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August 20, 1987

Arkansas Baptist State Convention

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Growing Together

Arkansas Baptist

August 20, 1987

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Cover Story



BSSB photo / Jim Veneman

Growing Together 7

Single adults represent the fastest-growing segment of the U.S. population. Single Adult Day Sept. 13 recognizes both the contributions of singles and the ministry opportunity they present.

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IT'S UPLIFTING

The Power Of Prayer

KADOMA, Zimbabwe—Missionary Nancy Carley called her Mrs. K. when she asked newsletter readers to pray for her. Mrs. K. is a co-worker of Nancy's in Kadoma, Zimbabwe.

Nancy described her as "an unsaved church member under the influence of the world and of paganism." When she had a problem, she went to the witch doctor rather than to the Lord.

But Nancy prayed for her and included her in a Bible study. "One day she came to me with the type of problem that she ordinarily would have consulted the witch doctor about. Her husband was on the verge of taking a second wife."

The two women prayed together and Mrs. R. promised to trust God and to continue to pray about the problem. "After a

month I could see a change was happening in her life. She accepted the Lord as her Savior, thanks to God's grace and your prayers for her.

"There has been a complete change in her life, and it looks like she has made the break with paganism. She is eagerly studying the Scriptures and growing in her Christian life.

"Her husband has decided not to take the second wife. We are really praising God for his grace and power at work in her life. Please continue to pray for her that she will continue to grow as a Christian.

"Also, please pray for others for whom the pull of paganism is strong. Pray that they will trust God to work in every area of their lives and not turn to paganism for answers to their problems.

"This is a real problem here and one that can only be solved by much prayer and intercession on their behalf."

GOOD NEWS!

The Sin That God Punishes

Obadiah 1-9

The pride resulting from self-deception (v. 3).—The Edomites were proud of their "rock city" up in the mountains (Petra). They exalted their own importance because of the exalted position of their city (v. 4). They would not hear the words of the Lord, "I will bring you down" (RSV). Benjamin Whichcote is reported to have said, "A proud man hath no God." This was one of the sins of the Edomites, and it is a sin that tugs on the ego of modern man as well.

Unholy alliance with one's brother (v. 10-14).—God has always concerned himself with the down-and-out groups, especially when those who are suffering are his chosen people. Note how cruelty expresses itself when persons stand by and refuse to help (v. 11); rejoice in other's misfortunes (v. 12); compare self favorably to make others look even worse (v. 12); take material advantage of the afflicted (v. 13); and contribute directly to the distress of the victim, refusing a way of escape (v. 14).

Unholy alliance (v. 7).—Instead of depending on God for strength, the Edomites made alliance with the people of Moab, Tyre, and Zidon. These "close friends" would desert them. "They that eat thy bread have laid a wound under thee." As the youth say today, "With friends like that, who needs enemies?"

The Hope That God Offers

Obadiah 17-21

Though little encouragement is given to the Edomites, there is, as always, hope extended to those who will learn from the mistakes of wickedness. The righteous are given a promise:

There is safety in God (v. 17).—Ultimately, God delivers his people.

There is victory over evil and evildoers (v. 18-20).—This is victory that is thorough and complete. It ultimately encompasses all opposition to God.

There is demonstration of God's providence (v. 21).—A chaplain tells of being in a prison in North Vietnam where everyone was discouraged. Spirits were low, and the will to live was ebbing past. But a new prisoner was brought in whose faith in God was so strong and contagious that the chaplain said, "I simply let him become our spiritual leader." Within a few weeks the outlook of the men was revived. "Though in prison we felt delivered," reported the chaplain.

John Soren of Brazil once said, "God is not a candidate for God: he is God! History has revealed and the future will further vindicate his providence in the affairs of mankind."

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Our Bible

J. EVERETT SNEED

Surely all of us have heard of the individual who reportedly said of the King James translation, "If it was good enough for Paul and Silas, it's good enough for me." Unfortunately for the speaker, Paul and Silas were not acquainted with the King James translation of the Scriptures. Their Bible, in fact, was a Hebrew Old Testament and likely the Greek Septuagint version of the Old Testament that was translated during the interbiblical period.

The original Bible languages, of course, were basically Hebrew and Greek. The first English translation to gain wide recognition was the King James Version. Many of us revere it because of its innate beauty, its familiarity, and its wide usage.

Among the wide developments which have made some of our current translations more useful to the average American reader are: (1) the dramatic change in meaning of many of our English words since 1611 when the King James was translated, and (2) the discovery of better and more ancient manuscripts, which provide the modern scholar with a more accurate rendering of God's Word.

There are several basic questions which we can ask to better understand the miracle by which God's Word has been preserved across the ages. Among these are: What is a translation, and how does it differ from a paraphrase? How did we get our Bible?

The first translation of note after the close of the New Testament era was by and under the direction of Jerome. To complete the Latin Bible required some 43 years of his and his associates' lives. Jerome was 75 years old when, in A.D. 405, the translation which came to be known as the Vulgate was finished. The Latin word "vulgate" means "common" or "usual." The Vulgate later was adopted as the authorized version of the Roman Catholic Church. In some eras of history to use other translations or versions was considered blasphemous.

Perhaps the translation which most of all prepared the way for the King James Version was made by William Tyndale. Because of his desire to place the Word of God in the language of the people, he was driven from England. Even in Germany there were those who opposed this project and were successful in having him imprisoned.

Through one miracle after another, God



provided Tyndale with money and materials, enabling him to complete his task. Finally, behind bars, his work was finished and copies of the English Bible were smuggled back into England. Tyndale was to give his life for his efforts, for on Oct. 6, 1536, he was strangled publicly and his body burned. It is reported that, just before his death, he prayed, "Lord open the eyes of the King of England."

His prayer was to be answered, for by 1603, when James I ascended the throne of England, there were several versions of the Bible in use. At that time, great dissension prevailed among the Anglicans and the Puritans as to which version was actually the most acceptable.

Thus, James appointed 54 of the best scholars of the country, Anglicans and Puritans, to prepare a translation which

was to become the official Bible of the Church of England (the Episcopal Church).

Forty-seven of the 54 scholars set upon the task. It is unknown what happened to the others. The translation was done in three groups: Cambridge, Oxford, and Westminster. After they had submitted their contributions, two men were elected from each group to develop the final version. It was finished in 1611, exactly three and a half years after the project was begun.

We owe a great debt to those who have given themselves, in the past and the present, to providing the world with God's message. Many have given their total life's energy to present others with the Word of God, while others have died for it. Centuries before the invention of the printing press, men worked as copyists writing by hand the ageless Word of God so that today we might have this great message.

How should we view modern versions of the Bible? Certainly not as the ancients who saw the Bible in the vernacular as the enemy of God, but we should see each as a tool to give to us new insight into the very heart of what the God of love would have his children to know and to do.

Some of the contemporary translations are better than others. But each serves as a valuable aid to the student who truly seeks to learn of God.

Let us not only pray for the archaeologists who labored to find better and more ancient manuscripts but also for the dedicated scholars who seek to provide us with more readable text. Finally, let us commit ourselves to the task that God has given us: "Thy word is a lamp unto my feet, and a light unto my path . . . thy testimonies are wonderful: therefore doth my soul keep them" (Psalm 119:105,129).

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Letters to the Editor

Update from Jerusalem

Thank you for your May 21 article about our safe being stolen in Jerusalem. However, it was not \$1,200 but \$12,000 stolen. We have since recovered \$4,600 in checks and cash.

That very hour the safe was being stolen, I was attacked by a pitbull dog near my home while walking my dog. I suffered four puncture wounds.

It was some night! It all happened between 8 and 9 p.m. on April 28!

We still do not have rebuilding permit to rebuild the Narkis Street Baptist Congregation building. Please pray for us. It will be five years this October!

