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Arkansas Baptist State Convention

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ACTS Awards

Arkansas Baptist

December 7, 1989

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**What
Sacrifice?**

In This Issue

Cover Story



(FMB) photo

What Sacrifice? 8

Missionaries Wayne and Pat Thorpe redefine sacrifice within cultural terms in Nepal—where having no car rates far below the sacrifices people make just to be Christians.

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IT'S UPLIFTING

Students Grab Offers for Trip

NASHVILLE (BP)—If the response of students from Kentucky and a Virginia community college is any indication, participation in Mission 90 might top expectations.

Student response in Kentucky and at Northern Virginia Community College in Annadale more than doubled what was expected from those areas for the student missions conference to be held in Fort Worth, Texas, Dec. 27-31.

The Kentucky Baptist department of student work was overwhelmed by 243 students who accepted an offer of free transportation and housing for the conference. They had budgeted for 100 students, said Ralph Hopkins, associate director of the department.

David Blanton, campus minister at Northern Virginia, planned for 12 students to attend, not the 23 who registered.

Student ministry leaders anticipate more than 4,000 participants for the conference in the Fort Worth Convention Center.

Participants won't be just from churches and schools across the United States. Five students from Japan, eight from Mexico and possibly some students from Brazil are planning to attend the conference, said Brad Gray, chairman of the Mission 90 steering committee and missions consultant at the Southern Baptist Sunday School Board's student ministry department.

The conference will include hands-on missions involvement, a commissioning service for Southern Baptist home and foreign missionaries, more than 80,000 square feet of exhibits related to Southern Baptist missions, choices from as many as 40 missions seminars during each of nine seminar times and a gospel concert.

Mission 90 is sponsored by the student ministry department of the Sunday School Board in coordination with the Southern Baptist Foreign Mission Board, Home Mission Board, Brotherhood Commission, Woman's Missionary Union and the six Southern Baptist seminaries.

National student mission conferences have proven to be life-changing experiences, Hopkins said.

GOOD NEWS!

The Man and His Unclean Spirits

Luke 11:23-25

This parable is probably the closest thing we have to a ghost story in the New Testament. This story of the haunted house appears in both Matthew and Luke. The eeriness of the story is heightened when we recall the dominance of demons in the thinking of the people of that day. What does this strange story of demons going in and out of a man's life like ghosts who enter and depart from a haunted house have to say about the kingdom of God?

The inadequacy of negativism—This is the interpretation given to the parable in Matthew's gospel (Mt. 12:43-45). Jesus concluded his parable with the statement, "That is the way it will also be with this evil generation" (NASB).

What evil generation did Jesus mean? He meant the Jewish nation in general and the Pharisees in particular. When the Israelites returned from Babylonian captivity, their leaders determined to make Israel a righteous nation. They believed they could do this by an elaboration of the law which would remove from the presence of the people every hint of evil. The Pharisees during New Testament times were at the

forefront of this effort.

The point of the parable was to tell those who ascribed to legalistic religion that they had won the battle but lost the war. Jesus said: "You have indeed removed the appearance of evil. But the result is not righteousness but emptiness." There was no vitality in the religion of the Pharisees, no purpose. Therefore, like the man in the parable, they would be invaded by every form of evil so that their end condition would be worse than their first.

Negativism, whether in our thoughts, our morals, or our relationships, is inadequate. It falls short of the positive righteousness which is to characterize those in the kingdom of God.

The impossibility of neutrality—In Luke's gospel another emphasis is made. Here the point seems to be that neutrality is impossible. "He who is not with me," said Jesus, "is against me; and he who does not gather for me, scatters" (Lk. 11:23).

The point is clear. Spiritual neutrality cannot exist. Unless your life is filled with the presence of the Holy Spirit, your empty life will be an invitation to all manners of evil masters.

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Christian Grief

J. EVERETT SNEED

When death claims the life of a loved one, it is often followed by extreme grief. Some mistakenly feel that a Christian should not experience grief. But sorrow is a normal, natural response.

Psychologists are in agreement that if we try to blot out an event from our minds, inevitably we will pay a great psychological price. Hence, grief should be experienced according to the individual's personality. Since each individual is different, emotional expression will vary greatly.

Christ himself demonstrated the importance of grieving. Early in his ministry, he said, "Blessed are they that mourn: for they shall be comforted" (Mt. 5:4). Christ apparently took mourning for granted. He saw it as something positive that would bring help to the life of individuals.

Jesus was troubled and deeply moved when Lazarus died. He accepted, without comment, the apparent anger that came from Mary, Lazarus' sister, and wept with the other mourners. Jesus knew that Lazarus was about to be raised from the dead, but still as one who could totally empathize, he was grieved. Jesus also withdrew and grieved when he learned that John the Baptist had been executed.

Grief may go through various stages. First, there may be a period of shock. This is a natural reaction when the loved one dies suddenly or unexpectedly.

An individual may go through periods of numbness in which he is not able to cry or to communicate clearly. This is a psychological defense to keep from being overwhelmed by grief.

Eventually, the experience of grief will come. The mourner may have a variety of emotions, including grief, anger and guilt. But the worst possible disservice that a friend can render is to attempt to prevent such experiences.

Finally, there must be a time of rebuilding and redeveloping a new life. But the most important question for those who are left behind is, "How to do I satisfactorily cope with my loneliness and grief?"

Grief may be defined as, "something or someone has been lost, and the individual (griever) is faced with an almost overwhelming and time consuming period of readjustment." While grief is normal, there are instances in which it is intensified or prolonged and reaches levels which keep an individual from actually coping with



life. Grief will vary greatly depending on the personality and background of a particular individual. Usually one can predict the intensity of grief an individual will experience by his past behavior.

In recent days we have attended funerals of devoted Christian families. In one instance the father, Clyde Harness, was able to preach the funeral of his own son. In another instance the husband, Shelby Bittle, was able to preach the Sunday before the memorial service for his wife. Such capabilities are impossible for the non-Christian. An individual whose hope in Christ is real has a new strength.

A Christian has the comfort of God's Word. The greatest declaration of Christian hope is the bodily resurrection of Christ. His body after death was real and his followers could feel him. But it was a new

and remarkable "resurrection body" which would never die again. This is the kind of body which is in store for all true believers.

Paul does not answer all the questions concerning the nature of the resurrection body. But he does rest everything on the fact that Christ was resurrected and that we will have the same experience (see I Co. 15:19-21).

The Bible teaches eternal existence. This is not only a quantity, but a quality of life for the believer. A vivid illustration of consciousness after death, as well as the reward and punishment, is found in the story of the rich man and Lazarus (Lk. 16:19-31). Jesus was not attempting to portray every detail of future life, but he did give ample evidence of consciousness, joy and punishment. In discussing the after-life, Jesus said, "I am come that ye might have life, and that ye might have it more abundantly" (Jn. 10:10).

Finally, a Christian honors his loved ones by continuing his daily activities. Sorrow, within bounds, is normal, but God's grace should enable us to proceed with the task of daily living. Paul admonishes, "... that ye sorrow not, even as others which have no hope" (I Th. 4:13).

Each of us one day will have a rendezvous with death. Preparation involves providing for those we love both physically and spiritually. Spiritual preparation means not only trusting Christ, but having a way of life which leaves a rich heritage for those we love.

Paul said, "I press toward the mark of the prize of the high calling of God in Christ Jesus" (Ph. 3:14). May each of us live our lives so that the victory for ourselves and for our loved ones is assured.

