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Arkansas Baptist State Convention

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Hope For Migrants

Arkansas Baptist

May 26, 1988

Faithful Prayer



In This Issue

Cover Story



BP photo / Terri Lackey

Faithful Prayer 5

Daily prayer is more than a habit for Edith Gallaber. It's a way of life.

Editor's Page 3

Speak Up

Early Reflections 4

Letters to the Editor 4

Today's Issues 4

Local & State

Hope For Migrants 6

President Emeritus 6

Helpline

Collegiate Bible Study 4

Urgent Opportunities 8

ABSC Updates 8-9

Next Month in Arkansas . . . 10

Nation

Doctrines And A Detour . . . 11

Reagan Signs Ban 12

Teen Problems Series 12

Send Resolutions Early . . . 12

CP Struggles 12

Lessons For Living . . . 14

World

Feeding Again 15

Missionary Notes 15

Missionaries Escape Injury . 16

Independents Invited 16

IT'S UPLIFTING

Amnesty with God and Uncle Sam

by Mark Wingfield
SBC Home Mission Board

GALLUP, N.M. (BP)—At least five former illegal aliens in Gallup, N.M., have found peace with God in the past year through their efforts to find amnesty with the U.S. government.

Southern Baptist Home missionary Luis Gomez, pastor of El Buen Pastor Church, led the five to faith in Christ as a result of his volunteer work with the recent program of U.S. amnesty for illegals. At least a dozen others now are attending Baptist church services for the first time.

When the amnesty period closed at midnight May 4, Gomez had processed 300 applications. Most of those applicants now are enrolled in English courses at the church and have heard the gospel, Gomez said. He is certain more of them will accept Christ, in time.

Congress passed the Immigration Control and Reform Act in 1986, granting legal resident status to all aliens who could prove they had lived in the United States continuously since 1982.

Gomez had prayed for the amnesty law for three years before it was passed by Congress, he said. He saw it as a way to meet human needs and share the gospel.

Five conversions out of 300 prospects is a bountiful harvest for Baptists in western New Mexico, Gomez said. Most illegals in

Gallup are Catholics by birth and are not open to an evangelical witness.

Before the amnesty period began, about 40 percent of Gomez's church members were illegals. "I saw an opportunity not only to help our church people but everybody else in the community," he said. "It was a great happening to us."

The local Catholic church also processed amnesty applications but charged the Hispanic laborers for part of the work, Gomez said. At El Buen Pastor Gomez almost single-handedly took down each applicant's information, translated documents from Spanish to English, typed the forms and submitted them—at no charge.

"If I had charged what a lawyer would charge, I would have made \$240,000," he said. Many of the aliens already had to borrow the \$195 application fee and could not have received permanent residency if required to pay legal fees.

Gomez worked 12-hour days throughout the one-year amnesty period, processing applications while carrying on his normal church duties. Just before the program began, he held an informational meeting at the church. From there, news of his work spread by word of mouth.

Gomez felt an urgency about the amnesty offer because he is a naturalized U.S. citizen himself. "To get amnesty is to open a totally new life for them—a life of freedom from anxiety, freedom from uncertainty, freedom from hiding," he said. "This is a new world for them."

GOOD NEWS!

How to Fail As A Father

2 Samuel 18:19-33

As a father, David was a failure. Although he ruled a mighty kingdom well, he could not rule his own house.

David was neither the first great man nor the last to learn that the task of parenting is one of the most difficult and demanding that a person is called on to fill.

David made some mistakes and showed some weaknesses that will create problems for any parent.

David was out of touch with his family.—As king, David had many demands on him. But any father who neglects the demands of fatherhood, no matter what his other roles, must suffer the consequences.

David was inconsistent.—David ran "hot and cold" with his children. One day he was in a towering rage about something, and the next day he seemed to have forgot-

ten why he was angry. Thus, he did not provide consistent discipline.

David was a procrastinator.—Parents who put off until tomorrow what should be done today finally wake up to discover that their children are grown and gone and they never received the parental guidance they needed.

When David's daughter was raped by his son, David did nothing. When Absalom seemed to be plotting against Amnon, David did nothing. When his son was murdered, David did nothing. Only when word reached him that the son he had forgiven was leading an army against him did David take action. He fled.

The story of David and his sons should be more than enough to convince any parent that only with the help of God can the challenge of parenthood be met.

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What About Astrology?

J. EVERETT SNEED

In recent days it has come to light that certain of our government officials make their decisions on the basis of astrology. Not only does this fatalistic approach to life take away our God-given ability to reason, but it also is a direct contradiction of the Word of God. Christians should make decisions based upon careful seeking of God's will and thorough analysis of the facts.

Astrology is the ancient practice that assumes that the position of the stars and planets have a direct influence upon people and events. Supposedly, one's life pattern can be charted by determining the position of the stars and the planets at the time of one's birth. The charts that attempt to explain when and how events of an individual's life will take place are known as "horoscopes."

At least 40 million Americans dabble in astrology (see *Cults, World Religion and You*, by Kenneth Boa). There are at least 12,000 professional astrologers, plus a host of part-time individuals who allege that they can interpret the zodiac.

It is strange, indeed, that in an age of scientific enlightenment more Americans have become fascinated with astrology. Because of the popularity of this pseudoscience, about two-thirds of American newspapers carry astrological columns.

When an individual attempts to make decisions by use of an astrological sign, he is giving up his God-given right to make his own decisions. This fatalistic approach to life ignores the leadership of the Holy Spirit in making decisions as well as the logical use of our God-given intellect. This approach to life says, "All we need is to understand the stars and make the best use we can of the information. Our fate is fixed, so we must accept it."

Actually, there are many dangers in an individual trying to live his or her life by consulting a horoscope. First, there is the problem of authority. For example, an astrologer in the West would not interpret a horoscope in the same way that a Chinese astrologer would. Even in the United States there is no uniformity in interpretation among astrologers. For example, in our own country there are those who contend for eight zodiac signs rather than 12, while others argue for 14 or even 24 signs of the zodiac. With this variety of systems being employed by astrologers, an individual might go to two different astrologers and



receive two totally different interpretations of how to behave on the same day.

Second, astrology is based on a totally non-scientific premise that the planets all rotate around the earth. This concept, set forth by the astrologers, is known as the "Geocentric Theory." Scientists for many years have known that the planets of our solar system, including the earth, rotate around the sun.

Most importantly astrology is renounced by the Scriptures. While there are only a few passages that deal directly with astrology, the Bible clearly renounces all forms of divination. For example God instructed the children of Israel, "There shall not be found among you any one that makes his son or his daughter to pass through fire, or that useth divination, or an observer of times, or an enchanter, or

a witch . . . for all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out before thee" (Dt. 18:10-12).

One of the clear references to astrology in the Bible is found in Isaiah chapter 47. In this passage God condemns the Babylonians and tells of the nation's impending judgment. Babylon is assured that its astrologers will be of no avail in predicting or preventing the coming judgment. God said, "Thou art wearied in the multitude of thy counsels. Now let the astrologers, the soothsayers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee. Behold they shall be as stubble . . ." (Is. 47:13-14a). Other passages that renounce astrologers include Jeremiah 10:2; 2 Kings 17:16-18, 21:2, 5-6; 2 Kings 23:4-5, 24-25; and Zephaniah 1:4-6.

Astrologers fall into the category of the persons described by the apostle Paul as individuals "who changed the truth of God into a lie, and worshiped and served the creature more than the creator, who is blessed forever" (Ro. 1:25).

What should a Christian's attitude be toward astrology? How should a Christian react when he learns that individuals are attempting to make government decisions by the use of astrology? Clearly the Christian's response is to renounce astrology and those who are involved in its use. We as Christians should expect to have leaders who seek after truth, rather than error, and who seek the guidance of the Holy Spirit, rather than bow to some form of the occult. Let us pray that our leaders at every level will be guided by God rather than by some form of idolatry.

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BEN EARLY

Early Reflections

Give
Grandma
A Kiss

As I recall my childhood days, I feel most blessed. Not only did I have a mother and father who loved their family openly and freely, but also two sets of grandparents who influenced my life greatly.

My maternal grandmother, although now gone to be with her heavenly father, continues to be a strong influence in my life.