I serve as director of the Baptist House Ministries. We have (Connie and I) just completed 14 years of missionary service. Both of us are from Arkansas.

Also, the new pastor of the Narkis Street Baptist Congregation is Pat Hoalldridge. His wife Judy and he are from Texas. He has been out here in Israel for about 15 1/2 years.—John Anthony, Jerusalem

Bork Commended

After many years of liberal judicial interpretation of our Constitution, a conservative Supreme Court is now possible.

President Reagan has nominated Judge Robert Bork, a brilliant, highly qualified, pro-life, pro-family conservative. Opposed by 40 highly organized, moneyed groups, he will be accused of being against civil rights. He is not. He is opposed to quotas based on anything other than qualification.

Concerned Christians and citizens should write (or call) their two U.S. Senators, Bumpers and Pryor, at the U.S. Senate, Washington, D.C., 20510. Hearings are scheduled for mid-September.—Mrs. W.C. Carpenter, Magnolia

Seminary Studies

I would like to encourage my fellow ministers who have never begun or finished a seminary degree to take advantage of the Seminary Studies Program that meets in Little Rock on Mondays during the fall and spring.

Arkansas and Southern Baptists have made a significant monetary commitment to provide this program which is administered by the Seminary External Education Division of the SBC. And yet, too few students are enrolled and getting the benefit of bona fide seminary training here in Arkansas. We have been fortunate

to sit under professors from all six of the seminaries, as well as learning from area pastors and denominational workers serving as adjunct professors. This diversity is something that even the full-time, on-campus students do not experience.

I shall miss the program—both the learning and the fellowship. When I enrolled in the program in the fall of 1982, completing a degree from one of our seminaries seemed remote. However, this past spring I completed all allowable work through the Little Rock center toward my degree. And, through the graciousness of our church, I began the required residential work this summer at Southwestern Seminary in Ft. Worth. I hope to continue to attend a portion of the summer terms and graduate in the summer of 1989.

Although graduation is not possible by completing work solely at the Little Rock center (a small portion of any degree must be done on-campus), all credits earned are transferable to any of our six seminaries. Enrollment is limited to college graduates since this is master's level work, either in divinity or religious education.

Arkansas pastors and staff members, this

is your opportunity to either begin or continue work on a degree. If this program did not exist, I probably would never have sought seminary training. Don't let this opportunity pass you by. Contact Lehman Webb (the local Seminary Studies coordinator) through the Baptist Building for more information. I'm glad that I did.—Rick Hyde, Murfreesboro

DANIEL R. GRANT

One Layman's Opinion



Reason To Rejoice

Churches and church-related institutions (such as Ouachita Baptist

University) have reason to rejoice in the recent good news from the U.S. Supreme

Woman's Viewpoint

Who Gets Your Most?

KAY KINCL

I learned a lesson in voluntarism last fall.

Concerned over lack of contact with lost and unchurched persons, I eagerly accepted an office in the Parent-Teacher Association (PTA). I viewed it as a God-given opportunity to witness.

Immediately I became chairman of the major fund-raiser of the year. I worked feverishly writing memos, soliciting donations, pleading for teacher participation, and so on.

More than once I spent entire days working on this event while other obligations—at home and church—got leftover time. (My pastor/husband was sweet not to voice his



resentment of this time-gobbler.)

Then I noticed how much leisure time the other PTA workers had; they weren't serving in a local church.

My eyes opened further when a representative from a leading soft drink company screened my request for donated pop. Since I was a preacher's wife, he had to ascertain the request was not for my church. He explained they could not

help churches, but could contribute generously to other groups.

That did it! I realized how many thousands of unchurched folks there are who are more than willing to give time and money to secular causes; none of them will work one minute for Christ. It's not their job. But it's mine.

I plan to participate in PTA and other worthwhile organizations (in the world), but not in leadership positions; I'll never again prostitute precious time and skills to temporal causes. The Master deserves my most.

Kay Kincl is the wife of Rich Kincl, pastor of Central Church, Magnolia, and the mother of two small children.

Court. The ominous cloud of restrictive government legislation, and of even more restrictive court interpretations of that legislation, seems to have backed away just a little in a court decision handed down on June 24. In the Amos case, the Supreme Court upheld the right of religious groups engaged in nonprofit activities thought by some to be "secular in nature," to hire or fire employees on the basis of their religious beliefs. In short, they may discriminate on the basis of religion.

One of the high-water marks of the civil rights movement was the passage of the Civil Rights Act of 1964 which, among many other things, bars discrimination in employment based on religion. Section 702 of that Act allows an exemption to religious groups in the employment of individuals to perform work connected with carrying on its activities. Unfortunately, the courts began getting heavily involved in deciding what activities are religious and what are not. This is bad news for religious freedom because, in many cases, the very essence of religious freedom is following God's call into many areas commonly called "secular," including education and health care. Just as a local church can carry out the Christian Great Commission more effectively if all of its employees are fully committed to carrying out the Great Commission, so a Christian university can carry out its Christian purposes more effectively if all of its employees (faculty, administrative staff, and dormitory, main-

tenance, and support personnel) share a strong commitment to those Christian purposes.

We can thank the people known as Mormons for the favorable decision in the Amos case. They were running a nonprofit gymnasium in Salt Lake City, Utah, and fired an employee because he failed to qualify for a "temple recommend" which is granted only to those individuals who adhere to certain standards of the Church of Jesus Christ of Latter Day Saints. The employee brought a suit against the Mormon Church claiming discrimination on the basis of religion. We can also thank the Baptist Joint Committee on Public Affairs for filing an *amicus curiae* (friend of the court) brief in support of the rights of religious institutions. Justice Byron White wrote the court's unanimous opinion, admitting that there is a gray zone in this matter, but asserting the need for accommodation of religion to avoid a regulation that "burdens the exercise of religion." The decision held that exemption from the Civil Rights Act in this respect is defensible to avoid "significant governmental interference with the ability of religious organizations to define and carry out their religious missions."

The Amos decision is good news for religious liberty for religious institutions. Let us hope that it is a trendsetter.

Daniel R. Grant is president of Ouachita Baptist University.

DON MOORE

You'll Be Glad To Know



There is \$104,091 available to assist ministerial students who attend Ouachita Baptist University or Southern Baptist College. But, there is a catch to this. The home church or association must contribute \$100 per semester for the student before the convention funds are released for that student's account. When that is contributed, Ouachita or Southern will request the convention scholarship. The convention will give a maximum of \$250 per semester for the \$100 given by the church or association. For part-time students the scholarship amounts to \$30 per semester hour. Their wives are eligible for one-half the assistance provided their husbands. This help is available to "men who are in training for the preaching and pastoral ministries in Southern Baptist churches."

Many questions are sure to come to your minds about this. Why is it not for ministers of music, education, recreation, etc.? There are two reasons, basically. First, funds are limited and the line had to be drawn somewhere. Second, people today are going into so many areas of ministry that their years of preparation may be in business administration, physical education, radio and TV, or a dozen other categories. It is easy to see the problem in trying to provide help for everyone who "thinks they might possibly" go into a ministerial vocation.

Why is there no more money than this appropriated? You need to know that 45 percent of all of the Cooperative Program money that stays in Arkansas goes to help college-age young people. That amount includes Baptist Student Union, Ouachita Baptist University, Southern Baptist College and the ministerial scholarship fund. That is quite an outstanding fact. I know you believe, as I do, that this is a great investment and do not regret one cent that has been given. These investments will come back to bless our lives, churches, and the kingdom of God in years to come.

Now, who in your church or association will remember the ministerial student and request others to join you in that simple \$100 gift for that student each semester? Someone has to take the lead. Should you? Now is the time. School terms are upon us.

