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Arkansas Baptist State Convention

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The Shadow of 1997

Arkansas Baptist

August 13, 1987

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Cover Story



(BP) photo / Joanna Pinneo

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With only 10 years left before Hong Kong reverts to Chinese rule, many are anxious about the future for religious freedom and missionary work.

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IT'S UPLIFTING

Carpenter Meets The Carpenter

SOLANO, Philippines—Little did the construction engineer know that purchasing a Bible would begin a chain of events that would completely change his life. For 20 years he had searched for the truth. He had followed many ways, always hungering for a word from the true God. Then one day he bought a Bible in a book shop in Solano, Nueva Vizcaya, Philippines. A few days later the clerk in the shop told Southern Baptist missionary Charles Campbell about the engineer's purchase and told him where he was working on a building. "I visited with him," Campbell relates, "and casually remarked my interest in Bible study. His interest grew as we talked of Jesus Christ and his power to change lives. Later he invited me and my co-worker Danny Almario to conduct Bible study with him and 40 construction workers. "His

long search had ended; he gladly submitted to the sure foundation, the Carpenter of life." Immediately the engineer began sharing Christ with others. He reached out to his family. He began teaching the Bible to his crew, and was baptized along with some of his co-workers.

Not Too Poor to Tithe

BALAKA, Malawi—Malawian Baptist churches are emphasizing 1987 as a Year of Stewardship. Because most people are farmers who tithe with their produce, missionary Darrel Garner teaches better farming practices to ensure that there will be more harvest. Pastor Malabwanya has found another solution for those who feel too poor to tithe. He teaches church members to put aside a handful of cornmeal as the family meal is prepared. On Sunday the family brings the meal to church as a tithe.

GOOD NEWS!

The Angel Who Made Them Cry

Judges 2:1-7

Needless to say, folks would be startled to attend church and discover that the angel of the Lord was standing in the pulpit to deliver a direct message from God. People would sit up and listen—no sleeping this time. When the children of Israel gathered in the Promised Land expecting to hear Joshua preach, God sent his own angel to preach the sermon (Jg. 2). The angel's words were direct: "I made you to go up out of Egypt, and have brought you unto the land. . . . I said, I will never break my covenant with you. . . . But ye have not obeyed my voice: why have ye done this?" (v. 1-2). God had blessed them, but the people had broken their agreement with God. They had failed. They had intermarried with the heathens and adopted their practice of idol worship. The angel's question, "Why have ye done this?" brought guilt and grief. "The people lifted up their voice, and wept" (v. 4).

There were tears of regret.

The conviction of the people's sins brought sorrow. Even the place where the experience happened was forever called Bochim, which means "a weeping place."

The results of sin are hurt and sorrow. The idol gods were a "snare" to them (v. 3), and the succeeding generation "knew not the Lord" (v. 10). The sins of the parents affected their children.

There were tears of repentance.

The people sacrificed there unto the Lord" (v. 5). They turned from idols to the living God.

God's continuing love for his people in the midst of their sins is a beautiful picture of the Father's grace. Undeserving violators of his covenant, we are sinners in need of redemption. Repentance is the first step on the road of spiritual recovery.

There were tears of rejoicing.

New commitments result in new directions. "And the people served the Lord all the days of Joshua" (v. 7). The "great works of the Lord" are cause for rejoicing in any generation. Fulfillment took the place of emptiness. Life had meaning.

This parable of life was experienced by Peter. He found a "Bochim" after tears of failure (Lk. 22:61-62). He, too, experienced repentance and rejoicing in the Lord's forgiveness. Remember Jesus asked Peter for a confession of his love three times, the same number of times he had to declare his faith in a crisis.

The prodigal son experienced his "Bochim" in the form of a pigpen. Times of guilt and tears of regret brought tender repentance and overwhelming rejoicing (Lk. 15:11-24).

This is the way back to God, to a Father who expresses unchanging and unending love.

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What Are You Worth?

J. EVERETT SNEED

There are many people who put themselves down. In their minds they question their worth. Such an unhealthy attitude will prevent a person from being all God wants him to be and will result in a miserable, unproductive life.

The attitude held by the individual who puts himself down can be illustrated by an event experienced by one of our seminary professors. This particular professor was on a publishing company's editorial advisory board. As a result he received many copies of books produced by the publishing company. One day, he was thumbing through a book, when he found a blank page. Just as he had noticed it, a student came by his office. The professor said, "Would you look at this! I got this book, and this page is blank." The student looked at the page for a moment and replied, "I know just how that page feels." The professor thought the student was being melodramatic and soon ushered him out of his office.

Sometime later, the professor was leading a Bible conference and mentioned the experience with the student. Later, at break time, the participants in the Bible conference came by one by one and said, "I know how that student feels." They would talk about a talented friend, brother, sister, or cousin. In each instance, this was the individual with all the ability, and the participant in the Bible conference would indicate that he himself was of little value.

If an individual is to be all God wants him to be, he must recognize that he is of value. All of us have seen the motto that says, "God don't make no junk." The truth is that God considers every individual of infinite value. The Bible is clear. Man is the crowning creation of God. The Scripture says, "So God created man in his own image, in the image of God created he him; male and female created he them" (Ge. 1:27).

Again, the infinite worth of man is set forth in the atoning sacrifice God provided for man. The Scripture says, "For God so loved the world (each individual), that he gave his only begotten son, that whosoever (any individual) believeth in him should not perish, but have everlasting life" (Jn. 3:16).

The individual who does not have proper esteem for himself cannot have a proper relationship with others. Jesus said,



"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself" (Mt. 22:37-39). If an individual considers himself of no value, it follows that he must consider others of no value. The basis for loving others is the same kind of love that we have for ourselves.

The question then arises, "How can an individual improve his self esteem?" First, it is imperative that he recognize the value God has placed on him. If God considers each individual of infinite worth and value, then each must consider himself of immense value.

We live in a society which places tremendous value on physical beauty. Often in-

dividuals question their worth because they are not physically as attractive as someone else they know. Low self acceptance can affect an individual's personality. When one feels that one does not measure up it will produce feelings of inferiority.

To overcome this an individual must recognize that physical beauty is not everything. It is important, but not nearly as important as inner beauty. Physical beauty has a tendency to disappear as an individual grows older. Inner beauty can be enhanced as one develops it across the years.

One must make the best of what one has. If one's teeth are crooked, one can have them straightened. If a person wears glasses, he should select glasses that become him or wear contacts. One often can become quite attractive by wearing becoming clothes. Talents and personality can be developed to compensate for physical appearance.

Each individual should take personal inventory and discover his strengths. These strengths should be maximized and used to enhance one's abilities.

In order for an individual to be all that God wants him to be, the following suggestions may be helpful: (1) an individual should recognize his infinite worth, (2) he should accept himself, (3) he should believe in himself, (4) he should maximize his strengths, (5) he should make himself useful, and (6) he should not impose unrealistic expectations on himself.

God can help each individual to become all he wants him to be. The Apostle Paul stated it well as he said, "I can do all things through Christ which strengtheneth me."

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Letters to the Editor

DON MOORE

You'll Be Glad To Know

I've just about lost all interest in reading or hearing the news. It's all about people who have done something bad or who have had something bad happen to them. There is so much of a morbid nature I have to deal with that I am getting reluctant to inflict anymore pain upon myself voluntarily. That's why I like to write about things you are glad to know! Perhaps positive reports do not have the reader appeal that negative reports do. As Christians entrusted with the gospel (good news), we should, of all people, have good things to report.