Grandma Maude was a tall, stern, slender woman, yet loving, kind, and fun to be around. The one thing that I remember most about Grandma Maude was that, whether you were coming to see her after a short absence or even if you'd been in her house a week, you'd hear her say, "Give Grandma a kiss."

There was never a question about the love she shared for everyone. Even as a grown man I'd introduce her to a friend and she'd say to them as well, "Give Grandma a kiss."

The hugs, touching, and kissing from Grandma has helped me accept people and love them even when they weren't very lovable. Grandma never made a distinction between anyone; they were all important and lovable. She was proud of her family and if individuals were friends of anyone she knew, they were treated like family and always made everyone feel they were their most important person in the world.

When death's bright angel came to call her home, I know she turned and smiled and said, "Angel, come here and give Grandma a kiss." As I officiated at Grandma's funeral service, as I'd promised her I would, I couldn't help but recall the many times she'd tucked me in the big feather bed and would lean down to me and say, "Good night, I'll see you in the morning. Now give Grandma a kiss."

I stood near her grave and rejoiced in her release from the body and could say with assurance, "I'll see you in the morning of heaven's light, and I'll be ready to give Grandma a kiss, as you and your Savior welcome me home."

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

Letters to the Editor

Self-determination

In response to the letter of Mr. Freeman McMenis in the 5-5-88 issue of the ABN, I would like to point out that it does not detract from the lordship of Christ nor the authority of Scripture to say that "The Priesthood of Believers" is a more "distinctively Baptist" belief.

The Priesthood of Believers redefines the lordship of Christ and the authority of Scripture in a way that makes room for the free moral agency of man. This was not so for most "Christians" from the time of Constantine until the early 15th century.

For example, you can not deny that Roman Catholics believe that Jesus is Lord nor the Scripture is authoritative. But Baptists can not subscribe to lordship and authority that is mediated through an hierarchy. Unfortunately there are in our denomination today those who would apparently be willing to duplicate the errors that brought such an hierarchy about. Some, it seems, would use influence and

position to wrest control over others. "You know," Jesus said, "that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you" (Mt. 20:25b-26a).

That is why credible Baptists do not choose messengers on the basis of how they might vote in convention, nor presume to inform them beforehand how they must vote. The integrity of the individual; the image of God, the quality of God-likeness called self-determination in us, is valued too highly for that.

I pray that the meeting soon to convene in San Antonio will be distinctive by the observable exercise of the Priesthood of Believers. That might even make us distinctive from our recent selves.—**Floyd Emmerling, North Little Rock**

Letters to the editor expressing opinions are invited. Mailing address and phone number of the writer should be included. Letters should be typed double-spaced and may not contain more than 350 words. Letters must be signed and marked "for publication." Only original letters will be considered. A complete policy statement is available on request.

Today's Issues

Fuss Or Do

BOB PARKER

Too often, we are all guilty of not dealing with the cause of a serious problem along with the problem itself. Both cause and effect should be seriously addressed. Abortion is a case in point.

Sadly, like partaking of alcoholic beverages, Christians are divided on the issue. Some believe in absolutely no reason for abortion, including the life of the mother. Some believe the mother's life should be the one exception. Others believe rape and incest should also be exceptions. Almost all Christians agree that abortions should not be by frivolous demand or for birth control.

It's even more sad that some Christians who dis-



agree on the above make their personal differences points of hostility and even tests of Christian fellowship.

Saddest of all is that many do little, if anything except lip service, in combating evil forces which contribute to a girl or woman coming to the time where abortion is considered.

Few boys, girls and youth, even in church attending families, are getting little, if any, biblical teaching about human sex-

uality. Such education is coming from their peers and from thousands of hours of movie, television and video viewing.

Finally, home life with serious lack of Christian parental role models often adversely influences individuals considering abortion. More efforts need to be made to win "red and yellow, black and white" parents to Christ and Christian living. Such would drastically cut down the number of teen pregnancies.

Oh well, it's easier to place the blame on others for problems such as abortion than it is to effectively fight the causes. We might all pray for wisdom, information, and love to act rather than fuss.

Bob Parker is director of the Christian Life Council.

Faithful Prayer

by Terri Lackey
Baptist Sunday School Board

WAYNESBORO, Tenn. (BP)—Edith Gallaher remembers praying her first prayer at age 3.

It was a fleeting request, lasting maybe four seconds. "God, please give me a little brother or sister," she asked, just before falling asleep.

That was 69 years ago, when Gallaher's prayers were reflections of childhood wishes.

Prayer for the 72-year-old Waynesboro, Tenn., resident now takes on a more serious tone. Gallaher prays every day, sometimes for as long as three hours at a time.

"I could not live physically without prayer," said the silver-haired Gallaher, who awakens beside her husband, John, each morning about 2:30 and moves to a cedar table in the den where she spends the next few hours in Bible study and prayer.

For 26 years, she has prayed each day like this, reading her Bible and allowing God to lead her prayers.

"The Lord impresses on me what his need is. There are certain people I pray for every day, and other people I pray for when he brings these people to my mind," she said.

Gallaher is a member of the one-year-old National Prayer Corps, a group of about



Edith Gallaher at prayer

3,000 Southern Baptists who have pledged to pray at least 30 minutes each day.

Sponsored by the leadership development section of the Southern Baptist Sunday School Board's church training department, the Prayer Corps is a way to unite Southern Baptists in network praying, thereby presenting a "higher authority to God in prayer," said T.W. Hunt, Lay Institute for Equipping consultant on prayer in the church training department.

"There are few people on earth who know how to pray as well as Mrs. Gallaher," Hunt said. "Her unflagging commitment to do God's work through prayer has motivated me very strongly as I have watched her pray for me and for the work of

prayer at the Sunday School Board."

Prayer for Gallaher seems almost instinctive; it is an innate part of her being which has no identifiable source. Her mother died three years ago at age 95 "without knowing the Lord."

Her father apparently died during the Great Depression while traveling and looking for work. When Gallaher was 8, the weekly letters from her father to her and her mother suddenly stopped, and they never heard from him again.

"I used to pray a lot between the ages of 5, 6, and 7—just the prayers of a child, you know. I prayed to be able to go see the Christmas tree on the square, or I prayed that my Sunday school teacher would get to come home and have a meal with us."

But it was at age 8 when God answered a prayer to heal a relative who was on her deathbed that Gallaher "knew God was to be trusted."

Gallaher has prayed some unusual prayers in her lifetime.

Prayer led her down a federal prison's death row facilities to visit "Andrew," an inmate whom she befriended in a Texas jail where she and a friend had made weekly visits. "Andrew was electrocuted that night, but he died knowing the Lord," she said.

A member of First Baptist Church of Waynesboro, Gallaher prays regularly for the Southern Baptist Home and Foreign mission boards, Woman's Missionary Union and, of course, foreign missionaries.

Although God did not grant Gallaher her first request of a little brother or sister, she remains a firm believer in answered prayers: "I don't know what I would do if I went a week without having a prayer answered for sure. I just don't know."



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Hope For Migrants

by Leisa Hammett-Goad
SBC Home Mission Board

HOPE, Ark.(BP)—A small group of Southern Baptists from eight central states demonstrated their Christian concern for the 12 million migrants who harvest America's crops.

About 30 missionaries, volunteers, laypeople, and associational leaders from central states met for the first national migrant ministries conference, sponsored by the Southern Baptist Home Mission Board.

These unrecognized, unpublicized, unglamorized migrant ministers live in the coastal and heartland states—wherever migrants work and travel.

They work with a forgotten, neglected and overlooked group of people who pick the strawberries, tomatoes, potatoes, fruit and produce that fill the refrigerators and dinner tables of middle and upper income American families.

To eke out a living, entire families caravan an average of 1,500 miles from Mexico and south Texas to eastern, western and north central states, working from sunrise to sunset, seven days a week, harvesting crops so America can eat.

Families are usually six to eight members. Twelve is not uncommon. Children are often taken out of school or left behind with relatives. Infant mortality is high; life expectancy is low. For adults, life rarely surpasses age 49. Farm and road accidents are frequent. Death from pesticides, skin cancer and other diseases is common.

