo Battle Lost

by Stan Hasty

Baptist Joint Committee on Public Affairs

WASHINGTON (BP)—A controversial Arkansas religious foundation lost its final effort to avoid paying sales taxes on goods and services provided its own members when the U.S. Supreme Court declined Oct. 2 to review state court decisions against it.

The Tony and Susan Alamo Foundation, chartered in California but headquartered in Dyer, Ark., failed to convince the justices to review decisions of a county chancery court and the Arkansas Supreme Court that the group owes back sales taxes for food, clothing and auto repairs for foundation "associates."

These consist of some 300 employees of the foundation who, although receiving no salary, are given shelter, food, clothing and other necessary benefits. Most are convicted criminals or former alcoholics or drug abusers. Besides working for six foundation businesses located in Alma, Ark., the associates spend their time studying the Bible and engaging in personal witnessing.

Alamo Foundation attorney Roy Gean Jr. of Fort Smith, Ark., argued in papers

filed with the nation's high court that application of the state sales tax law to the associates violated the religious rights of the foundation.

Gean, a member of the Southern Baptist Convention's Public Affairs Committee, wrote that the First Amendment protects the foundation's free exercise of religion and guarantees the government will not interfere with its internal affairs.

The foundation's businesses—two service stations, an auto repair shop, a clothing store, a grocery store and a restaurant—are "extensions of the foundation's ministries" and provide the associates "an avenue for rehabilitation and a forum for the dissemination of their religious beliefs," Gean argued.

But a brief filed for the state maintained "the overriding governmental interest is the integrity of the Arkansas sales tax system."

The Supreme Court apparently agreed with the state by denying Gean's petition to schedule the case for argument. In order for a case to be heard by the high court, at least four of the nine justices must agree it merits review. (88-117, *Alamo Foundation v. Ragland*)

Applications Being Accepted

Applications are now being accepted at Ridgecrest (N.C.) and Glorieta (N.M.) Baptist Conference Centers for their 1989 summer staffs.

Available positions include food services, day camp, preschool, recreation, house-keeping, registration, business offices, conference support, and sound and lighting technicians. The conference centers pro-

vide a program of activities for their staffs during off-duty hours.

Information may be obtained from Ridgecrest by writing to Summer Employment, Ridgecrest Baptist Conference Center, P.O. Box 128, Ridgecrest, N.C. 28770 or by calling 704-669-8022. Glorieta information may be obtained by writing Summer Employment, Glorieta Baptist Conference Center, P.O. Box 8, Glorieta, N.M. 87535 or by calling 505-757-6161. Applicants must be 17 years of age or older.

Las Vegas Housing Filled

by Marv Knox
Baptist Press

LAS VEGAS, Nev. (BP)—More than 5,000 Southern Baptists have been assigned hotel accommodations for their convention's annual meeting next summer in Las Vegas, Nev.

The Las Vegas Convention and Visitors' Authority has assigned 5,440 rooms to participants in the June 13-15 meeting, announced Convention Manager Tim A. Hedquist.

"The visitors' authority received 7,033 hotel requests, or 1,593 more than we could accommodate," Hedquist reported. "But we placed more than 77 percent of the people who have requested rooms. Last year, we only were able to place around 37 percent."

Indeed, convention housing should not be a problem in Las Vegas, he noted.

The resort city already is home to more than 51,000 hotel rooms, and more are being built. That's 5,000 rooms more than the largest number of people ever registered for a Southern Baptist meeting.

The drawing for the 5,000-plus rooms in the main Southern Baptist Convention block was held Oct. 12 in Las Vegas, Hedquist said.

The 1,593 requests not assigned to hotel rooms failed for three reasons, Hedquist said:

— About 100 requests were mailed too early or too late—before Oct. 1 and after Oct. 3.

Oct. 3 postmarks were accepted this year because the Oct. 1-2 filing dates fell on a weekend, and some post offices do not cancel mail on Saturday or Sunday, he said.

— About 600 requests were not processed because requestors "chose to limit the price they would accept," he added. Hotels with lower room rates were filled early, and people whose requests were handled later were not put in hotels with rates higher than they indicated they would accept.

— The rest, about 900, fell victim to the luck of the draw: All available rooms had been assigned by the time those requests were handled.

People whose requests were not assigned should not have trouble getting rooms, Hedquist said: "The visitors' authority is shipping those forms back to our office. We're going to send those requestors letters notifying them they did not get a room. We also will send them the number for the Las Vegas hotel registration hotline, a service of the visitors' bureau. We also will provide them with other suggestions for reserving rooms in the city."

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PEOPLE TO DEPEND ON

No Need To Repent

by Mark Wingfield
SBC Home Mission Board

ATLANTA (BP)—Even though categorically opposed to abortion, police Maj. Kenneth Burnette said he feels no need to repent for arresting more than 1,100 fellow Christians in anti-abortion protests since July 19.

Burnette is a deacon and Sunday school teacher at First Baptist Church in Redan, Ga. He also is the police officer responsible for Atlanta's fifth precinct, which includes the central business district and the majority of the city's abortion clinics.

Burnette and his officers have spent the past 11 weeks arresting evangelical Christians participating in Operation Rescue. The inter-denominational effort has blocked entrances to Atlanta's abortion clinics in attempts to "rescue" unborn babies from abortion.

In an interview the week Atlanta police arrested more than 400 protesters, Burnette said he has no regrets for his actions.

On Tuesday of that week, Burnette led his troops to use new get-tough tactics that were soon halted because of numerous complaints about excessive force. Operation Rescue leaders accused Burnette of personally kicking one protester in the head.

Burnette denied kicking the man and said his officers did not use excessive force.

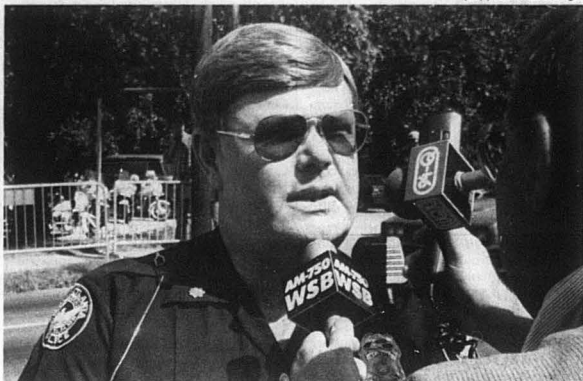
"I don't believe in abusing people. But a part of this job is that sometimes you have to use physical force. Sometimes I have to go home and straighten things out with God—repent. On Tuesday, I didn't need to," he said in the interview.

"Even though someone has strong emotional feelings about an issue, they have no right to break the law," he told reporters after arresting 343 protesters that Tuesday.

From Burnette's perspective, the rights of the unborn are not the issue in this fight. "It is a clear issue about people who have stepped outside the law in attempts to accomplish their goals," he said.

Although he doesn't make his faith an issue in the much-publicized abortion protests, Burnette has been a Christian for 28 years and a policeman for 26. He got his start in both during the heat of the civil rights movement in the South.

Burnette wears a crisp blue police uniform with gold badge, dangling whistle and nightstick. Most officers of his rank wear business suits. Although assigned an unmarked police cruiser, he occasionally



Police commander and Baptist deacon Kenneth Burnette.

walks the beats with his officers to remember what it's like.

His office displays religious plaques and an open Bible. He said he prays often about the situations he faces at work.