Arkansas Baptist

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DON MOORE

You'll Be Glad To Know

The 1989 convention is history now. We handled the business that was called for with a minimal amount of discord and conflict. We rejoiced in victories as we heard reports concluding the two year emphasis on "Missions Advance" and "Church Arkansas." We openly and honestly faced issues that indicate our churches and denomination need a great spiritual awakening. The Bible studies, sermons and reports helped us come to grips with these facts.

Yes, there was disagreement and disappointment. You can't have elections without that being true. Both those elected and those not elected were gracious and conducted themselves well. Yes, a new record enrollment of messengers was set with almost 200 more than ever before. A record number of messengers stayed in the sessions. Those with displays observed this. This is good.

What of the future? Whatever words may be used by the secular press to identify us, we are and will continue to be the conservative people we have been.

We will not make the same mistakes in the future we have made during the past year. We have inflicted a lot of pain on each other during the past year. We have experienced a lot of grief and mistrust from it. I don't think anyone wants to relive another year like the past. We have learned. We have grown spiritually. We will be better people and will want to fulfill our role of being mutually supportive of each other.

Your approval of the 1990 emphases and the Directions 2000 recommendations from your long range planners assures a solid course for your Executive Board employees to follow for the next six years.

Prayer will be a greater priority in our future.

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



Rallying Cry

Dale Morfe's letter in the November 16 issue was a rallying cry for Southern Baptists in Arkansas on the issue of abortion. As president of Baptists for Life, a chapter of Arkansas Right to Life, I greatly appreciate his enthusiasm.

Baptists for Life seeks to educate members of our denomination on all pro-life issues. We develop materials for pastors and churches, and are actively seeking additional speaking opportunities. The primary need at this time, however, is the participation of willing Southern Baptists. No matter how little time or experience you can offer, we need your presence with us!

To Mr. Morfe, please remember that the babies are not the only casualties of abortion. We must educate young people of the consequences immorality will inevitably

Letters to the Editor

bring. Those women who have had abortions need desperately to establish or renew their relationships with the Lord. These are all concerns of Baptists for Life. We must also remember that "pro-life" extends to protection of the aged and infirmed from the horror of euthanasia. It is a sad, yet true, commentary on our nation that life itself can no longer be assumed to be a "self-evident" right. A society with no concern for life is hardly fertile ground for a gospel based on the sacrifice of Jesus Christ.

If you share our concerns in these issues and are willing to take even a small part in their resolution, please contact me at Baptists for Life, 12423 Sherri Marie Dr., Alexander, AR 72002.—Michael Marks, Little Rock

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Woman's Viewpoint

Not Typical

JANET HUCKABEE

"You're not a typical pastor's wife!" I hear that fairly often but that's okay, because after more than 15 years of being one, I'm still not sure what "typical" is supposed to mean. As my husband studied in school and has since served in a variety of ministry positions, I was never told that a class existed that would give fundamentals of being "typical."

Maybe the real term is "predictable." And to that charge I plead "guilty." I don't sing solos or even sing in the choir, but I do serve as a director of our televised worship services. I rarely attend formal social events, but regularly will be found at youth group functions ranging from hayrides to lock-ins. As a "non-typical" pastor's wife I have helped in con-



struction projects on mission trips and hung sheetrock, painted church steeples, and even mixed mortar for brick-layers. I've helped wallpaper, design sets for musicals and television programs, and for a brief period contracted to do the church's lawn maintenance.

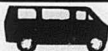
I'm not much on going to meetings where people read from magazines and give reports on what someone else has done or ought to do, but enjoy running a shoulder mounted camera when our church's television ministry video-

tapes a football game or parade.

I prefer jeans and sneakers to an evening gown, and find paper plates on the patio more to my liking than china, sterling, and lead crystal on an eight foot table. That's probably not very "typical" either.

But whatever cultural norms or expectations of the "typical" pastor's wife I miss, I'm blessed to be in a very "untypical" church where I am loved and accepted. Being respected for who I am is one of the most rewarding aspects of playing the role of the pastor's wife. Typical? No. Bored? No way!

Janet Huckabee is an active member of Beech Street First Church, Texarkana, where her husband is pastor. She is also the mother of three children.



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Southern Dorm Renovation

WALNUT RIDGE—Southernland Hall, a Southern Baptist College dormitory made possible 30 years ago by Mr. and Mrs. J.K. Southernland of Batesville, will undergo extensive renovation as a result of the New Horizons Campaign.

The east wing of Southernland Hall will be converted from traditional dormitory suites into modern, apartment-style units. The new units will house single students or young married couples depending on the nature of continued enrollment growth at the college. Construction is scheduled to begin in January 1990 and will be completed by mid-August.

Spring Seminary Studies Slated

Three courses will be offered in the Little Rock Seminary Studies Program when the spring semester begins Feb. 12. All classes will meet each Monday through April 30 at Immanuel Church in Little Rock.

Paul Gritz, instructor in church history at Southwestern Baptist Theological Seminary in Fort Worth, Texas, will teach

"Medieval/Reformation Church History" from 10 a.m. to 1 p.m.

Randall O'Brien, pastor of Calvary Church in Little Rock and adjunct professor for Midwestern Baptist Theological Seminary in Kansas City, Mo., will teach "Jeremiah" from 2-5 p.m.

Lucien Coleman, professor of adult education at Southwestern Seminary, will teach a telecourse, "Education in the Congregation," from 6-9 p.m.

Persons interested in enrolling should apply to Lehman Webb, director of continuing theological education for the Arkansas Baptist State Convention, P.O. Box 552, Little Rock, AR 72203; telephone 501-376-4791 or to the Seminary Studies Department, 901 Commerce Street, Suite 500, Nashville, TN 37203; telephone 615-242-2453. Applications, course registrations, and fee payments received after Jan. 22 are subject to the \$50 late fee.

Matriculation fees are \$75 per credit hour, with a semester minimum of \$200. Non-Baptist students pay double these amounts.

Byrum Honored

Caroline Association recently honored Rev. and Mrs. W.T. Byrum in recognition of their retirement as director of missions and associational office secretary.

The recognition service was held in conjunction was the association's annual meeting at Baugh Chapel. A money tree of more than \$4,000 was given the couple.

Woman's Missionary Union of Caroline Association also held a "Family Night" to honor the couple with members of the Byrum family presenting a program of music and testimonies.

Joe Royal, a layman from Lonoke, also was honored at the association's annual meeting in recognition of his retirement as treasurer, following 36 years of service. He was presented with a plaque.

Disaster Relief Receives Bus

Glendon Grober, director of Arkansas Baptist Men Disaster Relief, recently was given the title to a GMC Vista Cruiser from Ronnie Floyd, pastor of First Church, Springdale. The bus will add child care for children in the second grade and younger for disaster victims to the services provided by the disaster relief team. The bus will carry equipment and supplies and will sleep six.

Laymen from First Church, El Dorado, are leading in the refurbishing of the bus. It will also be used as needed to help with construction projects.



Underwood



ACTS of Fort Smith



Jackson

Three Arkansas ACTS Affiliates Receive Awards

FORT WORTH, Texas—Three Arkansas affiliates of the American Christian Television System (ACTS), were honored at the Fourth Annual ACTS Awards. ACTS of Texarkana, ACTS of Fort Smith and ACTS of Jonesboro all were first place

winners.

ACTS of Texarkana won in the Events Coverage Series category for their coverage of Texarkana high school football.

Mike Huckabee, pastor of Beech Street Church, serves as play-by-play announcer for the games, and Gary Underwood (pictured), media minister at Beech Street Church, is the executive producer.