Central state Baptists who minister to migrants met at Southern Baptists' migrant mission center in Hope, Ark., the first organized Southern Baptist ministry that most migrants journeying from Mexico and Texas will find en route to jobs in Michigan, Ohio, Illinois and Indiana.

The plain, gray aluminum building is across the highway from government-owned trailers. For a minimal fee, families pile into the trailers, many sleeping on the floor, until they must move on in 24 hours. Few stay the maximum time allowed; they must head north, earn a living.

While they are there, Migrant Mission Center Directors Bob and Karen Gross—Southern Baptist home missionaries—welcome them in Spanish, offer refreshments, recreation, worship services, free Spanish Bibles, health kits (toiletries) and clothing.

In the 16 years Bob Gross has directed the center, more than 5,000 families have come there for help. "Most have a hard time making it," he said.

Helping these people make it, said language missionary Felipe Soto of Waver-

ly, Mo., is what Jesus would have done. "Jesus had a compelling ministry. He always met the physical needs.

Since Soto began working with the 400 illegal Mexican workers who annually pick apples in central Missouri, 200 have become Christians. Most, he added, do not understand English or read.

"I take many to the dentist, doctor, the city courts, and sometimes am called at 2 a.m. That is my job. We need to emphasize to churches that these people need them. Their needs are great. Because they are Mexican, they don't have government supplements or food stamps."

Jerry Johnson, director of missions for the Rio Grande Valley Baptist Association in Brownsville, Texas, said substandard living conditions and unemployment rates compel many Mexicans to swim the Rio Grande River and ride in closed railroad cars to find work in the United States.

Even when they do get jobs, it usually is not substantial, said Karen Gross. "These are people who live on the edge of poverty all the time." Bob Gross explained that migrants are paid hourly wages—chopping weeds or picking cotton, for example. "The problem is getting enough consecutive days' work.

Speaking to the group, HMB President Larry Lewis said that the gospel does not neglect the poor. "God reaches all types of people through home missionaries. Our witness has no ethnic, racial, cultural or economic barriers. The gospel of our Lord transcends (these barriers)."

Lewis added, "Some people think I spend too much time talking about church planting and evangelism. But ministry is what the church should do. Our Lord was

a minister to the poor and needy. We really witness best when we minister most."

Nathan Porter, HMB national consultant for domestic hunger and migrant ministries, agreed with Lewis. "Migrants are likely to be missed and overlooked. . . . They are a moving target."

The goal of migrant ministries, said Porter, who led the conference, is to establish a network along the paths migrants travel. Porter said central state migrant ministers need a strategy so that migrants would see the same people each year and build fellowship with them.

Forming that network, said Lester Meriwether, director of the Baptist Literacy Missions Center at Baylor University, is "part of our response to God—taking what we have and sharing with those who don't." Meriwether said the 1986 Immigration Reform and Control Act is a prime opportunity for Baptists to minister. The act offers amnesty to those who have illegally resided in the U.S. prior to Jan. 1, 1982.

Meriwether said Southern Baptists and other denominations, especially Catholics, are assisting the undocumented in two ways: teaching English as a second language and becoming government-certified to assist them with the legalization process.

Porter emphasized the importance of cooperating with government agencies. "If you minister to people in need, you have to work with those who are in constant contact with them. People in need are not coming to us, they go to the government." Porter added that avoiding duplication was another reason to become familiar with government programs.

For churches that want to begin migrant ministries, Porter said the HMB can provide hunger funds, scripture portions and consultation on beginning medical programs.

President Emeritus

ARKADELPHIA—Dr. Daniel R. Grant, who will retire August 31 after 18 years as president of Ouachita Baptist University, was named president emeritus during spring commencement activities May 7.

Grant, who has been OBU president since 1970, received the recognition from William H. "Buddy" Sutton, chairman of OBU's trustees.

Sutton noted Grant has been primarily responsible for many improvements during his tenure. He noted enhancements to the quality of the academic program, positive relations with the university's constituencies, strengthened financial resources, expansion and beautification of the campus, and encouraging commitment to the institution's Christian purposes.



Sutton congratulates Grant.

OBU photo

Collegiate Bible Study

New Bible Study Material Launches In October

by Frank Wm. White
Baptist Sunday School Board

NASHVILLE—Several ministers who work with college students say they expect new Collegiate Bible Study materials to help teachers better relate Bible study to the concerns of college students, involve more students in Bible study and save money.

Collegiate Bible Study will appear monthly in *The Student* magazine beginning in October. It will be the first time for Sunday School curriculum to be combined with leisure-reading material in periodicals published by the Southern Baptist Sunday School Board.

"We're really waiting for this. We hope it will relate Bible study to the issues of college students," said Clint Purvis, minister to students at First Church, Tallahassee, Fla.

"Bible study needs to be relevant to the issues, needs and struggles of students. The new material will help us get more students involved, because now we can say we have something just for them," Purvis said.

As a part of the Life and Work cur-

riculum series, Collegiate Bible study will have the same focal passages as other Life and Work material. The content is being written for college students and a section, "Questions for Thought and Discussion," is designed to generate discussion relating Bible passages to situations college students are dealing with, said Gene Henderson, editor of adult Life and Work materials in the board's Sunday School division.

"The discussion questions are what we are really excited about," said Nancy Burke, minister to college students at First Church, Jonesboro, Ark.

Much of the time in weekly worker's meetings involves adapting materials for use with students, Burke said. The materials with college-oriented discussion questions will alleviate the need for adaptation.

Writers for Collegiate Bible study are persons who work in some way with college students and the content includes frequent references to campus situations.

Writers for the first year are Oscar

Brooks, professor of New Testament interpretation at Golden Gate Baptist Theological Seminary, Mill Valley, Calif., and a college class Sunday School teacher; Russell Ware, retired BSU director and Bible professor at North Texas State University, Denton; Eric C. Rust, retired professor at Southern Baptist Theological Seminary, Louisville, Ky., and frequent lecturer on college campuses; and James C. Berryman, Bible professor, Ouachita Baptist University, Arkadelphia, Ark.

The price of *The Student* magazine with Sunday School curriculum will be reduced to almost half the current cost of the magazine and will be about 58 percent less than the magazine and adult Bible study curriculum now cost.

The combined curriculum and leisure materials will cost \$1.77 per quarter. Currently, three issues of the monthly magazine and one copy of the quarterly Single Adult Bible Study cost a total of \$4.15.

Bible study materials in *The Student* magazine are not new, said David Hazelwood, planning and projects coordinator in the board's student ministry department. "But now the magazine is the vehicle for delivering a new product of Collegiate Bible Study Sunday School materials."

Some articles in *The Student* will relate to the Bible studies for the particular month. Notations will be made in both the magazine articles and the Collegiate Bible Study material to refer students to related materials, Hazelwood said.

The Student magazine with Collegiate Bible Study will be available on the dated church literature order form in July for use beginning in October.

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Urgent Opportunities

by Don Moore
ABSC Executive Director

Timely, urgent, opportunity! As I have reviewed the many ministries of your Executive Board employees for the coming month, the three words above grip me. The reason is that so many activities at this time of the year relate to children and youth. What opportunities are given to Bible School and Backyard Bible Club workers? What special stewardship we have when we have children and youth in camps and retreats! Will this be the last year any adult has that much time to influence a young person before a summer job cuts off such opportunities?



Urgent? Yes! Media morality has almost totally replaced biblical morality for most parents. Their children have little chance of a godly life-style. Jesus can make the difference if they come to know, love and follow him. Many view themselves to be "in the way," "a nuisance" to parents who are preoccupied with material pursuits. More and more of them are being used and abused sexually as drugs and drinking release human passion inspired by pornography. We not only seem to have no one to close the floodgate, we don't even know where the gate is. Yes, your opportunity is an urgent one!

When little children are rescued from their own flesh and blood who have broken their legs, crushed in their rib cages, and left them naked, hungry and tied to chairs, whoever works with those children has an urgent opportunity.

When you realize that a graduating senior has, on the average, been in school 12,000 hours, but watched 15,000 hours of television, then you can sense the urgency. During that time of TV watching, he averages seeing 2.7 episodes of male-female relationships per hour that end up with sexual relationships, 88 percent of which are between unmarried people. He or she will see alcoholic beverages being consumed 3.5 times every hour, on the average. What are the counter-balances to keep our children from buying into the world's value system?

