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### July 15, 1993

Arkansas Baptist State Convention

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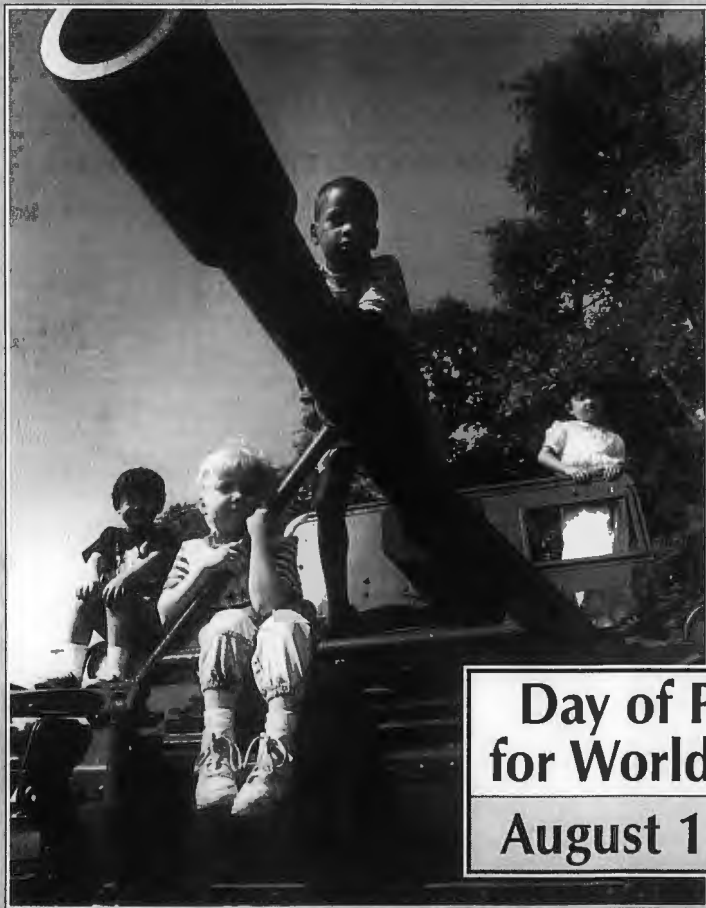
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# ARKANSAS BAPTIST



Volume 92, Number 1Z

July 15, 1993



“My  
peace  
I give  
unto  
you.”

(John 14:27)

**Day of Prayer  
for World Peace**

**August 1, 1993**

## Ramage to join missions department

Andrea Ramage will join the staff of the Arkansas Baptist State Conventions Missions department Aug. 1 as a US-2 missionary. Ramage has been assigned by the Southern Baptist Home Mission Board to Arkansas to assist with the Mississippi River Ministry (MRM) project.



Andrea Ramage

"She will assist me in the development and coordination of the MRM project in Arkansas and the multi-state region" said Tommy Goode, ABSC director of church and community ministries.

"In the beginning, she is going to help us to network the volunteer project, help us build a data base, help with the development of promotional materials and assist with promotion of the project," continued Goode.

He noted that although this is not a career position, Ramage will receive a stipend from the HMB and the state convention will provide her with housing and living expenses.

Ramage holds a bachelor of arts degree in secondary social studies education from

the University of Kentucky in Lexington and will receive her master of arts degree in history from the university in August. A native of Cold Spring, Ky., she is the daughter of James and Ann Ramage.

Her previous missions experiences include service in both local church and state missions activities. "I have worked for four summers at state Girls in Action/Ac teens camps as both an assistant counselor and as a unit leader," said Ramage.

"In addition, I have assisted with local church mission projects," she continued. "Brazil was my mission field for two months the summer of 1990. I was part of a student ministry team that led Bible studies, open air services and did door-to-door witnessing.

Ramage, who currently is serving as pianist for Chevy Chase Church in Lexington, Ky., will be officially commissioned as a missionary Aug. 15.

"I am looking forward to the Aug. 15 commissioning service which is part of Student Week at Gloria Baptist Conference Center," Ramage shared enthusiastically. "I also am excited about assisting in further developing the Mississippi River Ministry project. I believe in this two-year period God will make known His plans for my future."

## Cover Story

Christian Life Commission photo



## Day of Prayer for World Peace Aug. 1

Southern Baptist churches are encouraged to set aside Sunday, Aug. 1 to pray for world peace, focusing on John 14:27, "My peace I give unto you."

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## Atlanta Baptists gearing up for '96 Olympics

ATLANTA (BP)—As athletes already are preparing for the 1996 summer Olympics, Southern Baptists from Georgia and beyond also are gearing up for what they say will be an international ministry opportunity.

From Scripture distribution and sports camps to hospitality and emergency assistance, thousands of Southern Baptist

volunteers will be needed, say organizers of Atlanta International Ministries '96.

AIM '96, which has been meeting more than a year, includes representatives from the Georgia Baptist Convention, metropolitan Atlanta Baptist associations, the Home Mission Board, Foreign Mission Board and other agencies.

# ARKANSAS BAPTIST

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# Super Summer boasts biggest year to date

By Colleen Backus  
Arkansas Baptist

This year's Super Summer, an evangelism/leadership school for junior high and senior high school youth, had so many participants that they filled up the available housing at Ouachita Baptist University and space had to be rented from nearby Henderson University in Arkadelphia. "This is our biggest year ever, with 1,125 participants," said Randy Brantley, associate in the Arkansas Baptist State Convention Evangelism department, which sponsored the June 21-25 event.

Part of the growth, Brantley explained, is that this is the second year that junior high school youth have been invited to attend, finding churches that previously did not have enough youth to come to be able to attend. The junior high slots are limited to 300, and the Super Summer planners expected 700 senior high participants. However, this year 800 high school youth attended.

"Super Summer is unique in the sense that it is not set up to reach out to lost kids, but to train kids who are Christian to be leaders," Brantley explained. "We tell the pastors, 'Send us your best, and we will do our best to send them back better equipped and with the understanding that loving and serving Jesus is a great adventure.'

"Although we focus on evangelism and leadership training, we did have 32 professions of faith, 15 re-commitments of faith in Christ and 21 commitments to full-

time Christian work."

On an average day, the event is set up on two different tracks for junior and senior high school participants. In the morning, junior high students learned the basics of salvation, quiet time, Bible study, prayer and personal soul-winning. Senior high students received more in-depth training in personal holiness, campus evangelism, and development of positive relationship with parents, peers and siblings. "We emphasize in both tracks that a week of leadership school has no meaning unless they go back to become partners with the pastor and youth minister to reach their community," Brantley emphasized.

After morning school time, students participating in an afternoon of recreation designed to be non-competitive, geared toward building group unity, friendship and fellowship, Brantley said. Then in the evening the groups were split into groups for seminars. The junior high seminar was on peer pressure, whereas senior high students could choose from several topics, which ranged from dealing with gangs, teenage sexuality, blended families and racial prejudice. One of the most popular offerings was a foreign missions seminar taught by Bill Steeger, a professor at Ouachita. "We had more than double the projected attendance for that seminar," Brantley commented. "We found it encouraging that so many young people were seriously interested in foreign missions."



The 97 college students who staffed the 1993 Super Summer provided dedicated counseling to participants.

In addition to the seminar leaders, Brantley said that the "backbone of Super Summer is the staffers." Staffers are college students who provide their time as a ministry to event participants.

One staffer, OBU student Brandon Barnard, who is a member of Southside Church in Booneville, commented, "During the great adventure of Super Summer '93, God touched my heart in a special way. One the first day, seven guys walked into my life that I will never forget.

"I prayed that God would work in their lives that week as well as in my own life. Without a doubt God answered my prayer."

Participant Amanda Gore, a junior high student from Park Hill Church, North Little Rock, said, "It's a good learning experience and a time to grow in Christ. It was uplifting and fun."

Carmen Byrd, a senior from North Little Rock, liked getting to know other Christians during the week. "I enjoyed being in different groups with people from other churches. The counselors were really good and I enjoyed time spent in recreation and Bible study."

Barnard summed up the week this way, "God revealed to us what the great adventure is really all about. It started about 2,000 years ago when Jesus began His journey from the cradle to the cross. On that journey Christ not only taught us, but also showed us how to walk the road that leads to victory in Himself."



Participants spent the afternoons in recreation designed to promote fellowship.

## YOU'LL BE GLAD TO KNOW



By DON MOORE  
ABS-C Executive Director

"Call unto me and I will answer thee and show thee great and mighty things which thou knowest not" (Jer. 33:3). God has no obligation to accommodate the curiosity of the world or the church. He does have an obligation to act consistent with His character. He does answer prayer. He may not answer in the way or at the time we want Him to. But He does answer prayer.

Why is the church lacking in vitality and excitement when we have a God who wants to do great and mighty things? Why does the young adult generation find the activities and work of the church dull and boring? Why has the world come to ignore, ridicule and scoff at Christianity as reflected in our churches? There are some beautiful and wonderful exceptions, but in many places the least interesting, challenging and promising place to be is in church on Sunday morning.

I am persuaded that a change of pastor or a change of order of service or worship style will not make any difference. I am equally convinced that when "great and mighty things" begin to take place within and through the body of Christ, the gathering of God's people will be the most exciting place to be.

Are there no spiritual, physical, societal, moral, domestic, political or emotional needs worthy of "calling unto Him"? Is God not answering or are we not calling? Content with managing the facilities, organizations and services, has the church decided this is all the Lord requires?

The hour is late. The darkness prevails. Multitudes are in the valley of decision and the day of the Lord draws near. Could you, would you, consider becoming one Arkansas Baptist who would not stop praying until we see "great and mighty things" from the hand of our merciful God. Until that happens, there is no hope for a better day for our churches nor for our social order.

God bless you as you join the army and as you enlist others to join the army of those "who stir themselves up to take hold of God" (Isa. 64:7).

NORENE REED

## Woman's Viewpoint

### Thy will be done

Problems! All people have problems – yes, even Christians. Problems may involve conflicts in the home or at work. The critical illness of a loved one looms very large when we have to face the situation. Other problems may be related to meeting needs, seeking employment, the need to change occupations or even to relocate.

In Hebrews 4:16, we find the admonition to come boldly unto God's throne of grace. God wants us to commune with Him in a freedom only He can give. One's mind may wander through Scriptures on prayer and at the same time be thinking of possible solutions. One solution may seem to be the best and with this in mind a person may seek to claim the promise of Mark 11:24, "Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours." Waiting for God's answer can be disturbing especially if the situation is growing worse. The thought comes: "Lord, I believe. Is my faith not strong enough?"

Romans 8:26-27 adds a thought, "In the same way, the Spirit helps us in our weakness. We do not know what we

ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will."

In our human minds, we are not able to understand all things nor to solve all problems. The Holy Spirit within is able to impress a person in communicating with God and at the same time to express the prayers and needs of the person to God. The Holy Spirit always works within the will of God and helps one to be able to sincerely pray that God's will be done and His name glorified. Jesus, looking toward the cross, prayed, "My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will" (Matt. 26:39).