In a recent meeting with our committee on work with National Baptists, I learned some things you need to know. Most of the work with National Baptists is funded by the Cooperative Program and the Annie Armstrong offering. We can report that over the past 17 years we have been able to provide some scholarship assistance to 380 black students preparing for the ministry. About two-thirds of the help was given in college and the other third to those in seminary. The amount of help averages \$260 per student, which is very small. It has made the difference in some staying in school or dropping out.

A black pastor in the meeting suggested that as many as 40 percent of his people were illiterate. He told of efforts being made to assist those who want to learn to read. Literacy programs are being encouraged by National Baptists and Southern Baptists. There are over 400,000 people in Arkansas who are illiterate. This helps us see why education is a priority in our Cooperative Ministries with National Baptists.

Can you imagine how difficult it would be to staff a Sunday School when so many of your people could not read?

Fourteen years ago we started, with Dr. Robert Ferguson's leadership, a program of clinics to provide training for church leaders in National Baptist churches. Three areas are covered. They are evangelism, Sunday School outreach, and stewardship. We have averaged 41 clinics a year for a total of 575 clinics. Enrollment has averaged 54 each clinic with a total of 31,017 enrollees.

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



About Las Vegas

In reply to Mr. James O. Young, Warren, titled "They Voted For it," July 23, 1987. I was a charter member of First Southern Church, Phoenix, when the Southern Baptist work was launched west of New Mexico in 1921. Southern Baptists won and evangelized Arizona. I was on the ground floor in the organization of the Southern Baptist General Convention in California. For 46 years I have seen the inroads made by Southern Baptists in California and Nevada. There have been many hundreds of souls won to Christ in these intervening years. The work in Nevada has steadily increased and enlarged. I praise God that it has reached a point where the leaders of our denomination feel that Las Vegas merits the added impetus by entertaining the Southern Baptist Convention.

I have been to Las Vegas many times as I travel. The gambling casinos are located out on "the strip," for the most part. You have to go looking for the situations suggested by Mr. Young. The meetings to a Southern Baptist Convention are not there looking for entertainment. The agenda of the convention will not allow time for indulgence such as Mr. Young suggests. A person involved enough in Christian living enough to attend a convention will not seek out such places as Mr. Young suggests. People in Las Vegas, Nev., who do not know Jesus as their Savior are in the same lost condition as those living in Warren. If we are as concerned about lost people as we would like to have people believe, we should be willing to go into pool rooms and saloons to win them to Christ.

From Mr. Young's article, it is evident that he has never been to Las Vegas. The Southern Baptist work is thriving there. Our Southern Baptist evangelist Billy Graham conducted a very successful revival in Las Vegas.

I have gone back and re-read Matthew 28:19-20, and it does not exclude Las Vegas, Nev.—**John S. Burton, Rogers**

No Shining Example

I was somewhat amused by the letter from James Young in the July 23rd issue. I certainly believe that Mr. Young has the right to speak his mind concerning the SBC meeting in Las Vegas in 1989.

Most of the criticism about going to Las Vegas has been focused on the evils of the city and its chief business, the gaming industry. If Las Vegas is too evil a place for the 25,000 Southern Baptists to carry on business, then it certainly must be too evil

for the pastors and dedicated Christian people who work in the churches in this pioneer area of Southern Nevada, and primarily in Las Vegas. Perhaps we should pray that all of God's people working in the city of Las Vegas find other places of service away from sin and evil, if such a place exists.

It was my privilege to be in a World Missions Conference this past spring in Las Vegas, and I found the work there exciting and discovered some of the most dedicated pastors and laypersons I have ever met. I would hate to think that Southern Baptists would back away from any city, whether it be New York, Chicago, Los Angeles, or Las Vegas. I am sure that the city of Jerusalem in Jesus' day was no shining example of purity, but he went there and it cost him his life. Maybe that is what we are afraid of in Las Vegas.—**Dean Preuett, Lee's Summit, Mo.**

The President Speaks

A song has a line which says, "Summer-time, and the cotton is growin'," and we can add, "So is the soybeans, rice, corn, and apples." In addition, we can ask, "When summertime is here, can the state convention be far behind?"

Nov. 17-18 will soon be here with fellowship, reports, and inspiration for Arkansas Baptists. Have you made plans for the Fort Smith convention?

Hatfield

Do pray for the convention that each item of business will be a point well taken. Since my last article, I have resigned the pastorate at First Church, Fordyce, to retire.

From now through convention time, please address convention business to me at our new address at 1808 Royal Oaks, Malvern, AR 72104. Our phone is 337-1990.

Now let me urge each church to schedule a speaker from the list of 100 laymen and ministers. These men and women speak on "Missions Advance 87-89." This is without cost to the church. Such action will surely bring information and inspiration to your church in Cooperative Program ministries. Contact Jimmy Sheffield, Baptist Building, Little Rock, for a list of speakers.—**Lawson Hatfield, president, Arkansas Baptist State Convention.**



Food & Fellowship

Children: Fun

VIRGINIA KIRK & JANE PURTLE

Jesus said, "Let the children come to me and do not stop them, because the Kingdom of heaven belongs to such as these" (Mt. 19:14, GNB).

This month our column focuses on children and one of the things they enjoy most—fun, simple fun with family and friends. Modern children expect to be entertained, but if given the chance they entertain themselves, and all of us around them, with surprising ingenuity and ease.

Most children love parties—planning them, having them, and talking about them afterward. And they love them best if they get to participate in all three steps in their own simple and creative way. As a young mother, I liked to have fancy (sometimes elaborate) invitations, favors, decorations, food, and guest lists. Nowadays, as I plan parties with my nephews (not for them), they make the guest list which includes family members, a friend or two, and parents of the friend. They make the invitations and deliver them.

Then we set aside a day or two afternoons for preparation—making favors, decorations, and food. They always want to have some kind of theme, usually a holiday one. With a theme, the ideas for decorations and food immediately flow. Books from the library also spur imaginations and give a lot of helpful suggestions. We limit preparation to about four or five hours; too much work makes the party a chore.

Games are the heart of the party. The children can plan and direct some of the games, but they also will want to participate in others and compete for simple prizes. A grab bag of prizes or "white elephants" brought by guests is fun for everybody—children and adults.

In February this year we had a Valentine party with a guest list of seven, mostly family members. The "game" we enjoyed most was making valentines for each other. Art materials were available and in about 20 minutes each guest created a unique greeting or expression of love for the other guests. The valentines were put in decorated sacks, and near the end of the party we opened our valentines and shared. For refreshments we had strawberry ice cream sodas and snack crackers. As the guests left, they took with them a gumdrop animal (unique to their personality) made as favors by the children. We still talk about how much fun we had at the party.

In this column, we have emphasized family parties, but this kind of simple fun is also appropriate for Sunday School classes and other children's groups.

Cookies (which can be colored for seasonal themes) are usually the children's choice. We suggest old-fashioned tea cakes (May '82 column), snickerdoodles, or the sugar cookie which follows. This cookie is easy to roll and cut into various shapes, yet tastes good after a lot of handling. It is good plain, decorated, or iced. Make the dough ahead of time, chill (very important for handling) and have ready for children to cut out and bake.

Easy roll sugar cookies

1 cup sugar	4 cups flour
½ cup margarine	3 teaspoons baking powder
3 eggs	½ teaspoon salt
1 teaspoon vanilla	

Cream sugar and margarine. Beat in eggs and dry ingredients. Add vanilla. Chill dough 3-4 hours (or longer). Roll and cut. For soft cookies, roll thicker; for crisp ones, thinner. Bake 375 degrees for approximately 10 minutes. This recipe will make a big batch, enough for a party.