Burnette determined at the start of his career that he would quit his job if ever forced to compromise his Christian beliefs, he recalled, noting, "My first commitment in life is to the Lord."

When Operation Rescue first came to town, Burnette thought such a conflict finally might have arrived.

"When I realized I was going to have to handle it, I went to the Lord in prayer," he said. "I had a dilemma and thought maybe this was that inevitable conflict I had always talked about."

Burnette said he got no answer from God. "I took that to mean I wasn't to do anything different. I felt like if the Lord wanted me to do something different, he would reveal that to me," he explained.

Burnette was content with his decision until he saw Charles Stanley observing one of the rescues. Stanley is pastor of Atlanta's First Baptist Church and one of Burnette's favorite preachers.

"I asked myself if I had made a mistake," Burnette said.

Even though television preacher Jerry Falwell called on Stanley to support Operation Rescue, Stanley decided not to. Stanley later issued a statement on civil disobedience explaining his support for the protesters' objectives but disagreement with their tactics.

"Dr. Stanley's statement was the Lord reaffirming me," Burnette said.

He said he agrees with Stanley that in some situations God's law must supercede man's law, but this is not one of them.

Burnette would break the law if it required women to have abortions, he said. However, since abortion clinics currently are legal businesses, he will fight to keep them open as diligently as he will fight to keep churches open.

"When those abortion clinics become illegal, I'll be just as zealous in enforcing the law," he said.

From Burnette's perspective, Operation Rescue's leaders have "hoodwinked" ordinary Christians into illegal activity because of the emotion of their cause.

"I consider Operation Rescue's leaders to be very dangerous. What we have here are the seeds of anarchy. If Operation Rescue is successful in closing down abortion clinics by illegal means, then they can move down to the drug store or any business they want and do the same thing."

Although Burnette and the rescuers each claim to be Christians opposed to abortion, they have different theologies, he said.

"When you begin to apply their theology and carry it to its logical conclusions, it's disastrous," Burnette said. "The Bible tells us this world is evil. We're not going to reform it. It's not going to get any better until Jesus comes back."

"We don't need to think as the church that we're going to do away with the evils of this world. My job as a Christian is not to try to change the ways of this world. My job is to allow the Lord to work through me to change people."

Burnette's own theology might be explained by the plaque placed next to the open Bible in his office—"God, grant me the serenity to accept the things I cannot change, the courage to change the things I can and the wisdom to know the difference."

More Than a Country Club

by Mark Wingfield
Southwestern Seminary

FORT WORTH, Texas (BP)—Anyone who argues that the church is nothing but a country club now has evidence to settle the score. Hulén Street Baptist Church in Fort Worth, Texas, really is a country club, complete with tennis courts and a swimming pool.

Hulén Street did not build the recreational facilities, but it maintains them as an outreach to the community. The 12 clay tennis courts, olympic-size swimming pool and clubhouse came with the land the church bought from the financially troubled Racquet Club of Fort Worth in 1984.

Now players find love in more than the tennis scores. Hulén Street members use their 14-acre facility as a way to reach Fort Worth with the gospel of Jesus Christ.

"The principle is very sound," says Josef Solc, pastor at Hulén Street for eight years. "We try to gain people's attention and witness to them."

The result is attendance at Hulén Street is four times larger than it was four years ago when the church relocated to its current site. Sunday school rooms are filled to capacity most Sundays, and the two-year-old sanctuary soon will be too small for the crowds, Solc says.

When Solc came to the church in 1980 at the old location, he became the congregation's 11th pastor in 20 years. The church had waxed and waned under the brief tenure of each new pastor.

In addition, the residential area around the church was fast giving way to office buildings and highways. Attendance had dropped to as low as 50 people on Sunday mornings.

"There was no stability," Solc says. "After the first three years, I got discouraged. But I was determined to see this church grow and make it."

A developer had offered Solc \$500,000 for the church property. But Solc wasn't interested because the congregation had opposed the previous pastor's efforts to relocate the church.

Then one day a church member called to tell Solc about a man who needed to sell the racquet club. The club, located in a growing area of southwest Fort Worth where no Southern Baptist church existed, was on the verge of bankruptcy.

When the church's deacons gave their approval, Solc and the church began to look seriously at their options. "For the next three months, I was more of a real estate agent than a pastor," Solc says.

After extensive negotiations, he finally worked out a deal: The church would sell its property for \$1.3 million and buy the new property for \$1.1 million, leaving

\$200,000 for renovations and construction.

"I knew it would not work if we had no money," Solc says. The church's annual budget was only \$40,000.

When put to a final vote, 70 percent of the church wanted to move. But of the 50 people who transferred to the new location, 45 left within the first year.

"The first year was tough," Solc admits. "Some people thought we would see immediate growth. When that didn't happen, they got discouraged and left."

But Solc and the few who remained persevered. When people who had been members of the club would come by to use the facilities, Solc told them about Jesus.

swimming instructor and sometimes groundskeeper.

But Solc is ideally suited for his role. A native of Czechoslovakia, he is a former professional tennis player. He left his homeland just prior to the Communist invasion of 1965 to study theology because the Czechoslovakian government had denied him permission to attend seminary there. He earned two degrees from Southwestern Baptist Theological Seminary in Fort Worth.

Solc admits the church hasn't learned how to maximize the ministry potential in its facilities. But each year members learn a little bit more, he says.

Hulén Street recently called a part-time youth minister who will work additional hours in the summer witnessing to teen-

SWBTS photo / Michael Largent



Josef Solc (center), pastor of Hulén Street Baptist Church in Fort Worth, Texas, walks across the church's 14-acre facility with minister of music Bobby McKnight and recreation minister Scott Shapard.

Several found Christ, were baptized in the swimming pool and joined the new church.

Church members began canvassing the surrounding residential areas, inviting people to use the recreational facilities and to attend church. With time, attendance and baptisms began to increase.

Today, more than 200 people attend Sunday morning Bible study at Hulén Street. Some classes meet in the converted locker rooms, offices and bar of the clubhouse. Others meet in the education/worship building built partially with excess funds from the sale of the original property.

Solc wears an unusual array of hats in his pastoral role. As the only full-time paid staff member, he is preacher, tennis coach,

agers who come to swim or play tennis. Solc also plans to send Continuous Witness Training teams to visit in the homes of everyone who uses the facilities.

Although Hulén Street is making good use of its recreational facilities, Solc doesn't advise every church to take a similar plunge.

"I would certainly not advise our seminarians who are graduating to look for 12 tennis courts and a swimming pool," he says. "Unless the Lord is in it, it will not work."

But he encourages the ministerial students in his congregation to be innovative in their witness. "We definitely need to find new ways to reach people for Jesus Christ," he says.

Problems Continue

by Mary Knox
Baptist Press

WASHINGTON (BP)—Money and management again plagued relations between the Baptist Joint Committee on Public Affairs and its Southern Baptist delegation during the committee's annual meeting Oct. 3-4.

The Baptist Joint Committee, a Washington-based religious liberty agency, is comprised of nine Baptist denominations in the United States and Canada. The Southern Baptist Convention is represented by its 18-member Public Affairs Committee.

During the BJC meeting, PAC members disputed the budget, as well as staff policies and actions.

PAC members focused on several concerns with the \$729,772 proposed budget for 1989-90. That budget calls for an increase in the SBC contribution from \$400,000 in the current 1988-89 budget to \$460,000.