You, your department in Bible School, your class at Sunday School, your retreat, your camp may be the only real hope for them. This is an urgent matter.

During these off months when school is not in session, we need to make the most of every opportunity to help our children

and youth. This is a timely opportunity.

Six weeks of Siloam—What an opportunity! Special, separate services and activities for children and youth. These weeks will see as many as 6,000 touched by God if parents and churches will get them there, and all who work with them will labor in the power of the Holy Spirit. Good pastors and teachers have been enlisted for this tremendous opportunity. Siloam could help you and your children! The dates run from June 20 to July 29. Call for reservations 376-4791.

Super Summer opens way of high school and college people. There may not be anything like it anywhere else this summer. While you may not be able to attend this summer, you'll certainly want to make plans for next summer. Registration had to be closed at 967. There are 300 youths on a waiting list whom we did not have room for. World renowned student leader, Josh McDowell, will be the speaker. Scores of other classes and seminars will be conducted to equip these young folk in evangelism and discipleship.

We are grateful that our convention, with the assistance of a fine Youth Minister Steering Committee and Ouachita University could work together to provide such outstanding opportunities for these age groups.

Young Musicians Camp, June 27-30 will provide children an opportunity to learn about music; to learn a complete musical in a large choir; to have creative worship experiences; and to develop their talent toward music in church. Grades 4-6 are included in this camp. Camp is limited to 600 campers. Late registration, June 13, increases the cost from \$37.50 to \$42.50.

Such wholesome experiences in the Ouachita atmosphere is one of the finer things you may provide for your children this summer.

Girls only! Two GA Mother-Daughter Camps are available this summer. One is at Siloam Springs Assembly, June 3-4. The other is at Camp Paron, June 17-18. Our WMU provides this opportunity for missions information and inspiration. For grades 1-6, this short camp really is for mothers, too. This could be one of the really special times your daughter remembers you gave yourself to her.

Acteen Fellowships—Special opportunities will be given for teenage girls to be involved in Acteen activities at Siloam this year. This is extra!

RA Camp—Grades 3-9 will be held June 20-24 at Camp Paron. Great recreational, camping, missionary and worship activities will be provided!

RA Camp—Grades 1-3 for fathers and

sons will be held at Camp Paron June 24-25. Its great to lead them early in life to love Christian camping just as we lead them to love little league early in life.

Missionary Alvin Hatton will be sharing in both RA camps.

I think every Christian parent ought to see to it that their children and youth, not only have "busy" activities this summer, but that they have spiritual, values building activities. Besides what your state convention makes available, there are numerous associational camps that offer opportunities also.

Not for youth! Men who want to be trained to work with our Disaster Relief Unit should plan to be at First Church in Mountain Home on June 4 at 10 a.m. This conference will be led by Cameron Byler. This is a ministry of the Brotherhood Department and Arkansas Baptist Men. Our work force needs to be doubled.

Church Music

Children's Choir Leader Workshop

What an exciting year for children's choir leaders to attend the state Children's Choir Leader Workshop! For those with combined choirs of

grades one through six together, the new literature for you will be available for the October quarter, and we're planning a whole conference on this material for you! Clinton Flowers from the Church Music Department at the Sunday School Board



Pearson

will lead the conference. He is one of the editors in the children's music section, and is the one who coordinated putting this particular literature together. He will have a lot to share!

We will host the complete line of age group conferences, with Julia Broyles of Lawton, Okla., teaching the younger children's leaders; Kathy Bettis of First Church, Little Rock, teaching the older children's leaders; and Kim Ward of First Church, Texarkana, Texas, teaching the preschool leaders. In addition to these, we will feature the new Music for Three's, the Choir Coordinator's Notebook, and a reading session with the newest from Genovox to conclude the conference on Saturday morning.

This workshop will be loaded with ripe information for you to come for the pick-

ing. Look for more information and a registration form in the May and July issues of the Preschool/Children's Choir News, or call the Church Music Department at 376-4791, if you don't receive the News. This workshop will be worth all of your effort to attend.—**Peggy Pearson**, associate/office manager

Annuity/Stewardship Financial Help For Families

Why can't all churches underwrite their budgets and fund their Christ-commanded ministries?

Two reasons top the list. First, approximately 50 percent of our members do not give. Second, many of our church members are strapped with debt. Some of our people want to share an increasing percentage of their resources. Monthly bills press for immediate attention.

A family is in trouble if it spends more than 15-20 percent of its after-tax income

on monthly debt, excluding the monthly housing costs.

It is at this point a church can assist its members. Sessions on family budgeting or money management will help many families where they need it most. Community resources are available. Christian bankers know a lot about money management. College or university economic professors sometimes lead conferences on finances. The County Extension Service can provide helpful resources.

Most book stores carry books on money management. Many are written from the Christian viewpoint. Helpful magazines on finances are stocked on magazine racks or may be ordered.

The Stewardship Commission offers excellent materials on Christian money management. These resources are available through your Stewardship Department. The Department has scheduled Dr. John Morgan to lead four Financial Freedom Seminars, July 18-20.

The church isn't self-serving when it schedules a money management seminar for its members. It is encouraging growth in Christian stewardship.—**James A. Walker**, director

Church Training Discipleship Lab At Siloam

The Church Training Department will be expanding its offering at Arkansas Baptist Assembly, Siloam, this summer. We will be providing the Youth Discipleship Lab during five of the six weeks (week 3, June 27-July 1, is omitted).

The Discipleship Lab is designed as a "hands on" learning/leadership experience for senior high students on a restricted enrollment basis. The lab is restricted to two youth per church. Youth participants will be exposed to a wide variety of youth discipleship training resources and approaches with a strong emphasis on equipping them to take that information and experience back to their churches. In so doing, each youth will become a catalyst or initiator to strengthen youth discipleship training in his or her own church.

If you are planning to take your youth to Siloam during the first, second, fourth, fifth or sixth week, let me encourage you now to be thinking about one or two "key leader" youth to represent your church in the Discipleship Lab.

For further information, please contact the Church Training Department, phone 376-4791.—**Bill Falkner**, associate



Touching Lives With Love

On Annuity Board Sunday, June 26, Southern Baptists will recognize the ministries of the convention's pension agency. A free bulletin insert, which shares how the Board touches lives through its work, has been prepared for your church's use on this occasion. Use the coupon to order.

My church wants to recognize the Annuity Board's ministries. Please send _____ copies of the Annuity Board Sunday bulletin insert.

Clip coupon and mail to:



John Boskas, director
Endowment Dept.
Annuity Board, SBC
P.O. Box 2190
Dallas, TX 75221-2190

NAME _____

CHURCH _____

ADDRESS _____

CITY _____

STATE _____

ZIP _____

Brotherhood RA Camps Meet Vital Needs

Camps and other statewide summer programs can meet a vital need for the Royal Ambassadors of your church. The camps and summer programs provided by your state Brotherhood Department are well planned to meet the varied needs and interests of boys.

Fellowship found in state camps and programs is one good reason to participate, but there is more. Through these programs lifelong friends are made, lives are changed, and missionaries are called.

The experience a young man has at Royal Ambassador camp or another statewide program will be remembered for a lifetime. This may be the summer one of your RAs says to you, "God called me to be a missionary at Royal Ambassador camp."