Norene Reed is the wife of Raymond H. Reed, pastor of Grady First Church. For 15 years, she served as associational secretary and worked with Hispanics in Bartholomew Association while her husband was director of missions. She currently is church organist and works with hispanics teaching English as a second language.

## Personal perspectives

"Children must be taught they are a direct creative work of God and are to use their bodies in a way that will honor Him."

— John Howell, professor of ethics, Midwestern Baptist Theological Seminary

"Rather than being a threat, our different opinions are one of the greatest assets we have."

— Jerry Rankin, president, Foreign Mission Board

"Many have died and others abandoned their parents and families without knowing their whereabouts, but as we meet every day, there is much rejoicing in the Lord."

— Anonymous Angolan Baptist leader

"It boils down to whether you believe the Great Commission includes people with AIDS."

— Michael Williams, AIDS/HIV urban consultant, New York City

# An opportunity to touch the world

Picturesque chalets, majestic mountains and towering waterfalls contribute to Switzerland's renowned fairy-tale atmosphere. Beyond its natural and man-made beauty, however, Switzerland has tremendous spiritual needs.

Responding to those needs in Switzerland as well as other nations throughout both Western and Eastern Europe is the priority of the European Baptist Convention (EBC). The convention, which includes approximately 60 English-speaking congregations throughout Europe, held its 33rd annual summer assembly last week in Interlaken, Switzerland.

Among the 785 people who attended the assembly was a 16-member team of Arkansas Baptists who met with EBC leaders concerning a proposed three-year partnership among the EBC, the Arkansas Baptist State Convention and the Southern Baptist Foreign Mission Board. The positive, productive planning time moved the proposed 1994-96 partnership several steps closer to reality.

The EBC, which ministered primarily to military personnel during its first three decades, has branched out in recent years to establish international Baptist churches in major European cities. The international emphasis, which has been hastened by the military drawdown across Europe, has become the EBC's top ministry strategy for the future.

## Gods wants all to repent

This letter is in response to the June 17 letter to the editor titled, "The doctrine of election" by Steven Hambrick. In his letter Mr. Hambrick stated that "almost all of the SBC leadership, until the early part of this century, embraced the five points of Calvinism," including the doctrine of election.

According to page 68 of the April, May, June 1993 issue of the Discipleship Training book, *Baptist Adults*, John Calvin believed that Jesus Christ only died for a few. John Calvin believed in what he called a limited atonement. To John Calvin this meant that "not all persons, but only the elect will be saved. Jesus died only for those persons."

Mr. Hambrick also implied that the John Calvin view was the correct view taken from Scripture; I disagree with this. When

## STRAIGHT FROM THE EDITOR

By TRENNIS HENDERSON



The motivating philosophy is that English-speaking international Baptist churches offer an immediate attraction to international businessmen and others in Europe who recognize English as the primary international language of the present and future. Many internationals find their way to EBC churches because English is a language they know and use on a regular basis. Others are attracted to EBC congregations as a way to learn and practice English.

The result is that outreach is accomplished, relationships are established and the gospel is shared. An additional benefit is that internationals who are evangelized and disciplined in European Baptist churches become witnesses worldwide as they return to their home countries. As EBC president Bill Clark Thomas enthusiastically pointed out, "We can touch the world from any one of these EBC churches"

as members take the gospel with them wherever they travel or live.

What role can Arkansas Baptists play in this worldwide missions strategy? Throughout the summer assembly and partnership planning, the No. 1 emphasis was on the power of prayer. The top priority proposed by EBC officials was for Arkansas Baptists to "undergird EBC churches, pastors and staff through an intercessory prayer ministry during the time of our partnership." Arkansas participants responded with a goal of enlisting 5,000 Arkansas Baptists in specific, regular intercessory prayer.

Additional proposals include assisting in church planting, leadership training, simultaneous revivals and other projects related to the EBC's long-range ministry goals.

As administrative details of the Europe-Arkansas partnership proposal are finalized, Arkansas Baptists can begin today to undergird those dreams and goals with ongoing prayer. We have both the opportunity and the privilege to pray regularly for the European Baptist Convention and for Arkansas Baptists' role in helping accomplish the Great Commission in Europe and around the world.

In the words of Arkansas partnership coordinator Glendon Grober, "God can unleash His power if you and I are faithful on bended knees."



## LETTERS TO THE EDITOR

I read verses like John 3:16-17 and II Peter 3:9. I see a God who loves the whole world and wants all people to come to repentance. This letter by Mr. Hambrick just reaffirms in my mind the need for all Christians to be involved in Discipleship Training.

Rob Brown  
Cotter, AR

## Is Annuity Board in sin?

I read with interest the June 6 article where the Annuity Board sold its K-Mart stock in protest of the corporation's promotion, display and sale of Walden-

books material devoted to the description of sexual encounters. They held 221,200 shares which were worth millions of dollars.

Is gambling a sin? Apparently its okay for Baptists to gamble but not okay for K-Mart to sell sexually explicit books.

The Annuity Board better get the log out of their own eye. Any time you buy stock you take a gamble. If the board is without sin then they can cast stones but I feel sure they bought more stock with this money - took another gamble.

Christ came to save sinners. Both the Annuity Board and K-Mart are sinners. Because of Christ there is hope for both. The first requirement is that the board must admit and confess they are in sin. How difficult it is to admit and confess our own sins.

Gene Gladfelter  
Bella Vista, AR

# Workshop focuses on parents as educators

By Millie Gill

Arkansas Baptist

Staff members and lay leaders from Arkansas Baptist churches met in Little Rock June 28-29 to train for presenting new Christian sex education materials to their church families.

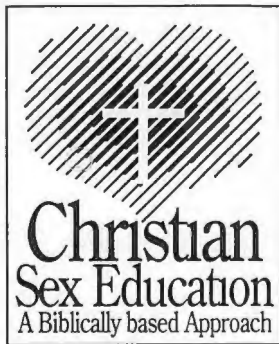
The workshop, sponsored by the Arkansas Baptist State Convention Discipleship Training Department, was held at Parkway Church as a part of the state convention's "Hope for the Home" emphasis.

John Howell, professor of Christian ethics at Midwestern Baptist Theological Seminary, launched the two-day workshop by laying the biblical foundation for the materials designed to be taught in the home. The age-graded materials also may be used in church teaching sessions.

"There are many in our culture who want to do away with the terminology 'male and female,' but to do so is not following the teachings of the Bible," declared Howell. "In Genesis, it clearly states that we are created in the image of God and are to be a help meet, a suitable companion, one who corresponds to and one who is supportive of the other.

"Passages from Proverbs, the Song of Solomon, 1 Corinthians, Hebrews and Romans are among those which clearly denote the male/female relationship and teach that we are to glorify God with our bodies," Howell noted. "The Bible does not say sex is bad, but that misusing it is bad."

"If we have misused our bodies, a conversion experience with God offers



forgiveness for our past failures and we can begin again as a model, representing to others how God forgives and can change lives," Howell pointed out. He added that conversion offers forgiveness for failures, promises a new selfhood, makes possible new attitudes and offers new resources for ethically appropriate sexual behavior.

Howell stressed that parents should begin teaching their children at an early age about the Christian foundation of their creation. "Children must be taught they are a direct creative work of God and are to use their bodies in a way that will honor Him," he said. "Parents, serving as role models, have a great influence on what children become as they teach them to understand and appreciate their sexuality.

"If taught in God's way, then the road from puberty to marriage will not be marked with the experiential sex acts that today's world is filled with," Howell concluded.

Betty Hassler, discipleship and family life education consultant for Union Baptist Association in Houston, Texas, opened workshop sessions by asking, "Why should parents be the primary sex educator of their children?"

"It is biblical, it opens communication between parent/child and they are good role models if it is a Christian family," she said. "However, this can become negative in some of today's homes where parents are not good role models.

She said hindrances that keep parents from being willing to serve as sex educators are they feel that it might create experiential desires with their children; their parents didn't serve as their educators; children might discuss the subject away from home; they might not know the necessary terminology; or that if they ignore the subject long enough it will go away.

"However, children need to know what we have learned, even at the consequence of being embarrassed as we reveal our past sins," Hassler noted. "We must stress that we have been washed whiter than snow as saved sinners and there is grace as we share our stories.

"If we as parents do not educate our children about sex, than they will be educated through television shows and commercials, the movies, music, peers, advertising, newspaper headlines, public schools, role models, politicians, sport

## Consultant shares steps for guiding youth to sexual purity

GLORIETA, NM (BP)—Making wise sexual choices is the path to perfect love, participants in a recent seminar at Glorieta Baptist Conference Center were told.

"Perfect love is not flawless, but it is God-given, others-centered, lasting and committed," Chuck Gartman, a youth ministry consultant at the Baptist Sunday School Board told youth Sunday School workers attending his seminar, "Decision Making for Youth in a World of Sexual Pressure." The seminar was held during the Church Growth-Sunday School Leadership Conference.

Gartman used an acronym to describe the steps necessary to guide youth to resist sexual temptation and remain

sexually pure until marriage.

"L" is for loving youth unconditionally.

"O" is for offering resources such as your time and attention, as well as books and Bible studies that focus on sexuality from a Christian perspective.

"V" is for valuing God's ways. If adults don't value God's ways in their own lives, they will have a hard time communicating His truths and standards to teenagers.

"E" is for equipping youth with the "whys" and "hows" and not just the "whats." In other words, don't just give teenagers information about the physical aspect of sex, but explain to them why they should abstain and how they can experience the perfect love of Christ.

Referring to the Baptist Sunday School

Board's recently released Christian sex education resources for children, youth and parents and the BSSB-sponsored sexual abstinence campaign "True Love Waits," Gartman said he is glad Baptists are beginning to talk about sexuality.

"We've talked a lot about abortion, but we haven't talked much about why teenagers are getting pregnant," he said, adding the new resources offer an excellent opportunity for dialog on the subject.

"All of us have difficulty dealing with this issue, whether it is talking with our own teenagers about sex or youth in our church," Gartman said. "There are no easy answers, but there is a good answer — valuing God's ways."

figures and modern-day heroes," Hassler continued. "Parents should begin educating their children their first day in the world.

"However, as parents teach, they must realize children can and will make mistakes no matter what they as parents do. Some children only learn through trial and error," Hassler added. "Parents have the responsibility of teaching and training, but are not totally responsible for the actions of their children."

Dividing the 41 workshop participants from 27 Arkansas Baptist churches into six small groups, Hassler began their preparation for training parents on their local church fields. *Christian Sex Education* compiled by Jimmy Hester was the resource used for study sessions.

"As you prepare to educate parents, you must realize that some will not want to take the lead, but want other church members or staff people to teach," Hassler said. "You will be surprised at how many dysfunctional families will be supportive of the church taking the lead."