"It is very clear that this asking budget expects the Southern Baptist Convention to increase its contribution by \$60,000, when total contributions of the other bodies are less than \$60,000," said Tom Pratt, Southern Baptist pastor from Brighton, Colo. Anticipated contributions of the other member denominations totals \$59,010.

BJC Executive Director James M. Dunn noted several denominations give more per capita to the agency than does the SBC. He also said Southern Baptists "do less than their fair share" of contributing funds that go beyond the local church. Pratt took exception to that remark, noting, "Southern Baptists should not be penalized for being generous beyond their local churches."

PAC members also disputed the BJC's request for \$60,000 more from the SBC, when that convention's proposed operating budget is expected to show zero growth. "This is the asking budget; this is the goal," Dunn said.

PAC members criticized the BJC budget's line item for contributions from other sources, noting it has grown from \$34,000 in 1987-88 to \$110,000 in 1989-90.

Dunn declined to list these contributors from other sources. He described the status of budget proceedings from SBC state conventions that have indicated intent to support the BJC directly. But he said he has not secured disclosure permission from churches contributing directly to the BJC and added he did not feel at liberty to disclose anonymous donors.

PAC Chairman Sam Currin, a state judge from Raleigh, N.C., said the BJC should know about anonymous donors, "even if this body has to go into executive session."

"We have a responsibility for accountability to the Southern Baptist Convention," added Norris Sydnor, a Southern Baptist pastor from Mitchellville, Md.

C.J. Malloy Jr., general secretary of the Progressive National Baptist Convention Inc. in Washington, defended the BJC: "We get accurate reports, fine audits; the monies are being transferred in the way they should be. We have confidence in the staff."

The BJC approved the budget proposal on an uncounted show-of-hands vote, with only some of the Southern Baptist delegation dissenting.

The BJC also approved a motion offered by Lloyd Elder, president of the SBC Sunday School Board in Nashville, that Dunn "disclose, so far as is possible," the details of projected contributions.

In their meeting following the full BJC meeting, PAC members voted 10-1 to record their disagreement with the BJC's 1989-90 budget request, citing lack of financial accountability and the lack of accountability of the BJC staff to Southern Baptists through the PAC.

The dispute over BJC staff resurfaced even before the PAC/BJC meetings officially began. The PAC's staff evaluation committee attended the BJC's staff evaluation committee meeting Oct. 2. But only PAC Chairman Currin, a member of the BJC evaluation committee, was allowed to remain for the evaluation of professional staff.

The next day, at the PAC's pre-BJC meeting, Elder moved to "disband the (PAC) staff evaluation committee and our members participate with the BJC in their newly established staff evaluation procedures." The motion failed 4-7.

Later, the full BJC received its staff evaluation report, which noted, "The executive director works hard, acquired competent staff, has good supervision and significantly affects church/state matters as the BJC has directed."

Currin spoke against the report. He noted the evaluation was done a full year after the PAC first sought to examine staff members and the evaluation process only took a little more than two hours, instead of a more thorough examination, which "should have been two days."

"It did not begin to scratch the surface of some of our concerns," he said. "This is certainly not the kind of evaluation the PAC had in mind when we requested a separate evaluation."

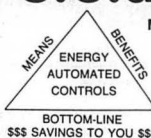
But William Cober, associate general secretary for national ministries of the American Baptist Churches, U.S.A., countered, "This was as thorough an evaluation as a board can expect unless it is considering removing someone from office."

The SBC's Elder added, "I can assure you this staff is evaluated on a 12-month basis. It (the evaluation) is just formulated once a year."

The BJC approved its evaluation report 24-8, with only Southern Baptists dissenting.

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Investigations Dominate

Trustee Agenda Focuses on Accrediting Examinations

by Al Shackleford
Baptist Press

WAKE FOREST, N.C. (BP)—Reaction to accrediting investigations by the Association of Theological Schools and the Southern Association of Colleges and Schools dominated discussion by trustees of Southeastern Baptist Theological Seminary during their fall meeting Oct. 10-11.

Both accrediting agencies have scrutinized the Wake Forest, N.C., seminary during recent months. The examinations were prompted by the resignations of the president, most top administrators and several faculty members. The resignations came after trustees voted in 1987 to change policies so that only biblical inerrantists could be elected to the faculty.

After more than an hour of debate, trustees passed two motions to request assistance from the accrediting bodies and to authorize a trustee committee to prepare responses.

The first action, approved 27-1, called on the seminary to "immediately accept the invitation to utilize the services of the ATS staff in the effort to clarify the relationship and accountability of the trustees to their institution and their churches."

The second motion, approved 24-2, authorized the trustee chairman to "appoint a committee to prepare and present to the board of trustees a trustee response to the ATS report and that in the event the SACS report is circulated to the board of trustees, that the same committee prepare and present to the board of trustees a trustee response to the SACS report."

The ATS accrediting commission is scheduled to visit the campus in December as a follow-up to a visit in April by an ATS team.

A report from SACS was received by President Lewis A. Drummond and trustee Chairman Robert Crowley on the day the trustee meeting began.

Mark Caldwell of College Park, Md. elected from the District of Columbia Baptist Convention, urged immediate acceptance of the ATS offer of assistance, to avoid the possibility of being cited by the agency.

William Delahoyde of Raleigh, N.C., countered that asking for unspecified help would be premature.

Following the motion to accept the ATS invitation, Delahoyde made the motion to name a committee to prepare and present to the trustees responses to ATS and to SACS.

Crowley said the ATS report was "unfair and unobjective."

In his first report to the trustees, Drummond said, "I do not believe we are in any danger whatsoever of losing our accreditation." He added, however, "We must take this report most seriously."

The ATS visiting committee arrived on the campus just days after the April 1 beginning of Drummond's presidency. According to the ATS report, the committee found the campus "a very troubled and divided institution... that has suffered the loss of a sense of mutuality and trust among several constituencies that make up the seminary."

An investigating committee from SACS visited the campus in September.

During other portions of their meeting, trustees also dealt with financial, physical and faculty matters.

— Crowley of Rockville, Md., was re-elected chairman. Other officers are Delahoyde, vice chairman; Kenneth Stevens of Novi, Mich., secretary; and Arlie McDaniel Sr. of Moscow, Idaho, treasurer.

— Trustees approved a revised budget for the current fiscal year that will provide for a 2 percent cost-of-living salary adjustment for all faculty and staff members. The previously adopted budget contained no salary increases.

Drummond said funds for the increases were available because of staff reorganization. The staff now is divided into three sections under vice presidents for academic affairs, internal affairs and external affairs.

— Five faculty positions now are vacant, and three others will be vacated by next summer, Drummond said. He reported he is in the process of recommending a new vice president for academic affairs, or dean, in the near future.

— On a 20-7 vote, trustees granted tenure to Roy E. DeBrand, professor of preaching. Tenure had been recommended by Drummond and by the trustees' instruction committee.

The vote came on a written ballot, after the trustees defeated, 11-14, a motion to go into executive session.

However, the trustees voted 17-10 to go into executive session to discuss re-naming Janice and Mahan Siler as visiting professors of pastoral care. He is pastor of Pullen Memorial Baptist Church in Raleigh. The Silers were not on a list of adjunct professors approved by the trustee instruction committee.

After the executive session, Crowley said trustees upheld the discontinuation of the Silers' adjunctive service.