RA Camp for boys in grades 3-9 will be June 20-24, 1988 at Camp Paron. The Lad Overnighter (Lad and Dad Camp) for boys in grades 1-3 and a dad or friend, will be June 24-25, 1988. Please contact the Brotherhood office for more information.—**Glendon Grober**, director

Next Month in Arkansas: June

June 3-4, GA Mother-Daughter Camp, Siloam Springs Assembly (WMU)
 June 4, State Disaster Relief Meeting, Mountain Home (Bbd)
 June 17-18, GA Mother-Daughter Camp, Camp Paron (WMU)
 June 20-24, Super Summer Arkansas, Ouachita Baptist University, Arkadelphia (Ev)
 June 20-24, Youth Missions Emphasis, Siloam Springs Assembly (WMU)
 June 20-24, Arkansas Baptist

Assembly, Siloam Springs (SS)
 June 20-24, RA Camp, Camp Paron (Bbd)
 June 24-25, Man and Boy Camp, Camp Paron (Bbd)
 June 27-30, Young Musicians Camp, Ouachita Baptist University, Arkadelphia (M)
 June 27-July 1, Youth Missions Emphasis, Siloam Springs Assembly (WMU)
 June 27-July 1, Arkansas Baptist Assembly, Siloam Springs (SS)

July

July 11-15, Youth Missions Emphasis, Siloam Springs Assembly (WMU)
 July 18, Christian Money Management Conferences, Rogers First Church, Harrison First Church (S/A)
 July 19, Christian Money Management Conference, Pine Bluff Matthews Memorial Church (S/A)
 July 20, Christian Money Management Conference, West Memphis First Church (S/A)

July 25-29, Music Arkansas, Ouachita Baptist University, Arkadelphia (M)
 July 25-29, SummerSing, Ouachita Baptist University, Arkadelphia (M)
 July 28-29, Weekday Early Education Workshop, North Little Rock Park Hill Church (SS)
 July 28-30, State High School Baptist Young Men Primitive Camp, Cotter (Bbd)

August

August 5-6, Pastor-Director Retreat, Camp Paron (CT)
 August 11, Small Sunday School Leadership Updates, Arkadelphia Cedar Grove Church, Heber Springs South Side Church, Benton Mt. Vernon Church, Wilmar Church, Flippin First Church (SS)
 August 12-13, DiscipleYouth Workshop, Ouachita Baptist University, Arkadelphia (CT)
 August 12-13, Children's Choir Leader Workshop, Little Rock Immanuel Church (M)
 August 15, Area Growth Spiral Workshops, Paragould East Side Church, Conway Second Church (SS)
 August 16, Area Growth Spiral Workshops, Alma First Church, Harrison Eagle Heights Church (SS)
 August 19-20, Small Sunday School

Workshop, Arkansas Baptist Assembly, Siloam Springs (SS)
 August 19-20, Associational WMU Officers Retreat, Camp Paron (WMU)
 August 19-20, Volunteer/Part-Time Music Leader Retreat, Southern Baptist College, Walnut Ridge (M)
 August 26-27, Associational Church Training Leadership Training, North Little Rock Park Hill Church (CT)
 August 29, IMPACT 88, Magnolia Central Church (WMU)
 August 29, Area Brotherhood Conference, Magnolia Central Church (Bbd)
 August 29-31, State Conference on Aging, Riverfront Hilton, North Little Rock (CT)
 August 30-31, IMPACT 88, Fordyce First Church (WMU)

Abbreviations: Ad - Administration; Bbd - Brotherhood; CLC - Christian Life Council; CT - Church Training; Ev - Evangelism; M - Music; Mn - Missions; SS - Sunday School; S/A - Stewardship/Annuity; Stu - Student; WMU - Woman's Missionary Union

Classifieds

Pews—Approximately 1,000 lineal feet, various lengths, 15 years old. Buyer must remove. \$3.00 a foot. Contact Jim Seifert, Mary Mother of the Church, St. Louis, MO. 314-894-1373. 6/9

Camp Facility Available—Located on lower south fork of Little Red River, a part of Greer's Ferry Lake, at Clinton, Ark. Accommodations for 125 people. Call 224-1890 for more information. 5/28

For Sale—1972 bus, 27,000 miles, 24 passenger, \$2,500. First Baptist Church, Sparkman, P.O. Box 187, Sparkman, AR 71763. 5/26

Classified ads must be submitted in writing to the ABN office no less than 10 days prior to the date of publication desired. A check or money order in the proper amount, figured at 85 cents per word, must be included. Multiple insertions of the same ad must be paid for in advance. The ABN reserves the right to reject any ad because of unsuitable subject matter. Classified ads will be inserted on a space-available basis. No endorsement by the ABN is implied.

Jobs Exchange

Camp Counselors—Counselors needed for youth camp near Siloam Springs. Must be college-age or young teachers. Dates: June 12 - July 16. Base salary \$400, plus room and board. College credit may be earned. Call Katherine Pickle, director, at 918-723-3546, or write Kamp Paddle Trails, Rt. 1 Box 210, Watts, OK 74964. 5/26

Notices of employment sought or available will be posted for three consecutive weeks without charge for members of Arkansas Baptist churches. Church staff positions will not be included. Send name, address, telephone number, and statement of qualifications, experience, and type of employment sought or available to "Jobs Exchange," Arkansas Baptist News-magazine, P.O. Box 552, Little Rock, AR 72203. Placement of a notice in the Jobs Exchange does not constitute an endorsement by the ABN.

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BIBLICAL INTERPRETATION

Doctrines And A Detour

by Marv Knox

Baptist Press

RIDGECREST, N.C. (BP)—Three controversial doctrines and a detour dominated the Southern Baptist Convention's second national Bible conference.

The Conference on Biblical Interpretation attracted 301 participants to Ridgecrest (N.C.) Baptist Conference Center April 25-27. It was sponsored by the six SBC-affiliated seminaries in an effort to bring about resolution to the convention's ongoing theological/political controversy.

World-class scholars who embrace the concept of biblical inerrancy—the doctrine that the Bible is without errors—led the participants in discussions of issues that have stirred passions for decades: creation, the role of women in ministry and the end of time.

But they took a detour through convention controversy when former SBC President James T. Draper Jr. departed from his assigned topic. On the program to respond to Canadian theologian James I. Packer's paper on women in ministry, Draper said he basically agreed with Packer and had not had time to prepare a response.

"Instead, he spoke to what he called the 'central dilemma' among Southern Baptists: How much diversity in biblical interpretation can be accommodated?"

"What do we do when someone's interpretation of the Bible begins to strike at the very heart of Christian faith?" asked Draper, pastor of First Baptist Church of Euless, Texas. "It is crucially important for us to understand that . . . interpretational autonomy was always assumed to be within the parameters of the historic Christian faith. Beyond those parameters, autonomous interpretations become denials of the faith."

The convention needs "some minimum theological parameters within which we operate," Draper said. He asked the seminary presidents to continue such conferences, to offer "a forum where we can get at these issues and find out where we are and map strategy for moving on together. . . . The controversy will not go away until we make this investigation and come to some conclusions."

At a later press conference, five of the six seminary presidents—only Lewis A. Drummond of Southeastern Baptist Theological Seminary in Wake Forest, N.C., was absent—said their meeting was exactly what Draper requested. In addition to the interpretation conference, the seminaries hosted a conference on biblical inerrancy in 1987 and will sponsor a meeting on biblical imperatives April 24-26, 1989.

Each of the conferences features keynote speeches on major topics, followed by small-group discussion sessions.

A joint statement, read by Milton Ferguson of Midwestern Baptist Theological Seminary in Kansas City, Mo., noted Draper did not attend the 1987 inerrancy conference and only attended the session at which he spoke this year.

Draper "was present for the kind of forum that he was calling for," added Roy Honeycutt of Southern Baptist Theological Seminary in Louisville, Ky. "We feel we're doing what he called on us to do."

Packer spoke to the issues of inerrancy and interpretation during a panel discussion. Inerrancy has been "unfruitfully linked" to biblical interpretation by many Southern Baptists in ways that are "less than scholarly," said the professor of historical and systematic theology at Regent College in Vancouver, British Columbia.

In the Southern Baptist situation, "the people who have insisted most strongly that they stand for the inerrancy of Scripture have also been standing for a particular way of interpreting Scripture that in certain respects would seem to others of us to be less than scholarly," he said.

These people have linked inerrancy to interpretation in such a way "that they won't believe that anyone who doesn't handle the Bible in the same way they do really believes in the total trustworthiness of Scripture."

Packer himself delved into the Bible, presenting keynote addresses on the three doctrines under question.

While the idea of women clergy is divisive, "not a wise course" and a trend he hopes will "die away," Packer said the Bible should not be interpreted to forbid ordination of women as ministers.

"Under ordinary circumstances, she should not be sole or chief pastor," he said. But his interpretation does not forbid women from teaching, leading in prayer or serving as deacons in the church, he said.

The doctrine of eschatology is the key to understanding the Bible, which is a "book of hope," and the Christian life, which is a "life of hope," Packer added.