Hassler said specific age-group resources include: *Boys and Girls—Alike and Different*, written by Ellen Chambers for young children; *My Body and Me*, written by Norma Stevens for middle-aged children; *Sex! What's That?* written by Susan Lanford for preadolescents; and *Sexuality: God's Gift* written by Ann Cannon for adolescents.

Hassler emphasized the need for providing church leaders with information about the new literature. "As you share with them," she continued, "make them aware of the objectives of the course."

The five objectives include:

- Assisting parents in rearing mature, responsible Christian children.

- Promoting abstinence, chastity, healthy self-esteem, and self-discipline among unmarried children and teenagers.

- Assisting parents and the church to lead children and teenagers to understand the good that God intended for sexual relationships within marriage and encourage them to enjoy this relationship only within a God-ordained covenant marriage.

- Teaching the appreciation for one's body as God-created and the responsibility each person has to maintain appropriate boundaries with others, and ministering to children and teenagers who have fallen short of God's ideal for sexual relationships.

- Providing well-tested, reliable and effective materials for parents and the church to educate children about sexuality and how God intends for it to be expressed.

"This new Southern Baptist Christian Sex Education series is our boldest step at addressing the needs and issues of human

sexuality affecting the Christian, as well as the secular community," declared Rick Smith, minister of education for Second Church of Russellville which served as a field test site for the new series.

"In a day when American children are being bombarded with multiple unhealthy and unbiblical messages about their sexuality and how it should be expressed, Southern Baptists can take confidence in the fact that now we can offer an approach to the problem of sex education that will have a positive and lasting effect on our children's commitment for chastity and purity in their sexuality prior to marriage," Smith concluded.

Charles Lewis, pastor of First Church in Corning, noted the workshop had given him the needed material to help with a great need among the youth of his area. "I am so grateful that the material is for parents to use in educating their children," Lewis said. "The biblical foundation gives the answer needed by the local church in dealing with Christian sex education and without reservation I can highly recommend it to my church."

"This workshop was not anything like I expected, which is good," noted Wanda Rosenbaum, a member of Parkway Church in Little Rock. "I thoroughly enjoyed both speakers. I also enjoyed the interaction among participants as we learned from each other. A Christian sex education curriculum for parents and churches has been needed for a long time."

Ward Bitely, a member of First Church of Malvern, found the program to be frank, forthright and edifying. "It is designed by Christian people who have tackled the tough issues related to sex education in the Christian home," Bitely stated. "It has been well tested with both children and adults and features answers to Christian parents' concerns with short, definitive answers suitable for children of all ages."

Bill Falkner, Discipleship Training associate with youth responsibilities said, "The materials not only provide good, biblical information but do so within the context of healthy, open communications with parents and other significant adults."

"The Christian Sexuality Education Workshop was a meaningful learning experience for all the participants" declared Gerald Jackson, ABSC Discipleship Training associate.

"The participants, both men and women who ranged in age from their early 20s to some in their 60s and 70s, were comfortable as they dealt with the Christian message about sexuality. My prayer is that churches will take advantage of the opportunity to strengthen families and reach children and youth with this message," Jackson concluded.

## All families will experience crises

NASHVILLE, TN (BP)—Family crises are not a matter of if, but when. "No family is immune from crisis," said John Lepper, director of the family ministry department for the Kentucky Baptist Convention and author of the 1993 Christian Home Emphasis textbook, *When Crisis Comes Home*.

"Being Christian doesn't make you immune from crises," Lepper said. "It equips you to deal with them."

While family crises are inevitable, "they are not always major and they are not always bad," added Phil Waugh, family ministry leadership specialist in the Baptist Sunday School Board's discipleship and family development division which sponsors Christian Home Emphasis.

"Anytime there is change, there is the potential for crisis," Waugh said.

Lepper identifies four types of crises in his book. The first, acute, encompasses events most commonly associated with crisis — death, accident, sudden illness. A second type is crises related to trends in society such as divorce, alcohol or drug abuse, AIDS or adjustments of step-families.

Third are social or natural disasters such as a hurricane or major military operation such as Operation Desert Storm. Fourth is developmental crises, those related to life stages, such as retirement, birth of a child, teenager starting to drive, marriage.

In *When Crisis Comes Home*, Lepper introduces the Chinese symbol for crisis which includes the symbols for danger and opportunity.

As danger, "crisis makes a family vulnerable to collapse or disintegration," Lepper said. "Crises also present opportunities for families to grow stronger."

Waugh said he hopes many churches which have not observed Christian Home Emphasis in the past will do so in 1993 as a way to assess and meet the needs of hurting families in their congregations.

"There are a lot of hurting people who may not voice it. Given an opportunity, they may express it on paper," Waugh said. "The challenge for leaders then becomes to find creative ways to meet those specific needs."



## Vandercook serves seamen for 30 years

By Kevin Devine

New Orleans Baptist Theological Seminary

NEW ORLEANS—Illuminated by the muted late afternoon sun, John Vandercook's living room is *National Geographic* come alive.

In shadowed corners and on high shelves rest artifacts of distant lands that indicate this is the home of a man who has traveled the world. In the case of Vandercook, however, it is the world which has come to him.

As the recently retired founder and director of the New Orleans Baptist Seaman's Service, Vandercook has seen countless thousands of men from around the globe climb the narrow concrete stairs to his home in a quiet residential area of New Orleans. For 30 years they have come in search of encouragement, direction and fellowship, leaving behind the small expressions of gratitude which now fill the Vandercook home.

The Baptist Seaman's Service was organized in the winter of 1962-63 and incorporated in 1964 in New Orleans, one of the world's most trafficked and internationally used ports. The ministry has risen to the challenge of meeting the physical, emotional and spiritual needs of merchant seamen from virtually every seafaring nation on earth; a daunting task, but one accomplished by meeting the modest needs of the moment.

"It will never cease to amaze me how grateful people are for something as simple as a kind word or quiet conversation when they are far from home," Vandercook related.

Although far removed from his native Little Rock, Vandercook still radiates the warmth and charm of his Arkansas roots. These traits have served Vandercook well in a ministry where language is often a barrier and the strength of one's personality has to fill the void.

Growing up on the outskirts of Little Rock, Vandercook "heard lots of sermons, but the gospel never seemed to get through." It was only through a series of events after the outbreak of World War II that he came to know Jesus.

After joining the Navy, Vandercook accepted the opportunity to attend Officers Candidate School at Mississippi College in Clinton, Miss. "W. O. Vaughn was preaching a revival at the college; after all those years, the Lord finally broke through to me



Stunned by the plight of seamen, John Vandercook has been ministering to them for 30 years through what has become the New Orleans Baptist Seaman's Service.

and I was born again," Vandercook said.

Heeding God's call to full-time Christian service following the war, Vandercook was ordained to the gospel ministry in 1949. During the 1950s Vandercook served as pastor to several churches in Louisiana and Mississippi; in the early 1960s he returned to New Orleans to become the pastor of the small congregation of Third Street Baptist Church, New Orleans. It was at Third Street Baptist, "hard by the river," as he described it, that his life's ministry came into focus.

"You could stand at the front door of the church and see the ships tied up at the docks only a few blocks away," Vandercook noted.

Encountering several seamen on the street one afternoon in 1962, Vandercook listened as the men told of the great spiritual need among their companions. Many seamen were far removed from a Christian lifestyle, either from ignorance or defiance, and desperately needed the witness of the gospel.

Stirred by their plight, Vandercook led the Third Street church to begin a ministry to seamen. "We would go to the ships and personally invite the sailors to services and activities at the church," he said. With the church only a few blocks away, transportation proved no problem.

The language barrier was also breached, for in the early years the vast majority of seamen were from Spanish-speaking countries; willing interpreters were easily found in a city where the Spanish influence reaches back over two centuries. Appreciative of the kindness of strangers, the initial trickle of sailors turned into a

torrent flowing to and from the Third Street church. The first organized event the ministry offered was at Christmas time in 1962.

Within a year the sheer volume of the ministry threatened to overwhelm the tiny church, and Vandercook was faced with a heart-wrenching decision: watch the seaman's ministry struggle for lack of attention and resources or leave the church he loved to devote himself full-time to the seaman's ministry. On Aug. 1, 1964, Vandercook's living room officially became the site of the first full-time Southern Baptist seaman's ministry.

Through the years these efforts led to the expansion of the ministry to people of more than 40 language groups and, in 1976, the purchase and renovation of a facility to serve as the new home of the Seaman's Service.

The Seaman's Service—supported by the Southern Baptist Home Mission Board, state and associational funds, as well as direct gifts from local churches and individuals—has had influence reaching far beyond the docks on Julia Street.

"Once we began to have small successes in reaching merchant sailors with the gospel, the word began to spread to other Baptists living in port cities, and we began to receive requests to share how the work was done," Vandercook said. When Vandercook's ministry became incorporated in 1964, Baptists had no other organized work among seamen. Now, as a direct result of Vandercook's pioneering efforts, there are more than 30 Baptist seaman's centers in port cities around the United States from Alaska to Florida.

# Cooperation is key to Baptist accomplishments

By Herschel H. Hobbs

Special to the Arkansas Baptist



The non-Baptist world does not understand Baptists. At times I wonder if we understand ourselves. People ask me how some action of the Southern Baptist Convention affects their local church. The

answer is that it does not affect it at all unless a given local church wills that it shall do so. Each unit in Baptist life (churches, associations, conventions) is a separate and autonomous body. Unless a given local church votes to abide by an action of the Southern Baptist Convention, it is no more bound by the convention action than it would be bound by an action taken by another local Baptist church.

There is no organic connection between any two Southern Baptist entities. Yet together they carry on a worldwide program, endeavoring to preach and teach the gospel to all world.

Yet the world looks on with amazement at the accomplishments of this loosely-knitted organization. The proposed missionary budget for 1993-94 through the Cooperative Program is approximately \$135 million. In addition the Lottie Moon and Annie Armstrong offerings for missions far exceed \$100 million annually. Considerably above those figures is the amount spent for missions in the various states.

How do more than 15 million Baptists in over 39,000 local, autonomous churches do this? Through voluntary cooperation. Southern Baptists are an independent people who express their independence through voluntary cooperation. We are a diverse people who adhere to the principle of unity in our diversity. When we ignore this principle, trouble is in the offering as shown by 14 years of controversy in the Southern Baptist Convention fellowship.

## Social Order

Baptists generally do not believe in a social gospel or that the kingdom of God can be established simply through social reform. But they do believe in a spiritual gospel which has social implications. Therefore, "every Christian is under obligation to seek to make the will of Christ supreme in his own life and in human society," according to the Baptist Faith and Message.

Jesus came to save the whole person: his soul, so He redeemed him; his mind, so He taught him; his body, so He fed and healed him; his social relationships, so He guided him (Matt. 7:12). The response of Southern Baptists to this is seen in evangelism, education in church programs and Christian education, hospitals and overall emphases, and social justice.