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

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SPEAK UP

Small Church Emphasis

The Joys Of A Bi-Vocational Pastor

DALE HOLLOWAY

Last week's article dealt with the frustrations I have experienced. This article deals with the joys experienced across the years.

I am glad to talk about the joys of a bivocational pastor. Paul said, "I reckon the sufferings of the present are not worthy to be compared with the joys that will be revealed in us." For every frustration as a bivocational pastor, I have experienced at least two joys.

The first joy I would like to mention is: bivocational ministry has supported me in new beginnings. In the last three churches I have pastored, while I was there, I was the best pastor they had ever had. Yes, you have guessed it. I was their first pastor. Before each of you go home to wear your crown, I wish for you to experience the joy I have experienced in being a part of a new church. I have discovered that church starting is a joyous ministry. A people, who in the past have had no existence except in the mind of God, are now becoming "the people of God."

We will never reach the world for Christ by building big churches bigger. We will only reach the world by building more churches. There is a direct correlation between the number of lost persons won to Christ and the number of units of believers who meet together on the Lord's Day to study and proclaim God's word. The Southern Baptist Convention is trying to establish 18,000 new churches before the end of this century. I believe 17,000 of these new churches will have to be pastored by bivocational pastors.

Quin Pugh told us at Ridgecrest: "In our association (Manhattan, Northern New Jersey), we have more lost millions that the total population of 61 foreign countries that we send missionaries to. We need bivocational pastors by the trainload. We have found pockets of people and started Bible studies, but we are in desperate need of caring shepherds to lead these new groups. These ministers need a portable and marketable skill to support them while the new church is being established."

The second joy I would like to share is: a second vocation has provided the stability and security I have needed for my family.

One of the curses of our convention is short tenure. (The tenure in our smaller churches is approximately 18 months.) We have too many "dash" men in our convention. Anyone can run 50 yards (in a sack). What we need is more "mile runners." The kingdom of God has never been built in dashes and flashes. Flashbulbs are bright, but they only shine for a second. Candles are not very flashy, but they do a good job of pushing back the darkness for as long as they shine. When you have support and security, you can join in hopeful planning, laborious nurturing, and joyous harvest.

For the first 12 years of my ministry, I moved 13 times. My wife didn't like that. We have lived in our own home for the past 21 years. During this time, I have started and pastored three new congregations.

The third joy of bivocational ministries I would like to share is: bivocational ministry has helped me discover the joy of Shared Ministry. Some people's view of ministry is too narrow. Some are so narrow you could hold out your thumb and touch both their eyes. All they can see is pulpit ministry and foreign missionaries. It takes many strings to make beautiful melody in an orchestra. A spring flower garden has many colors and many textures and many fragrances. The greatest challenge our convention faces is to match every ministry person with the meaningful, fulfilling ministry God has planned for them. Every church could be strengthened, every volunteer put to work immediately, if we had a strategy of strengthening churches with a multi-staff of bivocational ministers.

My greatest joy is in winning lost souls to a saving faith in Jesus Christ. My next greatest joy is helping "perfect the saints for their ministry." I feel a challenge to search for multiple ministry needs in our church and then challenge persons to discover and connect with the ministry God has planned for their lives. God has not called all of us to be recognized as being successful. He has called each of us to be faithful to the task he has designed for us.

Dale Holloway is a national consultant on bi-vocational ministries for the SBC Home Mission Board. He was a bi-vocational pastor for 33 years.

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From Prison Pulpit To Cap and Gown

by Lisa Bellamy
Raleigh (N.C.) Times

WAKE FOREST, N.C.—Among the 167 students who graduated from Southeastern Baptist Theological Seminary this spring was a man who spent his early years as a God-hater and ended up doing time in prison for armed robbery.

"My hatred of people who preached God to me was what nearly destroyed me," says Cam Mill, 48, who received a master of divinity degree during commencement exercises in May.

"My mother died of cancer when I was 13," Mills said. "I wanted to know what kind of God would take a mother away to leave eight children to fend for themselves."

When Mill's father, a coal miner, died a year later "of hard work and poverty," Mills ran away and joined the Army. But he was discharged because he was too young.

In 1979, at age 40, he was arrested for the armed robbery of a West Virginia liquor store and eventually sentenced to a 10-year prison term.

It was in prison, searching for death, that Mills found God and embarked on a journey that led him to Southeastern.

Mills remembers well the frustrations that led him to consider hanging himself from the bars of a West Virginia cell while awaiting trial on the robbery charge.

"The only thing that kept me from it was that the belt was too short to go around my big neck," he said. "I came down from the bars and fell on my knees."

Mills said his life was different from that day on.

He made bond and was released from jail. During the two years his trial and appeals required, Mills made use of his time—getting a job and going to school. He was licensed to preach in 1980.

After his appeals were exhausted, Mills served eight months in prison, a total of 14 months in all. He began preaching in the cell blocks and leading Bible studies and was ordained a Southern Baptist minister in 1984.

After being paroled, Mills transferred to North Carolina so he could attend Southeastern.

Mills said he came to seminary because he felt called to prison ministry. After graduation, he is hopeful he can return to prison, but this time as a chaplain instead



of an inmate.

"I'm glad I served part of my sentence. It brought me face-to-face with what people in prison go through," he said. "So, when I tell them now, 'I know how you feel,' I mean that literally."

It has been a long road to graduation, but Mills' parole officer, Peter Batton, has been impressed with his commitment.

"There are a lot of people saved in prison, then when they get out it doesn't follow through," Batton said. "Cam had some things change his life, and he backed it up with a longtime commitment of just hard work."

Batton spends most of his time helping parolees set goals for life outside prison and motivating them. Mills made the job easy, Batton said.

"Your problem is keeping up with him," Batton said. "Cam was self-motivated to achieve. The important message is that we really can't afford to judge people from their past behavior without giving them a chance. He shows you can turn your life around."

SINGLES AND CHURCHES

Growing Together

Single adults and churches have been growing together in Southern Baptist life for a long time. A recent study revealed that 28.2 percent of Southern Baptist adults ages 18-59 are single. The single population in the United States represents one of the fastest-growing segments of our society: the 50.6 million single persons between the ages of 18 and 64 constitute 35.4 percent of the entire adult population. In like manner, single adult ministry is one of the fastest-growing activities in local churches.

On Sunday, Sept. 13, 1987, churches across the Southern Baptist Convention will observe Single Adult Day. The occasion marks the second major event in the 1987-88 "Year of the Single" celebration under the theme "Growing Together: Singles and the Churches" sponsored by the Family Ministry Department of the Baptist Sunday School Board. Single Adult Day follows fast on the heels of Labor Day Weekend Conferences for singles Sept. 4-7 at Gloria (N.M.) and Ridgecrest (N.C.) Baptist Conference Centers.

A third special emphasis this year will be "Single Challenge '88," the first Baptist Single Adult Convention on Memorial Day weekend, May 27-30, 1988, in Nashville, Tenn. The fourth event will be a study of the book, *Growing Together: Singles and Churches*, by Jerry Hayner, suggested for

use during the summer of 1988.

Single Adult Day is a time of recognition and appreciation. In many churches, single adults serve as worship leaders in morning and evening services. Single adult choirs often provide special music programs. Various activities such as continental breakfasts, dessert suppers, banquets, outings, social occasions, and fellowship and ministry activities add to the festivities of the day.

For more information on single adult ministry, contact the Family Ministry Department, 127 Ninth Ave., North, Nashville, TN 37234.

BSSB photo / Jim Weneman



John Hufsey (standing) and John Heine are members of a single adult Sunday school class at First Church, Metropolis, Ill., who with thousands of other singles will be recognized on Single Adult Day Sept. 13. The class often holds Sunday afternoon Bible study in the home of Heine, who was injured in a motorcycle accident two years ago.