Virginia Kirk, professor emeritus at Arkansas College, is a member of Batesville First Church. Jane Purtle teaches at Lon Morris College in Jacksonville, Texas. They have enjoyed cooking together for several years.



BEN EARLY

Southern Accent



No Power Shortage

It was not easy being a middle child, especially when the older and youngest were sisters. Being the only boy, my bedroom was in the upstairs of the large, white, country home overlooking the countryside.

Each night, my mother would go upstairs and lovingly put me to bed. We would climb a long flight of stairs, which led to a small entry-way, then more steps and down the long hall to my room.

After being tucked in, I'd listen intently to my mother's footsteps as she walked down the hall, down the stairs where the lights were turned off, and the stairway door closed.

In my boyish mind I would imagine all kinds of horrible things taking place as soon as the power was shut off. The furniture in my room began to float around, and I just knew that all kinds of creatures came out of the attic.

When my imagination could handle no more, I would cry out as loud as I could and was relieved to have the stair door opened and the lights turned back on.

Only then did all the creatures disappear and the furniture settle back in place. As long as the power was on, I felt safe.

Many people today are trying to live their lives without the power of God and they will never have peace until they plug into his power source.

If Timothy 1:7 says, "For God has not given us the spirit of fear but of power."

If we could show the world that being committed to Christ is no tame, humdrum, sheltered monotony but indeed the greatest adventure which the human spirit could ever know, the world outside would come crowding into our churches to pay allegiance, and we could expect the greatest revival since Pentecost.

But how can we show the world without the power of God in our lives?

God's power is made available because of the inexhaustibility of God's resources.

There's no power shortage, just plug into it. God is not weakened by the bestowing of his power.

We must not remain in darkness or in the shadows but must cry out to God and let him illumine our lives with his power.

Ben Early is public relations/alumni affairs director for Southern Baptist College.

Small Church Emphasis

A Bi-Vocational Pastor's Frustrations

DALE HOLLOWAY

My first frustration with being a bi-vocational pastor is an inner struggle to determine whether it is right or wrong, good or bad, that I hold a secular job and preach. As I study the rightness or wrongness of being a working preacher, I look at Jesus' response to criticism about working on the Sabbath. He responded, "My father worketh hitherto, and I work" (Jn. 5:17). We know our Lord is busy; he is reaching out, healing, comforting, caring for, and saving precious people. Though much of his work is spiritual, God also does a great deal of physical work. He worked hard to make this good world and continues to keep it in his intensive care. Spiritual and physical work can be a God-blessed blend that complement each other.

Until the article the "Bi-Vocational Pastor" appeared in the Oct. 1977 issue of *Home Missions*, I was uncomfortable in my role. My heart rejoiced as my identity was brought more clearly into focus through the good work of Judy and Ken Touchton. I wish all 9,415 bi-vocational pastors in the Southern Baptist Convention could experience this life-lifting affirmation that I experienced. Finally, our convention sees us, cares about us, and sincerely wants to complement our ministries.

I have concluded, I am legitimate! My Father is God! My call is just as real as any great preacher. My ministry is different because God planned it that way.

The second frustration I experience is planning a time and a place to rest. As I travel the elevator in a new office building, I hear a common sigh, "Thank the Lord it's Friday!" I cannot join in. My burden of visitation, outreach, organizing, and sermon preparation only intensifies. I say, "Oh me, it's Friday!" As I lead our congregation in the Lord's work, I often hear excuses: "I'd like to engage in the visitation program but you see, I have to mow my yard." I work like they do; the grass grows in my yard and it is difficult for me to do all the things that need to be done at work, at home and in the ministry. I have not solved the dilemma of planning a resting place. Our oldest son, Louie, a 35-year-old school superintendent, told me one day: "Daddy, you work hard. You're a good worker, but you have never learn-

ed how to play." Somehow this need must be met.

The third frustration is wrestling with ego, a concern about one's self-image. I am 55 now. The mid-life is a tough time, as some of you know. You reach a time when you realize you are never going to be pastor of a "First Baptist Church." You pass a big church as the congregation is leaving and being greeted by the pastor. You experience envy and wish you could pastor a church like that. You long for an opportunity to put all your energies in the Lord's work.

The fourth frustration is the hardship bi-vocational ministry places on our families. All ministers' families have difficulties, but I believe added stresses are placed on bi-vocational pastors' families. My wife is talented. She plays the piano and likes to sing in a good choir. But we always have been in a struggling mission or a small church. She longs to be a part of a big church like the one in which she grew up. We have children, and I like to think of them bicycling across Europe or bowling down at the church on Friday night. My family misses out on so many good activities.

Lastly, for a long time I was frustrated by the stigma that other friends in the ministry placed on me. It was probably unconscious and unintentional. But some of them would verbalize their feelings. A family member would ask, "I wonder when Dale is ever going to be a real preacher?"

Fellow ministers hurt me most when they said, "Dale, if you're going to work in education, why don't you get out of the ministry" or "If you are going to preach, why don't you get out of education?" "Where is your faith? If you are going to walk on the water, you have to get out of the boat."

During these 33 years as a dual role pastor, I have found both vocations many times complement my one call to minister. I gain encouragement from Paul's testimony to Timothy, his son in the ministry. How thankful I am to Jesus Christ my Lord for choosing me to be his minister and for the strength he gives in being faithful to him. (1 Tim. 1:12)

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.

BOB PARKER

Today's Issues



'Just Say No'

The New International Version puts it like this: "For the grace of God that brings salvation has appeared to all men. It teaches us to say 'No' to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age. . . ." (Ti. 2:11-12).

"Just say no" is the very best answer to many contemporary problems. For both youth and adults, this answer is not new. Centuries before Paul penned his letter to Titus, God gave Moses the Ten Commandments.

A few of these issues that apply to "Just say no" are as follows: alcohol and other dangerous drugs, gambling, sexual immorality (including pre-marital sex), pornography, gossip, lying, cheating, and self-righteousness.

"Just say yes" is also strongly emphasized in both the Old and New Testaments. This answer should be applied to obeying the first and greatest two commandments. These demand love for God and one's neighbors. "Just say yes" should by all means relate to living according to the Golden Rule.

Dr. T. B. Maston suggests three tests for making decisions. They are: (1) The test of secrecy—*are there those you would prefer not to know if you did that thing?* What about your mother, father, pastor, your best friend? God sees all; he hears all; he knows all. Would you want him to know? (2) The test of universality—*would it be all right with you if everyone else did this same thing?* What kind of a church would my church be if every member of my church was just like me? (3) The test of prayer—*there is no higher test for any activity than to ask: "Can I pray about it?" "Can I ask God to go with me?" "Can I ask him to bless me in the doing of it?"*

Bob Parker is director of the Christian Life Council.

A SMILE OR TWO

A mother was trying to reassure her little boy, who was afraid of the dark. "Just remember, God is always with you."

The kid said, "Yeah, I know God's here, but I wish he had skin on."

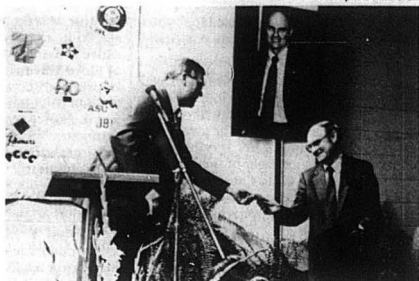
—Pittsburgh Post-Gazette

Logue Honored At Banquet

A banquet was held July 31 at Geyer Springs First Church in Little Rock to honor Tom Logue for 32 years of service as director of the ABSO Student Department. Approximately 450 people attended to express appreciation for Dr. Logue as he retired from this position. The meeting featured a host of significant leaders from within and without Arkansas.