The Best Short Feature award

went to ACTS of Fort Smith for a music video entitled, "Father Me." The singer and composer of the song, Craig Smith, is a recording artist with Benson Music Company and is a resident of Van Buren. (Pictured, left to right, are: Host Karen Hayter, Mr. and Mrs. Ralph Freeman, Mr. and Mrs. Carl Riggs, and Mr. and Mrs. Jewel Morris.)

"Press On," a Bible-study

program produced by Central Church, Jonesboro, received the Best Religious Series Award. Guy Kochel, head track coach at Arkansas State University, and Tony Weston, Christian recording artist, teach the lesson each week, based on the Bible Book series. (Pictured is David Jackson, manager of ACTS of Jonesboro.)

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LOCAL & STATE

Arkansas All Over

MILLIE GILL

People

Gene Crawley has resigned as pastor of First Church in Newport following more than seven years of service to serve as pastor of Downtown First Church in Texarkana, Texas.

David Newberry has accepted a call to serve as pastor of First Church in Crossett. He has been serving as pastor of First Church in Ashdown.

Charles Lewis joined the staff of First Church in Gravel Ridge Nov. 26 as minister of education and administration. He came there from El Dorado where he served on the staff of Second Church.

Mike Taylor has resigned as pastor of Concord Church at Van Buren to serve as pastor of Fairview Church in Durant, Okla.

Jeff Pounders, son of Bernice Shelton Pounders and the late Tom J. Pounders, was ordained to the ministry Nov. 26 at Immanuel Church in Little Rock. Pounders, a graduate of Ouachita Baptist University and the University of Arkansas at Little Rock, is presently completing work for his doctorate at Southern Baptist Theological Seminary. He served two years as a missionary journeyman to Japan.

Wayne Edwards has resigned as pastor of Reynolds Church in Little Rock, effective Dec. 17. He will reside in Lonoke and may be contacted at Route 2, Box 85, Lonoke, AR 72086; telephone 676-3725.

Lynne Looney has joined the staff of Park Hill Church in North Little Rock as childcare coordinator.

Hal Graves began serving Nov. 19 as pastor of First Church in Dumas, going there from Memorial Church in Hot Springs.

Dorothy E. Spinks of North Little Rock died Nov. 20 at age 70. She was a member of Remount Church, North Little Rock. Survivors are three daughters, Harriette Spinks of Brentwood, N.Y., Barbara Scherberger of Charleston, S.C., and Bitsy Cound of North Little Rock; two sisters; and four grandchildren.

Don R. Williams of Little Rock died Nov. 19 at age 69. He was a member of First Church in Little Rock and the retired director of missions for Carey Association. Sur-

vivors are his wife, Sue Hubbard Williams; a son, Spc. Charles R. Williams of Werruth, West Germany; three daughters, Donna Sue Williams of Maumelle, Diana R. Williams of Pittsburg and Tara A. Williams of Little Rock; and two sisters.

Clarence Cornett of Russellville died Nov. 20 at age 73. He was a member of First Church in Russellville. Surviving is his wife, Vera Lee Price Cornett.

Joe Burt has resigned as pastor of Bellaire Church in Dermott to accept an appointment with the Home Mission Board as a church planter missionary in the Massena, N.Y., area.

Harrison Johns will retire Jan. 1 as pastor of Cherry Valley Church. A graduate of Ouachita Baptist University and Southwestern Baptist Theological Seminary, he has pastored in Arkansas, Oklahoma, Texas and Colorado, and served for five years as a director of missions. After Jan. 1, Johns may be contacted at 601 E. Center, Harrisburg, AR 72432; telephone 501-578-9295 or 501-578-5901.

E. Clay Polk of Rector died Nov. 19 at age 86. He was a retired Southern Baptist minister. Survivors are his wife, Frances Polk; a son, Elmer Polk Jr. of Schwartz Creek, Mich.; two daughters, Norma Polsgrove Benson of Rector and Dorothy Lamb Chittick of Holly, Mich.; two brothers; a sister; 12 grandchildren; and 23 great-grandchildren.

James Thomason has completed 10 years

of service as pastor of Graves Memorial Church in North Little Rock.

Gearl Spicer has completed six years of service as minister of education and administration at Geyer Springs First Church in Little Rock.

Bobbie Lowry has completed four years of service as music and youth secretary at Second Church in Little Rock.

Melvin Childress is serving as interim music director at First Church in Mena.

Ryan Paul Buffalo, a member of First Church in Carlisle, has been selected by Caroline Association to receive the association's 1990 scholarship to Ouachita Baptist University. He is a senior in Carlisle High School where he is a member of the Carlisle Bison football team. His parents of Mr. and Mrs. Larry Buffalo.

Steve Ogle will join the staff of Park Hill Church in North Little Rock Dec. 17 as minister of childhood education. He will come there from Mimosa Lane Church in Mesquite, Texas. Ogle is a graduate of Ohio State University, Columbus, Ohio, and Southwestern Baptist Theological Seminary. He and his wife, Debi, have two daughters, Shana, and Stephanie.

Jerry W. Mixon will begin serving in January as pastor of First Church in Hot Springs. A native of Hattiesburg, Miss., he is a graduate of William Carey College and New Orleans Baptist Theological Seminary. He currently is serving as pastor of First



Members Honored

First Church of Norphlet recently honored two of its members for their years of service as treasurer and Sunday School director. Donald Mason (left) has served as church treasurer for 40 years. His wife, Oma, has served as a women's Sunday School teacher for a number of years. Fred Lowe (right) has served the church for 47 years as Sunday School director. His wife, Rosalie, is a preschool writer and has been a preschool Sunday School teacher for many years. Both men were presented with plaques and trees were planted on the church grounds in their honor. The wives were presented with corsages. Lawrence Harrison is pastor.

Church in Winona, Miss. He and his wife, Vicki, have two children, Jeff, and Lanay.

John Atkinson is serving Cadron Ridge Church at Conway as music director.

Lawrence Vowan is serving as pastor of Emmanuel Church in Conway.

Bill Griffith is serving as pastor South Side Church at Damascus.

Briefly

Beebe First Church recently recognized Clyde Belew as deacon emeritus and ordained Bob Copeland, Charles McClain, and Ellis Ramsey Sr. to the deacon ministry.

Texarkana Trinity Church is celebrating the Christmas season by presenting "That Night at Bethlehem," written and conducted by their music minister, Gary Lanier. The performances, Dec. 15-17, will feature a stage transformed into the town of Bethlehem, live animals, a living Christmas tree, a multi-media presentation and a

choirdrama cast of 200. Further information may be obtained from the church.

Rock Creek Church at Mansfield recently ordained Elzie Barnett to the deacon ministry. Participating were Charles Scantling, Glen Wagner, Lew Gwin, Barbara Barnett, Nelton Henley, and Johnnie Darr, director of missions for Buckner Baptist Association.

Dover First Church recently purchased adjacent property to help meet expansion needs. Currently, the church is completing work on a youth annex building. Jeff Paxton is pastor.

DeQueen First Church ordained Oliver Matthews to the deacon ministry Nov. 12.

Woodland Heights Church at Conway ordained David Bailey, Eddie Choate, Larry Herndon and Raymond Patterson to the deacon ministry Nov. 19.

Reynolds Church at Little Rock ordained Chris Hicks, minister of youth, to the ministry Oct. 29. Hicks has accepted the call to serve as a pastor in Gurdon.

Hot Springs Second Church ordained Forrest Spicher to the deacon ministry Nov. 12.