Examples of Jesus' method are seen in Nicodemus and Zacchaeus. Despite his good life Jesus told Nicodemus he must be born again or from above in order to enter the kingdom of God. In Jericho Jesus did not demonstrate in front of Zacchaeus' home. He entered it and led him to faith in Himself. Zacchaeus, a changed man, agreed to go the second mile in righting wrongs he had imposed on people. So going forth from his home, in place of a crooked tax collector He presented to the people a redeemed tax commissioner.

As Christians we should seek to provide for the needy (Matt. 25:34-40; Luke 10:25-37). We should endeavor to bring the whole of society to live in keeping with the principles of righteousness, truth and love. But we should do so as Christians, not merely as social crusaders, and should never use the churches as political action units.

## Peace and War

All right-minded people want to live in peace. Yet we are constantly plagued by war. Historians tell us that out of more than 3,500 years of history only 26 have seen no war. "Wars and rumors of wars" (Matt. 24:6) is usually cited as a sign that the return of the Lord is near. A careful reading of this passage shows that Jesus was warning of false signs of His return. In essence, this is but a part of history which will continue until His return.

James 4:1-3 attributes "war and fighting among you" as due to lusts in our hearts. This is true whether it be strife within a person's heart, or between two people, within the family, church, social order, or between two nations. So long as people are not at peace with God they will not be at peace between groups.

People often interpret the angel's song (Luke 2:14) as a prophecy of peace. Actually it is the condition for peace. The Greek text reads, "Among men well pleasing" or pleasing to God. So the Christian's first line of attack against war is the reconciliation of men to God. Of course, Christians should also use every legitimate means possible to promote peace.

Was Jesus an extreme pacifist, one who advocated peace at any price? Hardly so.

On that view of Matthew 26:52 some hold to that view. But it is not to quote it in its larger context. Though Jesus did not die in battle resisting with a sword, He did die rather than to submit to our compromise with evil.

In Gethsemane Jesus left eight apostles at the gate. He took Peter, James and John further into the garden. He told them to watch and pray that they not enter into temptation (Matt. 26:38-40; Mark 14:34) or trial. "Watch" means to stand guard, like walking a sentry post. Before surrendering to the temple police, Jesus had a prayer rendezvous with the Father.

After the rendezvous Jesus surrendered to the arresting detail. Seeing the officers the apostles asked, "Lord, shall we smite with the sword?" (Luke 22:19). Peter did not wait for an answer, but struck away with his sword (John 18:10-11).

Now there were two swords. Jesus was not going to storm the Tower of Antipia, the Roman garrison just off the temple area. He simply wanted to be guarded until He was ready to be arrested. We know that Peter had one sword. Apparently the eight at the gate had the other. Hence the question about smiting with the sword.

When Peter did smite with his sword he was doing exactly what he understood Jesus had told him to do. Jesus said, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword" (Matt. 26:52). Since Jesus was ready to be taken, Peter would get himself killed for no reason.

In this larger context I see Jesus approving of defensive warfare. Many people think that the sixth commandment forbids all killing. The Hebrew reads, "Thou shalt do no murder" (Ex. 20:13); note Jesus' words in Matt. 19:18a).

If we take Jesus' words in Matthew 26:52 to teach extreme pacifism then we should disband all military forces and law enforcement officers and turn the world over to criminals and criminal nations. Jesus never approved of this. I repeat, He died, not resisting those who crucified Him. But He also posted guard to protect Him until He was ready to be taken.

Christians should work without ceasing to promote peace. But when attacked, Jesus also taught that we should defend ourselves against those bent upon destroying us.

Yes, Jesus is the Prince of Peace. But not a peace at any price.

In Romans 12:18 Paul wrote, "If it be possible, as much as it lieth in you, live peaceably with all men." Christians should endeavor to be certain that the cause of war or strife does not come from them.

## Europe administrator dismissed; Rankin promises new position

RICHMOND, VA (ABP/BP) — Tom Warrington, the Southern Baptist Foreign Mission Board's associate area director for Europe, was fired June 23 from his administrative post following 13 years of FMB service.

Warrington was fired without warning by his immediate supervisor, John Floyd, who was elected in February as area director for Europe. Warrington's firing came nine days after FMB trustees hired Jerry Rankin to succeed Keith Parks as FMB president.

Warrington was the highest-ranking Europe administrator to remain at the FMB after Parks, Isam Ballenger, former area vice president; and Keith Parker, Floyd's predecessor, resigned last year.

But Floyd said Warrington's dismissal was routine and unrelated to the earlier upheaval.

"I'm aware of political connotations this might bring forth," Floyd said in an FMB news release. "This is purely an administrative evaluation that the job requirements for this position can best be filled by a person with different strengths than Tom."

Warrington, 48, who said "there's another side," declined to discuss the situation further, saying he will make a public statement at a later date. But some colleagues said Warrington was singled out for his close relationship with Parks, Ballenger and Parker.

"This is strictly a power play," said one current administrator who asked not to be identified for fear of retribution. Many FMB staffers were shocked by Warrington's dismissal, he said. "They are asking, 'If it happened to him, could it happen to me?'"

Floyd said Warrington was invited to apply for another position with the FMB. Staff members said Warrington's abrupt firing without warning is not the normal procedure for dismissal at the FMB, particularly if Warrington was eligible for another position.

But Skip Smith of Houston, chairman of the trustee committee that hired Floyd, said Floyd asked for and received permission to hire his own staff.

Floyd decided to dismiss Warrington in consultation with Sam James, vice president for Europe, the Middle East and North Africa.

"Tom's been through a nightmare in the past two years," James said. "I hope this can take that pressure off and be the beginning of a new life for him."

Floyd affirmed Warrington's strong counseling and pastoral skills. Many

missionaries say they have benefited from those skills during months of turmoil and uncertainty. But in building a team for the future, Floyd said he needs a person with a "different match of gifts."

"Our purpose is to build as strong a Europe team as possible, capitalizing on the different strengths of individuals," Floyd said. "One of the difficult things in building a staff is to determine the strengths that are needed."

### Rankin offers apology

FMB president Jerry Rankin met with Warrington July 1 and apologized to the 13-year employee for "miscommunication related to changes."

Rankin said he supported Floyd's wish to seek another person as his associate in gearing up the board's program for Europe. But he "had no intention to terminate" Warrington from the board as events made it appear, Rankin explained, "merely to transfer him to another position."

"I and other administrators didn't spend enough time making certain everything had been communicated properly," Rankin said. "I take full responsibility and have

personally apologized to Tom Warrington and the FMB staff and assured them he is being offered another position.

"We have all learned a painful lesson that time must be taken, especially in such sensitive matters as personnel decisions, to make sure that proper communication occurs. Steps are being taken to make sure this type of incident doesn't happen again."

Warrington confirmed that Rankin promised him a job, but said he needs time to make a proper decision.

"I appreciate Jerry's sensitivity," Warrington said. "I think he's authentic and that he's really trying to do what's best for the organization — and for my family and me. I'm trying to work through some of my own emotional grief and I'm not at the point of decision making regarding my future."

Responding to Warrington's request, Rankin will allow him time to decide what he wants to do. "Tom Warrington is still an employee of the Foreign Mission Board at full pay and benefits. He is currently on administrative leave to allow time for him to consider options being offered."

"I deeply regret the pain and suffering this has caused Tom and his family," Rankin said. "He is an experienced, valued employee of the highest character and reputation. He has gifts we need in our organization."

## Two couples appointed to mission service

Two couples with Arkansas connections recently were appointed mission representatives.

Arkansas native Camille Simmons and her husband, Jim, have been appointed to serve in San Antonio, Texas, by the Home Mission Board. Mrs. Simmons will serve as coordinator of missions ministry for San Antonio Baptist Association. During this assignment, she will work with literacy missions, gang intervention and multihousing ministries. Her husband will work in family and church service.

Mrs. Simmons, a native of Nashville, is a graduate of Ouachita Baptist University and Southwestern Baptist Theological Seminary.

The Simmons served as missionaries to Japan with the Foreign Mission Board from 1977 to 1982. They have two sons, Mark and James.

Craig and Cynthia Hubbs have been named representatives of Cooperative Services International, a Southern Baptist aid organization. They will live in east Asia, where they will use their skills in development of CSI-related



Jim and Camille Simmons



Craig and Cynthia Hubbs

projects in developing nations.

The Hubbses are members of Sunnyside Church in Rogers. Recently they were English teachers in east Asia.

Hubbs is the son of Dr. and Mrs. M.L. Hubbs of Van Buren. He is a graduate of the University of Arkansas in Fayetteville.

Mrs. Hubbs, the former Cynthia Friland, is the daughter of Mr. and Mrs. Dick Friland of Rogers. She is a graduate of the University of Arkansas in Fayetteville.

The Hubbses have two small children, Daniel and John.

# FMB plugs gap in finances, postpones study

By Robert O'Brien  
SBC Foreign Mission Board

RICHMOND, VA (BP)—Missionary appointments, questions about possible reorganization, budgets and other business went on even as Foreign Mission Board trustees and staff engaged in reconciliation.

Trustees appointed 38 new missionaries and reappointed three others, took measures to offset financial shortfalls and indefinitely postponed a proposal that an outside consulting firm study the board's operation.

ODI, a Massachusetts firm, made a second presentation on the proposed organizational study but the trustee policy subcommittee postponed it until new board president Jerry Rankin is ready to consider it.

The proposal, which could cost anywhere from \$100,000 to \$500,000 depending on its scope, has drawn mixed reaction from some trustees, staff and others about its timing and advisability.

In other action, trustees voted to eliminate planned capital expenditures overseas, dip into the board's assets and shift some funds to plug a \$3.2 million gap left in this year's budget by a shortfall in the Lottie Moon Christmas Offering for foreign missions.

Canceled capital projects total about \$1.3 million. An additional \$976,000 will come by redirecting — to the board's operating budget — payments from overseas missions that would have gone into a global capital fund to repay money loaned to them to finance missionary housing.

The board's recent downsizing, resulting in a cut of 37 staff positions, freed \$196,000 that will go toward compensating for the shortfall. The rest will come from using half of a \$1 million line item for contingency and \$250,000 earmarked for strategic purposes.

An appointment service, featuring Rankin's first charge to new missionaries, was a spiritual highlight among many at the June 28-30 meeting.

Rankin challenged the missionaries to go to the mission field with their "hearts broken over people who do not know Jesus Christ."

"You'll never have the privilege of success in bringing redeemed souls into the kingdom of God if your heart ever ceases to be broken over the loss of people without Jesus," said Rankin, who was appointed a missionary with his wife, Bobby, 23 years ago in June.

Rankin warned that new missionaries often lose that burden for lost people as

## FMB staff, trustees proclaim reconciliation

RICHMOND, VA (BP)—Weary from years of tension that distracted them from their main purpose, staff and trustees of the Southern Baptist Foreign Mission Board declared an end to conflict and the beginning of a "new day" of reconciliation.