Caldwell said the trustees decided not to invite the Silers back to the campus partly because of a "Point of View" article Mahan Siler wrote in a Raleigh newspaper that was interpreted by some trustees as advocating homosexual lifestyles.



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More Than Predicted

'88 CP Passes Projections, But Still Short of Goal

by **Marv Knox**
Baptist Press

NASHVILLE (BP)—Southern Baptists' 1987-88 combined ministry budget surpassed predictions but fell short of its goal.

The Cooperative Program received \$134,787,542 for conventionwide causes during the fiscal year that ended Sept. 30, announced Harold C. Bennett, president and treasurer of the denomination's Executive Committee.

The total is almost \$1.2 million more than convention officials had predicted, Bennett said.

But it is more than \$5 million below the budget's \$140 million goal, he added.

The \$134.8 million total includes a gain of more than \$4.3 million over the previous year's budget, Bennett said.

However, the increase amounts to a decrease in buying power, since the 3.4 percent gain trailed the current U.S. inflation rate of about 4.1 percent.

Consequently, the just-completed budget marked the first time in seven years that national receipts for the Cooperative Program—as measured in constant dollars that account for inflation—have fallen below the previous year's Cooperative Program gifts, Bennett noted.

Nevertheless, the \$134.8 million budget was a record, he added: "It is gratifying to note Southern Baptists are giving more money than ever before to support the cause of Christ around the world. The churches and their people are to be commended for their commitment."

The 1987-88 budget supplied \$132 million to support the work of 19

convention-related organizations, including Tim A. Hedquist, the Executive Committee's vice president for business and finance. The budget also provided \$36,641 to fund the work of the Southern Baptist Peace Committee, he added.

It supplied \$716,801 to pay for capital needs first targeted in the 1985-86 Cooperative Program budget, he said. And it paid \$2,034,100 to provide for capital needs earmarked in the 1986-87 budget.

The budget left unfunded \$3,839,900 remaining from the 1986-87 capital needs portion of the budget and the entire \$6,450,000 budgeted for capital needs in the 1987-88 budget, he added.

The budget also did not pay out any of the \$1.55 million itemized in the second phase of its basic operating budget, he said, explaining all the outstanding capital needs budgets first would have to be met.

The 1988-89 Cooperative Program

budget, which took effect Oct. 1, is \$145.6 million. That includes more than \$137.6 million for the first-phase basic operating budget, almost \$6.9 million for the capital needs budget and almost \$1.1 million for the second-phase basic operating budget.

As with the previous budgets, the \$10,289,900 pending from the capital needs portions of the 1986-87 and 1987-88 budgets must be paid before funds can be applied to the 1989-90 capital needs and second-phase basic operating budgets.

The Cooperative Program supports evangelistic, missionary, educational and church-starting enterprises around the world. Money is channeled from church members to their congregations, to state conventions and to national and international causes.

The \$134.8 million received for the 1987-88 budget is being used to support efforts beyond the state level. That amount represents about 39 percent of funds sent from individual congregations. The balance is used to fund similar efforts within 36 state conventions and four state fellowships.

'So Little With So Much'

by **Chip Alford**
Southwestern Seminary

FORT WORTH, Texas (BP)—Never in their history have Southern Baptists done "so little with so much" to reach the lost, a Houston pastor told students and faculty at Southwestern Baptist Theological Seminary in Fort Worth, Texas, during fall revival services Sept. 27-30.

Ed Young, pastor of Second Baptist Church of Houston, lamented the static growth in Southern Baptist churches during the last 30 years.

The convention's 37,000 churches baptized 338,495 people in 1987. But of those, 175,000 were children reared in Southern Baptist churches, 50,000 came from other denominations, and 26,000 were "re-baptisms." That leaves only 75,000 "pagans" or unchurched people baptiz-

ed in Southern Baptist churches last year, Young said.

"Actually, in pagan growth, our churches averaged fewer than two baptisms per congregation," Young said. "Never have so many done so little with so much."

Young compared today's church with a fishing net, and urged Christians to follow God's leadership by casting their nets "into the deep" of the lost world.

"Something's gone wrong with the net, something's gone wrong with our trying to go out and identify and reach and introduce the least, the last, the lost to Jesus Christ." He said it's time for some "creative boldness" in Southern Baptists' efforts to reach the lost.

Young also urged Christians to "work the net." He said Baptists often are guilty of weaving a net of church programs and activities and forgetting about personal evangelism.

"We can worship an in-

stitution, a denomination, a way of doing things, and we can just stay with it and wake up one day and realize we're not catching anything, we're just going through all the motions of it."

Young said seminary students ask him for the secret of growing a church in a metropolitan area. But that's not the right question, he said.

"The question is, how do you take a church and put it in the middle of thousands of people who are lost, and if you faithfully preach the word and you faithfully weave that net and work that net, how do you keep from building a large church? That's the question."

Young said the one characteristic of Jesus the church should mimic in reaching the lost is being a friend to sinners. "When you catch a fish you take that fish out of a beautiful life to death, but when you catch a man for Jesus you take him out of death to a beautiful life," he said.

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Board Reorganizes

by Jim Newton
Baptist Press

ATLANTA (BP)—Directors of the Southern Baptist Home Mission Board elected two new vice-presidents, adopted a 1989 budget totaling \$83.2 million and approved a reorganization of the board during their Oct. 12 meeting.

The 1989 budget is an increase of \$4.6 million, or 5.6 percent, over the 1988 budget of \$78.5 million. Income to finance the increase primarily will come from earnings on investments and other income, rather than from the Southern Baptist Cooperative Program unified budget or the Annie Armstrong Easter Offering for home missions.

Most of the meeting was devoted to a presentation and discussion on new objectives, goals, strategies and organization structure for the agency.

Adopted with only one dissenting vote, the staff reorganization plan and the board's new objectives, goals and strategies drew little debate and discussion.

Discussion centered on a proposal to restructure the committees on which board members serve and on a suggested revised schedule which would cut full board meetings from three to two days during March, July and October.

The plan will reduce the number of board committees from 15 to 10 but increase the amount of time in each committee session. Lewis estimated the new

schedule will save the agency \$60,000 a year in expenses.

As a step toward implementation of reorganizing the agency's staff, the board promoted two staff members as vice-presidents, effective Jan. 1, 1989.

Charles L. Chaney, special assistant to the president since March 1988, will become vice-president of the newly created extension section that will include the associational missions, new-church extension, language church extension, black church extension and church loans divisions.

Chaney, a native of Texas, is former president, dean, vice-president and assistant to the chancellor at Southwest Baptist University in Bolivar, Mo. Previously, he was director of the church extension division for the Illinois Baptist State Association.

Paul R. Adkins, director of the mission ministries division since 1986 and a member of the board's staff for 19 years, will become vice-president of the newly created ministry section that will include the chaplaincy, volunteers and mission ministries divisions.

Adkins, a native of Kentucky, is a former professor at New Orleans Baptist Theological Seminary, director of the Florida Baptist Retirement Centers in Vero Beach and former director of the department of aging at Buckner Baptist Benevolences in Dallas.

Directors adopted resolutions expressing appreciation for the work of two retiring

vice-presidents and two other retiring staff members. The resolutions honored Leonard Irwin, vice-president for planning and HMB staff member for 28 years; Pat Davis, director of military chaplaincy with 14 years service at the board; Betty Wilson, secretary at the board for 17 years; and Robert L. Hamblin, vice-president for evangelism for six years.