Guatemala Notes

The women listed below went to Guatemala on Nov. 8-13, 1989. They provided a day camp for the missionary kids of the Guatemala Baptist Mission during the annual convention of Baptist churches in Guatemala. They were: Holly Moody, First Church, Dardanelle; Virginia Smith, First Church, McRae; Mary Edgar, Trinity Church, Texarkana; Frances House, First Church, North Little Rock; and Carolyn Porterfield, Park Hill Church, North Little Rock.

The following people went to Guatemala on Nov. 20-30, 1989. They built the second floor of an educational building for a church in Coban. They were: Bratton Rhoades, First Church, Sherwood; Warren Burleson, First Church, Bryant; Randy Moore, Geyer Springs First Church, Little Rock; John and Katsy McAlister, First Church, El Dorado; Henry and Dorothy Williams, First Church, El Dorado; Steve Holmes, First Church, Sherwood; Mike Ballard, First Church, Cabot; and Ernest Whitten, Natural Steps Church, Roland.

The people listed below went to Guatemala on Dec. 2-9, 1989. They built two classrooms for the day school of the Palestine Baptist Church in Guatemala City. All of these men were from Park Hill Church, North Little Rock. They were: Bobby Shows, Brian Carroll, Don Howell, Gary Bell, Randy Davies, Sam Sayger, Don Cunningham, Bob Callahan, Steve Marshall, Jim Tucker, Robert Taylor, and Greg Clawson.

International Conference

Photo / George Sims



Sharon Cosh of Arkadelphia led in the roll call of the nations at the International Student Conference held Nov. 17-19 at Camp Paron. Twenty-six nations were represented at the retreat, which had as its theme "International Crossroads... where people come together." Program personalities included Glen Igleheart, director of the Missions Division of the New York Baptist Convention, and Nell Magee, consultant for Student Ministries at the Baptist Sunday School Board. Scott Willis, BSU director at Arkansas Technical College, led the music.

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What Sacrifice?

by Marty Croll
SBC Foreign Mission Board

TANSEN, Nepal—Boiling milk for 10 minutes before her family can drink it. Washing clothes by hand. Cooking every dish from scratch. These tasks are merely inconveniences to Southern Baptist missionary Pat Thorpe in the nation of Nepal, nestled between India and China.

Pat and her physician husband, Wayne, who met while working with refugees in Thailand seven years ago, refuse to own a car in the Nepalese city of Tansen where they live. A show of such wealth, they say, would come between them and Nepalese friends.

Wayne travels anywhere from two hours to three days on a motorcycle and by foot to reach health outposts where he teaches.

A "holiday" in the capital city of Katmandu requires a daylong ride on a bus packed with people and all kinds of living and non-living freight—nearly an impossibility with their 2-year-old son, John. Or they can take a less-crowded, all-night ride winding high above deep gorges in the black Nepalese night.

Pat has kept John inside to shield him from rampant viruses and has, at times, felt isolated and confined. Sometimes it would be nice to have a car, she admits. And what a pleasant break it would be to eat fast food or ice cream and not have to cook from scratch.

But suffering? Sacrifice? Hardly, the Thorpes say. Sure, they are giving up some of what they had. But it wasn't valuable in the Lord's sight in the first place, they stress. "Rewarding" is the word they use more often to describe their work.

"Wayne never thinks he's sacrificing," Pat says. "He's just that way."

The Thorpes reserve the words "sacrifice" and "suffering" for the Nepalese Christians they know. Only 1 percent of the country's population of 18.7 million people profess to be Christians. The king and queen of Nepal draw their ruling authority from Hinduism, and overt Christian witness is illegal. Nepalese authorities

are jailing increasing numbers of Christian leaders.

Wayne tells of a housewife and two farmers who were candidates for baptism in the mid-1970s. They were all told they might go to jail for a year. The farmers were told they might lose their land. The housewife was told that her children might abandon her. Each proceeded to be baptized anyway. Before long, one farmer had been jailed, the other had lost his land and the woman had lost her family. "These people indeed counted all as loss to know

humanitarian projects in several areas throughout Nepal.

The UMN missionaries worship with Nepalese Christians as equal partners in the national church. Nepalese look upon missionaries as consultants, not clergy. "On matters of theology, we speak as lay people, just as they would if they came to us," Wayne says.

"And in terms of commitment, I think they would know more than we do."

The Thorpes use the Bible to teach English in their home. Lively exchanges

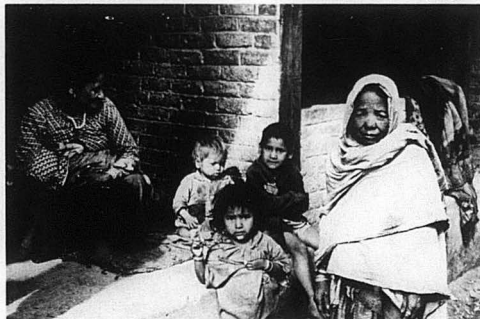
sometimes occur in using the Bible as an English text, Wayne says. In one class, participants included a businessman, and a man involved in the communist movement. Once, as they read about how early Christians shared worldly goods in common, the businessman spoke up in opposition and a debate began.

Another time, a biblical character's admonition to others about not cheating aroused the interest of the communist, whose movement strikes at what it considers corruption among soldiers and businessmen.

The Thorpes and other UMN missionaries participate in Bible studies in their homes and in the homes of Nepalese who attend the two churches in Tansen. "We try to resist leading," Wayne says. But, "the missionaries are able to read, when sometimes many Nepalese don't. Also, the missionaries are seen as more spiritually attuned because we have left our homes and come to Nepal to help them."

The 100-bed UMN hospital sits on a plot of land given to the organization in the early 1950s. Activity around the hospital starts early in the morning. Patients sleep in line to get service at the clinic the next day. Many are carried by relatives for miles to get there. Others ride or walk.

Wayne spends about one full day every week in the UMN hospital as one of 10 doctors. He uses four working days a week offering his expertise to 10 public health clinics scattered throughout the surrounding Palpa District—or traveling between



Food and clothing were primary needs for this extended Nepalese family.

their Master," Wayne says.

Still, as the body of Christ is being scattered, it is being multiplied.

The Thorpes came to Tansen in 1984. They spent most of their energy at first learning the language and culture.

A city of 15,000 people, Tansen perches on a mountaintop that meets the deep blue Nepalese sky high above a valley that stretches southward toward the plains of India. Green terraces tumble down the hillsides to meet rice fields in the valley. In town, life revolves around religion. At famous Hindu temples, people come to worship and offer sacrifices early in the morning.

As Southern Baptist missionaries, the Thorpes work through the United Mission to Nepal. The united mission is an independent organization recognized by the Nepalese government as part of its development plan. Including the Thorpes, more than 400 expatriate workers from some 20 nations make up the mission. It operates

(FMB) photo

them. At the clinics he teaches medicine to government workers and serves as a consultant on specific problems and projects.

"The main function I have is in the area of medical education," he said. "I go out to the people and sit with them and talk about problems they are having."

During their first term, Pat worked more often outside the home than she has recently, assisting in community health and nutrition.

Recently she has sensed the need of Nepalese women to produce more income. Woman after woman has knocked on her door asking for work and telling sad stories. Husbands who left them, husbands unemployed or irresponsible, or even struck by disease or crippled—each situation debilitating to an already tenuous financial existence. Modernization in Tansen has taken its toll, too, leaving less room for the small business that once drove the city's economy.

"As the needs kept coming, I began to say to myself that I didn't need to go outside the house and recruit people—I had them coming to my door."