A recurrent theme in conversations during the trustees' June 28-30 meeting centered around a much-repeated comment: "It's time to make the main thing (missions) the main thing."

Even as they proclaimed a "new day" in their joint efforts to reach the world for Jesus Christ, staff and trustees were realistic. They realized they will still have differences of opinion.

New Foreign Mission Board president Jerry Rankin put that in perspective in his first presidential report to the board:

"One of the greatest gifts God has given us is our diversity," said Rankin, a 23-year missions veteran and area director for Southern Asia and the Pacific the past six years. "Rather than being a threat, our different opinions and perspectives are one of the greatest assets we have."

Rankin admonished "observers to recognize that disagreements expressed in the open forum of these board meetings do not represent hidden agendas, political alignments or ruptures in the fellowship. They're simply

procedures in which every perspective can be considered and the wisest, most objective and appropriate decision can be made."

At the same time, Rankin said, the "open forums of this board are not the appropriate venue for voicing and reflecting unresolved personal differences."

"The effectiveness of our group process demands mutual respect and avoiding ... succumbing to judgmental attitudes toward one another. We're Christians and must reflect Christ-likeness in actions and attitudes and practice the (biblical) admonition of Matthew 18, should conflicts and misunderstandings arise which become a detriment to our unity and fellowship," Rankin emphasized.

"We should not assume that there's a right or wrong, or win-lose position, but the truth and appropriate action are somewhere in between. Let us beware that it's not necessary to compromise personal convictions nor to resolve differences to work together in unity and trust for the glory of God.

"We will work together in unity" ... with no "adversarial relationship between staff and trustees," Rankin asserted. "I ask that we try and cleanse our thinking of perceptions created and ingrained from past experiences."

they adjust to the demands of life and ministry overseas. "How do you maintain that broken heart?" Rankin asked. The key, he said, is sustaining a close relationship with God. "It's only as you spend time with Him that you will begin to feel the Father's heart and see people as God sees them."

Seventy-fouring missionaries met with trustees to give testimonies about their work and to receive reassurances trustees had confidence in their efforts to reach the world. Trustee Terry Harper of Virginia said relationships built in the joint session will help prevent misunderstandings and promote trust between missionaries and trustees.

The meeting opened with five missionaries reporting on ways they see God's Spirit moving around the world. But soon other missionaries moved to the microphones.

Laurie Ingram, from Belgium, said she and her husband, Cliff, have prayed for efforts being made to take the gospel into "World A," the portion of the world's

peoples who have had little opportunity to hear the message of salvation.

"But in the midst of all our praying for World A," she told trustees, "let's not forget World B and World C (the designations some missiologists give to more evangelized portions of the world).

"I'm from a World C country," she said. "Belgium is 'evangelized.'" But in Antwerp, a city of 916,000 people, she said, "there are only 1,500 evangelicals of all denominations. There are no Baptists in Antwerp. The work is hard and the people aren't real responsive because they think they're already Christians."

A Belgian woman whose husband has been church organizer for 37 years broke down in tears as she attended a Bible study the Ingrams were leading. The woman said she had been in a church 58 years "and this is the first time anyone has ever asked me to open the Bible and read it," Ingram said.

"Please don't forget your 'evangelized' countries," she urged. "People there need the Lord."

## Arkansas All Over

MILLIE GILL

## Church news

**Immanuel Church** of Rogers youth choir completed a six-day Texas tour with a performance of "The Big Game" at their church June 16. The musical, which focused on cheering people through the game of life, also featured "pre-game" entertainment by the University of Arkansas Hogwild Band. The Texas tour included performances in three churches and a children's home. Doug Blevins is director of the 30-voice choir.

**East Side Church** of Osceola celebrated its 24th anniversary with homecoming June 6. Activities included Sunday School, a potluck dinner and an afternoon musical program featuring the Southern Harmony Singers of Jonesboro. Those on program were interim pastor Tom Doty, deacon Walter Garner, former pastor J. Wayne Moore and member John Fain.

**Elliott Church** of Camden burned a note June 13 in recognition of the final payment on the parsonage. This service also celebrated the church now being totally debt free. Ronald L. Burks is pastor.

**Shepherd Hill Church** of Pine Bluff broke ground June 17 for a worship center which will have a seating capacity of 300. Thanksgiving has been targeted as the completion date with men of the church assisting in construction. Participants in the groundbreaking were Emma Blackmon, Cliff Lawrence, Larry Ard, Noah Allread, Tom Elkins, Bobby Watkins, Paula Byrd, T.M. Byrd, pastor Rex Newman, building committee chairman Pete Phelps and H.L. Sanderson.

**Camden First Church** has launched a minor repair service to provide maintenance assistance to members of the church family. Lora Edwards, Ethleen Garrison, Maggie Leece Holiman and Ruth Owen are serving as coordinators and deacons have volunteered to participate in the service ministry.

## Ordinations

**Wynne Church** ordained Jim Shaw to the gospel ministry May 16. A former staff member, he is serving as pastor of Neal's Chapel Church in Lepanto.

**Barcelona Road Church** in Hot Springs Village ordained Ernie Cooke, minister of education, to the gospel ministry June 13.

**Centerton First Church** ordained Dale Thompson, Harold Harp and Rickie Stark to the deacon ministry May 2.

**Gravel Hill Church** of Benton ordained Brad Terry, minister of youth, to the gospel ministry May 23.

**Trinity Church** in Fort Smith ordained Gary Duplants to the deacon ministry June 6 marking the first member to be ordained in 14 years.

**Amagon Church** recently ordained Bill Wilson to the deacon ministry.

**Gillett First Church** recently ordained Donnie Wilbanks, Sonny Roach, Sam Snowden and Rickey Hayes to the deacon ministry.

**Rogers First Church** ordained Nick Hobbs and Kirt Hufstelder to the deacon ministry June 20.

**Briarwood Church** of Cabot recently ordained Jerry Swindle to the deacon ministry.

**Horseshoe Bend First Church** ordained Clay Doss, minister of youth and music, to the gospel ministry June 27.

**Bryant First Southern Church** ordained Steve Knight, minister of music, to the gospel ministry June 20.

**Perry Church** ordained F.W. Dicus to the deacon ministry June 27.

## Obituaries

**Roy B. Hilton**, 78, died at his home in El Dorado June 22 following a lengthy illness. Hilton, who had served as pastor of Arkansas and Texas churches, had spent the past 20 years writing and distributing commentaries and biblical studies that were mailed to 40 states and several foreign countries.

A graduate of Ouachita Baptist College (University) and Southwestern Baptist Theological Seminary, he had served on the Board of trustees for Ouachita Baptist University and was a past vice president of the Arkansas Baptist State Convention.

Survivors include his wife, Muriel Hilton of El Dorado; one son, Kenneth R. Hilton; one daughter, Anne Weedman of El Dorado; six grandchildren; and seven great-grandchildren.

Memorials may be made to the Hilton Missions Endowment Fund, Arkansas Baptist Foundation, P.O. Box 552, Little Rock, AR 72203.

## People

**Larry Bradley** celebrated 10 years of service June 6 as minister of music for First Church of Hot Springs. He received special recognition in the morning worship service.

**Faye Downs** recently retired as director of Abundant Life Mother's Day Out, a ministry of Sylvan Hills First Church in North Little Rock. Downs, who developed the ministry and ministered to more than 3,000 families in her 16 years of service, is now director of the church's homebound and nursing home ministries.

**David Ross** was recognized June 13 by First Church of Blytheville for 15 years of service as minister of music. Ross and his wife, Joann, were honored at an evening fellowship, as well as being presented with a monetary gift.

**Frances Miller** was honored June 20 by First Church of Hope with an evening reception in recognition of 25 years of service as one of the church's secretaries.

**Luke Flesher** was recognized June 20 by Park Hill Church in North Little Rock for 20 years of service as a church staff member. Currently serving as minister of pastoral care/missions, Flesher previously was minister to youth. He and his wife, Vickie, were honored at a Sunday evening fellowship.

**Joyce Thomasson** was honored with a reception June 13 by Elliott Church of Camden in recognition of her retirement, following 33 years of service as church secretary.

**Joe Dorman** has completed 20 years as bus ministry pastor at First Church of Springdale. In recognition of his service, Dorman and his wife, Mary Jesse, were honored Sunday morning, June 20.

**Becky Bitley** was honored June 27 by Life Line Church in Little Rock in recognition of 30 years of service as a church secretary. A food pounding/money reception was given at the close of the evening worship service.

**Tom and Kay Cox**, members of Ridgeview Church in Fayetteville, have returned from Tambov, Russia, where they led a 43-member team, representing Southern Baptist churches from 13 states, in witnessing in schools and citywide and meetings. **Dendin Guinn**, pastor of New Hope Church, Mena, also participated in the trip.

## Staff changes

**Randy L. Hyde** began serving July 11 as pastor of First Church of Trumann, coming there from Marietta, Ga. A native of Paragould, Hyde is a graduate of Ouachita Baptist University, Southern Baptist Theological Seminary and Vanderbilt University Divinity School. He was associated with the Life Insurance Company of Georgia and was a supply preacher in the Atlanta area. In addition to student pastorates, he has served as associate pastor of First Church in Bristol, Va., and as pastor of churches in Tennessee, Maryland and Florida. Hyde is married to the former Janet Crawley of Forrest City. They have two children, Emily Rebecca, a sophomore at Mercer University in Macon, Ga., and Timothy Andrew, 15.

**Dennis Janz** is serving as pastor of First Church of Madison. He is a student at Mid-America Seminary in Memphis, working on a master of divinity degree.

**Judy Johnson** has joined the staff of Walnut Street Church in Jonesboro as summer children's director. She and her husband, Randy, have been members of the church since Oct. 1991. She is a teacher in the Gossnell School District.

**William P. Oakley** resigned as pastor of Gossnell Church June 1. He will serve as pastor of Frazier Church in Memphis.

**Bert Hargett** of Jonesboro is serving as pastor of Providence Church, Trumann. He previously was at Freer Church, Trumann.

**Kerri Norman** has joined the staff of South Side Church in Fort Smith as preschool coordinator. She and her husband, Eddie, and their children, Natalie and Nathan, are members of the church.

**W. Coy Sample** is serving as pastor of Central Church of Hot Springs. He and his wife, Vivian, recently returned from Nigeria, West Africa, where they had served as Southern Baptist Foreign missionaries since 1984.

**Shawn P. Kemp**, a student at Ouachita Baptist University, has joined the staff of First Church of Glenwood as summer minister of youth and outreach.

**Trent Griffith** has resigned as minister of youth at First Church in Newport to join the staff of Life Action Ministries in Buchanan, Mich.

**Sara Williams**, a student at Ouachita Baptist University, is working with the summer children's programs and activities at Immanuel Church in Little Rock.

**Janet Kennedy**, a longtime member of Immanuel Church of Rogers, has joined the staff as food services director. Kennedy and her husband, John, with their daughters, Angie and Amy, live in Lowell.