The chairman of the retirement celebration committee was Carolyn Shell, state BSU Advisory Committee, and the master of ceremonies was Arliss Dickerson, BSU director for Arkansas State University, Jonesboro. The theme of the program was "There's Only One Tom Logue."

Among the program guests were Charles Johnson, director of National Student Ministries of the Baptist Sunday School Board, Nashville, Tenn.; W. Frank Howard, professor of student work, Southwestern Baptist Theological Seminary, Fort Worth, Texas; Charles Ashcraft, retired executive



ABN photo / Millie Gill

ABSO Executive Director Don Moore acknowledges Logue, who retired in July after 32 years as state BSU director.

secretary of the Arkansas Baptist State Convention; Dick Bumpass, BSU director at the U. S. Naval Academy, Annapolis, Md.; Bob Lee, state BSU director for Oklahoma; Carol Smelley, former BSU director and founder of Youth Home, Inc.; and Rezy Mobarak, a Little Rock businessman.

A number of presentations were made to Logue during the program, among them a certificate of appreciation from Arkansas Governor Bill Clinton, a quilt which featured each of the BSUs in Arkansas, a book of letters, and office furnishings.

Representing Arkansas...



Lawson and Fowler Hopkins and King

Four Arkansas Baptist youth participated in demonstration Bible drill and speaking tournaments in the month of July during Church Training Weeks at Ridgecrest (N.C.) and Glorieta (N.M.) Baptist Conference Centers.

Brad Lawson and Mike Fowler represented Arkansas at Ridgecrest. Lawson, a member of Highfill Church, Siloam Springs, was the first place winner of the statewide Arkansas youth Bible drill tournament. Fowler, a member of East Side Church, Paragould, won the Arkansas state youth speakers tournament.

Jennifer Hopkins and Bobby King represented Arkansas at Glorieta. Hopkins, a member of Sugarloaf Church, Quitman, placed second in the statewide Arkansas youth speakers tournament. King, a member of First Church, Patterson, placed second in the Arkansas state youth Bible drill tournament.

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LAY RENEWAL

Statewide Fellowship and Workshop

September 11-12
Park Hill Baptist Church
201 East C Street, North Little Rock

Speaker: Doyle Pennington, Home Mission Board

Purpose: To train Lay Renewal teams in our state

Workshops offered:

Music Leader • Children's Coordinator • Youth Coordinator
Consultants • Team Members

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Contact Glendon Grober, ABSO Brotherhood Dept.,
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Arkansas All Over

MILLIE GILL

People

Mark Baber is serving as interim pastor of Central Church, Hot Springs. He is Baptist Student Union director and director of religious activities at Ouachita Baptist University. He and his wife, Janie, have three sons, Andy, Barrett, and Stuart.

Kent Dixon has joined the staff of Central Church, Pine Bluff, as minister of youth and education. He is a graduate of Southwestern Baptist Theological Seminary and has served an internship as director of social ministries for Harmony Association. He is married to the former Carol Smith of Gould.

John Ashcraft has resigned as pastor of Calvary Church, Timbo.

Doug Martin has resigned as pastor of Fellowship Church, Batesville, to continue his education.

Mickey Rapier has joined the staff of University Church, Fayetteville, as pastor to students. A native of Des Arc, he attended the University of Central Arkansas in Conway and is a student at the University of Arkansas. His wife, Denise, is a graduate of the University of Central Arkansas.

Joe Jones has joined the staff of Markham Street Church in Little Rock as minister of music and youth, coming there from Mount Carmel Church, Cabot. He is a graduate of the University of Arkansas; El Camino College, Torrance, Calif.; and the Naval School of Music, Norfolk, Va. He has served churches in Arkansas, Texas, and Oklahoma. Jones and his wife, Carol, have two children, Aaron, and Candace.

O.J. Gloor is serving Union Church, Harrison, as pastor, coming there from Shiloh Christian Academy at Springdale. He and his wife, Susan, have three children.

Russell Puckett is serving Shepherd Hill Church, Pine Bluff, as minister of music, outreach, and education. He and his wife, Mary Ellen, moved to Pine Bluff from Big Creek Association.

Mark Browning is serving as pastor of Pine Log Church, Barber, going there from Unity Church.

Jerry Mefford is serving as pastor of Trinity Church, Harrison.

Steve Stege recently completed four years of service as minister of education at Grand Avenue Church, Fort Smith.

Mary Fullerton Davey recently received the first "I Care" award given jointly by the White County Memorial Hospital of Searcy and radio station KAPZ. The award was given in recognition of her service to the community as co-manager of the Arkansas Baptist Family and Child Care Services Judsonia Emergency Shelter. In 28 months, the shelter has served approximately 250 clients.

Linda Halbrook recently observed 10 years of service on the staff of Geyer Springs First Church in Little Rock, having served for six years as director of the kindergarten-daycare ministry and for four years as director of preschool ministries.

Sam Barger was licensed to the preaching ministry Aug. 2 by Calvary Church, North Little Rock. John R. Maddox, interim pastor, served as moderator.

Glen Blevins recently completed 12 years of service as minister of music and activities at Calvary Church, North Little Rock.

Pauline Martin Wayman died July 26 at age 76 in a Jacksonville nursing home. A native of Sulphur Rock, she was the widow of Floyd Wayman. She was a homemaker. Her funeral services were held July 28 at Ruddell Hill Church, Batesville, where she was a charter member. Survivors include a daughter, Margaret Wright of Jacksonville; two grandchildren; and two great-grandchildren.

Elmer West has resigned as minister of education at Marion Church to assume a teaching position in the Crawfordsville School District.

Paul Seal has resigned as minister of education at Mountain Home First Church.

Briefly

Owensville Church recently gave an appreciation dinner for interim pastor R.B. Crofts and Mrs. Crofts.



Nellie Savage (right) was recently honored for 20 years of service to the Southern Helpmates at Southern Baptist College. The group, organized in 1967, is for the wives of students attending SBC, planning to serve as ministers, ministers of music and/or religious education majors. Carol Thomas (left), current president, presented Mrs. Savage with an inscribed silver appreciation platter. Mrs. Savage plans to retire with her husband, Fred Savage, an SBC faculty member. Helpmates sponsors for 1987-1988 will be Martha Nichols, Pattye Oakley, Lana Rhoads, and Gloria Early.

Hot Springs Second Church will ordain its business manager, Chuck Angel, to the ministry Aug. 16. Angel, the son of Mr. and Mrs. Joe Angel, will enter Southwestern Baptist Theological Seminary this fall.

Batesville Calvary Church youth and sponsors have returned from leading a Bible school in Crested Butte, Colo.

Batesville First Church youth and sponsors have returned from Muncie, Ind., where they led a Bible school and did survey work.

Shepherd Hill Church at Pine Bluff will focus on "Reaching the Family" with a four-day revival Aug. 19-22. Maurice and Sandra Hitt of Black Oak will be leaders.

Pleasant Grove Church #3 at Waldron recently honored Pastor and Mrs. V.W. Simpson, in recognition of two years of service.

Winfield Church at Waldron held a "Time of Refreshing" meeting July 31-Aug. 2. Richard Magby, director of missions of Atoka-Coal Association in Oklahoma, was speaker. The church recently organized an Acteens group and is in the process of beginning a Royal Ambassadors program.

Bates Church is enlarging its educational space with an addition which will house four classrooms, a pastor's study, and a bathroom.

Alpena First Church recently honored Pastor and Mrs. Dean Smith, recognizing their 15 years of service.