Hamblin, 60, announced plans to take early retirement effective Jan. 1, 1989, and move to Tupelo, Miss., where he will be involved in full-time evangelism and will direct a charitable foundation.

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Relocation Approved

by Joe Westbury

SBC Home Mission Board

ATLANTA (BP)—Members of First Baptist Church of Atlanta voted Oct. 16 to move the 140-year-old downtown church to the city's northern suburbs.

Charles Stanley, former Southern Baptist Convention president and pastor of the church for the past 18 years, outlined the plan during both Sunday morning worship services.

Later that evening in a called business meeting, members decided to purchase a 52-acre tract in a mixed commercial-residential area just off Interstate 285 at North Peachtree Road in Dunwoody.

The property is owned by Avon Products Inc., a New York-based cosmetics firm that maintains its regional office and distribution site there.

First Baptist will purchase the \$22.5 million property for \$20 million, with the difference being a gift from Avon. The church will then lease the site back to Avon for up to three years to enable the business to continue its operations as it seeks a new location.

At the end of the 36-month lease, First Baptist will pay the \$20 million bank loan with funds raised from the sale of 4.5 acres of its 17 acres of downtown property. Avon, through a leasing arrangement, has offered to pay higher-than-market rates to First Baptist that also will cover closing costs, legal fees and interest payments incurred by the church.

Stanley attributed the unique financing to a divine plan that provides an opportunity "to acquire tomorrow's property at today's cost and sell today's property at tomorrow's price."

"These plans are not the works of man's wisdom but the hand of God. We are able to secure an ideal location at a fair price," he told the congregation.

He then publicly thanked Avon officials for their \$2.5 million gift and for their cooperation, and asked God to bless them in their future business dealings.

In addition to the acreage, First Baptist will get the business's 325,000-square-foot headquarters building which includes 30 offices, 2 large conference rooms and a 400-seat dining area. The building more than doubles the church's current space of 150,000 square feet.

The property comes complete with its own softball field, access road and parking for 500 cars.

The corporation's packing room, the size of two-and-a-half football fields, could be remodeled for educational space, while the warehouse could be converted to a gymnasium and indoor track, Stanley said.

Although Stanley gave no timetable for

occupying the site, he said the church would require 18 months to compile architectural plans and a similar length of time for renovation and construction of a new sanctuary.

Although details remain to be worked out, Stanley said he favored a 7,500-seat sanctuary rather than a 10,000-seat building "that would turn worshippers into spectators." First Baptist's current auditorium, constructed in 1930 at 754 Peachtree Street, seats about 2,600 people.

All renovation and construction costs are to be recovered through sale of the church's remaining downtown property, which Stanley speculated would be more than \$60

million.

First Baptist will maintain some type of downtown presence after the move, Stanley said, but he did not elaborate on the nature of that ministry. Members have voiced concern that the church's food and clothing ministry not be abandoned following the relocation.

The move will leave only one Southern Baptist church in inner city Atlanta. Baptist Tabernacle, which has been in its current location since 1911, continues to evaluate its downtown ministry and is considering its future in the neighborhood.

The church, which also seats about 2,600 in its sanctuary, now averages 150 in Sunday morning worship. It has been without a pastor for the past 18 months.

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A Complicated Puzzle

Single Adults Ministry: Challenge or Chore?

by Terri Lackey

Baptist Sunday School Board

NASHVILLE (BP)—Creating a single-adult ministry, like fitting together puzzle pieces, can be an elementary challenge or a maddening chore, depending on the variety of needs to be met, a singles advocate told ministers in Nashville.

Creating a single-adult ministry where all singles feel comfortable is possible but difficult, said Harold Ivan Smith, a Kansas City, Mo., author and lecturer. Smith, founder of Tear Catchers, a Christian singles, advocacy firm, was the keynote speaker at a conference for ministers to single adults sponsored by the Southern Baptist Sunday School Board's family ministry department.

Differences in job status, social circles, economic patterns and religious beliefs among single adults make a church's job challenging in planning a ministry to attract the 65 million Americans in that category, Smith said.

Referencing a Gallup Poll that detailed the emerging trends of "baby boomers," Smith said single adult types can include the "would-be's," "post evangelicals," "winner blues," "minorities and single women," "professional women" and the "left outs, drop outs, locked outs and opt outs."

Would-be's comprise one-third of the baby-boom generation, born between 1947 and 1964, and were once considered blue-collar workers, Smith said.

"They are now white-collar workers who type America's letters and drive America's trucks," he said of the group he described as not financially strapped nor worry-free. "Consequently, they don't eat gourmet burgers. They eat at McDonald's. And rather than go out to see a movie, they

rent one."

Putting would-be's in the same ministry environment as "yuppies" or young urban professionals, "becomes like tiny little pebbles between the sock and the shoe," he said.

Smith cited as an example a church-planned ski trip which the more affluent might think bargain-priced but would-be's couldn't afford.

"In most churches, it's not really the big issues that cause the conflict among single adults, it's the small things," Smith said. "In the early church, the members accepted wisdom, prayer and fasting as ways to solve problems. Today, single adults believe in functional rationalism. If there is a problem, they just attend a seminar about it."

Religion is an important part, "but not the most important part" of a post-evangelical's lifestyle, he said, noting, "Their interest may be high, but their commitment is low."

The winner blues "are the single adults who have it all," he said. "These fast-trackers describe failure as just staying put; not moving up the corporate ladder. Many of these people stay at work because they hate to go home. They deal with their loneliness by becoming workaholics."

Smith said an incredible number of winner blues go through an excruciating mid-life crisis: "Life is going so well, and they suddenly hit the skids. They know something is missing in their lives."

Minorities and single women make up a growing category of single adults with whom churches must learn to deal. Members of this group often find themselves in "economic desperation," he said.

There are about 7.2 million more single

women than single men in the United States, evidence enough that many young women will never marry, he said.

The world is full of professional women who sometimes find themselves in the position of being "the other woman," he added.

Relationships of single adult women with married men at the workplace is escalating, Smith said. A work project, a convention and a strong emotional bond sometimes lead to relationships at work.

Smith described four overall categories of single adults who need special ministry from a church, including the left outs, drop outs, locked outs and opt outs.

"Left outs take no initiative toward the church, and the church views them as unattractive prospects," Smith said. "These are the largely invisible single adults—the handicapped, poor, migrant workers and those with language barriers."

Drop outs are technically affiliated with a church, but they are not active. "Many times they move from the area and don't become involved in another church," he said.

Locked outs are people whose lifestyles differ from a church's values and traditions: "These include certain ethnic minorities, drug abusers, ex-convicts and even celebrities. They are not just the down-and-out; they include the up-and-out."

Opt outs take an active anti-religious stand, Smith said, adding, "They are secular humanists or garden variety agnostics who run around the lakes on Sunday mornings enjoying nature."

Single-adult ministers who gain a better understanding of what types of single adults are "out there" will better be able to minister to them on the levels they need, he said, noting, "You need to try to reach them on their own turf."

Correction

A press release about a Nov. 5 memorial service for babies who have lost their lives to abortion failed to mention that the service will be held at Arlington Park in Hot Springs. An article in the Oct. 27 *Arkansas Baptist* mistakenly reported that service would be held at a Hot Springs church. The memorial service is jointly sponsored by Lakeside Church in Hot Springs and Arkansas Right to Life. The ABN regrets the error.