**Dale Carlton**, a student at Ouachita Baptist University, is serving his second year as summer youth director for First Church of Flippin.

**Amey Brunt**, a student at Baylor University, is serving as children's summer intern at West Church of Batesville. Mike Floyd, a student at Ouachita Baptist University, is serving the church as summer youth intern.

**Ray Nicholas** is serving as pastor of First Church of Ben Lomond where he had been interim pastor.

**Jeffrey Julian** has resigned as associate pastor of student ministry at First Church of Conway to join the staff of Valley Ranch Church in Coppell, Texas, as associate pastor of education and administration. Julian and his wife, Tonda, and their three children, Megan, Chelsea and Stephen, were honored June 20 with a farewell reception by First Church of Conway.

**Linda Brendlinger** has resigned as co-director of the Christian Family Life ministry for First Church of Little Rock, following 11 years of service. Brendlinger is now residing in Tennessee.

**Rick McKinney** joined the staff of First Church of Charleston July 4 as minister of music and youth. A native of Jonesboro, he is a graduate of Arkansas State University and Mid-America Theological Seminary. He was at Second Church of West Memphis. McKinney and his wife, Dana, have two children, Rachel and Camaron.

**Bill Ault** is serving as bivocational pastor of Faith Church, Camden. He previously was at Shady Grove Church, Sparkman.

**Reg Fowler** is serving as pastor of Elaine Church where he was associate pastor. A native of Brinkley, he is a graduate of the University of Arkansas, Arkansas Institute of Theology and Mid-America Theological Seminary. Fowler is married to the former Brenda Gauw of Forrest City.

**Shannon Byrd** is serving as summer music and youth director for First Church of Desha. A native of Batesville, he is a student at Williams Baptist College.

**Rick Pyron** has resigned as pastor of Union Church in El Dorado, as well as Discipleship Training director of Liberty Association. Pyron now is pastor of First Church of Riverview, Mich.

**Wade and Jane Marie Wofford** are serving as summer youth workers for Goodwin Church. They are both graduates of Ouachita Baptist University.

**Wesley Hogue** began serving July 4 as pastor of First Church, Ratcliff. He previously was at Long Ridge Church in Buckner Association.

## Former Sunday School director Hatfield dies

Lawson Gerald Hatfield, former director of the Arkansas Baptist State Convention Sunday School department, died June 30 at age 72.

A celebration service of his life was held July 2 at First Church of Malvern where he was serving as interim pastor and had served as pastor while a student at Ouachita Baptist University. Hatfield was a graduate of both OBU and Southwestern Baptist Theological Seminary.

He had served as director of the ABSC Sunday School department for 24 years and had served as director of Siloam Springs Baptist Assembly from 1959-83. In addition, he had served two terms as ABSC president of the ABSC.

In his 51 years of ministry, he was pastor of churches in Ashdown, DeQueen, Little Rock and Fordyce as well as Texas; was interim pastor of

other Arkansas churches at Cabot, Jacksonville, Star City, Hot Springs and Rison; and served one year with the Baptist Sunday School Board. A former president of the Ouachita Alumni Association, Hatfield was awarded the Purple and Gold Heart Award for outstanding service to the university.

A scholarship has been established in his honor at Ouachita. Instead of flowers, the family requests that memorial gifts be sent to the Dr. Lawson Hatfield Memorial Scholarship, Box 3754, Arkadelphia, AR 71998.

Hatfield is survived by his wife of 50 years, Juanita Gill Hatfield; three children, Grace Hatfield Hilton of Arlington, Texas; Jerry Hatfield Jr. of Arlington, Va.; and Stephen Hatfield of Lewisville, Texas; and eight grandchildren.



Hatfield

# BWA hears reports of crises in Africa

By Wendy Ryan  
Baptist World Alliance

WASHINGTON (BP)—Baptists in Zaire say peace is their greatest need, while Baptists in Angola are desperate for food, clothing, medicine and agricultural tools, according to Zairian Baptist leader Eleazar Zherambere.

Zherambere, general secretary of the All Africa Baptist Fellowship, made up of Baptist groups from 21 African nations, and general secretary of the Union of Baptist Churches in Rwanda, visited Luanda, Angola and Zaire recently "to bring a message of sympathy and comfort" from the Baptist World Alliance to Baptists in those countries and to see how the BWA can help.

Needs amid the crises in those countries and in Liberia also have been the thrust of letters received at BWA's headquarters in Washington from several Baptist leaders in the region.

The Zairian people "are in a desperate situation," said Zherambere of his meeting

with Zairian Baptist leaders, "but they agreed that peace is their greater need and believe any assistance should be held until things become clearer."

Zherambere heard how Zairian Baptists have suffered from the looting and pillaging in Kinshasa, especially last January when Baptists' graduate school of theology was devastated by looting.

More news about the harassment of Baptists by Zairian soldiers came to the BWA in a letter from a Zairian Baptist leader, whose name cannot be published for safety's sake.

Last April, after a Baptist-owned car had an accident with a military car, soldiers entered the compound of the Western Zaire Baptist Community (CZBO).

"These soldiers came into the compound and had some pastors who were present kneel until CZBO paid them a large amount of money," the Baptist leader wrote.

He also told how soldiers tracked and attempted to kill him. "It was when I was going to the (Baptist) general secretary's

house on the compound that I saw a soldier following me with a gun," the Zairian Baptist leader said. "When he tried to shoot me his gun fell down and by the time he got it up I was already in the general secretary's house."

"He came into the house to kill me. I told them I was innocent, but you can kill me if you would like to."

In thanking Baptists around the world for their prayers, the leader wrote, "I know God is protecting me through your prayers. Let God be blessed and let those who do not know Him or doubt Him know that He is great and is more than everything."

This same faith in spite of difficult circumstances was expressed in a letter from a Baptist leader in Angola.

"With the breaking out of the war in Angola my church has suffered very much," the leader wrote. "Many members have fled from one area to another and have been caught in the middle of the conflict."

"Many have died and others abandoned their parents and families without knowing their whereabouts, but as we meet every day, there is much rejoicing in the Lord," the leader wrote.

"Many are placing their faith in Jesus, although death, hunger, sickness and despair constitute the day to day experience of Angolans."

Zherambere, during his visit with Angolan Baptist leaders, heard of their great needs and those of the more than 2 million displaced people in Luanda.

## Arkansas missionary Lloyd Farmer shot during attempted car robbery

BLANTYRE, MALAWI (BP)—One Southern Baptist missionary was shot in the leg and another was injured July 4 when the two were assaulted during an attempted car robbery in Lilongwe, Malawi.

Lloyd Farmer, a general evangelist from Crossett, Ark., was working under the hood of a car on the grounds of a mission guest house when two men entered the fenced compound with drawn handguns and demanded the keys to the car.

When Farmer, 37, attempted to give the keys to the gunmen by removing them from the car's ignition switch, both men became excited and began shooting wildly into the air and ground. One shot hit Farmer in his right calf.

Farmer scurried around to the passenger side of the car, fell to the ground in a sitting position and began shouting for help.

Missionary Walter Ford heard the commotion and ran from a house on the compound. Ford first thought the gunmen were abducting Farmer. He ran up to one of the gunmen and began struggling with him.

The robber aimed his gun at Ford and pulled the trigger, but it didn't fire. He shoved Ford to the ground, injuring his knee. People from the street began entering the gates of the compound to see

what was happening. The growing crowd may have forced the robbers to break off their attack, said missionary Ernest Sibley.

After the attackers fled, Farmer was rushed to a hospital. Doctors said the bullet chipped one of the bones in Farmer's leg, but it should not impair his ability to walk. Doctors removed some muscle tissue from the leg, which will slow Farmer's recovery. Ford's injuries, although not as serious, may take several weeks to heal.


The violent incident has shaken Farmer and Ford as well as other missionaries in Malawi, said Sibley.

"To my mind, this is our first case of violence in Malawi," he said.

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## Objectives, convocation plans drafted by Elder-initiated group

By Bill Webb  
Editor, Illinois Baptist

CHICAGO (BP)—The coordinating workgroup for the "Coalition of Hope," formed on the eve of the Southern Baptist Convention annual meeting in Houston, met June 24-25 in Chicago. The group drafted a mission statement and six objectives and set in motion plans for a nationwide "Convocation of Hope."

The workgroup, which includes former Baptist Sunday School Board president Lloyd Elder, focused on a 15-page document Elder released in May on the state of Southern Baptist mission trends and his recommendations for "calling the family back together."

Elder's plan calls for reunification of the various factions within the SBC under the banner of missions. Herschel

Hobbs, pastor emeritus of Oklahoma City's First Baptist Church and a past SBC president, has joined Elder, in the effort.

The mission statement drafted by the six workgroup members present states: "The purpose of this movement shall be to call Southern Baptists, at a critical moment of opportunity and challenge, to new levels of missions commitment and accountability in response to God's fresh call to world evangelism."

Rodney Osborn, a physician from Peoria, Ill., and convener of the workgroup, drafted the version of the vision/mission statement and objectives released following the closed-door session.

Those objectives include:

- "To inform Baptist people of the Mission/Purpose of our vision and the opportunity new levels of commitment will mean to world evangelism."
- "To mobilize Southern Baptist church members in support of the historic Baptist organizational missions center."
- "To stimulate state conventions and Southern Baptist boards and agencies with the imperative of world evangelism and to new levels of missions support."
- "To call Southern Baptists to prayer and repentance for slowness and intransigence, however unintentional, in our response to God's fresh call to world evangelism."

■ "To encourage the building of trust and fellowship among the Southern Baptist family as a missions people."

■ "To foster such changes in Southern Baptist structures as may be necessary to better serve the Great Commission and to provide accountability."

"It is our intention to start from this point forward without looking back, without recrimination...and without rehashing what has happened before" toward the goal of world evangelization, Osborn said. Acknowledging the fourth objective called for repentance, he explained, "We think we are all guilty. No guilt is implied unless it is with all of us."

In a written statement, Osborn outlined a tentative plan for a "Convocation of Hope" involving the heads of every SBC agency and five people from each state convocation.

"Our next task will be the invitation of the executive director and president of every state convocation at a meeting in Nashville, Tenn., possibly on Monday, Sept. 20, when they would each be preparing to attend the SBC Executive Committee meetings as observers," Osborn wrote.

At that meeting, the representatives from each state convocation would be asked to "call/elect/commission/select" five people from their own states to attend the convocation. The workgroup suggests those who are selected include men, women, pastors, laity and ethnics.

"At the Convocation of Hope from the some 300 individuals in attendance will come whatever next steps should be undertaken to complete the mission of the coalition," Osborn said. "This may take the form of a commission that ultimately would have the responsibility...for whatever report/recommendation/resolution the convocation might deem appropriate to bring before and/or present to the Southern Baptist Convention meeting in Orlando, Fla., in June of 1994."

Any decision as to how to proceed will come from the "broad-based representation that this convocation must represent," wrote Osborn, who is immediate past president of both the Illinois Baptist State Association and the Fellowship of State Convention Presidents.