A SMILE OR TWO

A young lady had graduated from college, been given a well-paying job with a large corporation in the city, and had settled in her new apartment. Her next move was to buy her first automobile. Her final transaction was with the banker who was arranging the loan for her. When all the papers were in order, she said, "You have been so helpful. How can I ever thank you?"

"Monthly," the banker said, "Monthly."

LOCAL & STATE

Arkansas All Over

MILLIE GILL

People

Charles F. Boyd will begin serving Sept. 6 as the first full-time pastor of Riverside Church in North Little Rock. He will move to North Little Rock from Navasota, Texas, where he has been serving as pastor of First Church since 1984. He also



has served as assistant pastor at First Church of Dallas and Emmanuel Church in Blackshear, Ga. Boyd is a graduate of Dallas Theological Seminary. He and his wife, Karen, have three children, Chad, Kristi, and Callie.

Glenn Kauffman retired June 20 as pastor of East Point Church, Russellville, but is remaining there as interim pastor until a new pastor is called.

Tony Berry has resigned as pastor of Dardanelle First Church, effective Aug. 23 to become pastor of Capital City Church in Sacramento, Calif.

Larry Childers has resigned as pastor of Forest Tower Church in Little Rock.

Tom Daniel has accepted a call to join the staff of Immanuel Church, Little Rock, as minister of youth. He has been serving for two years as minister of youth at First Church, Ada, Okla. Daniel also has served on the staff of Alta Woods Church in Jackson, Miss., and as director of recreation at New Orleans Baptist Theological Seminary, of which he is a graduate. He also is a graduate of Mississippi State University. He and his wife, Lisa, have two sons, Anthony and Bryan.

John Sammons has accepted a call to serve as bi-vocational pastor of Calvary Church in Ward. He has served for more than three years as associate pastor to single adults at Sylvan Hills First Church in North Little Rock.

Victor Gore observed his sixth anniversary of service as pastor of First Church, DeQueen, Aug. 2.

Bennie Foster began serving July 19 as pastor of Pleasant Valley Church, Heber Springs.

Jimmy Karam of Little Rock Immanuel Church will share his testimony Oct. 11 at 47th Street Church in North Little Rock.

Aubrey Turner is serving as pastor of Yarbrough Church, coming there from Ridgely, Tenn.

Jeff Knowlton has resigned as pastor of Blackwater Church, Manila.

Glenn Norris will begin serving Aug. 29 as pastor of Clear Lake Church. He and his wife, Greta, will move there from Mount Pleasant, Iowa, where he has been doing mission work. Norris is a graduate of Southern Baptist Theological Seminary.

Tony Cherry has resigned as pastor of Etowah Church to move to Newport.

ABN photo / Millie Gill



Youth participating in the 1987 Vacation Bible School at Pulaski Heights Church in Little Rock had a unique learning experience as they traveled via a time machine to visit "Jerusalem in Bible Times." After traveling through time, the youth entered Jerusalem through "the eye of the needle," to view a market place where people traded goods and witnessed an actual pick-pocket in action; they visited in a traditional Jerusalem home; they entered a temple and sat at the feet of a rabbi who was teaching; and the final stop was a well where they witnessed the women who were collecting vessels of water and visiting. The production, directed by Mary Margaret Deloney, brought to life Scriptures and facts from the time in which Jesus lived.

Campers on Mission

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For additional information, contact: ABSC Missions Dept., 376-4791, or COM President Carroll Gibson, Rt. 1, Box 405A, Paragould, AR 72450; 236-3213.

Preston Timothy Bailey has resigned as pastor of Gosnell Church to move to Montgomery, Ala., where he will serve as pastor of Capitol Heights Church.

Minh Van Lam has resigned as pastor of the Fort Smith Vietnamese congregation to serve as pastor of a similar group at First Church in Alexandria, Va.

David Thompson has been called by First Church, Cherokee Village, to serve as full-time youth and music director. He will come there from Kansas City, Mo. Thompson and his wife, Angie, have three children, Emily, Shannon, and Megan.

Briefly

Temple Church in Searcy observed its 25th anniversary Aug. 16-23 with a revival led by seven preachers who were called into ministry from Temple Church. Those speaking were Jim Wiley, Bert LaFerney, Pete Ogle, Tommy Price, Frank Henson, Don Johnson, and James Hays. Anniversary activities concluded with a covered dish luncheon and dedication of new educational classrooms.

Newport First Church has launched a daycare program for children, six weeks to the sixth grade, according to Pastor Gene Crawley. Betty Tucker, a member of the

church, has been selected as the director for the program.

Plummerville First Church will celebrate its 96th anniversary Aug. 23 with services that begin at 10 a.m. Former pastors Jimmy Milloway and Bill Brown will be featured speakers, according to Pastor Matt Harness. A potluck dinner will conclude activities.

Victory Church at Conway celebrated its first anniversary Aug. 2 with a service in its mobile chapel that featured Floyd Tidsworth, ABSB director of church extension, as guest speaker. Bill Kreis, director of missions for Faulkner Association, was speaker for the property dedication service. Anniversary activities also included a potluck luncheon and a gospel concert.

Blytheville First Church has planned a Lay Renewal Weekend for Oct. 23-25. Bob Fisher will be coordinator, according to Pastor Larry Kindrick.

McGehee First Church will launch its "Super September" program Sept. 6 when Lawson Hatfield, president of the Arkansas Baptist State Convention, will be guest speaker for a 7 a.m. men's breakfast. Bill Lewis, director of missions for Harmony Association, will be speaker Sept. 27. Other special emphases will include a Sept. 19 ladies luncheon and special visitation.

Hot Springs Second Church Acteens had a mission team in Brazoria, Texas, Aug. 8-16 to assist Shady Acres Church with neighborhood surveys, backyard Bible clubs, and evening youth revivals.

Youth Suicide Prevention

A youth suicide prevention conference will be held Oct. 2-3 at the Excelsior Hotel in Little Rock. Sponsored by the Arkansas Youth Suicide Prevention Commission in cooperation with the Arkansas Parent Teachers Association, the theme for the conference is "Youth Suicide Prevention: Learning and Organizing."

Registration information can be obtained by contacting the Arkansas Youth Suicide Prevention Commission, 301 State Capitol, Little Rock, AR 72201; phone 371-2144.



ABN photo/Millie Gill

When the Arkansas Baptist Association of Retired Workers met July 30 at Park Hill Church in North Little Rock, elected to serve as 1987-88 officers were (left to right) Dale Taylor of Harrison, vice-president; and D.C. McAtee of Forrest City, president. Betty Jo Lacy (not pictured) was elected secretary. The meeting, presided over by Dillard Miller, outgoing president, featured as program personalities Peggy Fuller of Little Rock and Paul Seal of Mountain Home.

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Work Forms Must Be Completed

by Eric Fox

Baptist Joint Committee on Public Affairs

WASHINGTON (BP)—All employers, including churches and other religious organizations, now are required to verify their employees are legally authorized to work in the United States.

This requirement, part of the Immigration Reform and Control Act of 1986, took effect June 1, 1987. Under the new law, all employers, regardless of the number of people they employ, are required to fill out a form that confirms their employees are either American citizens or aliens who are eligible to work in the United States.

The government requires Form I-9 to be filled out for each new employee hired on or after June 1, 1987, and for every employee hired between Nov. 7, 1986, and May 31, 1987, who still is employed. Those employees must complete the top half of Form I-9 on or before the day they start work. Employees who were hired between Nov. 7, 1986, and May 31, 1987, and who still are employed have until Sept. 1, 1987, to fill out the form.

During the first three days of employment, employees must provide their employer with original documents—such as an original driver's license, Social Security card or birth certificate—to establish their identity and eligibility to work. The

employer then must complete the bottom half of Form I-9 by certifying that the original documents have been inspected. Employees who are unable to obtain these documents within the three-day period may have up to 21 days to produce the required documents if they show proof they have applied for the documents.