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God Chooses His Workers

by Jim Box, Central Church, Bald Knob

Basic passage: Jeremiah 1

Focal passage: Jeremiah 1:4-10, 17-19

Central truth: God chooses his workers and qualifies them for ministry.

Jeremiah was born during a time of conflict, and he lived during the reigns of five kings, Josiah, Jehohaz, Jehoiakim, Jehoiachin, and Zedekiah. Good King Hezekiah was succeeded by an evil man, Manasse who gave place to a boy of eight, Josiah. Josiah instituted reforms during which "the book of the law" was recovered from a dilapidated temple.

During the reign of Josiah (v.2), Jeremiah heard his call to the ministry. The young king was then 21, and although we have no information, we can assume Jeremiah to have been approximately the same age.

God "knew" Jeremiah before his birth, a knowledge that involved the confrontation of persons. That he was then "sanctified," or set apart, and "ordained," appointed to service, does not mean that Jeremiah had no choice in the matter. God may have plans for our lives, but his plans only become effective when we say yes.

Jeremiah was not necessarily timid, but he feared being an international spokesman. The word he used in his protest (child) covered a broad span of youthful years. In verse 6 he was told that lack of maturity was no disqualification. He would find his ability in the presence of the one who commissioned him (v. 7).

Jeremiah should not be "afraid of their faces," although he would see resentment and anger from those to whom he went as God's messenger (v. 8). The touch of God's hand on Jeremiah's mouth (v. 9) signified his empowerment and authority to speak for God, not to Israel alone, but to other nations and kingdoms also.

God told Jeremiah to prepare himself, mentally and physically, for the struggle that was ahead as he communicated news of coming judgment to a rebellious people. Jeremiah protested that he had none of the qualifications needed to stand up against kings, princes, and priests. But God's answer was "You will have," because he would make Jeremiah "a defended city, an iron pillar, and brazen walls" (v. 18). We never know what resources we have until we are put under pressure. God will provide the strength needed to do his will.

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Life and Work

Partners

by Stephen Pate, Second Church, Little Rock

Basic passage: Acts 18:1-4, 18-19; Romans 16:3-5; 1 Corinthians 14:19; 2 Timothy 16:19

Focal passage: Acts 18:1-4, 18-19; Romans 16:3-5a; 1 Corinthians 16:19

Central truth: We are to work together with other believers in sharing the gospel.

In our last session, we discovered that sharing Christ was not an option, not just for them with the "gift" but was made a mandate from Christ for all believers.

Paul again gives us keen insight to the power of cooperation in fulfilling God's mandate—mutual support, encouragement, prayer, and fellowship are all keys. In Acts 18:1-4 Paul had just left Athens and was arriving in Corinth. What a challenge! The notorious immoral city of the Roman empire. God then led him to two very special people, Priscilla and Aquila.

Together the three shared the good news of Jesus Christ with both Jews and Greeks and they were responding. Later in the same chapter (Ac. 18:18-19) we learn that after a while (probably several months) Paul decided to leave Corinth. He possibly was interested in returning to Jerusalem and Antioch for worship opportunities to retreat, to regroup himself for what God had in store for him next. Priscilla and Aquila, who both seemed ready for new adventures and excitement, pulled up stakes and went with him. They had agreed to go as far as Ephesus with him. Upon their arrival, Paul wasted no time in going to the synagogue to witness to the Jews. Paul later moved on but Priscilla and Aquila remained to continue the foundation which was laid.

It was there that 1 Corinthians seems to have been written by Paul. 1 Corinthians 16:19 contains a greeting to the church from Priscilla and Aquila. Ephesus was becoming the centerpiece of Paul's ministry.

Finally, in Romans 16:3 we learn that Priscilla and Aquila did not remain in Ephesus. Paul mentioned to the church in Rome to forward his greetings to them. They previously had laid their lives on the line with Paul for Christ's cause and they were at it again, establishing another church in their home for the cause of Christ.

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Bible Book

Provision In the Wilderness

by Bradley A. Rogge, Forest Tower Church, Hensley

Basic passage: Exodus 16, 17

Focal passage: Exodus 16:12-18; 17:3-6

Central truth: God is able to meet our needs.

Christmas is just around the corner, at least that is what the merchants would have us to believe. Seems that many Christmas items began to appear as early as September.

The merchants will do almost anything in the next few weeks to convince us that our desires are really our needs. Then, they will tell us they have just what we need at a better price than anyone else in town. We can even use our credit cards and pay for our needs for the rest of the year.

God has a clearer picture of what our real needs are. In both of our focal passages this week we see God providing for the basic needs of his children.

Remember Israel had gotten herself into the mess she found herself in. God was willing to lead Israel into the Promised Land, but Israel suffered a power failure in the faith department. God then told Israel that she would wander in the wilderness.

All too often we have a power failure in the faith department and we, like Israel, find ourselves adrift in a wilderness of our own creation. Yet, God loves his children so much that he will provide for them even in the midst of a problem of their own creation.

God provided the food and the water Israel needed to keep her alive. God will provide for us as well.

Ask yourself: what do I really need to survive in our world physically, emotionally, and spiritually? Make a list of those needs and then in your prayer time share those needs, not just wants with God. You may find that not only your basic needs have been met, but that some of those wants have been provided as well.

God has the power to provide. We may need to work a little as well. Remember God did not put the manna in the tents of Israel. Israel still had to gather what God had provided.

Pray today that you will not have a power failure in your faith department. Today begin to trust God for everything. The best thing is that you will not have to pay for it the rest of the year. The price has already been paid by the giver.

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'It Defies Comprehension'

Bangladesh Flood Will Leave Few Untouched

by Marty Croll
SBC Foreign Mission Board

DHAKA, Bangladesh (BP)—Southern Baptists plan to spend at least \$750,000 in the next several months to help relieve suffering in Bangladesh, where disease is likely to run rampant and an estimated 8 million people are homeless.

The dire conditions were triggered by floods that swept across two-thirds of the country in late August and September. At one point, government officials estimated at least 50 million of the nation's 110 million inhabitants had been driven from their homes, many after mud walls of the houses dissolved and collapsed.

The Southern Baptist Foreign Mission Board will use disaster and hunger funds for several projects to be monitored by missionaries already on the field.

"What we're trying to do is find some way to provide help that really helps," said Earl Goatcher, the board's associate director for community development. "How can we help them in a long-term way?"

Relief efforts have been hampered by washed out roads and bridges, Goatcher said. Still, in the midst of flooding, missionaries and Bangladeshi Baptists were able to provide meals using \$25,000 in Southern Baptist hunger funds. More than 100,000 people in four hard-hit areas received free meals even as the waters were cresting around them.

Dazed Bangladeshis who live in the 50

flooded districts' on the crowded flood plain east of India still stare with amazement at high-water marks left on trees and buildings, sometimes 15 feet above the ground.

Flooding is commonplace in Bangladesh during late summer after monsoon season sets in. But last year's damage was the worst in 70 years, and this year's is even more severe. Silt said to be loosened by deforestation in surrounding nations is washing down streambeds and riverbeds in Bangladesh, clotting channels where water once flowed.

Goatcher spent four days in early October touring damaged areas of Bangladesh with Southern Baptist missionaries there. He and veteran missionary Jim McKinley from Louisville, Ky., met with government ministers of agriculture and livestock.