"We have to ask continually, 'What's the main thought?'" he advised regarding the study of end-times prophecy. And the end times holds two certainties, he added—believers have a "prospect of glory," while unbelievers face a "fearsome prospect."

Of creation, he said the events described in the Bible's book of Genesis actually occurred in time and space, although their locations, dates and "visual aspects" are

veiled from modern readers.

Interpreters should attempt to understand the poetic nature of biblical writings, he urged: "We want the prose of the Bible to be unimaginative facts, because that's what we're used to. Our scientific mindset predisposes us to assume that any account of the natural order must be written to answer our scientific questions about it."

Three other inerrantist biblical scholars also provided insights:

— Robert Johnson, dean of North Park College and Seminary in Chicago, said: "The church needs to speak in a language more attuned to where modern men and women live. If mission is our goal, communication must begin with where people are."

— Walter Kaiser, dean at Trinity Evangelical Divinity School in Deerfield, Ill., drew a distinction between the meaning and significance of Old Testament passages. Meaning is determined by the author's intention, and significance involves the reader's perspective, he said.

— Grant Osborne, professor at Trinity, added interpretation is incomplete until put in a modern context. Consequently, an interpreter must understand both modern and ancient culture.

"The New Testament author shared certain assumptions with his readers, and the interpreter needs to discover these underlying 'givens' in order to understand the text properly," he said. On the modern side, "every exegetical (interpretive) decision has political ramifications" in the Southern Baptist controversy, and the ramifications should be classified as tolerable or intolerable only on the basis of whether they are "cardinal doctrines," he added.

Attendance at the conference was less than one-third of the 1,000 participants in the 1987 inerrancy conference.

The seminary presidents "don't think this indicates a lack of interest or a bad crowd," said Russell Dilday of Southwestern Baptist Theological Seminary in Fort Worth, Texas. However, the absence of leaders of the moderate and conservative factions in the controversy "almost implies to me that theology is not the issue."

A SMILE OR TWO

Fishman said to his new secretary, "Miss Dandridge, always add a column of figures at least three times before you show me the result."

The next day she came in with a big smile. "Mr. Fishman," she said, "I added these figures 10 times."

"Good. I like your thoroughness."

"And here are my 10 answers."

DIAL-A-PORN

Reagan Signs Ban

by Stan Hastey

Baptist Joint Committee on Public Affairs

WASHINGTON (BP)—Evidence of a federal crackdown on pornography surfaced at the White House and on Capitol Hill in late April as President Reagan signed legislation banning "dial-a-porn" telephone services and a congressional committee began consideration of sweeping legislation to protect children from sexual exploitation.

Southern Baptist Convention support for both developments was visible as well in the presence of SBC Christian Life Commission Executive Director N. Larry Baker at the signing ceremony and in testimony the CLC chief delivered before the House Subcommittee on Crime.

The ban on the dial-a-porn services came in the form of an amendment to an \$8.3 billion reauthorization of most federal elementary, secondary and adult education programs passed by Congress April 20. Sponsored by Sen. Jesse Helms, R-N.C., the provision outlawing sexually explicit telephone messages was approved by the Senate, 98-0, and the House of Representatives, 274-17. Signing the entire bill April 28, Reagan commended Congress for including the dial-a-porn prohibition.

Several religious leaders were invited by the White House to witness the signing, including Baker, Christian psychologist James Dobson, National Association of Evangelicals executive Robert Dugan and National Coalition Against Pornography President Jerry Kirk.

Earlier the same day, Baker and Kirk were joined by three other anti-pornography activists urging congressional approval of H.R. 3889, the Child Protection and Obscenity Enforcement Act of 1988.

Subcommittee Chairman Bill Hughes, D-

N.J., described the bill as the most comprehensive anti-pornography legislation in the last decade. He said the measure is necessary to supplement laws passed in 1984 and 1986 designed to protect children from the exploitation of producers and distributors of child pornography.

One provision in the new law would forbid the use of computers to advertise, distribute or receive child pornography, including computerized pictures of children engaging in sex acts. Another would provide criminal sanctions against parents or other adult guardians who buy or sell children to produce child pornography.

A more controversial section calls for including people who traffic in child pornography under the federal anti-racketeering statute by allowing for the seizure of their profits and other property.

In his testimony, Baker urged inclusion of this "forfeiture" provision as necessary to curb the traffic of child pornography in interstate commerce. Giving federal law enforcement agents authority to confiscate pornographers' assets "can be one of the most effective means of curtailing the ongoing nature of (their) corporate illegal behavior," Baker testified.

Hughes, noting the panel's need to be sensitive to the First Amendment's free speech guarantee, expressed determination to see the legislation passed. "Recognition of the right of privacy brings us into the area of sensitive and important constitutional rights that must be protected.

"I have found that most Americans are strongly opposed to obscenity and at the same time are deeply committed to preserving First Amendment rights. We have demonstrated these interests are not irreconcilable in our development of the child protection legislation."

Send Resolutions In Early

NASHVILLE (BP)—The chairman of the Resolutions Committee for the 1988 Southern Baptist Convention annual meeting has appealed for messengers to submit to the committee advance copies of resolutions they intend to introduce at SBC sessions in San Antonio, Texas, June 14-16.

Jerry Sutton, pastor of Two Rivers Baptist Church in Nashville, asked that messengers mail their resolutions, preferably typed, by June 1 to: Resolutions Committee, SBC Executive Committee, 901 Commerce St., Nashville, Tenn. 37203.

Messengers who send advance copies of proposed resolutions also must submit them on the first day of the convention. Committee representatives will be at a table near the platform to receive resolutions during business sessions June 14 in Henry B. Gonzalez Convention Center.

"I hope resolutions adopted at this convention will reflect the points of agreement among messengers, not disagreement," said Sutton. "I am asking that persons refrain from resolutions on personalities and focus on issues.

"While convention resolutions are not binding, they carry a great deal of weight," said Sutton, noting resolutions often are used to influence pending legislation. "We need to weigh carefully what is said and what is not said."

CP Struggles

NASHVILLE (BP)—Southern Baptists' conventionwide budget struggled in April, its year-to-date total slightly ahead of last year's pace but below the rate of inflation.

April contributions to the Cooperative Program brought its seven-month total to \$78,043,346, said Harold C. Bennett, president and treasurer of the Southern Baptist Executive Committee.

The Cooperative Program is the convention's budget that finances missionary, evangelistic and educational ministries around the world. It is supported by individual Southern Baptists who make contributions to their churches.

April contributions to the national budget were \$9,980,441, Bennett announced. That amount is 4.54 percent below the total for April 1987. The \$78 million year-to-date total is 2.59 percent ahead of the seven-month total for the 1986-87 Cooperative Program.

"I'm disappointed in the month's record," Bennett said. "But I am gratified by the year-to-date total, although that amount is not up to the Consumer Price Index."

Teen Problems Series Scheduled

FORT WORTH, Texas (BP)—Chicago Bears running back Walter Payton is host of a special program on the problems of America's teens to be broadcast on the ABC television network June 5.

The program, "Someone is Listening: Teens From Crisis to Caring," is the first in a series of four specials being produced for ABC by member groups of Interfaith Broadcasting Corp., of which the Southern Baptist Radio and Television Commission is a member. Payton, a Southern Baptist, was a star with the Chicago Bears for 13 years and is active in causes in behalf of children and teen-

agers during the off season.

"Someone Is Listening" examines the concerns and confusion of today's teens, and describes steps that church and community organizations are taking to give hope and direction to them. The program explores three critical areas of teenage concerns—suicide, sexuality and social abuse, including drugs, alcohol and gangs.

The program, to be scheduled on ABC-TV at 1 p.m. EDT, June 5, is the first in a series based on the theme, "Promise of the Future." Viewers should check local listings for date and time.

TWO BRAND NEW GOOD NIGHT SERIES RECORDINGS

(Congregational Singing With Ray Walker Of The Jordanaires)

More singing is now available as we introduce two brand new cassette tapes. Our first cassette entitled "On The Jericho Road" is a tremendous blend of both old and new songs. This cassette has been especially tuned for automobile cassette players and high quality home stereo systems.

Another cassette in this series is "Old Time Religion", which features three more songs written by Fanny J. Crosby. Each cassette is one hour long. All congregational singing is led by RAY WALKER.