Northvale Church at Harrison and **Snowball Church** at Marshall held a joint service July 19. The Snowball members led the service, which included special music, poems, a children's Bible story, and a message by Pastor Glen Griffin.

Monticello Second Church held a foreign missions emphasis night July 26, honoring Dick and Libby Pierce who have been appointed by the Foreign Mission Board for service in Senegal, Africa.

Gravel Ridge First Church observed Old-Fashioned Day Aug. 2 with a morning worship service, a noon meal, and an afternoon program which featured Carel Norman, a former pastor, as speaker.

Judsonia First Church youth and sponsors have returned from Pennsylvania, where they held a Vacation Bible School for Central Chapel of Mont Alto. The school had an enrollment of 40, with an average attendance of 35, and resulted in record attendances at both the morning and evening worship services the following Sunday.

Sidney First Church is sponsoring extension Sunday School classes at the Sharp County Nursing Home at Sidney. Serving as teachers are Mrs. Lillian Westmoreland, Mrs. Eva Helms, and Hal Gallop Sr.

Blytheville First Church Baptist Men's construction team returned Aug. 8 from Carlinville, Ill., where they assisted Carlinville Southern Church in the construction of a new building.

Union Valley Church of Beebe has planned a Founder's Day celebration for Sept. 6. Activities will include Sunday School High Attendance Day; a noon meal; and a 2 p.m. service which will feature J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*, as speaker. Thomas Miller is pastor.

Lincoln First Church and Sprindale Elmdale Church participated in a Macapa, Brazil mission effort July 12-22. The Ron Davis family from Lincoln and Mark Brooks, Elmdale pastor, led Vacation Bible Schools, participated in door-to-door witnessing, and assisted five churches with simultaneous revivals that resulted in 300 decisions.

Lonoke Church broke ground Aug. 9 for a new auditorium. The service was followed by a potluck sandwich luncheon.

Douglasville Church in Little Rock will welcome homecoming Aug. 23 with a potluck luncheon and afternoon musical program, according to Pastor Glen Smith.

October Date Set For Conference

First Church, Rogers, will sponsor a Northwest Arkansas Women's Concerns Conference Oct. 1-3.

Dealing with a variety of topics of paramount interest to Christian women, the conference will feature workshops, displays, music, speakers, and potter's wheel demonstrations. The theme for the conference is "Woman: The Master Potter's Unique Creation." Speakers will include Jeanette Clift George, Joyce Rogers, and Marge Caldwell.

Total cost for all sessions will be \$25. The conference will convene Thursday evening and conclude at Saturday noon. To register, contact Tony Thompson, 1206 Countrywood Circle, Rogers, AR 72756; phone 501-636-9534.

Photo by George Domares



First Church, Branch, recently provided Bibles for the 200 to 600 corps members of the Cass Job Corps Center. Pictured with the Bibles are Vernon Vire, center administrative officer; Ron Clark, center chaplain; Barry Byrd, member of First Church; and Steve Plunkett, First Church pastor.

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Missions Advance '87-'89

Schults Speaks At Fordyce

by J. Everett Sneed
Editor, Arkansas Baptist Newsmagazine

Recently First Church, Fordyce, had Jimmy Shults, a business man from Pine Bluff, and his wife, Vicki, a school teacher, to speak on the Cooperative Program. Shults spoke in the morning service as a part of the "Missions Advance 87-89" effort. Former pastor Lawson Hatfield said, "Brother Shults spoke in a quiet, but effective way. He gave our church important information. It seemed to stick in the minds of our people."

Shults spoke in four meetings during the afternoon. Many of the people expressed their gratitude for the ideas and information that they received as he presented the value of the Cooperative Program.

Shults said, "We have baptized over 1,000 people per day for 25 years in our



churches around the world. Over 450 of these on the foreign mission field."

Shults reminded those who were in attendance at Fordyce that, in spite of the number of people we are reaching, the population is growing faster than our outreach. He said, "We are not doing nearly enough. In spite of the fact that Southern Baptists have the largest mission budget and the most missionaries of any group in the world, our per capita gifts to missions are much smaller than in some denominations."

"Southern Baptists can stand up and boast about the impact that we are having on missions around the world. We are impressed with the fact that we feed more hungry people in the world than all the TV media hunger programs put together. This is because we already have missionaries in place to distribute the food. No food money goes for salaries or for expense for television programs. It all goes to the poor, needy, and hungry without any expenses being taken out of the gift."

Dr. Hatfield observed, "Brother Shults spoke effectively on stewardship of possessions. He testified that he and his wife, Vicki, regularly gave 50 percent of their taxable income through their own local church. Because of his own personal

testimony, he is qualified to challenge churches to increase their Cooperative Program giving by not less than one-half of one percent per year through the year 2000.

"It is important for every church in Arkansas," Hatfield continued, "to have a speaker for the Missions Advance 87-89. There are 100 speakers available who will come at their own expense to present the Cooperative Program."

To schedule a speaker, churches should contact Jimmie Sheffield, P.O. Box 552, Little Rock, AR 72203, or call 376-4791.

Classifieds

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Good Hope 100th Honors Member

The Good Hope Church south of McCrory celebrated 100 years of ministry July 26 during its annual homecoming. The program was dedicated in honor of Henry Wright, longtime member and former pastor of the congregation.

Wright was saved at age 15 and baptized into the Good Hope Church. He has served continuously in the congregation for 62 years, except for periods of absence for schooling at Ouachita and Southern Baptist Colleges and for several pastorates, including the Good Hope Church itself from October 1957 to April 1963. At age 77, he still teaches the weekly adult Bible study class.

After Wright himself delivered a brief history of the congregation, the program focused on the church's appreciation for his contributions over the years. A short account of Wright's life then followed, and testimonies of his service as neighbor, friend, church member, father, Bible teacher, and denominational supporter were shared.

James Hill, director of missions for Calvary Association, praised Wright as one faithful to his church and denomina-



Henry Wright offers a brief history of the Good Hope Church during centennial activities in his honor. Wright has been a member of the church for 62 years.

tion, citing as evidence the fact that one of Wright's daughters, Gerry Hall, is serving as a Southern Baptist missionary in Kenya. Good Hope Pastor Ralph Brannum said Wright had "contributed more than anyone else" to the ministry of the church.

The Good Hope Church was organized in 1887 in the Caroline Association and later was part of the now-disbanded Woodruff Association. The church building was moved 47 years ago from the Beard community south of DeVew to its present location on Highway 145.

ABN photo / Mark Kelly

Moore Addresses Resignation

by Terry Barone and Ken Camp

Baptist Press

DALLAS (BP)—A former Southern Baptist Convention vice president has told his congregation that barring a drastic change in the convention's direction in the next two years, every board will be controlled by a mindset with which he cannot agree.

On July 12, for the first time Winfred Moore devoted an entire Sunday evening service at First Baptist Church of Amarillo, Texas, to addressing the convention controversy, preaching on "The SBC: Yesterday! Today! Tomorrow?"

Explaining that "the process of working for fairness in the convention brought labels I didn't think I deserved and didn't think this church deserved," Moore said he felt he needed to bring the sermon "out of very deep convictions and probably out of self-defense" and "for the sake of my church."

Moore, who resigned from the Peace Committee June 16 shortly after the committee presented its report to the convention in St. Louis, explained he could not in good conscience remain on the committee.

He particularly found fault with recommendations five and ten which call upon Southern Baptist institutions to "build their professional staffs and faculties from those who clearly reflect such dominant convictions and beliefs held by Southern

Baptists at large" and which call for the continuation of the committee for three years.

"I believe all of it (the report). I believe the examples cited. But I'm not willing to use it as a hammer on the heads of any other people who have a little different interpretation of the Word of God," he said.