"It's bad news," he said. "There has been a lot of crop damage, and water got into the factories and ruined machinery. The concern is that unemployment will be high, and that will create hungry people, and hungry people will be more susceptible to disease."

The new Southern Baptist aid will cover a wide geographic area but focus on development at the local level. The board plans to release \$575,000 for hunger-related needs. General relief needs will cost \$150,000, which has been provided by a single Southern Baptist donor. Foreign Mission Board general relief funds have been

depleted in recent months.

Bangladesh government officials expressed particular interest in Southern Baptists' plan to help introduce corn farming to the people, Goatcher said. Before the season changes, time may remain to harvest corn, although time has passed to reap another rice crop to replace the one washed away. Southern Baptists will contribute \$225,000 as part of an effort to import and distribute seed corn from Thailand.

The denomination also will provide \$100,000 to import ducks from Thailand. In past years missionaries in Bangladesh have imported hundreds of thousands of ducks. They have taught Bangladeshis to use the ducks for meat and eggs.

Southern Baptists will contribute \$50,000 to pay for animal vaccine. Many cattle that were not drowned have suffered from an epidemic of hoof-and-mouth disease. Cattle represent a major portion of the country's agricultural production. During his trip, Goatcher passed several Bangladeshi pulling carts, with cattle lashed to the top, heading for a veterinarian.

Another release of \$200,000 will pay for tube wells. Contaminated water from ponds and open wells has caused thousands of deaths. Baptists already have dug more than 5,000 wells in the country over the years; about 40 were washed away in the flooding.

Homeless people represent another major need, Goatcher said. Many homes are just piles of mud and twisted tin. Homes standing now might not be standing soon. Termites, driven from the ground during the floods, have begun to find lodging in wood, bamboo and thatch. Southern Baptists will provide \$150,000 to help rebuild basic shelters.

"The magnitude of this disaster defies comprehension," said Goatcher. "All the figures and forecasts are estimates. Hunger, starvation, disease and famine will leave few families untouched."

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FOREIGN MISSIONARIES

Arkansans Appointed

Five couples with Arkansas connections were among the 64 people named missionaries by the Southern Baptist Foreign Mission Board Oct. 11 at Bon Air Church in Richmond, Va.

Ken and Hope Overton will live in equatorial Brazil, where he will be starting and developing churches.

He is pastor of Arkansas City Church. Born in Star City, Overton is the son of Mr. and Mrs. Carl Overton of Hot Springs. While growing up he also lived in Little Rock, Clinton, Berryville, Benton, and Hamburg.

He is a graduate of Ouachita Baptist University in Arkadelphia, and Southwestern Baptist Theological Seminary in Fort Worth. He received training for the chaplaincy from the Baptist Medical Center in Little Rock. He has been pastor of Norman Church and Wilnot Church, and as associate pastor of Dallas Avenue Church in Mena.

A native Oklahoman, Mrs. Overton, the former Hope Wadley, considers Fort Worth her hometown.

The Overtons have two children: Christina Ruth, born in 1980; and Adam Carl, born in 1982.

M. Keith and Sandra Stone will live in north Brazil, where he will be starting and developing churches.

Born in Oklahoma, Stone is the son of Delbert Stone of Springdale, and Marilyn Stone of Edmond, Okla.

He is a graduate of Oklahoma Baptist University in Shawnee and Midwestern Baptist Theological Seminary in Kansas City, Mo. He has been a summer missionary in Arkansas.

Born in Texas, Mrs. Stone, the former Sandra Williams, considers Broken Arrow, Okla., her hometown.

The Stones have two children: Michael William, born in 1979; and Brandon Christopher, 1981.

Carlos L. and Shannon Ichter will live in north Brazil, where he will be promoting church music.

Born and reared in Rio de Janeiro, Brazil, Ichter is the son of Mr. and Mrs. William H. Ichter, missionaries to Brazil. He considers El Dorado his hometown.

He is a graduate of Ouachita Baptist University and Southwestern Baptist Theological Seminary.

Mrs. Ichter, the former Shannon Bowen, is the daughter of David Bowen of Houston, Texas, and Anne Weedman of El Dorado. While growing up she lived in El Dorado and considers it her hometown.

former Cheryl Fitch, is the daughter of Mary Fitch of Jamestown, N.Y., and Gerald Fitch of Monticello. She considers Monticello her hometown. She attended the University of Arkansas at Monticello, and also has been a nurse's aide in Monticello.

The Johnsons have two children: Dustin Morrison, born in 1985; and Brittany Dawn, 1988.

John F. and Brenda Bayer will live in Panama, where he will be working in financial and mission administration.

Recently he was owner and manager of Sears Catalog Sales in Clinton; he now attends Southwestern Baptist Theological Seminary.

Born in Memphis, Tenn., Bayer is the son of Mr. and Mrs. James E. Bayer of Clinton. He grew up in Hughes and considers Clinton his hometown.



The Overtons



The Stones



The Ichtors



The Johnsons



The Bayers

She is a graduate of Dallas Baptist University.

The Ichtors have one child, Leslyn Elizabeth, born in 1987.

Danny L. and Cheryl Johnson will live in the Philippines, where he will be starting and developing churches.

He was pastor of First Church, Strong, until mid-September. Born in Monticello, Johnson is the son of Jo Ann Johnson of Monticello and the late Morrison Johnson.

He is a graduate of University of Arkansas at Monticello and Southwestern Baptist Theological Seminary. Johnson has been pastor of Marsden Church, Ladelle Church, Yorktown First Church and Cedar Grove Church in Arkadelphia.

Born in Pennsylvania, Mrs. Johnson, the

former Cheryl Fitch, is the daughter of Mary Fitch of Jamestown, N.Y., and Gerald Fitch of Monticello. She considers Monticello her hometown. She attended the University of Arkansas at Monticello, and also has been a nurse's aide in Monticello.

Born in Earle, Mrs. Bayer, the former Brenda Wynn, is the daughter of Mrs. and Mrs. W.E. Wynn of West Memphis. While growing up she lived in Hughes and Turrell. She also considers Clinton her hometown. She attended Arkansas State University in Jonesboro.

She has been a legal secretary and bookkeeper in Clinton and secretary and treasurer at Clinton First Church.

The Bayers have one grown son. The families will go to Rockville, Va., in January for a seven-week orientation before leaving for the field.

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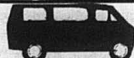
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Lowering the Sights

by Marty Croll
SBC Foreign Mission Board

RICHMOND, Va. (BP)—Budget restraints have forced Southern Baptist missionaries overseas to take a look at strategy and, in some cases, reduce the number of requests they are making for new co-workers in the coming year.

Missionaries asked the board to fill 333 new jobs in 1989, about 22 percent fewer than in 1988.

Speaking at the home offices of the Southern Baptist Foreign Mission Board during an annual review session concerning personnel needs, area directors of mission work pointed out that field budgets next year are less able to support new missionaries and the work they do.

And because the individual Southern Baptist mission fields overseas are continuing to narrow their personnel requests to meet strategic needs, area directors urged board staff to be even more precise in matching new missionaries' skills with the jobs that need to be filled. Some suggested that the successful missionary of the future would be a self-starter with experience in sharing Jesus Christ person-to-person and starting churches composed of these new believers.

About three-fourths of next year's requests, or 240 units, are for evangelism and church development specialists. Of that group, 179 units are for church starters. A unit can be either a couple or a single per-

son, depending on how the request is filled.

