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July 19,1990

Arkansas Baptist State Convention

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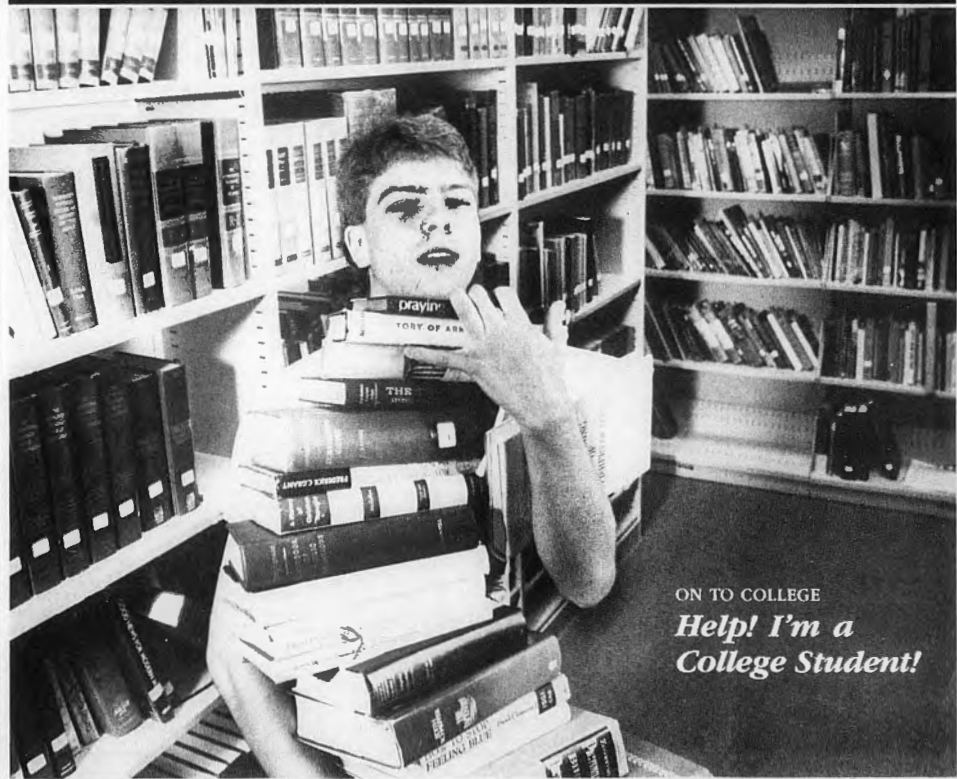


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Baptist Press Update

Arkansas Baptist

July 19, 1990



ON TO COLLEGE

*Help! I'm a
College Student!*

In This Issue

Cover Story



ABN photo / Mark Kelly

Help! I'm a College Student! 19

This year's On To College emphasizes focuses on understanding and coping with the pressures college students face.

Editor's Page 3

Speak Up

The President's Corner 4

Letters to the Editor 4

A Pastor's Perspective 4

Have Peace 5

Hymns Baptists Sing 5

Local & State

Arkansas All Over 6

Curfew Policy to End 9

Magnolia Dedicates 12

Williams Selected 12

Helpline

Mark this Date 13

ABSC Updates 14

Looking Ahead 14

Nation

'Clarification' Offered 27

No Resignations 28

'Right to Know' 31

Lessons 29-30

World

Dodging Gangs 32

Thai Church Dedicates 32

Pastor Needed 32

IT'S UPLIFTING

Mother of Five Leads 24 to Christ

WOODSTOCK, Ga. (BP)—Vickie Flockhart has five good reasons not to witness.

The 26-year-old mother could say her five preschoolers, ranging in age from 5 to four-month-old twins, keep her too busy to witness. Instead, they are part of what motivates her to share her faith, she says.

Last year Flockhart set a goal of leading 12 people to profess faith in Jesus Christ. By the end of the year, she had led 24 people to Christ.

Flockhart says she wants her four sons and one daughter to know that she cares about them, but just as importantly, that she cares about a lost world.

Flockhart made a public profession of faith when she was 16, largely to please her boyfriend. But she did not make a private, personal confession of faith until she was 24.

She is challenged to share her faith by her husband, Steve, who "witnesses to everything that breathes," Flockhart said.

He is minister of evangelism at First Baptist Church in Woodstock, Ga.

"I don't like to witness. It scares me to go up to a strange door," she confides. Yet she finds that God blesses her efforts when she witnesses out of obedience.

Flockhart finds her best opportunity to share her faith during the church's weekly visitation program because child care is provided.

Another opportunity to share her testimony comes each Sunday as Flockhart counsels people who make decisions during the church service.

When someone makes a commitment to Christ, Flockhart keeps up with the person to see him through the Christian "birthing process." She disdains what she calls the "hit and run approach" to witnessing.

Each Tuesday and Thursday morning a fellow church member takes care of the children to give Flockhart some free time. This summer she is using that time to disciple a teenage girl in her church.

"I don't know when I'll go to the bank or the grocery store, but God will work that out," she says.

GOOD NEWS!

When Sorrow Is In Tune with God

2 Corinthians 7:9-10

Sorrow and heartache are common to all of us. To pass through life without feeling the hurt of disappointment, the sting of rebuke, or the pain of unfulfilled desires is impossible. Sorrow is a part of life. Indeed, how you deal with sorrow may be the most important measure of your Christian life.