"I could not in good conscience remain on a policing committee, on a watchdog committee. I support the trustee system," he added.

Moore continued, "I accept every one of the people (on the committee). They don't believe the Bible more strongly than I believe it. And the strange thing is they don't believe it any differently from the way I believe it. I do not agree with their methodology, and you would not either."

Crews Resigns Peace Committee

MILL VALLEY, Calif. (BP)—William O. Crews, president of Golden Gate Baptist Theological Seminary, has resigned from the Southern Baptist Convention Peace Committee.

Crews resigned in mid-July in a letter to Charles Fuller, chairman of the 22-member group that was elected in 1985 to discover the sources of the SBC controversy, and to make findings and recommendations on ways to bring reconciliation.

The committee made its final report at the 1987 annual meeting of the SBC in St.

Louis but was continued for up to three years in order to monitor the response of the 20 national agencies to the report and its 10 recommendations.

"I had fully expected that the (Peace) Committee would be dismissed following the report," Crews wrote to Fuller. "However, with its continuance, I have had to weigh my position as a member of the committee and my responsibilities as president of Golden Gate Seminary."

When the committee was formed in 1985, Crews was pastor of Magnolia Avenue Church in Riverside, Calif. He was elected president of Golden Gate Seminary Oct. 13, 1986, but was asked to remain as a member of the Peace Committee until it completed its final report.

"With the extension of up to three more years, the Peace Committee entered a new stage," Crews told Baptist Press. "I feel that both the Peace Committee and Golden Gate Seminary will be better served if I resign."

Crews told Fuller he has "absolutely no regret" that he continued in his dual role as committee member and agency executive during the final months of the Peace Committee's work. "However, I do have some serious questions about my continuing, now that the committee has a somewhat different assignment."

Under the action that created the Peace Committee, the SBC Executive Committee is required to elect replacements for people who leave the committee. Following Sherman's resignation, Peter James Flammig, pastor of First Church of Richmond, Va., was named to fill out the term.

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Hiring Guidelines Established

by Dan Martin
Baptist Press

ATLANTA (BP)—Policies governing the employment of elected staff members and missionaries were established during the July 29 meeting of the Southern Baptist Home Mission Board.

The new policies instruct HMB administrators to employ only staff and missionaries whose theological positions "clearly reflect the dominant convictions and beliefs held by Southern Baptists at large" as illustrated by the findings of the SBC Peace Committee report.

The action makes the Home Mission Board the first SBC agency to respond to the Peace Committee report adopted during the 1987 annual meeting of the SBC.

HMB President Larry Lewis said currently employed staff will be asked to study the Baptist Faith and Message and contact him "if they have any problems." However, he noted, "When we talk about hiring future employees, or promoting present employees, it will be a different policy" and will include "asking them what they believe about some basic, fundamental doctrines."

He said asking denominational employees about doctrinal beliefs is not unusual: "It seems it is the content rather than the process which is controversial. Affirming a statement of faith is a historic process in Southern Baptist life. What is unprecedented is asking them in that process whether they believe the Bible is without error."

He said each new employee or person up for appointment will be asked the four questions from the Peace Committee: direct creation, the miracles, the historical narratives and the stated authorship of books of the Bible. "We may even read them to the candidates," he said.

Another issue not included in the Peace Committee findings also will be included in the questions, Lewis said: "We will be

asking them to affirm that Jesus was the virgin-born Son of God, that he died on the cross for our sins, that he rose bodily from the dead, that he ascended physically into heaven and that he literally and physically will be coming again."

"The convention gave a clear expressive order telling the agencies what we have to do. In order to comply, we simply have to ask these questions of prospective employees," he said.

Study, Staffer Approved

by Sherri Brown
SBC Home Mission Board

ATLANTA (BP)—A strategy planning task force to review ways to best reach America for Christ and a new staff position to coordinate abortion alternatives were approved by directors of the Southern Baptist Home Mission Board during their July meeting.

The task force will be formed to review the Home Mission Board's organizational structure and to develop strategy to best reach the goals and objectives of the board.

The board also voted to establish a coordinator for alternatives to abortion ministries. The new position is in response to Southern Baptist Convention resolution approved in St. Louis that encouraged "the Home Mission Board to train churches for ministry in crisis pregnancy centers and residential care homes for pregnant women and children."

HMB President Larry Lewis said, "It is

not the purview of the Home Mission Board to speak on the morality and ethics of the abortion issue, but it is our responsibility to minister to those who are affected by it, born and unborn."

Part of the position description includes assisting state Baptist conventions, associations and churches in establishing counseling clinics that will provide alternatives to abortion.

Hiring Policies Tightened

by Joe Westbury
SBC Home Mission Board

ATLANTA (BP)—Individuals seeking missionary appointment by the Southern Baptist Home Mission Board will have to submit to tighter guidelines concerning divorce and glossolalia following action by the agency's board of directors.

As a result of the new policy, divorced people rarely will be appointed or approved unless their divorce was based on "biblical rationale" as outlined by the board. That rationale was defined as being limited to cases of adultery or fornication and in instances of desertion or physical abandonment by a spouse.

The policy, adopted during the July 29 full board meeting, also states that no divorced individual will be considered for a pastoral role unless the divorce meets the biblical guidelines and the applicant has not remarried.

People now serving who have been divorced and remarried will remain in ser-

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vice. All missions personnel currently serving and divorcing or remarrying will be re-evaluated under the terms of the new policy.

Board member Don Aderhold, who presented the recommendation from the personnel committee, explained that the new guidelines also apply to spouses of missionary candidates since they also are appointed or approved in the hiring process. The policy makes no provision for candidates whose divorce was prior to their Christian conversion, he added.

The board action, which passed 48-20 on a roll-call vote, rewrites former policy that evaluated each instance of divorce on its own merit. For nearly two decades individuals have been employed, after evaluation, if their divorce did not impair their ministry.

In other action, the directors approved a recommendation that will prohibit employment of missionary candidates who actively participate in or promote glossolalia, commonly known as "speaking in tongues."

Under the new policy, any current missions personnel who are appointed, approved or endorsed by the board and who become involved in glossolalia will be counseled by an HMB representative. Continued participation in glossolalia will result in termination of employment.

The new stance on glossolalia also applies to chaplains who, although not paid by the board, are endorsed by the Atlanta-based agency.

Baker Named To Anti-Porn Alliance

NASHVILLE (BP)—N. Larry Baker, executive director of the Southern Baptist Christian Life Commission, has been named to the executive committee of the Religious Alliance Against Pornography.

The alliance is a coalition of U.S. religious leaders. The group's purpose is to oppose hard-core and child pornography, which are not protected by the U.S. Constitution.

Baker was recommended to the alliance by Southern Baptist Convention President Adrian P. Rogers, who formerly was on the organization's executive committee. Rogers and other members of the alliance met with President Reagan last year to express the group's concerns about pornography.

"I am grateful for the opportunity to join other American religious leaders in the effort to rid our society of a terrible evil that destroys the lives of countless children and wrecks the lives of families and individuals," Baker said. "I hope that my involvement will encourage other Southern Baptists to tackle the insidious evils of child pornography and hard-core pornography."

"One thing is clear: Child pornography and hard-core pornography are not innocent forms of entertainment. They are destructive. RAAP is helping Americans in all walks of life to see that."

Baker said the alliance's goals closely parallel those of the Christian Life Commis-

sion in the agency's ongoing efforts to combat pornography.

"By working together with other religious groups, we as Southern Baptists can multiply our efforts to fight the evil of pornography and improve the health and welfare of this nation," he said.