Pat now is working with many of these

women, sewing handicrafts that can be sold to foreigners from Katmandu. Through the small cottage industry she has developed, women have sold neckties and change purses. Women she works with show a strong spirit to survive. "We're always looking for ideas of things they can make," Pat said.

The Thorpes' neighbor, a Presbyterian missionary, is trying to develop a similar cottage industry with other women, helping them bake breads to sell.

Pat, a trained social worker and nutritionist, has begun to realize she can play a role in helping people who fall through the cracks in the system. "I'm doing what I like to do," she says. "It's rewarding. I know it's on a very small level, but I'm meeting people's needs."

In their efforts to meet the needs of the Nepalese people, the Thorpes have found that what they might have thought was sacrificing isn't necessarily so.

"In terms of the Lord, what is a sacrifice is very different from what is a sacrifice in the cultural mind of most U.S. people," Wayne says. "I'm having to redefine in my own mind what I do think is a sacrifice."

Elsewhere in Nepal

Men Bahadur (not his real name) was jailed in Nepal for his Christian beliefs, but used the time there to learn to read and write and minister to other prisoners.

After his release, he moved with his family to a remote area of Nepal. He and his wife were quiet for two years—out of fear and because they felt a call from the Lord to stay silent.

Then they began to witness.

Many began to turn to God, and the Hindu community was threatened. Both the man and his wife were beaten twice, the second time almost to the point of death. Their belongings were burned outside their home. Still, they did not stop spreading their faith.

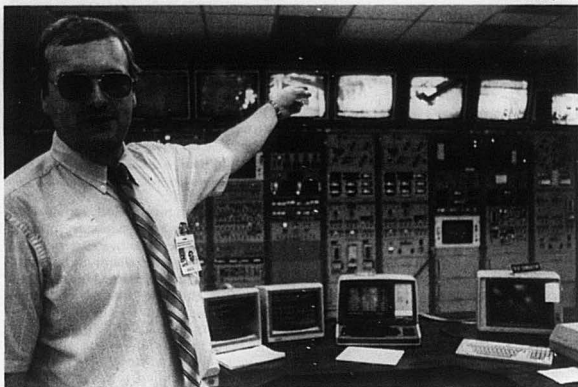
Now, more than 1,000 Christians and many small house churches are the result of the couple's witness. Men Bahadur travels about, leading these groups as a pastor. He is radiant, though multiple court cases are pending against him. Though very poor economically, the family claims to have wealth untold.

(FMB) photo



Missionary Pat Thorpe takes arm measurements to determine if a child's health is in danger.

NASA photo



James Smith at the Stennis Space Center

From Science to Missions

by Breena Kent Paine

New Orleans Baptist Theological Seminary

NEW ORLEANS (BP)—Deer graze quietly and alligators occasionally drift into the canal near the John C. Stennis Space Center in southern Mississippi, where James L. Smith works.

Most people with Smith's background would see his position as an aerospace engineer for the National Aeronautics and Space Administration as the goal of their careers. Smith sees it as preparation ground for what he really wants to do—teach high school physics and plant churches in Taiwan.

Smith has been involved from the beginning in the engineering of the Galileo planetary probe, recently launched on the shuttle Atlantis and scheduled to arrive at Jupiter in December of 1995.

Smith, the first person in his family to obtain a college degree, received a bachelor's degree with four majors—math, physics, secondary education and physical education—and has his master's and Ph.D. degrees in engineering.

Now he is pursuing another degree—a master of divinity at New Orleans Baptist Theological Seminary.

With a varied background—including teaching and preaching, a master of biblical studies degree from a Bible college, and volunteer mission work among the Navaho Indians in New Mexico—Smith said he always has wondered how God would pull together his diverse experiences. "But it's

all coming together now," he said. "After beginning seminary studies, God reaffirmed my call to missions.

"My early teaching experience was for a purpose, so were the graduate degrees in mathematics and science," he explained. "Suddenly, I can see how God directed my paths . . . to serve him as a missionary! I look forward to bearing fruit for Christ on the foreign mission field after completing seminary studies."

Smith was a rocket engineer at Marshall Space Center in Alabama, when he and his wife, Peggy, read a magazine article about a high school in Asia needing teachers. At that moment, they said they felt God calling them to foreign missions; and despite a slight hesitation about raising their three-

year-old daughter, Anah, in a foreign country, contacted the Foreign Mission Board and began preparations to attend seminary.

In June, Smith was transferred to the Stennis Space Center (only 40 minutes from New Orleans Seminary), where he oversees the inspection of hardware, checking for problems in tolerance, size, shape, weight, and corrosion of shuttle materials. Engines are brought to the center for qualification and workmanship testing before being used in actual flights, and Smith's responsibility is to insure quality control.

Not only will his experience with NASA help him to build rapport with the young people he hopes to teach, but Smith is sharpening his skills in engineering, science and delivering presentations.

However, he feels his best preparation for the mission field comes from personal contact with the professors at New Orleans Seminary. "I feel like I could learn all the (book knowledge) on my own, but it's the intangibles, the people I come in contact with . . . that have helped) to mature me as a Christian in the ways I needed."

And he feels the city of New Orleans has offered good training in dealing with cultural differences. As a faithful layman in Elysian Fields Avenue Baptist Church, Smith ministers to a variety of ethnic-minority groups.

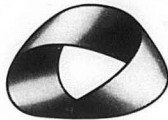
Whether intelligent scientists, economically depressed minority groups, or teenagers in Taiwan, "people are pretty much the same; they're either lost or saved," he said, and "no matter where you go, people need Jesus."

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PEOPLE TO DEPEND ON

Equal Access

Organizations File Friend-of-the-Court Brief

by Kathy Palen

Baptist Joint Public Committee on Public Affairs

WASHINGTON (BP)—A group of religious organizations, including the Baptist Joint Committee on Public Affairs, has asked the Supreme Court to uphold the constitutionality of the Equal Access Law.

The organizations filed a friend-of-the-court brief in Board of Education of Westside Community Schools v. Mergens, a case challenging the 1984 law that gives high school religious clubs the same right to meet on school property as other non-academic, extracurricular groups.

The dispute arose in 1985 when the principal of Westside High School in Omaha, Neb., and the local superintendent of schools refused to allow a group of students to form a Bible club and meet on campus.

When Bridget Mergens and her fellow students took the school board to court, a federal district judge upheld the school board's position that no "limited open forum"—which, according to the Equal Access Law, exists whenever non-curriculum related student groups are provided an opportunity to meet on school grounds before or after the school day—had been created at Westside High.

But the 8th Circuit Court of Appeals rejected the school board's claim that all nonreligious clubs meeting at the school—

including a chess club and two service clubs—were curriculum related. The court ordered that the Bible club be allowed to meet.

Joining the BJC in filing the brief are the Christian Legal Society, National Association of Evangelicals, Presbyterian Church U.S.A. and Church of Jesus Christ of Latter-day Saints.

The case now before the high court is similar to a number of other controversies that have arisen at public schools throughout the nation, according to the brief. Such controversies, it says, are a result of widespread misunderstanding of the Supreme Court's decisions forbidding government-sponsored prayer in public schools.

"Some educators have come to believe that all religious speech must be extirpated from the schools," wrote the groups. "Others will permit religious speech by individual students but forbid students to meet as a group to discuss religion."

"These educators have failed to comprehend the distinction between speech by the school and speech by the students—between government sponsorship of religion and government toleration of religious exercise. In their zeal to enforce the establishment clause, they have trampled on the free speech and free exercise clauses."

The groups encouraged the high court to uphold the Equal Access Act, including its definition of what constitutes a limited open forum.