Other requests include 17 for educators, 42 for health-care workers, eight for media workers, 18 for support people including business specialists and eight for community development workers.

The top 25 requests, chosen by the board's Global Strategy Group from priority needs identified on the field, include four missionaries to develop ties to groups of unreached people inaccessible to traditional missionary methods.

Area directors also outlined personnel considerations for the future, told about trends in their areas and heard that the number of new missionaries appointed in 1988 would represent a drop for the third straight year.

Missionaries and home office staff were forced to shave 12 percent off their 1989 operating budgets because of a shortfall in

receipts. Board President R. Keith Parks has warned Southern Baptists that eroding support eventually could force a retreat from sending new missionaries. Next year's budget reflects the first decrease in spending since the Great Depression.

"It is ironic," said Harlan Spurgeon, vice-president for mission management and personnel. "This is a time when missions opportunity and vision are at their zenith."

The two main sources of funding for the foreign missions budget are Southern Baptists' giving to the annual Lottie Moon Christmas Offering and through the denomination's Cooperative Program unified budget. The Lottie Moon goal has not been met since 1981 and has fallen some \$5 million short for two years.

Associate Vice-President Tim Brendle reminded the area directors that many Southern Baptists who have the necessary skills remain unresponsive to a lost world. "To reverse the numbers of the last three years... will require heroic efforts and God-given victories in what I believe is a spiritual war," he said.

Returned to Lebanon

BEIRUT, Lebanon (BP)—After an 18-month absence, Arab Baptist Theological Seminary has moved back to strife-torn Lebanon.

Classes have been held in Cyprus since March 1987 for about a dozen students. The seminary relocated there after passport privileges for Americans in Lebanon were suspended by the U.S. State Department. Three Southern Baptist missionaries affected by that action comprised the core of the seminary's faculty at the time.

The return to Lebanon stems from the Greek Cypriot government's refusal to allow the seminary to continue operating in Cyprus. The government issued orders to immigration officials to stop the seminarians from returning for fall classes.

Classes resumed Oct. 18 at the seminary in predominantly Christian East Beirut. Since the move to Cyprus last year, only a Baptist radio station and congregation have been housed in the facilities.

Several leading Lebanese Baptist pastors are conducting classes for students from Lebanon and other Arab countries. An Arab assistant administrator will be chosen, said Dale Thorne, director for Southern Baptist work in the Middle East and North Africa. The seminary president, missionary Emmett Barnes, will remain in Cyprus because of the continued United States stipulation against American

citizens using their passports to work or live in Lebanon.

In Beirut, the seminary again is operating in the midst of civil war that broke out in 1975. At present, two factions—one led by Maronite Catholic and Greek Orthodox politicians, the other led by Muslims—are deadlocked in a struggle to control the government.

Lebanon still needs prayers "that the suffering can stop," Thorne said. The war has claimed 130,000 or more lives. Outright fighting has subsided in recent months, but tensions remain high. And the economy remains extremely weak, with ongoing inflation and devaluation of Lebanese currency.

Lebanon's 12 Baptist churches nevertheless are faring well, with attendance continuing to climb, Thorne said. Two churches are building new facilities.

The churches also have cooperated in a project to feed 1,200 families—mostly refugees—during the past year, using \$160,000 in Southern Baptist hunger funds.

Several missionary couples remain intent on returning to Lebanon when the State Department restores passport privileges. In the meantime, they continue to live in Cyprus while assisting Beirut-based Arab Baptist ministries. Others among the two dozen Southern Baptist missionaries forced to leave Lebanon have been transferred to other countries, Thorne said.

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Two More Storms

by Marty Croll
 SBC Foreign Mission Board

RICHMOND, Va. (BP)—Southern Baptists have begun to respond to human needs after torrential rains, floods and high winds battered the Philippines and Central America. Missionaries were unhurt in the two storms.

In the Philippines, Typhoon Ruby dumped up to nine inches of rain as it cut a 700-mile swath from the southern island of Mindanao to northernmost Luzon, reported Sam Waldron, Southern Baptists' missionary administrator in Manila.

Waldron had not received any official reports Oct. 26, but said he understood missionaries personally were contributing clothes and other items to two Baptist pastors who lost much of what they owned when their homes were flooded in Marikina, a suburb of Manila.

Aida Yberra, a switchboard operator at the Baptist building, lost everything she owned when water in Marikina filled her house. She and her children saved themselves by crawling onto the roof. The flood resulted after floodgates on the Marikina River opened unexpectedly.

Communication in the Philippines was impossible for a time; many telephone lines were still down Oct. 26. Because reports of damage were expected to come to the Baptist office by telegraph or telephone, Waldron said he might need until the end of October or later to know how Southern

Baptists could best respond to needs in outlying areas. He expected the greatest loss would be in crop destruction.

On the other side of the globe, Hurricane Joan skirted along the northern coast of South America, then went ashore in Central America, leaving a path of flood and wind damage from Colombia to Nicaragua.

The Southern Baptist Foreign Mission Board released \$13,000 in disaster relief funds Oct. 26, primarily to help families on San Andres Island in the Caribbean repair their homes.

On the mainland, Southern Baptist missionary Bob Caperton of Alvin, Texas, and a Colombian pastor rented a boat to take \$1,000 in food to an area on the Guajira Peninsula in Colombia. Residents there lost their livelihood from salt beds when they were washed away.

Foreign Mission Board officials were trying to contact Baptist leaders in Nicaragua, which felt the full force of the hurricane. The board may be able to assist in Nicaraguan relief either through the Nicaraguan convention or Baptist World Alliance efforts, said John Cheyne, director of human needs for the Foreign Mission Board.

Joan also caused deaths in the southern Costa Rican town of Ciudad Niely, where about 30 people attend services at a Baptist mission. Missionaries in Costa Rica have been unable to determine whether any Baptists were affected.

'70-30' Plan Defended

by Sheila Sullivan
 Southern Seminary

LOUISVILLE, Ky. (BP)—The Southern Baptist Foreign Mission Board's "70-30" plan is the victim of bad press, not bad planning, according to FMB Executive Vice President William R. O'Brien.

The board's 10-year plan to have 70 percent of its missionaries devote at least half their time to evangelism is "intensification of what we already do anyway," O'Brien said during a question-and-answer session with students at Southern Baptist Theological Seminary. About 60 to 65 percent of current missionaries devote a minimum of 50 percent of their time to evangelism, he estimated.

Southern Seminary's student forum was conducted as part of Foreign Missions Emphasis Week at the Louisville, Ky., school.

Prejudices against the mission board's 70-30 strategy heightened when "outright misinformation" was reported in a *Washington Post* news account of the

FMB trustee meeting in July, O'Brien said.

He also acknowledged the FMB staff had failed to clearly explain the plan after it was unveiled late last year. "We had a flawed communication system, and now we're doing damage control within our own missionary family," he said.

The plan is not a trustee-imposed concept, nor was it trustee-initiated.

It is not meant to cause more paperwork or introduce more rigid evaluations, he said, noting the emphasis will be on function, not procedure, and strict figures are not expected to account for missionaries' time.

"There's no real way to evaluate some functions," he said. "The proof is in the results of mission work."

Area administrators, missionaries and the board all will help in the continual evaluation process, although "not all will have equal weight," O'Brien said.

The FMB administrative staff will not check over people's shoulders, but it will walk beside them to give support, he said.