The forms must be retained by the employer for at least three years. They are not filed with the government but must be presented to an Immigration and Naturalization Service or Department of Labor representative upon request. This registration process must be completed for all new employees, including American citizens.

Virginia Board Releases Escrow

RICHMOND, Va. (BP)—The Virginia Baptist General Board has released funds which had been placed in an escrow account to support the Baptist Joint Committee on Public Affairs, in the event its budget was deleted or reduced by the Southern Baptist Convention.

Board Treasurer Nathaniel W. Kellum said the action taken by the SBC at its annual meeting last June which continues funding for the Washington-based religious liberty agency, "satisfies the conditions of the motion" passed last year by the Baptist General Association of Virginia.

Messengers to the general association at its meeting last November in Richmond

agreed to a motion to set aside \$75,000 from the SBC portion of Phase I of the BGAV budget in an escrow account for the Baptist Joint Committee.

For several years, some Southern Baptists have criticized the BJCPA claiming its positions on tuition tax credits and religious activities in public schools are at odds with majority opinion in the SBC.

A motion at the SBC meeting in 1986 to sever ties with the BJCPA and the subsequent naming of a special study committee to examine the relationship between the two led the BGAV to approve a contingency plan to support the embattled agency.

"In the event that the 1987-88 SBC Cooperative Program budget omits or reduces funding for the Baptist Joint Committee, the treasurer shall send the \$75,000 directly to the Baptist Joint Committee," the motion said.

"If the Baptist Joint Committee is fully funded, then the treasurer shall send the \$75,000 to the Cooperative Program," it added.

In June, the special study committee recommended, and the SBC messengers approved, a plan that continues full funding and makes some changes in the BJCPA's structure.

Kellum, who had been placing \$6,250 in the escrow account each month since December, said about \$36,500 was released to the SBC Executive Committee at the end of June.

He said some Virginia churches had asked that their contributions to the Cooperative Program not be added to the escrow account.

Classifieds

Needed—Pianist at church in Sherwood. \$75 per week. Sunday am and pm and Wednesday night. Send name, address, telephone, and cassette demo tape to: Church, P.O. Box 16032, North Little Rock, AR 72231. 8/27

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Volunteers Rebuilding Saragosa

By Ken Camp

Baptist General Convention of Texas

SARAGOSA, Texas (BP)—Texas Baptist volunteers have erected the first new house at Saragosa, the western Texas town destroyed by a tornado May 22, and plans are being made to rebuild the entire community Aug. 24-Sept. 11.

Included in the rebuilding plan is an around-the-clock building effort by volunteers on Labor Day weekend, Sept. 4-7.

Up to 450 Texas Baptist volunteers will take part in the building project, in which as many as 60 homes are expected to be

rebuilt. Among the laborers will be 75 to 100 retired couples who work regularly with Olen Miles and the Texas Baptist Men Retiree Builders.

A group from Woodway First Baptist Church, Robinson First Baptist Church and First Baptist Church, all of Waco, erected the first house at Saragosa July 29-Aug. 2. They were assisted by two Varones Baptistas, or Hispanic Baptist Men, from Dallas. Their labor provided a two-bedroom home for Sophia Gomez, a 60-year-old widow who is bringing up two children.

The home was pre-

fabricated on the parking lot at Woodway and raised on site by the volunteers. Most of the materials used in building the house were donated by Waco-area merchants, and other materials were purchased by churches in Waco Baptist Association.

Two Texas Baptist couples from Second Baptist Church in Lake Jackson are working on a one-bedroom Red Cross model home that is expected to be completed by Aug. 15. A group of Mennonite families from Kansas are erecting a three-bedroom home that also is being built with Red Cross funds.

Gleaning Advocated

Biblical practice would help alleviate hunger

by Kathy Palen

Baptist Joint Committee On Public Affairs

WASHINGTON (BP)—The ancient concept of gleaning is making a comeback as a possible way to help alleviate domestic hunger in the United States.

During a hearing on the subject, members of the Domestic Task Force of the House Select Committee on Hunger heard testimony about current gleaning projects and the need to expand such programs.

"There is nothing new about gleaning," said Rep. Tony P. Hall, D-Ohio. "It's not only ancient, but biblical."

Hall, a congressional advocate of gleaning as a source of food for the hungry, described a major gleaning project in his state. During the project's first year, Hall said, hundreds of volunteers from 37 church, civic, food relief and school groups donated more than 3,000 hours of time and took in almost 21 tons of food. He said his goal for this year is to double that tonnage.

Citing a General Accounting Office figure that 60 million tons of food rot in farm fields each year, Hall said, "Even if a fraction of that food could be salvaged and distributed to the needy, we would go a long way toward helping to feed the hungry of this nation."

Hall cited a number of advantages of gleaning:

— It offers an abundant source of free food that is clean and healthy.

— It requires neither massive government assistance nor bureaucracy and regulations.

— It provides people at the grassroots level an opportunity to become involved in fighting hunger and develops a sense of fellowship among participants.

— It supplies an additional tool for educating people about the problem of

hunger.

Hall said state and local governments can help by passing laws to remove barriers to gleaning, such as limiting the liability of food donors, and by offering incentives for gleaning, such as providing tax incentives for charitable contributions of food.

Three other witnesses, each of whom has been involved in organizing or implementing gleaning projects, supported Hall's testimony.

Ray A. Buchanan, co-director of the Society of St. Andrew, described a program through which his anti-hunger organization salvages potatoes that otherwise would be wasted and distributes them in 47 states and the District of Columbia. In its first four years, the project salvaged more than 53 million pounds of potatoes and yams, he said.

"Tremendous amounts of perfectly nutritious produce never get consumed," Buchanan testified. "Thousands of tons of potatoes and other produce get thrown away every year because they are not pretty enough for the American consumer. The Society of St. Andrew is waging a war against this waste and against the hunger to which it contributes."

"There is no such thing as an ugly potato to a mother whose children are hungry. Yet in our country, where the numbers of hungry continue to grow larger, there are literally millions of pounds of ugly potatoes being dumped to rot."

Buchanan made three recommendations for enhancing gleaning nationwide. He recommended establishing a national clearinghouse to connect growers, gleaners and distributors; publishing a handbook to provide details on organizing gleaning and produce salvage programs; and developing an advertising campaign to encourage participation in gleaning projects.

Seminary Profs Join AAUP

by Diane Winston

Religion Editor, Dallas Times Herald

DALLAS (BP)—Fearful of attack on their academic freedom and job security, several professors at two Southern Baptist seminaries have joined a secular organization pledged to defend those values.

More than two dozen professors at Southeastern Baptist Theological Seminary have formed a chapter of the American Association of University Professors at their Wake Forest, N.C., campus. Individual professors at Southern Baptist Theological Seminary in Louisville, Ky., also have joined the national organization, which seeks to promote higher education and protect the profession's standards, ideals and welfare.

The president of the Southeastern American Association of University Professors chapter, Richard Hester, declined to comment on the group's formation or purpose. But W. Randall Lolley, the seminary's president, said he did not consider the chapter, whose members include more than two-thirds of the faculty, to be adversarial.

The association's members say the group cannot offer any guarantees if jobs are threatened. But in the past, it has helped professors with legal and financial assistance and has censured schools that unfairly dismiss professors.

Russell Dilday, president of Southwestern Baptist Theological Seminary in Fort Worth, Texas, said the issue raised by the association's membership was broader than whether schools followed due process.

"This is a tragic testimony of the mood of suspicion and distrust that pervades our denomination," Dilday said. "People are searching for assurance, protection and guidance—and it seems to be getting worse, not better."