"If this court adopts Westside High School's interpretation of the Equal Access Act, the act will become a dead letter," the brief says. Although not all local school of-

ficials are hostile to the law, "this case shows that at least some local school officials fundamentally reject each and every premise on which Congress acted. This court should not entrust broad statutory discretion to officials who are so hostile to the statute."

Citing congressional testimony and debate, the groups contend that Congress approved the Equal Access Act in an attempt to end a pattern of discrimination against student religious speech.

"Congress found that many school boards, left to choose a course through conflicting legal advice and local pressure groups, would discriminate against religious speech," the brief states. "If local school boards have unlimited discretion to decide whether the act applies, that discrimination will continue."

The groups also argue that enforcement of the Equal Access Act at Westside High School would not violate the establishment clause. Rather, they continue, the school artificially created an establishment clause issue by insisting that it must sponsor every group that meets in the school and suppress every group that it does not sponsor.

"WHS's establishment clause argument thus amounts to a self-imposed Catch-22," the brief says. "Plaintiffs do not want school sponsorship, Congress does not want them to have school sponsorship, the establishment clause will not permit them to have school sponsorship, but WHS insists that they must have school sponsorship and that school sponsorship makes the students' meetings unconstitutional. The establishment clause issue is manufactured out of nothing by WHS's insistence that it must sponsor every group that meets on campus."

The brief continues: "An unsponsored religion club presents no serious establishment clause issue. Such a club would be wholly voluntary, initiated and run by students. Its speech and activities would be the speech and activities of private citizens, not the speech and activities of government."

In addition, the groups contend Westside High School's policy forbidding religious groups to meet on campus violates students' rights to free speech and free exercise of religion.

Oral argument in the case is expected to be heard in early 1990 and a decision to be released by next summer.

"The Equal Access Act was a stroke of legislative genius," said Oliver S. Thomas, BJC general counsel. "It maintains strict neutrality with regard to religion on the part of public schools, yet it protects the rights of the students themselves to exercise their religion freely."

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The Harness Family

BAPTISTS COMMITTED

Allen Elected Chairman

by Ken Camp
Texas Baptist Standard

DALLAS (BP)—Jimmy Allen, former president of the Southern Baptist Radio and Television Commission, was elected chairman of Baptists Committed to the Southern Baptist Convention by the organization's 18-member executive committee on Nov. 16.

Allen succeeds Winfred Moore, pastor of First Baptist Church of Amarillo, Texas, who became honorary chairman of Baptists Committed and will continue to serve on the group's executive committee.

Assuming the reins of the self-proclaimed "mainstream centrist" organization at a press conference at Dallas-Fort Worth International Airport, Allen expressed his desire to help bring Southern Baptists "back to the center of the road" in a renewed commitment to missions.

"The last 10 years have been unhappy times for Southern Baptists," he said. "We need to come back to the central kind of commitments to missions, evangelism and ministry which have held us together. It is my hope we can see a great coming together of Southern Baptists around our historic positions."

Allen, 62, who now is president of Faith and Family Communications Inc. in Fort Worth, Texas, a religious television network and home shopping service, said he purposely kept a "low profile" during his time at the helm of the RTVC and the ACTS network.

"I felt that as I was working with the agency board and trying to fashion this new network (ACTS), that I didn't want it to become the center of the political controversy. It was not stabilized enough as a

new enterprise for that. So I initiated to my board a statement that I was going to take a low profile," he said.

Allen expressed sadness concerning the "harassment" of SBC agency heads and the expediency of them remaining silent about the on-going controversy within the convention.

"I think its a lamentable fact that the days when our agency heads were leaders in the Baptist enterprise—the days when we could elect agency heads as presidents of the Southern Baptist Convention and look to them for leadership—have now become historic relics," he said.

"We have rather systematically stripped ourselves of some of the finest voices that we might have to lead us when we have decided to treat agency leadership as hired hands instead of as leaders."

Allen said Southern Baptists need to "affirm the Bible by living the Bible" and by rejecting the use of "secular political methods and power tactics sowing seeds of distrust within a family of faith."

He drew a line of distinction between the political methods of the last decade—which he compared to the J. Frank Norris Fundamentalist movement of the 1930s—and the informal politicking of years immediately prior to 1979.

"Politics before were informal networks of relationships that were being gathered with a basic common trust that whoever

was elected was trustworthy to do the work that the family was called to do in missions and evangelism," Allen said.

"What's happened with the secular political method is that people have been organized around distrust."

Allen underscored his personal support for the declared candidacy of Dan Vestal, pastor of Dunwoody Baptist Church in suburban Atlanta noting: "I decided to support Dan Vestal long before I came into Baptists Committed."

"I believe it is safe to say that Baptists Committed will endorse him. We're in kind of a position where he is not endorsing us, but we are endorsing him. He's his own man. He does his own thinking, and we like that. We think that's the kind of man we ought to elect."

Allen said that the centrist movement is "not monolithic" and he would offer no speculation as to future actions of other groups, such as the Southern Baptist Alliance.

Moore, 69, who has announced his retirement from the Amarillo pastorate effective Dec. 31, denied the on-going rumor that he is being groomed as executive director of Baptists Committed. However, he expressed his continued support of the organization and its goals.

Baptists Committed currently has no executive director, but it does maintain two salaried staff positions: David Currie as field coordinator and Oeita Bottorff as project director.

Allen offered no figures as to the organization's projected budget.

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Legislation Stalled

by Kathy Palen

Baptist Joint Committee on Public Affairs

WASHINGTON (BP)—Action on proposed federal child-care legislation has been postponed until next year, congressional sources have said.

The House Democratic leadership was unable to work out a compromise between members of two House committees on legislation being considered by a House-Senate conference committee.

In October, the House passed a comprehensive child-care measure that included plans designed by the Education, and Labor and the Ways and Means committees. At that time, sponsors of the two plans were unable to agree on how to provide federal funding for child-care services.

The Labor and Education Committee supported establishing a new grant program to provide funds for day-care programs for children under age 13. The funding would have been distributed through the states, which in turn would have given the funds to eligible child-care providers.

But the Ways and Means Committee advocated increasing existing block grants to states. The grants would have been earmarked for child care and could not have been used to take the place of federal and state funds already being used for that purpose.

House leaders feared an amendment that was to be offered on the floor by Rep.

Thomas J. Tauke, R-Iowa, in support of the block grant-approach would divide House Democrats and lead to a major floor fight, sources said.

When Congress returns in January, the House is expected to resume efforts to work out a compromise child-care measure, which then will have to be reconciled with legislation already approved by the Senate.

Trotter Dies During Meeting

NASHVILLE (BP)—Don Trotter, director of the Sunday school growth and administration department at the Southern Baptist Sunday School Board, died Thursday, Nov. 16, after suffering an apparent heart attack during a project planning meeting.

Trotter, 60, marked his 25th anniversary with the Sunday School Board in September.

Trotter had been participating in a meeting with the Great Commission Project task force planning a Sunday school growth training project when he apparently suffered a heart attack during a break.

Hotel employees performed CPR until emergency personnel arrived. Trotter was pronounced dead at a Nashville hospital a short time later.

Trotter had been director of the Sunday school growth and administration department since it was formed in March 1988.

He previously was director of the Sunday school administration group from its creation in 1977.

A native of Oklahoma, Trotter is a graduate of the University of Tulsa, Southwestern Baptist Theological Seminary in Fort Worth, Texas, and Southern Baptist Theological Seminary in Louisville.