"ON THE JERICHO ROAD"

NEW

- LET THERE BE A RAINBOW
- CHURCH IN THE VALLEY BY THE WILDWOOD
- IT MAY BE AT MORN
- WONDERFUL GRACE OF JESUS
- THANK GOD FOR CALVARY
- THE KINGDOM IS SPREADING
- NOBODY KNOWS BUT JESUS
- THAT NIGHT IN GETTSEMANE
- WONDERFUL STORY OF LOVE
- SING OH SING HIS PRAISES
- ON THE JERICHO ROAD



- HAVE A LITTLE TALK WITH JESUS
- HE IS A FRIEND TO ME
- EMPTY MANSIONS
- TIME ENOUGH YET
(All parts sung by Ray Walker)
- DON'T WAIT TOO LONG
(All parts sung by Ray Walker)
- MEET ME THERE
- I'LL FLY AWAY
- BEAUTIFUL ROBES OF WHITE

NEW

"OLD TIME RELIGION"



- UNSEARCHABLE RICHES
- NEARER THE CROSS
- ONE BLESSED HOUR
- HE LEADETH ME
- THOU THINKEST LORD OF ME
- WHEN THE SUN OF MY LIFE GOES DOWN
- SWEETER GETS THE JOURNEY

- OLD TIME RELIGION
- I LOVE MY SAVIOR TOO
- THAT WILL BE GLORY FOR ME
(GABRIEL)
- SEEKING FOR ME
- JESUS KEEP ME NEAR THE CROSS
- MANSIONS OVER THE HILLTOP

- TO THE HARVEST FIELDS
(All parts sung by Ray Walker)
- WITHOUT HIM
- LET THE LOWER LIGHTS BE BURNING
- THOUGH YOUR SINS BE AS SCARLET
- GLORY FOR ME (LINES)
- BEYOND THE SUNSET

ALSO AVAILABLE

"IT IS NO SECRET WHAT GOD CAN DO"

- IT IS NO SECRET WHAT GOD CAN DO
- THERE IS A BALM IN GILEAD
- TAKE MY HAND PRECIOUS LORD
- WHEN THE SAINTS GO MARCHING IN
- I WANT TO KNOW
- BECAUSE HE LIVES

- AMAZING GRACE
- HE SET ME FREE
- BATTLE HYMN OF THE REPUBLIC
- THIS OLD HOUSE
- PEACE IN THE VALLEY

- HOW GREAT THOU ART
- WHERE COULD I GO?
- JUST A CLOSER WALK WITH THEE
- HE'LL UNDERSTAND AND SAY "WELL DONE"
- PRECIOUS MEMORIES
- WILL THE CIRCLE BE UNBROKEN

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Convention Uniform

Faith Is Demonstrated

by Greg Kirksey, Hillside Church, Camden

Basic passage: Hebrews 13:1-16

Focal passage: Hebrews 13:15-16

Central truth: True faith is demonstrated in a lifestyle of service.

You get the idea as you read chapter 13 that the writer is cleaning out his files as he mentions various practical matters that should be part of a Christian's life. We find such topics as hospitality, marriage, church officers, treatment of prisoners, and personal contentment. But the truth is our faith, if it is genuine, will result in an altered lifestyle in every area of life. In the previous chapters, the author has dealt with the examples of faith and the encouragements of faith, but now he emphasizes the evidences of faith.

The New Testament consistently maintains that genuine faith is more than an intellectual decision. It is more than a religious persuasion. New Testament faith is a commitment which results in a changed life and lifestyle. This text deals a serious blow to the modern preference of an "easy believism." The Christian life requires a total commitment and sacrifice is involved.

The emphasis in verses 10-16 is on separating a dead and useless religion from a life with Jesus Christ as Lord. The first readers of Hebrews were apparently looking for a way to be Christians without any significant changes in their lifestyles. This would enable them to avoid the persecution many early Christians were experiencing. It has always been a temptation for mankind to desire only enough of God to get by but not enough to set us apart from others. The message here is: that is impossible. James told us in his epistle such faith is "dead."

Sacrifice is involved in real live faith. The Christian life is not confined to a stained glass environment. It is lived out in the trenches of life. The writer named two sacrifices in verses 15-16 that are a part of genuine faith. The first is the sacrifice of praise to God. It is easy for us to complain, but it is important to praise God, to give him credit for our life. We should be unashamed to openly stand up for God.

The second sacrifice is "good works" (v. 16). This, of course, covers a multitude of ministries. The bottom line is that the way we live and the attitude we have should unquestionably identify us as God's children.

This lesson treatment is based on the International Bible Lesson for Christian Teaching, Uniform Series. Copyright International Council of Education. Used by permission.

Life and Work

Concern For the Unserved

by Hilton Lane, Fairfield Bay Church, Fairfield Bay

Basic passage: Romans 9-11

Focal passage: Romans 10:1-4

Central truth: To be like Jesus is to be burdened for the lost.

The sheer magnitude of lost humanity should move us as Christians to a deeper concern for the lost. We should be motivated by their spiritual emptiness. Then, we should match our concern with personal responsibility. Every child of God must assume full responsibility of confronting the unsaved with the gospel.

The salvation of his people is a continuing burden of Paul's heart in Romans 9:2. While the thrust of his ministry was to the Gentiles, he never lost that tender concern for his own people.

The normal desire for the Christian is that people everywhere would experience salvation and the forgiveness of sin. Paul's desire was so normal that it seems abnormal in Romans 9:3 for him to wish to lose his salvation if it would result in the salvation of his people.

Romans 9:6-29 focuses upon the sovereign freedom of God in dealing with Israel and the nations. God has not revoked his promise.

Romans 9:30-10:21 discusses the responsible freedom of Israel in their rejection of God's way of righteousness. Israel has not believed the gospel.

Romans 11 describes how God's purpose will be fulfilled. God's mercy is available for all people.

A Christian's concern for the unsaved must be matched with prayer (Ro. 10:1). Usually we spend our time in prayer meeting praying that God will keep sick Christians on earth a little longer rather than praying that God will keep the lost out of hell.

People without God must be seen as lost and without hope apart from God's righteousness (Ro. 10:3,4). Christians must be convinced that friends, loved ones, associates, and people that have never heard the gospel are separated from God and destined for hell.

Jesus was Paul's example when he pled, "Come unto me all ye that are heavy laden, and I will give you rest" (Mt. 11:28). Perhaps we fail our Lord the most when we do not have a genuine concern for the unsaved.

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Bible Book

Messengers of the King

by Rich L. Kincl, Central Church, Magnolia

Basic passage: Matthew 9:35 to 11:1

Focal passage: Matthew 9:37 to 10:1, 5-7, 28-29

Central truth: Jesus' commissioning of his disciples shows us we are to be witnesses, too.

Many church members spend a lifetime listening, looking, observing, and learning. They never really make a significant spiritual contribution. They 'take in' the good things the ministry of their church offers but never 'give out' from the abundance they have received.

The disciples were at this point in their relationship with Jesus. The time had come for them to go out to be productive in kingdom work on their own. Many church members need to be commissioned, as were the disciples.

Jesus had compassion for others (9:36). He saw their lost condition and their sin. He physically, as well as emotionally, suffered with those who came to him.

We must allow the Lord to develop in us a burden for lost people. Persons who do not by faith receive Jesus Christ will spend eternity separated from God in hell. People without Christ live in a distressed (fainted) existence (v. 36). The word connotes ideas of being mangled, ripped apart, worn out, or exhausted.

The answer Jesus has to reach these people is to pray. Pray for more laborers or workers. They are few in number in our churches today. Just as Jesus commissioned his disciples, he commissions all Christians to be his workers.

Christ's workers are to pray for more workers. It is possible to pray consistently for a friend or relative who needs to be saved. Many times our concern stops with our prayer.

What prevents us from being the witnesses for Jesus that we know we should be? Most responses relate to fear of some kind: rejection, embarrassment, lack of knowledge, or timidity.

Jesus says we should be his witnesses and fear not. Fear not (v. 26) for the world's wickedness will be shown for what it is; and believers' righteousness will be shown for what it is. Fear not (v. 28) what man can do to you, but have fear (reverential awe) of God, who will take care of you as you witness for him.