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Convention Uniform

Two Kingdoms, One Lord

by Ray Meador, First Church, Judsonia
Basic passage: Romans 13

Focal passage: Romans 13:1-8,10-14

Central truth: Christians' allegiance to God is to determine how they live in the world.

A Christian is a citizen of two kingdoms, the Kingdom of God and the kingdom in which he is either born or becomes a naturalized citizen. However, a believer has only one Lord, Jesus Christ. In this passage, which is the only one of its kind in his letters, Paul instructs his readers in their responsibility to earthly leaders.

The highest level of citizenship in our country should be found among Christians. This means that there must be recognition of those who are duly elected and govern constitutionally by Christian citizens.

Paul states the Christian is to submit to earthly rulers because they are the servants of God whose responsibilities are to maintain order in society by rewarding good conduct and punishing wrongdoing. The Christian is also to support the rulers by paying taxes and revenues. Jesus taught this concept when asked by the Jewish leaders if it was lawful for a Jew to pay taxes to the Romans when he said, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's" (Mt. 22:21).

In this chapter Paul not only taught that Christians should honor and respect those who govern them, but also, through love, expand this obligation to all men while they look for the coming of the imminent return of Jesus Christ. In light of this hope of the Lord's return a healthy ethical tension is created in a believer's life.

The Christian should behave properly, abstaining from evil practices. Positively this means that one walks "becomingly as in the day" (13:13). Paul urged, "Put on the Lord Jesus Christ, and make no provision for the flesh to gratify its desires" (13:14). Negatively, it means that we cast off the works of darkness (13:12). In verse 13, he named six of them: reveling, drunkenness, debauchery, licentiousness, quarrelling, and jealousy.

It is difficult for Christians to be productive citizens in both of the kingdoms to which they belong. However, it is possible to do so in the economy of God when they follow the teachings of Paul under the leadership of their one Lord.

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Life and Work

Learning How To Minister

by Carl Goodson, Ouachita Baptist University, Arkadelphia

Basic passage: 1 Timothy 5:1-25

Focal passage: 1 Timothy 5:1-5,17-22

Central truth: Ministry is not a paid occupation, but the lifestyle of born-again believers.

Our lesson, to be learned and practiced by all Christians, is that service or ministry is something we all do out of our God-inspired love for others. This ministry is to all kinds of people. We limit service by expecting pay. No such limitation was observed by New Testament churches. They had to learn to serve just as we do.

Learning by doing is still a most excellent method. However, Paul is making suggestions to his young associate, Timothy, as to who needs ministry, what to do, and what not to do, and how being active in this way will keep him from sin.

The groups addressed then as now included older, younger, families, single adults, children, parents, and grandparents. In our tendency to specialize in ministry we overlook the needs of those outside our focus. There is no evidence to indicate that the early churches neglected any.

A group with a particular problem would be given special attention. The Jerusalem church, for example, found out that Grecian widows needs were not being met because of a language barrier. So an ad hoc committee of Greek-speaking men was organized with the consent of the whole church to meet the need. Isn't it interesting that the gift of tongues was not called upon to express simple requests like, "Pass the beans, please!"

Yet our whole tradition of service through deacons (ministers) and committees (also ministers) and talented non-professionals has been derived from that meaningful episode. No ministry was to be conducted in partiality.

The ministry varied also in respect to what needed to be done. Some of it was done by caring words. Disrespectful words were not to be used. But ministry was also carried out with material means: food for really needy widows and older needy members of one's own family.

A Christian with leadership qualities will often appear, as Paul did, to suggest areas of ministry that may be neglected. A spirited church, as a family, will rise to meet needs.

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Bible Book

Proclaimed From Heaven

by Jack Kwok, Indianhead Lake Church, Sherwood

Basic passage: Revelation 14

Focal passage: Revelation 14:1,3-4, 6,8-10,13-15

Central truth: The joy of redemption awaits the redeemed, but the judgment of retribution awaits the unredeemed.

The joy of God's redemption (1-5) and the judgment of his retribution (6-20) are presented here in the interlude following the sounding of the seventh trumpet. This presentation declares that those who do not know Jesus Christ as redeemer will meet him as the reaper in God's judgement upon sin and sinners.

One day the Redeemer-Lamb will be the Ruler-Lamb. The 144,000 redeemed Jews during the tribulation period will bear the sign of the Father in their foreheads. They will sing a new song of redemption to the glory of God. According to verse four, they are the first-fruits. Thus, all the tribulation saints will join them in service and sacrifice to the Lamb. All will enjoy the blessings from the throne for their steadfastness.

This is an encouragement for all saints to be faithful, pure, and loyal whatever the difficulty. Despite the difficulty of persecution, joy is to be found and experienced in redemption provided by the Lamb.

The alternative to redemption is retribution. To refuse redemption is to receive retribution. No other alternatives exist. To refuse the Redeemer is to accept the Antichrist. Those aligned with the Antichrist will meet the Christ not as a redeemer, but as the judging reaper. Here, six angels announce the judgment of God upon the Antichrist system. This judgment is both eternal (10-11) and earthly (19-20).

In contrast to this judgment of retribution is the joy of redemption. Verses 12 and 13 describe the joy and blessings of the redeemed. God's blessings of rest and reward are promised to those who die in the Lord. These blessings are related to the works of the saints. The works of the saints are not meritorious; but they do not constitute redemption or gain one's entrance into heaven. Rather, they follow the redeemed one to the judgment seat of Christ where he awards crowns for steadfastness in the faith and service by the faithful. Certainly, redemption is to be preferred over retribution. The choice of redemption must be made now.

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Haitians Praying, Violence Increases

PORT-AU-PRINCE, Haiti (BP)—Amid increasing violence and killings church attendance in Haiti is high and many people are praying constantly, two Southern Baptist missionaries have reported.

Roadblocks, rock throwing, tire burnings, smashing of car windows, butchering of people and the gunning down of protesters started in late June as anti-government groups instigated strikes calling for a three-man governing council to step down from office. Strikers are calling for a general election to choose a new council.

"There's constant prayer, and it's more fervent than ever because of not having a job and people killing people, and their neighbors are dying and all kinds of crazy things," said Southern Baptist missionary Mark Rutledge a few hours after hearing gunfire in the streets July 29. Eight people had been shot to death by soldiers that day.

Non-Christians are "always asking for prayer now," he added. "There's a tendency for people here to ask you to pray for them — and I mean the stranger on the street." Rutledge has prayed with some and gotten them interested in going back to church.

Rutledge and his wife, Peggy, who arrived in Haiti this year, are the only Southern Baptist missionaries in the country now. Southern Baptist missionaries Jack and Doris Hancox, who have spent nine years in Haiti, left July 26 for furlough.

Hancox, reached by phone in Jefferson City, Tenn., said the unrest has not hurt Sunday church attendance, especially since violence seldom occurs on Sundays. The church he attends, First Baptist Church in Port-au-Prince, has 8,000 members and four standing-room-only services each Sunday morning, starting at 5 a.m. A Bible study is on Tuesday nights, a prayer service on Thursday nights and a meeting for new converts on Friday afternoons.

Churches in rural areas and in peaceful small towns meet regularly and have good attendance. But when violence occurs in the streets of larger towns, many churchgoers stay home, Hancox noted.

The Haitian Baptist Convention convened in late July on the campus of Baptist Theological Seminary in Limpe in northern Haiti. However, since only 20 of the 89 churches in the convention were able to send delegates, new officers were not elected.

"Pray for a sense of calm and patience," Hancox asked. He urged Southern Baptists to pray that the people as a whole will get off the streets and calm down, hold elections and try to find workable solutions to

their nation's problems. Another prayer request is that Christians there will have courage to give their witness, treat people like brothers and sisters and, forgetting old grudges, get on with starting a new country.