He is survived by his widow, Joanne Watson Trotter; a son, Doug, a student at Sanford University in Birmingham, Ala.; and two daughters, Donna Ann, a student at the University of Tennessee Medical Center at Memphis; and Dara, a student at Middle Tennessee State University in Murfreesboro.

Preserving Paintings

The Center for Religion and the Arts at the Southern Baptist Theological Seminary in Louisville, Ky., is interested in receiving information on any baptistry paintings which still may exist. William L. Hendricks, professor of Christian Theology at the seminary, is planning to write a book in this area. He would like to solicit a colored picture and slide of any baptistry scene that still exists, the name of the artist, the date the scene was painted, if that is known, the approximate size of the scene, and the location of the church.

Those interested in helping William Hendricks with this project should contact him at Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, KY 40280.

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The New Birth

by Lawson Hatfield, Malvern

Basic passage: John 3:1-17

Focal passage: John 3:1-9,14-16

Central truth: The miracle of salvation.

John organized his gospel around seven selected signs of Jesus. John knew many signs, but used this perfect number seven, in order that his readers might believe and be saved (Jn. 20:30-31).

Believing signs or miracles does not mean one is saved. Only by repentance of sin and faith in Christ is a person saved. However, biblical miracles can lead to, establish and verify faith.

At the Passover in Jerusalem the unbelieving Jews sought a sign from Jesus as a basis for his authority in challenging the temple money changers. Jesus said it was evil to seek a sign, but at this point predicted the miracle of his resurrection (Jn. 2:18-23).

A miracle is an evidence that God works. Miracles are most often redemptive in nature and expressive in praise, but sometimes a miracle can execute judgment on opposition (see Nu. 22:28).

In the lesson for this week, Nicodemus came to Jesus, believing his miracles proved that he came from God (Jn. 3:2). Jesus first miracle was turning water into wine (Jn. 2:11). Nicodemus may have witnessed this miracle and others, or heard of them from reliable witnesses. Jesus knew the subject of God, not miracles, was the important thing to discuss with his night time visitor. Jesus said to Nicodemus that except a man be born again he cannot see the kingdom of God. This means the new birth (itself a miracle) is from above, and is essential in order to go to heaven. Nicodemus was puzzled. Jesus explained that a man first must be born in a physical sense. To enter the kingdom of God a person must be born again from above.

A greatly loved pastor preached often on the necessity of the new birth. All his congregation was impressed with the importance of the new birth. One day the pastor took his young daughter to the hospital where her new baby sister had been born. After looking at the new baby through the nursery window for a time, the big sister said softly, "Little sister you have been born once, but ye must be born again."

Man cannot fully understand the miracle of the new birth, but the way to the new birth is simple.

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Life and Work

Addressing Prejudice

by Bert Thomas, Valley Church, Searcy

Basic passage: Acts 10:1-11:18

Focal passage: Acts 10:1-5,9-16, 34-35,44-45; 11:1-4

Central truth: Believers must overcome prejudice to accomplish our missions task.

Addressing our prejudices is no easy task! The serious-minded person knows that prejudice is so deeply ingrained in our society that it will take years to make measurable progress. This lesson offers no simple solution to this complex problem. Rather, it will give us some biblical principles so we can witness more effectively to all people.

The number of believers had grown rapidly. At first these believers were primarily Jews (Ac. 2:5). Persecution scattered the believers, and God's salvation was ready to be revealed to all men.

Cornelius, a Gentile, wanted to know God in a personal way. God told him to send to Joppa and call for Peter. God revealed to Peter in a vision that he was to lay aside prejudice he had against the Gentiles and go to Cornelius' home and tell them about Jesus. As a result of Peter's obedience to God, all those in the house were saved (Ac. 10:44ff). Peter's change in attitude is an example for us to follow.

These truths can help us address our prejudices so we can witness more effectively:

(1) Individuals from all races have a desire to know the true and living God (Ac. 10:1-2). Man is restless and incomplete until he has that personal relationship with him.

(2) God has a desire for all men to know him (Ac. 10:3-5). Jesus' life demonstrated God's desire for men to know God in a personal way.

(3) We must address our prejudices before we can witness effectively (Ac. 10:9-16,34-35). This requires divine intervention.

(4) There are no second class believers (Ac. 10:44-45). "God has shown me that I should not call any man common or unclean" (Ac. 10:28).

(5) We must be ready to defend these biblical truths (Ac. 11:1-4). Peter was challenged by sincere, but prejudiced men because of his actions. Our best defense is Scripture. "If God gave them the same gift as he gave us who believed on the Lord Jesus Christ, who was I that I could withstand God?" (Ac. 11:17).

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Bible Book

Born Free

by W.L. Bruce Jr., Forty-Seventh Street Church, North Little Rock

Basic passage: Galatians 4:12-16, 19-26,29-31; 5:1

Focal passage: Galatians 4:21-26,29-31; 5:1

Central truth: People born free spiritually by trusting God's promise of salvation.

Man by nature wants to do something to gain the salvation which God offers as a gift. There is not anything man can do to earn or merit God's salvation. But many people, not understanding this wonderful truth, constantly seek to find God's approval and acceptance through their own efforts.

This week's Scripture passage contains the only allegorical illustration specifically stated as such in the Bible (v. 24). The term "allegory" means "to say something other." It involves the applying of a narrative to illustrate principles.

First, consider the historical facts of the narrative itself (vv. 21-23 and see Ge. 16:1-18:15; 21:1-21). Abraham had two sons. The first was born to a slave-girl named Hagar. The second was born to his wife, a free woman, named Sarah. The first was born in the ordinary course of nature while the second son was born to fulfill God's promise.

Next, consider the allegory itself and its application (4:28-5:1). The two women represent two covenants. Hagar, the slave-girl, represents the covenant of Mount Sinai, that is, the law. Paul referred to this covenant as corresponding to earthly Jerusalem, which represents the bondage of the law. Both Hagar and her son were slaves. On the other hand, Sarah and her son, Isaac, were both free. Sarah and Isaac represent the covenant of grace and faith in God's promise.

All who believe in Christ and depend wholly on him for acceptance with God are children of Abraham just as Isaac was (v. 28). They are born free by the power of the Spirit. God's commandment to Abraham was to cast out Hagar and Ishmael (v. 30). The Scripture is saying that there can be no mixture of law and grace. Hagar and Ishmael represent legalism and self-effort. Remember that Abraham attempted by self-effort to fulfill God's promise by having a son by Hagar. Sarah and Isaac represent faith in God's promise.

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Missionary Honored

WASHINGTON (BP)—President Corazon Aquino of the Philippines has awarded Southern Baptist missionary Harold Watson a special citation for helping develop agriculture in her country.

Aquino presented the award in November to representatives of the Southern Baptist Foreign Mission Board during a Washington luncheon sponsored by the Philippine American Foundation.

Watson was one of three award recipients at the event, which recognized significant contributions to the Philippines by nongovernmental organizations. The others were the Rockefeller family, which has funded health and agricultural assistance in the Philippines since 1913, and CARE, which has operated there since 1949.

The citation recognized Watson for establishing the Baptist Rural Life Center, an agricultural training center on the Philippine island of Mindanao. It noted his leadership in developing Sloping Agricultural Land Technology to help the country's resource-poor farmers, and it cited the support he has received from Southern Baptists in the United States.

"The Rural Life Center provides a working model for alleviation of poverty for the poorest Filipino farm families subsisting on infertile upland soils," the citation said. "The government of the Philippines



Aquino and Watson

hereby expresses appreciation to the American members of the Baptist Church who have supported Reverend Watson's work in Mindanao and who have provided support for the establishment of the Rural Life Center."