*"The purpose of this movement shall be to call Southern Baptists to new levels of missions commitment and accountability in response to God's fresh call to world evangelism."*



## Home missionary assists churches with AIDS ministry

By Sarah Zimmerman

SEC Home Mission Board

NEW YORK CITY (BP)—The bottom line on whether people become involved in AIDS ministry is how they interpret Scripture, says a home missionary in New York City.

"It boils down to whether you believe the Great Commission includes people with AIDS. Do you agree with Paul that we are to bear one another's burdens? Are you willing to be your brother's keeper?" asks Michael T. Williams.

In April, Metropolitan New York Baptist Association called Williams to serve as HIV/AIDS urban consultant. The new position will be reviewed after one year, but Williams is confident the need for AIDS ministry in New York City is great enough to warrant an ongoing consultant position.

Other home missionaries, including Oklahoma physician Fred Loper, facilitate medical missions, but Williams is the only home missionary with AIDS ministry as his primary assignment.

Williams became involved in AIDS ministry as director of Harlem Baptist Center. Three years ago the grandson of a woman in the center's senior adult program died from AIDS and her pastor would not conduct the funeral service. Of 17 pastors Williams questioned, 11 said they would not do the service because they believed AIDS results from sin.

Many people are infected with HIV, the virus that causes AIDS, from sexual contact or intravenous drug use. But Loper notes that other illnesses, such as lung cancer and cirrhosis of the liver, are also caused by sinful behavior.

"God intends for His people to deal with the sins that cause disease, (but) too often they are selective judges rather than compassionate Christians," Loper wrote in a Home Mission Board brochure titled "Beginning a Ministry with People with AIDS."

Williams said he was outraged with the pastors who would not perform funerals



Michael Williams (right) says churches do not have to create new programs to minister to people with AIDS; they simply have to be sure AIDS patients are welcome at regular activities, such as this evening of bowling. Williams, the HIV/AIDS urban consultant in New York City, is the only missionary with AIDS ministry as his primary assignment.

for AIDS patients. His anger turned to action when he discovered an entire hospital floor of people infected with the HIV virus.

As he visited hospitalized AIDS patients, he realized he was the only visitor for many of them. Those who recovered enough to go home usually had no one to help them cope with their impending death, he said.

In the last two months of 1991, Williams performed 44 funerals for people who died with AIDS. Yet the focus of his ministry, and the goal he wants churches to adopt, is to help people live.

As a grief therapist whose first child died in infancy, Williams said AIDS presents a "very different grief than losing a baby."

"People can live for years after they learn they are HIV-positive, so the resolution of grief is put off for a long period, Williams noted. Patients also have a constant awareness of the problem, he added.

When people learn they are HIV-positive, Williams' advice to their friends is "don't run off. Look at them as people who are sick. Tell them you'll be there for them if they need to talk. Ask, 'What can I do for you?'"

Churches do not need new programs or more money for an AIDS ministry, he pointed out. "Just include them in what you're already doing."

Isolation, one of the biggest problems facing AIDS patients, can be combated by churches that overcome judgmental attitudes toward people with AIDS, Williams emphasized.

## AIDS report is 'call to action' for Baptists

By Tom Strode

SEC Christian Life Commission

WASHINGTON (BP)—The final report of the National Commission on AIDS is a "clarion call to action" for Southern Baptists and other religious groups, a Southern Baptist ethicist said.

The commission made only two recommendations in the concluding report of its four-year assignment: Leaders at every level should speak out about AIDS and the federal government must develop a comprehensive national plan to deal with the deadly disease.

There is much to disagree with about the commission's analysis of the causes of the spread of AIDS and its proposed solutions, the Christian Life Commission's Ben Mitchell said, but the report sounds the need for churches both to mobilize against the spread of HIV, the virus which causes AIDS, and to provide compassionate ministries.

"Every church should have an accurate, abstinence-based AIDS education program in place or have access to one in its association," said Mitchell, the CLC's director of biomedical and life issues. "Furthermore, churches should adopt policies—for example, using double latex gloves in nurseries—that protect against the virus."

Southern Baptists can make an eternal difference and a difference in quality of life for AIDS patients and their families, Mitchell said, by "providing housing, establishing AIDS hospices, initiating support groups and building children's homes for the 80,000 AIDS orphans" predicted by the year 2000.

The commission's report calls for "less selfish national resolve," Mitchell said. "The Lord Jesus Christ is the cure for selfishness," he said. "He motivates and empowers us for Samaritan service."

"Ultimately, the message of Christ and a lifestyle of discipleship are the only truly effective weapons against the AIDS pandemic. Our silence and inactivity indict us because faith without works is dead."

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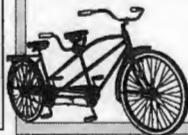
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In an opinion written by retiring Associate Justice Byron White, seven justices said the First Amendment's guarantee of free speech is not violated by a federal statute that bars the broadcast of lottery advertisements by television and radio stations in non-lottery states.

The law was challenged by a North Carolina radio station seeking to air Virginia lottery advertisements. The Elizabeth City, N.C., station argued that more than 90 percent of its listening audience resides in Virginia.

Lower courts sided with the station, saying that North Carolina's purpose of shielding residents from gambling was not advanced because residents of the listening area are exposed to lottery advertisements from Virginia media.

The Supreme Court reversed, saying the federal government has a substantial interest in supporting the policy of non-lottery states such as North Carolina without interfering with the policy of lottery states such as Virginia.

In another free-speech case, the Supreme Court unanimously upheld a Wisconsin law that allows stiffer

punishment for certain crimes if the victim was selected because of race, religion, sexual orientation or other protected status.

The statute had been challenged by a defendant who received twice the normal two-year sentence for aggravated battery after a jury found the victim was selected because of race. The Wisconsin Supreme Court had struck down the statute, saying it violated defendants' free-speech rights.

Chief Justice William Rehnquist, writing for the court, said the Wisconsin statute is aimed at conduct not protected by the First Amendment. Courts traditionally have considered a variety of factors, including a defendant's motivation, in setting sentences, Rehnquist wrote.

The Supreme Court ruled government may not discriminate against a handicapped student because he or she chooses to use government aid at a religious school.

The court ruled in a 5-4 vote that an Arizona school district could not refuse to provide a sign language interpreter for James Zobrest, a hearing-impaired student at a Roman Catholic high school, if government-funded interpreters were provided for children in public and nonreligious private schools.

The Individuals with Disabilities Education Act (IDEA) "creates a neutral government program dispensing aid not to schools but to individual handicapped


children," Rehnquist wrote in the majority opinion. "If a handicapped child chooses to enroll in a sectarian school, we hold that the Establishment Clause does not prevent the school district from furnishing him with a sign-language interpreter there in order to facilitate his education."

The court overruled a Ninth Circuit Court of Appeals decision which said use of an interpreter at a religious school would be a government establishment of religion.

***"If a handicapped child chooses to enroll in a sectarian school, that... does not prevent the school district from furnishing him with a sign-language interpreter..."***

In a discrimination case, the high court declined to review lower court decisions upholding the firing of a St. Louis auto worker for excessive absences. The worker, a Seventh-day Adventist whose religious beliefs required him not to work from sundown Friday to sundown Saturday, filed suit contending he was terminated because of his religion.

A federal appeals court said that while U.S. civil-rights laws require an employer to reasonably accommodate the religious beliefs and practices of workers, accommodating Jesse Cook's requests to have Friday nights off would have infringed on other employees and resulted in an undue hardship on the employer.



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## Convention Uniform

### Beyond moral reform

By Glen Schmucker, pastor, First Church, Siloam Springs

Basic passage: Philemon

Focal passage: Philemon 12-16

Central truth: Redemptive change comes from within.

Parents can usually get their children to do their bidding at least while the children are small. If nothing else, the adult is bigger than the child for a while. Rules can be physically enforced if all else fails. But, good parents know that what is most important is molding a child's value system so that when the child is older (and bigger) she will do what is right because it is in her heart to do so.

Paul is facing a predicament of momentous proportion. His Kingdom values dictated that, in Christ's light, all abusive social caste systems which use race, sex or socioeconomic status as their rule of value are exposed as evil (Gal. 3:28). Yet, in his presence is a runaway slave the return of which to his owner was demanded by secular law.

The only route for a redemptive solution to the dilemma was through the heart of the slave-owner, Philemon. It was Philemon who had to choose whether his relationship with Onesimus would be one of worldly oppression or Kingdom brotherhood.

Paul's authority in the New Testament church was great enough to give him leverage over Philemon and demand that he behave in a new way toward Onesimus (Philem. 14). But, Paul was interested in more than just getting Philemon to knuckle under to the letter of the Christian rule. Of more profound concern was that Philemon deal with Onesimus from a heart of free and genuine love based on their mutual brotherhood in Christ (Philem. 14-16).

Christians are often tempted to force their value system on the world. However, while Christians should concern themselves with decaying social values and aggressively seek to right what is wrong, they must never forget that change, eternal and redemptive change, can only come from within. Otherwise, even if the church somehow manages to change the way in which the world behaves, it will have done nothing to make it more Christian unless people are introduced to the Lord whose primary concern is men's hearts, not just their behavior.

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## Life and Work

### Real or counterfeit?

By Ron Ford, pastor, Central Church, North Little Rock

Basic passage: James 2:14-26

Focal passage: James 2:14-18

Central truth: True Christianity is both belief and action.

A man in prison was asked about the nature of his crime. He replied this way, "I was making good money, it was just a 16th inch too long." The man was a counterfeiter. Because of the complexity of reproducing exact American bills, we do not hear much about counterfeiting any more. In the field of religion, there is a great deal of counterfeiting occurring.

One such form of counterfeiting is making our experience a "pick and choose" religion rather than accepting all that God intends for us. Counterfeit religion might be called "either-or" religion. For instance, some people may want emotional while others want purely intellectual religion. It is one or the other.

James faced the problem of "either-or," "pick-and-choose" religion. Some people saw their experience as all faith while others stressed works. Some claimed to have faith, but lacked works to back it up. Others had the deeds, but seemed unconcerned about a visible faith. Some even saw this as a schism in the early church. You were either like Paul or like James in your emphasis.

The answer lay in substituting "both-and" for the "either-or." Salvation is not either faith or works, it is both faith and works. The apparent conflict of emphasis between Paul and James is really no conflict at all. Paul is writing as an evangelist to persons who need salvation when he says, "through faith—not by works" is a person saved (Eph. 2:8). James is writing as a pastor to professing Christians when he says, "faith by itself is dead."

To the unsaved, faith alone will suffice. To the saved, faith always leads to action. It is not "either-or" but "both-and." True Christianity is both faith and deeds. Christianity is like a two-sided coin. On one side of the coin is faith, on the other side of the coin is deeds. It takes both. Abraham had faith, that faith was made complete by his deeds. Rahab had faith, and it was made complete by her actions. Counterfeit religion says, "faith or works." True and genuine Christianity says, "faith and works." Is your Christianity the real thing?