Annuity Board Projects Plan Hike

DALLAS (BP)—Southern Baptist retirees who receive pension payments from the Formula Benefit Plan, commonly referred to as Plan A, are in line for a 25 percent increase in benefits beginning Jan. 1, 1988.

Trustees of the Southern Baptist Annuity Board approved the increase July 28 in Oklahoma City and sent the recommendation to the state Baptist conventions, all of which must approve it. They also approved a 25 percent increase in the formula benefit for annuitants who retire Dec. 31 or later.

The increases, if approved by the state conventions, will be only in the Formula Benefit Plan and not in any other part of an annuitant's total retirement income.

Retirees affected will see the increase in their January checks, which are issued at the end of the month. Non-retired members with accumulated benefits in Plan A will see an increase in projected benefits in the first member benefit statement based on 1988 accumulations.

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Convention Uniform

A Transformed Life

by Ray Meador, First Church, Judsonia
Basic passage: Romans 12

Focal passage: Romans 12:1-5, 9-21

Central truth: A life pleasing to God is shown by a concern to do God's will, a good self-image, and loving others.

In the first 11 chapters of this letter, Paul has presented the good news of God's grace. In chapter 12, he applies this message to everyday living. In the first two verses, Paul gives one of the noblest calls to Christian commitment to be found in the New Testament.

This sacrifice is described as: (1) living—which denotes the new life the believer has in Christ; (2) holy—the Christian is set apart for God; and (3) well-pleasing to God—the offerings must not only be offered to God, but be acceptable to him. The reason for the sacrifice is "the mercies of God."

Paul believed this sacrifice was the Christian's "spiritual worship." He never cheapened the gospel by "watering down" its call to commitment.

However, Christians in Paul's day faced the same basic problem Christ's disciples face today—pressure to conform to the world by adopting its actions, attitudes, and values. Peer pressure has always been one of Satan's most subtle, successful, and intimidating methods in destroying the testimony of God's people.

Paul was practical enough to know there was pressure to conform to society's expectations, rather than the Lord's. He warns his readers, "Don't let the world around you squeeze you into its own mould" (12:2, Phillips), instead, "be transformed by the renewing of your mind" (12:2, NASB).

The verb translated "transformed" is found only three other times in the New Testament. Two of the occurrences describe the transfiguration of Jesus. Paul uses the word to describe the change of believers into the likeness of Christ "from one degree of glory to another" (2 Cor. 8:18). The purpose of this transformation is to "prove in practice that the plan of God for you is good" (12:2, Phillips).

Christians are to give themselves to God to the extent that their lives will be transformed by him rather than conformed to the world. The greatest discovery of all is the will of God. It is good, well-pleasing, and complete. The place to seek it is atop his altar as a living sacrifice.

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Life and Work

Spiritual Disciplines

by Larry E. Kendrick, First Church, Blytheville

Basic passage: 1 Timothy 4:6-16

Focal passage: 1 Timothy 4:7-10

Central truth: The only defense we have against false doctrines and the falling away from the truth is to have deep spiritual disciplines of godliness centered in Jesus Christ.

In 1 Timothy: 4, Paul shows that in the later days some would accept false doctrines and teachings and would fall away (v. 1). Paul is not referring to the saved losing salvation. Read 2 Timothy 4:1-5, 1 John 4:1-6, and 1 John 2:18-19 to get a clearer understanding of Paul's teaching.

Paul warns the true believer that the only way to keep from being led astray is to discipline himself in the things of God.

Spiritual discipline involves three factors as presented by Paul in this passage. The first is that a follower of Jesus Christ must "stay away from false doctrine" (v. 7). The believer must become so familiar with the doctrines of Christ that the false doctrines are easily noticed and avoided. Do not become involved in studying that which is outside established Christianity. The risk of being led astray is too great.

The second factor is to "stay absorbed in godliness" (vv. 7b, 8, 10, 15). Every child of God must stay committed to sound doctrine (v. 6). Paul says this is "a trustworthy statement and deserving full acceptance" (v. 9). This is true because "godliness is profitable for all things"—now and in eternity (v. 9). Every believer must labor, strive, and fix his hope on the living God who is Jesus Christ (v. 10).

The third factor is the need to "stay able to lead others" by example and teachings (vv. 11-13, 15-16). Paul says "discipline yourself for the purpose of godliness" (v. 7). This cannot be overemphasized. Our churches and our world need true Christian role models. God wants and needs those who are willing to be examples of those who believe (v. 12). Paul says, "Take pains with these things; be absorbed in them, so that your progress may be evident to all" (v. 15).

Why be so diligent in spiritual discipline? Because of its impact upon the believer himself and upon those who hear and observe him. As Paul says, "... you will insure salvation both for yourself and for those who hear you" (v. 16).

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Bible Book

The Dragon's War

by Jack Kwok, Indianhead Lake Church, Sherwood

Basic passage: Revelation 12-13

Focal passage: Revelation 12:1-6, 11-12; 13:1-3, 18

Central truth: The war against God which Satan has been waging through the ages will culminate in the overthrowing of Satan and the overcoming of the saints.

A panoramic view of the evil opposition to God ensues with the sounding of the seventh trumpet. This view spans from the creation period to the tribulation period. Embodied in this span is the narration of the unholy-holy war.

Revelation 12 contains a synopsis of the unholy-holy war which is the response of a holy God to the attack of a rebellious angel, Satan, because of his unholy ambitions. A topical rather than a chronological narrative reveals the combatants, campaign, and culmination of the war. Combatants in the war are God, Israel (the radiant woman), Satan (the red dragon), Christ (the male child), Michael, angels, and the saints. The campaign began in heaven when Satan led one-third of the angels in rebellion against God and the remaining two-thirds, faithful angels. Upon losing that battle, the campaign was transferred to the earth where it will continue to the end of the war. The culmination will be marked by the final overthrowing of Satan and the overcoming of the saints of God.

Before the end of the unholy-holy war, the unholy trinity as depicted in Revelation 13 will appear. Satan, the red dragon, will empower two beasts to control the world and to promote Satan-worship. The first beast, the one from the sea, is Antichrist, and the second, the one from the earth, is the false prophet. Antichrist will consolidate his power over the revised Roman empire (Rev. 13:1-4) after he miraculously recovers from a mortal head wound. His lieutenant, the false prophet, by the use of miracles will coalesce a syncretistic global religion which will exalt the Antichrist. Adherents to this religion will receive the mark of the beast in their foreheads or right hands. Without this mark, no one can buy or sell anything. Those who refuse the mark will die at the hand of the Antichrist.

Such barbarity represents the final fury of evil. Those who participate in it will receive like treatment from God.

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WITH CHINESE RULE IN VIEW

'We Have Faith in God'

by Erich Bridges
SBC Foreign Mission Board

HONG KONG (BP)—For just \$26, you can sponsor a Rice Paddy Baby.

That's the "emigration fee" for Hong Kong's tongue-in-cheek clone of the Cabbage Patch Kids. The cute Oriental dolls come complete with individual names and personalized "passports."

Hong Kong shopkeepers sell everything imaginable, so their sardonic attempt to merchandise the continuing exodus of the colony's well-to-do citizens is hardly surprising. Emigration is rising again after a two-year lull, and recent polls show waning public confidence in Hong Kong's future.

Hong Kong reverts from British to Chinese rule on July 1, 1997. A significant number of educated, affluent professionals are marking the beginning of the decade-long countdown by departing for the United States, Canada, Australia and other points abroad.