Baptists Aid Refugees

SAN SALVADOR, El Salvador (BP)—Most refugees housed in First Baptist Church of San Salvador and other temporary shelters are returning home, despite renewed fighting in El Salvador's capital city.

"I think the majority are going back to their homes," said Southern Baptist missionary Bill Stennett Nov. 22. "What they'll find there, I just don't know."

Stennett and his wife, Libby, of Richmond, Va., and Washington, respectively, spent several days aiding refugees at First Baptist Church. The church sheltered about 200 people who fled fighting in their neighborhoods, but only about 50 people remained by the end of the day Nov. 21.

The Stennetts and missionaries John (Rusty) and Peggy Alums have begun distributing food aid from an emergency fund set up by the Southern Baptist Foreign Mission Board. Stennett said they will do so as long as necessary.

Salvadoran Baptists also have housed refugees in their churches, supported by \$10,000 from the Baptist World Alliance's Baptist World Aid fund. Request for aid was initiated by Carlos Sanchez, executive secretary of the Baptist Association of El Salvador, a member of the alliance.

The rebels' latest attack on the Sheraton Hotel in San Salvador, where dozens of foreigners, including eight U.S. Green Berets, were staying, has not raised new concerns for the missionaries' safety, Stennett said.

"If we take care, and if we don't go into areas where we shouldn't be, I don't think there will be many problems," he said. "You might always find yourself at the wrong spot at the wrong time, but right now we feel we have a very important ministry to perform."

The latest rebel offensive in the decade-old civil war has left at least 1,000 people dead since fighting started Nov. 11, according to press reports.

Watson, an agriculturist from Brooklyn, Miss., moved to the Philippines about 25 years ago. He began battling the climate and a tradition of poor farming techniques in an attempt to turn denuded hillsides into thriving gardens. For years he tried and failed to grow food on a 47-acre demonstration farm in the island nation.

Then he and his Philippine assistants developed Sloping Agricultural Land Technology, a natural terracing plan that has formed the backbone for countless programs integrating farming technology, health, nutrition and faith. Its influence is visible throughout the Philippines and many parts of Asia.

Watson and the center have won numerous awards, including the Ramon Magsaysay Award for international understanding, considered by many people in Asia to be as prestigious as a Nobel Prize.

Guests at the Washington awards luncheon included officers and directors of multinational corporations, ambassadors and U.S. senators and representatives. After presenting the awards, Aquino praised the role U.S. nongovernmental organizations have played in the Philippines.

German Baptists Ponder Future

BERLIN (BP)—Germans traditionally observe the first Sunday in October as their day of thanksgiving, marking the day as "Harvest Sunday."

But after recent events, they likely will circle Nov. 10 as the day they give thanks, and it will not be for the bounty reaped from their fields, but for the freedoms granted in East Germany.

On Nov. 12, every West Berlin Baptist church had visitors from East Berlin, two days after the East German government gave its citizens the freedom to move at will across the border.

And Nov. 14, for the first time since the Berlin Wall was erected in 1961, Baptist pastors from both sides of the wall were able to hold a fellowship meeting in West Berlin.

They met at the Bethel House, mother house of the Bethel order of Baptist deaconesses, to discuss the new freedoms, the opportunities they present, and how both East and West Berlin churches should respond.

Since the wall was erected, West Berlin pastors have been able to travel to the East side of the wall, but their East Berlin counterparts have not been able to respond. The meeting Nov. 14 was their first in the West in 28 years.

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WORLD

Order Rescinded

by Craig Bird
SBC Foreign Mission Board

KAMPALA, Uganda (BP)—Ugandan President Yoweri Museveni, responding to requests from the U.S. Embassy in Uganda, has rescinded the expulsion order issued to Southern Baptist missionary Roger Hesch Nov. 7.

"We have received nothing in writing, but the American Embassy has been assured verbally that the president agreed to suspend the order until it is 'looked at some more,'" said Paul Eaton Nov. 15. Eaton is chairman of the Southern Baptist mission organization in Uganda.

Hesch, of Little Falls, Minn., was arrested Nov. 1, the day after he drove onto a military base at night. He had given a Baptist soldier a ride back to his barracks after the showing of an evangelistic film at a center for the handicapped in Masaka. He was held without formal charges before being released Nov. 7 and ordered to leave Uganda within a week. In issuing the order, a Ugandan official said Hesch's unauthorized entry of a military installation was irresponsible.

Informal contacts over the Nov. 11-12 weekend between American officials and their counterparts in the Ugandan Ministry of Foreign Affairs led to Museveni's decision to reconsider the expulsion order, Eaton was told.

This does not mean Hesch's work permit has been reinstated but only that he can legally remain in the country. However, Hesch, his wife, Meg, and their two children left Nov. 14 for Nairobi, Kenya, since they had been given only seven days to depart when the expulsion notice was issued by the Ugandan immigration office Nov. 7.

Three separate routes of appeal are being followed. The U.S. Embassy has appealed to the Ugandan Ministry of Foreign Affairs. The mission organization's lawyer, Peter Mulira, has approached the prime minister's office. The mission also is communicating with the inspector general of the government.

Although Mulira and others are guardedly optimistic about a permanent reversal of the expulsion order, Hesch admitted to "being skeptical, mainly because I don't think anyone high enough in government holds me—or the Baptist mission—in high enough esteem to overturn the decision." Still, the Heschs are anxious to return to their work and hope they will be allowed to do so.

"This is just a combination of events that normally would not have made any difference to anyone," he explained in an in-

terview in Nairobi. "A lot of times I was at the wrong place at the wrong time. I have visited and even preached at several army barracks in the past two years; so I didn't think anything about it when a soldier whom I believe to be a fine Christian asked me to give him a ride to his barracks the night of Oct. 31."

Hesch believes the action is directed at the Baptist soldier, Joshua Lee Mwaka, since he was arrested at the same time as Hesch. "When I tried to explain that I had not sneaked onto an army base but had driven through the gate with Joshua, I was told that Joshua was a spy who had been giving information to the rebels (opposing the Ugandan government)."

Hesch said he has no reason to believe Mwaka is "anything but a dedicated Christian," an opinion shared by "every Ugandan who knows him that I talked to. Members of our church in Entebbe are praying for him. They don't understand what has happened."

Mwaka formerly fought against President Museveni's National Resistance Army. But like hundreds of other rebels who surrendered, he was integrated into the army after a year of political reeducation at a special center near Entebbe. During that time Mwaka joined Entebbe Baptist Church. After completing reeducation, he was assigned to work in army intelligence.

"This (incident) was a major cultural faux pas where I just didn't understand the proper behavior," Hesch said.

"I have lived in Uganda when it has been safe (since March 1987), but these people remember what it was like in years past before President Museveni started restoring order to the country. I just assumed since the gate was opened when Joshua identified himself and I passed within five feet of the guards both entering and leaving the barracks that everything was OK."

Hesch clarified the details of his arrest. He said he returned to a hotel in Masaka Oct. 31, not to his home in Entebbe, after taking Mwaka to the army base. He was at the rehabilitation center for the handicapped the next morning. Soldiers from the barracks arrived and told him he needed to come and identify himself.

Hesch was questioned at the barracks from 9 a.m. to 3 p.m. He was asked to drive with Mwaka and two soldiers to Kampala so he could be identified there. He arrived in Kampala around 5 p.m. but was told to wait outside while Mwaka was taken inside Basima House, the headquarters for army intelligence. Two hours later Hesch was told to drive his vehicle inside the gates, where he was placed under arrest.