Disorder is resulting in "some of these old vendettas cropping up (in the general population) and people taking the law into their own hands like in the wild West and going out with their machetes and trying to right old wrongs," Hancox said.

"The Lord is the only hope Haitians have," he added. "It's certainly not in politics, the Communists or the Americans or anybody else."

Pastors are standing before congregations and appealing in prayers and sermons for trust, forgiveness and a Christian approach to the unrest, Hancox said.

Southern Baptist volunteer groups from the United States were supposed to finish constructing buildings for congregations in Haiti, but those trips have been postponed indefinitely, Rutledge said. Another strike was planned for Aug. 3-7.

Despite the unrest, Haitian Baptists plan to continue well-drilling in rural areas by mid-August, Hancox and Rutledge said. Since January, they have drilled 62 wells, only two fewer than those drilled the previous year. Fewer than 10 percent of Haitians have clean drinking water.

Strife Cause Of Famine

by Kathy Palen
Baptist Joint Committee On Public Affairs

WASHINGTON (BP)—Civil strife, not drought, is the major cause of the severe famine plaguing the southern African country of Mozambique, stated a report released by the House Select Committee on Hunger.

Mozambique faces a famine of historic proportions, according to the report, with about one-third of the nation's population in danger of acute malnutrition or starvation. The primary cause of the crisis, the report continued, is terrorist activity by RENAMO, the anti-government insurgency force within Mozambique. Previously, most studies blamed drought as the main cause of the famine.

The House committee report specifically pointed to RENAMO attacks on peasant farmers, food production and distribution systems, and social services. Those attacks, according to the report, have resulted in lower levels of primary health care, decreased primary school attendance, declining food production, and increased malnutrition and starvation.

In addition to raiding food production and food relief operations, RENAMO forces

have destroyed 42 percent of the country's health posts, caused the destruction or abandonment of 40 percent of the country's primary schools, and attacked and killed local health and relief workers, the report stated. It also charged insurgency forces with cutting main transportation arteries inside Mozambique, thus making distribution of food difficult or impossible in many regions.

Describing conditions within Mozambique as "desperate," the report said 1.8 million people have been internally displaced and 420,000 have become refugees in bordering countries. According to the report, the country has the highest infant mortality rate in the world, with 325 of every 1,000 children dying before age 5. Only 30 percent of the nation's population has access to health services and only 13 percent has access to safe water, the report added.

Because of the nation's crisis, the Southern Baptist Foreign Mission Board has selected Mozambique to receive special attention.

The proposed FMB plan will require at least \$1 million in Southern Baptist hunger relief money and is to include training Mozambican Baptists to run feeding programs and operating a seed and farming tool distribution program.

Missionary Notes

Ron and Debbie Baker, missionaries to Indonesia, have completed furlough and returned to the field (address: Kotak Pos 38, Bengkulu, Sumatra, Indonesia). He was born in Lee County and considers Brinkley his hometown. The former Debbie Rogers, she was born in Fort Smith and considers Van Buren her hometown. They were appointed by the Foreign Mission Board in 1982.

Claud and Frances Bumpus, missionaries to Brazil, have arrived in the States for furlough (address: 319 South West Ave., El Dorado, AR 71730). He was born in Sherman and grew up in Almyra, and she is the former Frances Beindorf of Simpson. They were appointed by the Foreign Mission Board in 1953.

Ray and Ruby Fleet, missionaries to Brazil, have arrived in the States for furlough (address: 1106 McDonald, Garland, TX 75041). He is a native of Memphis, Tenn. The former Ruby Edson, she was born in Foreman. They were appointed in 1964.

Leaving Their Mark

William and Frances Skinner leave Paraguay after 36 years of spiritual and physical ministry

by Eric Miller

SBC Foreign Mission Board

ASUNCION, Paraguay (BP)—Baptists have said goodbye to a legend in Paraguay.

His missionary William Skinner, who with his wife, Frances, worked 36 years bringing both physical and spiritual health to the people of the South American country. In July the missionary physician and his wife packed up a careful of memories and left for their final furlough before retiring in Nashville, Tenn.

In Paraguay, the couple touched the lives of people in ways that go beyond normal medical care: flood victims to whom they carried food, medicine and the gospel; a boy healed after a deadly snake bite; and children who stopped getting hookworm when Skinner insisted their mothers put shoes on their feet.

There's a generation that can read and write because the Skinners found a forgotten community that had no school and started one. There are doctors, lawyers and businessmen who accepted Christ while in Sunday school classes taught by Mrs. Skinner.

And there are members of five strong churches the Skinners started.

Starting those churches was challenging. The Skinners went to city officials in one Catholic stronghold to ask permission to conduct an open-air church service, but the officials refused.

When Skinner persisted, he was told his life would be in danger if he conducted the service. But he refused to give up and finally got permission. The service drew a good crowd and there were no disturbances.

While handing out tracts door-to-door and inviting people to church, the Skinners sometimes encountered residents who tore up the tracts in their presence.

Some of the churches they started met

under mango trees through hard rains and oven-like heat until they could afford a building.

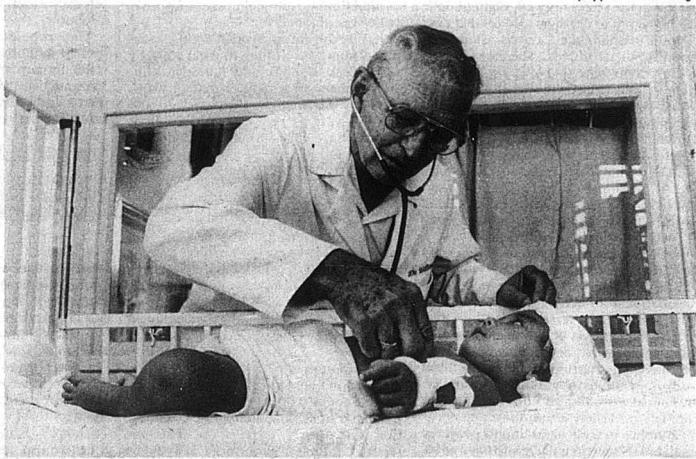
After one congregation got a church building, the tin roof nearly caved in as non-Christians hurled a volley of rocks and bricks at the building during a service. The Skinners and congregation sang hymns louder and louder to drown out the noise until it stopped.

Sometimes, they broke away from their church planting work to help in disaster relief. Skinner even went to Honduras to

usher into a studio and given a microphone. As he finished explaining the flood relief work, the announcer broke in: "Now, Dr. Skinner will give us a spiritual message for today." He seized the opportunity.

Staying on the mission field for 36 years was trying at times — especially when the Paraguayan government stripped Skinner of his right to practice medicine shortly after arriving on the field. But he attended medical school classes in Spanish and proved his competency by passing more

(BP) photo / Don Rutledge



William Skinner served for 32 years as chief of medical staff at the Baptist Hospital in Asuncion.

give medical attention to hurricane victims.

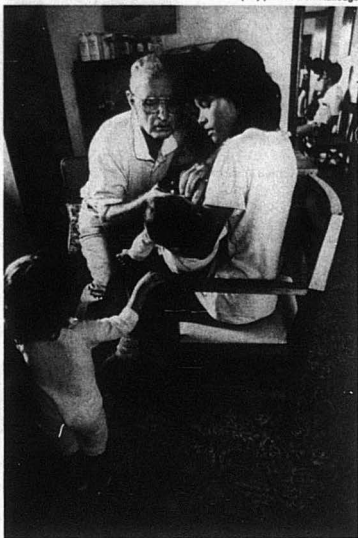
When flood waters isolated a community on a hill in southern Paraguay, the Skinners loaded a boat with food and supplies and went to help. After distributing the supplies, they treated the flood victims for parasites, infections and malnourishment. Then they conducted Bible studies and handed out tracts to many who hungered spiritually.