Observers say the emigration upturn reflects worries about the political shakeup in China earlier this year and the current debate over post-1997 social freedoms in Hong Kong. But the fact remains that the bulk of Hong Kong's 5.6 million people have no realistic prospect of leaving the tiny colony, even if they want to. And many, including numerous Hong Kong Christians, don't want to.

"We're tired of hearing about 1997," sighs Jachin Chan, president of the Baptist Convention of Hong Kong. "Whatever will come will come. We have faith in God."

Chan will stay in Hong Kong "until they chase me out," he jokes. "There will be changes. We don't know what kind, but we feel whoever is in power will probably honor the basic agreement."

Chan's comments reflect Hong Kong's growing acceptance, if not wholehearted embrace, of its inevitable future. The society and all-important economy are considerably more stable now than they were during the tense months of negotiations before China and Great Britain signed a joint declaration in 1984, announcing the return of Hong Kong to Chinese sovereignty in 1997.

One observer summarizes the mood: "Those who can leave will leave, and those who can't will make the best of it."

The details of post-1997 Hong Kong remain a mystery, but the rough outlines are beginning to emerge. A joint Chinese-Hong Kong committee is drafting the Basic Law, a "mini-constitution" that will govern Hong Kong.

The Chinese government promises "one

country, two systems," allowing Hong Kong to keep its social system, capitalist economy, and a high degree of local autonomy for at least 50 years after becoming a special administrative region of China.

The Sino-British agreement guarantees freedom of religion and the right of religious groups to operate churches and

Hong Kong religious groups should adopt the same attitude toward China churches, he added, as the two sides "adhere to the principles of non-subordination, non-interference, and mutual respect." That doesn't mean contact and fellowship will be barred, Ding stressed. "I hope there will be a lot of mutual respect, mutual prayer, mutual learning and mutual exchange," he said.

Ding met recently with Sam James, East Asia director for the Southern Baptist Foreign Mission Board. He urged Southern

(BP) photo / Joanna Pinneo



With only 10 years to go before the British colony of Hong Kong reverts to Chinese rule, many are anxious about the future for religious freedom and missionary work.

other institutions, maintain ties with foreign religious groups and invite missionaries to Hong Kong. It pledges no interference in Hong Kong church affairs by Chinese government or religious organizations, with the understanding that Hong Kong churches in turn will not seek to influence religious affairs in China.

A survey of about 250 Hong Kong Christian pastors last year showed a high approval rating for the religion guarantees. But a majority of the pastors who responded admitted they are wary or anxious about whether the guarantees will actually be carried out. Many remain suspicious of China churches and religious organizations.

In China, national Christian leader Ding Guangxun (K. H. Ting) has echoed the statements on Hong Kong religious freedom in the Sino-British agreement. Ding, head of both the China Christian Council and Chinese Protestants' Three Self Patriotic Movement, said neither organization will attempt to influence or interfere with Hong Kong churches.

Baptists not to let the approach of 1997 determine whether their 67 missionaries will remain in Hong Kong.

The future of missionaries there, the Chinese leader said, should be determined by Hong Kong Christians and the value of missionary work and relationships. Missionaries in Hong Kong leading up to 1997 could be a very positive influence on the church by providing an air of stability during an "anxious time," he said.

Southern Baptist missionaries hope and plan to have a future in Hong Kong. According to East Asia director James and Hong Kong mission administrator Gerald Hale, the best way to build the future is to build strong relationships now—through effective service to Hong Kong and its Christians.

And missionaries, both men believe, must spend more and more time with the grassroots believers who are sure to stay in Hong Kong for the long haul.

Says Hale: "Wouldn't it be a shame to work here 10 years and realize all the people you worked with are in Australia, Canada and the United States?"

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WORLD

Missionary Killed In Chopper Crash

by Marty Croll
SBC Foreign Mission Board

ADDIS ABABA, Ethiopia (BP)—The business manager for the Southern Baptist mission in Ethiopia died in a helicopter crash Aug. 4 as he was flying to meet Ethiopian agricultural officials in a remote area. The pilot also was killed.

Police recovered the bodies of missionary Troy M. Waldron Jr. and Steve Bartalsky, the pilot, in a gully in sparsely populated hills near Addis Ababa about 2 p.m.

The craft had just passed over the first range of mountains it would encounter on the trip when the engine apparently failed, said Southern Baptist worker Ed Mason. Parts of the helicopter were strewn over a wide area, he added, and both men apparently died on impact.

Waldron, 34, of Silver Spring, Md., was making a one-day trip to the area around the Southern Baptist feeding station at Merhabete, about 45 minutes' flying time from Addis Ababa. He was planning to join Ethiopian officials there and accompany them as they dropped down in several areas to take samples of crops in the Merhabete area, in response to concern over inadequate summer rains.

Waldron's wife, the former Deborah Jewell, also of Silver Spring, was preparing dinner for her two sons at their home in Addis Ababa when news came about 5 p.m. that her husband had been killed. Mrs. Waldron expects to give birth to her third child next March.

Southern Baptist missionaries in Ethiopia are operating five feeding centers accessible only by helicopter and airplane. They are beginning to look to development projects rather than feeding stations as a way to provide long-term help for future generations of Ethiopians. In July the Foreign Mission Board released \$15,000 for a deposit on its own four-passenger helicopter in Ethiopia, but it has not arrived.

Waldron is survived by his wife; two sons, Nicholas Troy, 4, and Timothy Lee, 2; and his mother, Joyce Waldron, also of Silver Spring.

Baptist Woman Remains Hostage

DALLAS (BP)—Southern Baptist Kindra Bryan remains a hostage of the Mozambique right wing rebels which seized seven foreigners in mid-May.

Bryan was part of a Youth with a Mission team working on a farm in a central province of Mozambique when she was seized.

Although the rebels announced on May 20 the seven whites would be freed, they have remained captives.

A spokesman from Second Church of Houston, where Bryan is a member, stated the church staff received a telex the weekend of July 18 and 19 confirming Bryan's well-being.

Negotiations are continuing for the release of the hostages with hopes of it being resolved in the near future.

Mali President: Pray For Rain

BAMAKO, Mali (BP)—Although he is Muslim, Malian President Moussa Traore is asking Baptists and other evangelical groups to join people of his own faith in praying for rain, Southern Baptist missionary Larry Erwin said.

The western African nation is in its rainy season, but very little rain is falling. Light rain is dampening some areas and missing others, but in a normal rainy season, rains fall every other day, Erwin said.

"Over the next two to three weeks, if they don't get sufficient rain, the plants already in the ground are going to die because of the heat, and they're not going to be able to plant any more for a second crop," Erwin said shortly after meeting with drought officials in Bamako.

Mali was in a drought in 1984 and 1985, and Southern Baptist missionaries Norman and Beverly Coad led a grain distribution effort that fed 1.3 million people. Sufficient rain fell in 1986, but Erwin said: "One year of good rain does not end the drought. We're still in the drought that started a few years ago."

Maliens are grain eaters who tend to grow only enough food to last one year. A Malian meal often is a bowl of soup made of leaves, okra, a tomato and an onion. They make a mush from corn or sorghum and dip this in the soup.

When crops died in the 1984 drought, the Malians observed cattle eating leaves from bushes. They boiled and ate these but got sick, Beverly Coad said. For the Malians, owning livestock is like having money in the bank; they eat their cattle only as a last resort.

Maliens, after seeing grain distribution in 1984 and 1985, re-named the Baptist mission as "Makarikelaw," which means "the people who are so deeply moved by compassion when they see the suffering of others that they do all in their power to try to alleviate it."

"It is a witness," Coad said, "when you tell the Malians, 'I have called my home office in the United States, and have asked our people to pray.' They don't take things like that lightly."

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