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(BP) photo by Robert O'Brien



Children at an Ethiopian feeding station during the 1984 famine

Feeding Again

Southern Baptist Relief Operations Reopen

by Marty Croll
SBC Foreign Mission Board

ADDIS ABABA, Ethiopia—Three Southern Baptist feeding operations in the Ethiopian central highlands, closed in March by the government, reopened in early May. In an adjacent district, feeding at another outpost is in jeopardy because of newly imposed restrictions on airlifts.

Through the reopened stations, mission personnel and national workers are offering monthly rations of food to 65,000 Ethiopians. Ed Mason, a volunteer mission worker from Tallahassee, Fla., who acts as a liaison between Southern Baptist mission personnel and Ethiopian officials, said he expects others to reopen during the next week.

If so, that would bring to more than 100,000 the number of Ethiopians Southern Baptists are feeding every month. Ethiopian officials have asked Southern Baptists to feed about twice that many, as the severest stage of a new famine takes hold this summer.

Upcountry Ethiopians are facing starvation again because their crops were parched by a drought that started a year ago, just as they began to recover from the famine of 1984-85. The only way for relief food to reach them is by transport truck to two major warehouses, then by air from the warehouses to five remote outposts that also offer medical services. Two new, less-remote feeding stations with no facilities for medical services are supplied by road from one of the warehouses.

Two months ago, Ethiopian officials asked Southern Baptists to stop most of their feeding in the Merhabete District, so they could verify names of people receiving aid, said Mason, who has guided Southern Baptist famine relief efforts in Ethiopia from the start.

While feeding was stopped, Southern Baptists in the Merhabete stations stockpiled food rations and supplies. They also continued offering medical services with a doctor and three nurses, all Southern Baptist volunteers.

The Polish biplanes that have supplied food rations to the four remote centers in Merhabete are less satisfactory flying in the higher altitudes of an adjacent region, the Menz-Gishe District where Southern Baptists' Rabel center is located. A feeding operation there gives monthly rations to about 30,000 people.

Smaller and lighter aircraft have supplied Rabel, but since April 8 government flight inspectors have refused to approve flight plans for those aircraft. The Ethiopian team working there under Southern Baptist supervision has only a half-month's supply of rations left.

Polish officials have told Mason they will supply aircraft or crew members necessary to continue Southern Baptist feeding operations in Ethiopia. Since Ethiopian officials are allowing the Polish planes to fly, Polish pilots have been test flying into the Menz-Gishe area to see if they might be able to supply the Rabel center, in addition to the centers in Merhabete.

Missionary Notes

Max and Betty Alexander, missionaries to Thailand, have arrived in the States for furlough (address: 1208 Hester, Jonesboro, AR 72401). He was born in Lake City and grew up in Jonesboro. The former Betty Nickel, she was born in Hazel Valley and also lived in Fayetteville. They were appointed by the Foreign Mission Board in 1961.

John R. Ellett, father of **Mrs. Dale Allison**, missionary to Liberia, died April 28. She is the former Nancy Ellett of Texas. Her husband is a native of Siloam Springs. Appointed by the Foreign Mission Board in 1986, they may be addressed at P.O. Box 1416, Monrovia, Liberia.

Tommy and Beverly Amos, missionaries to Uruguay since 1985, have resigned from missionary service. He was born in Keiser, and she is the former Beverly Compton of Oklahoma. They may be addressed at Rt. 4, Box 412, Wagoner, OK 74467.

Ron and Debbie Baker, missionaries to Indonesia, are the parents of Elizabeth Ruth, born March 20. They may be addressed at 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.

R.V. Wilson Jr., father of **Mrs. David Ford**, missionary to Argentina, died April 23 in Jefferson City, Mo. The former Janene Wilson, she was born in West Helena and also lived in Arkadelphia. Her husband is a native of Missouri. Appointed by the Foreign Mission Board in 1978, they may be addressed at Bolanos 141, 1407 Buenos Aires, Argentina.

China Newspaper Praises Schools

BEIJING—Missionary schools made positive contributions to modern Chinese education, according to *Guangming Daily*, the national newspaper for intellectuals in China. The article reminded readers that schools begun by Christian missionaries introduced the Western grade system, classroom setting and the use of experiments in teaching, as well as modern medical and agricultural education. The schools made a positive impact on China even though they were started to "serve foreign interests," the writer said.

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IN CAR BOMB

Missionaries Escape Injury

by Art Toalston

SBC Foreign Mission Board

NICOSIA, Cyprus (BP)—Just a few feet separated Southern Baptist missionary Linda Sacco from death or serious injury when a car loaded with dynamite exploded in Nicosia, Cyprus, May 11.

Another missionary, Frances Fuller, about a block away, was beneath a window blown out by the blast. She, too, escaped injury.

Both women, who weathered much of Lebanon's civil war, are continuing their work amid the Middle East's tensions. But even in Lebanon they were never so close to the scene of terrorism, death and serious injury.

The car bomb exploded on a bridge in downtown Nicosia, near a busy thoroughfare and near the Israeli embassy. The driver of the car and two Cypriots were killed, according to news accounts. A Lebanese man who bailed out of the car before the blast was captured by police.

Sacco and Fuller had driven from their homes in Larnaca to Nicosia for medical examinations that morning.

Sacco said she "felt a tremendous amount of force . . . and saw a bright light" while she was driving along the street. She looked in her rearview mirror and saw that the blast had rocked the car behind her, and it had burst into flames. She saw no one in it, but noticed a man on the sidewalk trying to get to his feet.

"It makes you feel very vulnerable," confided Sacco, of McAlester, Okla. "It doesn't matter where you are, you're going to be under a certain amount of danger, either through accidents or other circumstances."

Fuller, of Wynne, Ark., was resting in a clinic after an exam she undergoes regularly to check for any signs of a recurrence of colon cancer. Her doctor was in the room to see how she was faring.

The blast blew out a window above Fuller's bed. Fortunately, a heavy curtain had been pulled shut a couple hours earlier, and it prevented broken glass from spraying Fuller and the doctor.

"There's an odd thing about loud explosions I experienced in Lebanon," Fuller later said. "The closer I am to the explosion, the harder it is for me to remember what the sound was like. It's so sudden. You don't know you've heard it until it's all over. I remember more the glass falling than the sound of the blast itself."

Within a few minutes after the explosion, ambulances began arriving at the small clinic. The first one carried a woman "whose face was covered with blood," Fuller recounted. "She appeared to have

lost the skin on her face." Another man soon arrived "who was burned all over and had one leg blown off."

Numerous other people with minor injuries gathered outside. "People were crying and in various states of shock," Fuller said. "They didn't know what to do, what to say."

Sacco, Fuller and their husbands were among 24 Southern Baptist missionaries forced to leave Lebanon in February 1987 after the U.S. State Department revoked passport privileges for Americans in the strife-torn nation. The Saccos and Fullers are among several missionaries who now work in Cyprus; several others went to assignments in Gaza.

Independents Invited

RICHMOND, Va. (BP)—Leaders of about 25 organizations founded by Southern Baptist individuals for missions efforts abroad are being invited to a dialogue with the denomination's Foreign Mission Board staff next February.

The organizations are independent of the board and are primarily involved in evangelism. Several also sponsor human needs ministries. They are located in 12 states.

In a May 2 letter of invitation, Foreign Mission Board President R. Keith Parks listed several reasons leaders of the agency have initiated the Feb. 7, 1989, meeting. At the top of the list: "To effectively mobilize Southern Baptist resources for Bold Mission Thrust," Southern Baptists' campaign to be involved in efforts to evangelize the world's population by the year 2000.

Parks also said he hopes the board and the independent organizations will gain "mutual understanding" of each other's purposes and programs. He hopes they will explore possibilities for cooperation or for working in complementary ways.

Such cooperation, he wrote, could help "conserve results of evangelism overseas through local Baptist churches" and "avoid duplication of effort, finances and administration where possible."

The agenda of the meeting, Parks said, will be developed through correspondence with the participants and during the early part of the Feb. 7 meeting. Meals and meeting space will be provided at the board's Richmond, Va., offices. Transportation and housing will be handled by each participant.