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## Bible Book

### Confronting two heresies

By Ronnie Mayes, pastor, First Church, Beebe

Basic passage: 1 Peter 3:13-5:14

Focal passage: 1 Peter 3:19-22

Central truth: The Bible does not teach that a person has a second chance nor that water baptism saves a soul.

Jesus died and immediately went to heaven from the cross (Luke 23:43). All that he did during those three days we do not know. Everything required for our salvation was accomplished on the cross. When Jesus said, "It is finished" (John 19:30), the word "finished" literally means paid in full.

Sometime during those three days he preached to the spirits in prison. The Greek word translated "preach" in its root concept means to proclaim or make an announcement. Because of the context, this word "preach" should not be confused with another word translated "preach" which means to preach the gospel. Since he did not preach the gospel, what did Jesus proclaim to these spirits? Jesus proclaimed in person his victory which he won over death, sin, Satan, and all demons.

Who are these spirits? Although humans have a spirit, no place in the Bible are people referred to as spirits. "Spirits" is a word used to describe two moral agents in the Bible, angels (Heb. 1:14) and demons (Matt. 8:16).

Where did Jesus go to make his eternal proclamation? Two prisons are presented as being the places of confinement for evil spirits who rebelled against God (2 Pet. 2:4 and Rev. 9:1-12). The proclamation was made by Jesus who stood on the outer edge of this prison which was reserved for evil spirits who rebelled against God during the days of Noah.

Verse 21 is not saying that water baptism can save a soul from hell. The water didn't save Noah, the ark did. The ark is symbolic of Jesus who saves us. In verse 21 the words translated "like figure" in the King James, "corresponding to" in NAS, and "symbolizes" in NIV clearly say that baptism is symbolic or an illustration of how we are saved. Peter further states "not the putting away of the filth of the flesh" which does not mean the going under and coming out of the water. Christians should be baptized, but not for salvation. If they are not saved when they go into the water, they will not be saved when they come out of the water.

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## Convention Uniform

### Knowing how to pray

By Kenneth W. Moore, pastor, First Church Walnut Ridge

Basic Passage: Ephesians 1:15-2:10; 3:14-19

Focal Passage: Ephesians 1:17-21

Central truth: Paul gives us some things to pray for each other.

Have you ever had someone to ask you to pray for them but you did not know how to pray except to ask God to bless them. In this passage there are some things which we can pray for each other on a regular basis.

First, we can pray that God would give knowledge of Him (v. 14). Each of us need to know God in a greater way. This knowledge of God comes from spending time with Him through prayer and Bible study. Bible study is important in understanding God because God has revealed Himself through His Word.

There are four words which can enhance Bible study. They are visualize, memorize, meditate, and pray. Visualize—a person needs to think about what he is reading. If one is not careful he will just read words. As one reads the Scriptures he needs to focus on key words and phrases trying to understand the message. There are some questions which can help in understanding. Does this tell me something about God, about myself, about others, or about my responsibility?

Memorize and meditate—it is important that we hide God's Word in our hearts. Spend time memorizing Scripture. Once you memorize it chew on it. Let its truths sink into your life and apply those truths to your life. Pray—turn Scripture into a prayer for you and for others.

Second, we can pray that God would give understanding into His calling (v. 18). God calls each of us to serve him. Sometimes the call means that we leave our present occupation (Mat. 4:18-22). Sometimes the call means that we stay right where we are and serve him (Luke 8:26-40). However, whether we leave or stay we are to die to ourselves (Luke 9:23-26).

Third, we can pray that God would give understanding of the greatness of His power. People need to understand that God is able to do more than we ask or even think (Eph. 3:20). As a person looks to God and seeks Him then God is able to begin to work in that person's life (Pr. 3:5-6).

## Life and Work

### Slip of the tongue

By Ron Ford, pastor, Central Church, North Little Rock

Basic passage: James 3:1-18

Focal passage: James 3:1-12

Central truth: One of the hardest lessons of life is learning to control our speech.

James says that only a perfect man never stumbles in what he says. Our speech is a danger to all of us (v. 2). The tongue may be little, but it is powerful. James says that we can put a bit in a horse's mouth and control the horse. We can control a ship with only a small rudder, but no man can control the tongue (v. 3-5, 8).

The damage the tongue can do is like the damage a cigarette can do when thrown out of a car window. A small fire can burn down a whole forest. The tongue is like that small spark that can start a huge fire (v. 5, 6). The tongue is beyond all taming. Beasts, birds, reptiles and fishes can be tamed for the service of mankind. No one can tame the tongue (v. 7, 8). It is like poison running throughout the body system (v. 8).

The tongue is hypocritical, because with it we bless and praise God and then turn around and curse our fellow man. Fresh and bitter water do not pour out of the same spring—yet, both fresh and bitter words pour forth out of the same mouth (v. 9-12). My dear wife pointed out a beautiful lesson in a cartoon the other day. It was a wife talking to her preacher husband. She was telling him as he went out the door, "Why don't we reverse things this week. You can scream at the church members and be nice to your family at home."

There are at least four areas Christians need to look at in regard to putting our foot in our mouth. Stop arguing. Arguments rarely settle anything. "A man convinced against his will, is of the same opinion still." Stop criticizing. Badmouthing, nit-picking, criticizing and analyzing are some of the worst faults of the mouth. Most people already feel stupid without someone pointing it out.

Stop gossiping. The spreading of lies and half-truths as though they were true ruins a Christian witness. Stop rambling. The more you talk, the more likely you are to put your foot in your mouth. Take more time to listen. Seek the power of God to spend more time with your foot on the ground and not in your mouth.

## Bible Book

### Leaving a legacy

By R. Dale Wicker Jr., pastor, First Church, Conway

Basic passage: 2 Peter 1:1-21

Focal passage: 2 Peter 1:12-15

Central truth: Your influence for God with others can extend beyond your lifetime.

Peter wanted his life to mean something for God when he was gone. His determination to count for the kingdom serves an example for every believer who desires to have an influence on others which will last. How can you leave a spiritual legacy?

First, the believer must be reminding. Most preaching and teaching of Christian truth is a reminder of that which a person needs to return to our further incorporate into their lives. Peter includes three vital aspects as things worth remembering: (1) You can know Jesus and have salvation (see vv. 1-3); (2) You can be like Jesus and have His nature (see v. 4); and (3) You can grow in Jesus and be a servant.

The growth Peter mentions in verses 5-11 is, first, a growth in character. The apostle mentions seven characteristics of Christian character. Second, it is a growth in service (v. 8) and finally there is a growth in assurance (vv. 9-11).

Another way to leave a legacy is to be realistic. Peter knew his physical death was near (see vv. 13-14). Note the Old Testament imagery of folding up the tent. Not much time, in the full scheme of life, is available: Make the most of every opportunity.

Finally, a person who will leave a legacy is one who is responsible. Legacy-leavers do not slide into posterity. Indeed, those who leave an impact work diligently to do those things which honor God.

Leaving a legacy is most effective with the young. Here are five tips: (1) Treat the young right. They deserve respect, love and guidance; (2) Treat their parents right. Moms and Dads (husbands and wives) are the single greatest influence in the lives of their children; (3) Treat the church right. Attendance, love for and service to the visible body of Christ will make a lasting impression on young people; (4) Treat God and His Word right. The worship of God and obedience to Scripture instills a thirst in the young for the same; (5) Treat life right, especially when life is full of problems. Young people need more than good sermons, they need good examples.



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## Stephen Carleton to head SBC Education Commission

RIVERSIDE, CA (BP)—Members of the Southern Baptist Education Commission elected a new executive director and honored retiring director Arthur L. Walker Jr. during their annual meeting June 27 in Riverside, Calif.

Stephen P. Carleton, 55, was elected without opposition on a roll call vote as executive director to succeed Walker who retires Aug. 31.

Carleton has been executive vice president and academic dean at California Baptist College since 1971. He was one of four candidates interviewed by the search committee.

Carleton is a graduate of Oklahoma Baptist University, Golden Gate Baptist Theological Seminary and the University of Chicago. Prior to coming to California Baptist College as associate professor of history in 1967, Carleton was pastor of churches in Stockton, Calif., and Ceres, Okla. He also has been interim pastor of nearly 100 California churches.

## Keith Parker resigns Fellowship position in Europe

ATLANTA (ABP) — Baptist missionary veteran Keith Parker has resigned after less than a year as coordinator of Cooperative Baptist Fellowship missions in Europe.

Parker told Fellowship missions coordinator Keith Parks that he and his wife, Jolyn, plan to return to the United States to pursue ministries in pastoral counseling and social work. The date for his departure has not been determined.

Parker and Parks acknowledged that Parker's decision was influenced by differing perceptions about the nature of Parker's role in the Fellowship's European missions strategy. Both stressed that most of the problem could be attributed to the difficulties of launching a mission venture within a new organization.

## Actress Lisa Whelchel hosts pro-life video from HMB

ATLANTA (BP)—Actress Lisa Whelchel said a pro-life video she narrates for the Home Mission Board offers women facing crisis pregnancies the information they need to consider all their options. "It is a great gift to a woman who at that time in her life wouldn't consider anything a gift," said Whelchel, who for nine years starred as Blair on the television series "Facts of Life."

Designed for use in crisis pregnancy centers, "The Heart of the Matter" explains fetus development, risks associated with abortion and pregnancy options.

"I think it's a wonderful message covering any questions a young woman would have," Whelchel said. "It's just my great hope that it will get into thousands and thousands of crisis pregnancy centers."

## Russians, Southern Seminary open school in Moscow

LOUISVILLE, KY (BP)—The Evangelical Baptist Union of Russia recently began its first endeavor into theological education at a school jointly sponsored by the union and Southern Baptist Theological Seminary.

A total of 59 students enrolled during May and June at Moscow Theological Institute, where they took courses in church planting, evangelism and New Testament. The classes were taught at the Baptist union's headquarters by a Southern faculty member and two other Southern Baptist professors enlisted by the Louisville, Ky., seminary.

The Moscow school will offer two weeks of intensive training twice a year. Those who complete all courses offered over a three-year period will receive a certificate from Southern Seminary.

## Specialist offers reminders to volunteers in Russia

ATLANTA (BP)—People planning mission trips to Russia should remember that Christianity is not new to the former Soviet Union, said a Southern Baptist church starting specialist.

Christians have been in Russia more than 1,000 years, and Baptists have been there more than 100 years, said Charles Chaney, Home Mission Board vice president for church extension.

Chaney spent two weeks in Moscow earlier this summer in a partnership program between Southern Baptist Theological Seminary and the Baptist Union of Russia. He shared church-starting strategies with pastors as part of a training institute for Russian Baptists.

Ten of his 50 students had been in prison for their faith during past oppression from the state church or the communist regime, Chaney said. All of his students were bivocational church leaders who spent their vacation time at the training institute.