Returning home after the flood, the Skinners stopped by a secular radio station, as requested by a town official. Skinner was

than 30 examinations.

It was trying for Mrs. Skinner, who had a tendency toward homesickness. "I never got used to being separated from family and friends," she said. This separation occasionally intensified, such as the time Skinner got a long-distance call at the hospital in Asuncion. When he returned home, he was crying. His father had died of a heart attack.

They had to miss the funeral because boat travel was the only way home. They also missed Mrs. Skinner's mother's



Many people traveled for hours from the rural areas of Paraguay to see missionary doctor William Skinner and his wife, Frances, in the clinic they opened two years ago in a village which had no medical service, electricity, indoor bathrooms, or telephones.

funeral, a brother's funeral, their children's college graduations and a son's wedding.

As they moved closer to retirement, Skinner dreamed of finding a rural area lacking medical services and Baptist work where he and his wife could start a medical clinic.

They had raised four children, started four churches, Skinner had served as mission chairman, Mrs. Skinner had taught a Bible study and led weekly prayer meetings in Asuncion and he had served as chief of medical staff and chief of pediatrics at Baptist Hospital in Asuncion for 32 years. Still, the basics of missions work called them.

They found Guayaybi — a dusty village lacking cars, indoor bathrooms, electricity, telephones and mail delivery — and started their clinic.

News of the clinic spread beyond the village. People began walking and riding in horse-drawn wagons for two hours — passing secular doctors and herb healers — to see Skinner at the clinic. They handled 6,500 patient visits in two years, giving away medicine, tracts, Bibles and eyeglasses.

Some patients told Skinner they felt he

had performed a miracle in healing them. Others said "that just coming and talking to me, they have felt like they were well before they even started taking the medicines," he said.

When Skinner removed hardened wax from the ears of a woman who "couldn't hear a thing," she regained her hearing ability, Mrs. Skinner said. The expressions of other patients at the clinic said in unison, "He heals the deaf."

If a patient at the clinic had family problems or personal problems, Skinner took time to counsel the patient. Mrs. Skinner coached mothers on child rearing and nutrition.

Patients lingered at the clinic past dark on Thursdays for a church service. Skinner preached and Mrs. Skinner, playing a harpsichord, led the congregation in hymns. In May, this congregation, which originated from the clinic, organized into a church and broke ground to construct a church building.

The idea for a medical clinic came to Skinner as he used his Sundays off from the hospital to travel about in rural areas to treat the sick. He regularly visited the small

village of Walter Insfran, about 70 miles from Asuncion. He drove as far as he could on a dirt road. Then he traveled the last six miles on foot or horseback.

A villager usually waited with a horse to help him finish the last six miles. One especially hot day other doctors advised Skinner to postpone the trip until a cooler day. "No one will meet you at the road," they said. "It's too hot today for a horse to walk that far."

Nevertheless, he went. No one was waiting for him at the end of the dirt road, but Skinner put his medical supplies on his shoulder and walked the six miles to the village.

The people were happy to see him and yet amazed that he had made the trip. He treated many sick people that day and then preached about God's love for them.

"I want to cry," said Victor Gimenez about the Skinners' retirement. "There is going to be a big empty space; there is going to be a big hole because the Skinners have given all of their life here."

Gimenez, 34, is pastor of a church the Skinners started. Skinner, who also is Gimenez's mentor, encouraged him to serve as pastor and worked with him, training him in pastoral duties and aiding him financially in seminary.

"There won't be another like Dr. Skinner who does lots of good things," says Rosalino Navarro, whom Skinner led to Christ at the clinic. "You can see in Dr. Skinner the love of God."

"Dr. Skinner is a legend here," Gimenez says.



During their 36 years in Paraguay, Frances Skinner and her husband, William, started a school, a medical clinic, and five churches. This Sunday School class, part of a church begun as a result of the two-year-old clinic, meets under a mango tree.

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WORLD

Learn About Chinese Christians

by Scott Collins

Southwestern Baptist Theological Seminary

FORT WORTH, Texas (BP)—Americans need to learn the facts about Christianity in China, the pastor of Mu-En Church in Shanghai said in a news conference at Southwestern Baptist Theological Seminary in Fort Worth, Texas, July 31.

Shi Qigui, who is on a 30-day tour of the United States, said many Americans are unaware of the openness now afforded Christianity in mainland China.

Shi, 58, along with Lei Tong, 60, pastor of All Saints Church in Shanghai, are making a historic visit to the United States through the Foreign Mission Board's Cooperative Services International.

According to Brit Towery, consultant for CSI, this is the first time two Chinese pastors have independently toured a Western nation to preach and share information about the church in China.

"The most important thing is to have a look at our churches, and to visit us," Shi said. Americans must move beyond their misconceptions about the church in China to "understand what Christians are doing."

Shi told stories of Christians touring China who "secretly" smuggle Bibles to Chinese Christians. He said one man threw pamphlets over the balcony of the church during a worship service in an effort to evangelize the Chinese.

Such efforts are unnecessary, Shi said, because Christians are allowed to worship freely and share their faith. And he said that while more Bibles are needed, those available cost less than 80 cents per copy.

Shi said a choir from the United States once came to his church and sang a song about Jesus returning to China after the Cultural Revolution.

"Jesus never left China," Shi told the group. "It's you who has come to China. The church never died."

"We like mutual respect," Shi said. "We are all of the church of Jesus Christ—the same body."

The pastors said Americans need to understand that "tremendous change" is taking place in China. "Never in church history have so many changes occurred," Lei said.

Change began with the end of the Cultural Revolution, in which Christians and other intellectuals were persecuted. During this dark period, both pastors were persecuted by the Red Guard. Shi worked in a factory along with a blacksmith and Lei worked in a toy factory.

Most Christians were left without even one Bible. But the guards who searched Lei's home while he stood in the corner

praying overlooked one Bible on his shelf.

Lei copied his Bible by hand so his wife could have one too. It took him 15 years.

Since Christians have been allowed to worship again, the church has experienced tremendous growth, the pastors said. They estimate there are 4,000 churches and more than 4 million Christians in China today.

"We can say that our Chinese Christians have a very good future," Lei said.

Hunger Gifts Continue Decline

NASHVILLE (BP)—Southern Baptist giving to world hunger relief during the first six months of 1987 plummeted for the second consecutive year from record giving set in 1985.

Figures released by the Southern Baptist Foreign Mission Board show gifts to its overseas hunger relief program during the first half of 1987 are 22 percent below the six-month total for 1986 and more than 51 percent below the six-month total for 1985.

Through June, the Foreign Mission Board received \$2.6 million, compared to almost \$3.4 million in the first half of 1986 and \$5.5 million through the first half of 1985.

In contrast, gifts of \$570,363 given through June 1987 for the Southern Baptist Home Mission Board domestic hunger relief program were more than 10 percent above comparable figures for 1986 and nearly 15 percent above the 1985 six-month total.

Annual Southern Baptist gifts to domestic and overseas hunger peaked at more than \$11.8 million in 1985 and fell to about \$9.1 million last year.

John Cheyne, director of the human needs department of the Foreign Mission Board, said if giving to overseas hunger during the remainder of 1987 continues to decline at its present rate, FMB hunger receipts for 1987 could fall below \$6 million. Giving to overseas hunger has not been that low since 1983.

The decline in giving is disheartening because chronic hunger continues to plague millions of people throughout the world, he said.

"One of the great tragedies of facing the continuing hunger crisis in Third World countries such as Mozambique, the Sudan and the region called Sahel is that it apparently takes a horror film to make people aware of the scope and severity of the problem," Cheyne lamented.

Cheyne said the Foreign Mission Board is meeting with area directors around the world to develop mission strategy papers that will be used to develop a global hunger plan.

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