The church at Corinth had felt great sorrow over the fierce rebuke of Paul in 1 Corinthians. Though Paul was burdened by their pain, he rejoices that their sorrow was in tune with God.

Worldly sorrow responds with resentment.

The response of godly sorrow is repentance—Two emphases of the word "repentance" are found in this passage. The first emphasis is regret, regret over sin. Remorse is prominent element in biblical repentance.

The other emphasis of repentance is a change of mind and purpose. Repentance is more than weeping for sin; it is regret that brings renewal of life. Imagine the surprise of the world over a life so changed as that of Zacchaeus, who returned fourfold what he had wrongly taken, or of Paul,

who became a zealot for the cause he had opposed. Few things bear witness before the world like a transformed life.

Worldly sorrow results in death. *The result of godly sorrow is redemption*—The sorrow of the world comes in the form of resentment and depression. It brings death to relationships, death to usefulness, and death to hope that makes life worth living. The classic comparison of worldly and godly sorrow is found in the grief of Peter and Judas after the cross. Judas, who betrayed Christ, hanged himself. His sorrow brought death.

Peter, who wept bitterly after denying the Lord, may have taken a more painful route; he met the risen Christ face to face. Can you feel Peter's heart sting as Jesus asked, "Peter, do you love me?" "Oh, Lord," was his answer, "you know all things. You know that I love you" (see Jn. 21:17). His godly sorrow restored his relationship with the Savior.

At that moment Peter learned what Paul was telling the Corinthians. Sorrow that is in tune with God leads to repentance, and repentance results in the joy of salvation.

Is your sorrow in tune with God?

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Fair, Accurate News

J. EVERETT SNEED

In recent days there has been a great deal of news surrounding Baptist Press and the work of its director, Alvin C. Shackelford, and news editor Dan Martin. A meeting of Baptist state paper editors (see page 31) has been characterized as a response to the termination of Shackelford and Martin. The primary thrust of this meeting, however, was to determine how we as Baptists can maintain a free flow of information for Baptists.

Obviously, Baptist state paper editors are saddened at the possible forced termination of two respected news men. A resolution was passed commending both Shackelford and Martin during the July 6-7 meeting. Twenty-two state papers were represented. Twenty-one of these voted to commend these two distinguished journalists. Two other editors sent in advance their support for Shackelford and Martin.

Al Shackelford, a man who has served with distinction as an editor in Indiana and Tennessee, is a conservative. As much as 20 years ago, before the controversy over inerrancy began, Shackelford was writing editorials stating his strong belief in the inerrancy of the biblical autographs. We believe that, whatever the charges might be, they should be presented in a forum where Shackelford and Martin can respond.

It is likely that Shackelford and Martin are but the first of many who will be forced from places of responsibility. Reports, which appear to be reliable, say that several SBC executives will be out before next June. We were told repeatedly at the beginning of the "conservative" movement that no one would be terminated.

The primary thrust of the meeting of the editors July 6-7 was to discuss the maintenance of quality news for Baptists. Baptist state paper editors believe that Baptist church members have the right to know what is transpiring in Baptist life. This right arises from both a biblical principle and from our historic Baptist heritage.

Clearly the Bible teaches that every individual is directly responsible to God for his or her actions. It is impossible for an individual to make a decision, unless he has information in hand. Limitation or manipulation of information can produce as much problem as having no information.

Baptist history reveals the tenacity with which we have defended the right of our people to be informed. Our motto has

been, "Trust the Lord and tell the people!" We have maintained that people who know the truth will respond to the Lord's work. This concept has been vindicated across the years.

Baptists were among the leaders in obtaining the freedoms that we enjoy in America. Preachers, such as Isaac Backus and John Leland, were at the forefront of the struggle which produced freedom of religion and the other freedoms that we enjoy as Americans. They sacrificed greatly in order for us to obtain this God given right.

In recent years, none have contended more vigorously for Baptists' right to know than has the Southern Baptist Press Association. This association was founded in 1923. Through its long and distinguished service to Southern Baptists for 67 years, this association has been committed to Baptists having unrestricted access to news and information. Editors across the years have maintained that news should be presented in an objective and balanced fashion. Editors, past and present, maintain that the unrestricted flow of news and information is essential to the health, vitality and democratic polity of our Southern Baptist Convention.

A clear distinction should be understood between the Southern Baptist Press Association and Baptist Press. The Southern Baptist Press Association is an organization composed of editors, associates and other Baptist journalists serving the Southern Baptist Convention. Baptist Press, on the other hand, is a news

service which came into existence at the request of the Southern Baptist Press Association. Baptist Press, the official news and information service of the SBC, was established 44 years ago at the request of Baptist state paper editors.

Originally, Baptist Press (BP) was housed in the Sunday School Board building, but less than a year later it was moved under the umbrella of the Executive Committee to insure that BP would not be controlled by any SBC entity. The concept has always been that it would be free from control to report Baptist news to Baptist people. The first individual to head BP was C.E. Bryant, who edited the *Arkansas Baptist Newsmagazine* from 1943 to 1947.

Three years ago, shortly after Al Shackelford became the director of Baptist Press, the SBC Executive Committee carefully studied Baptist Press copy and found that Baptist Press was as fair and balanced "as is humanly possible."

Approximately three years earlier this same fairness and balance was reported to the Executive Committee when three secular professors of journalism studied Baptist Press copy. These professors, with whom editors have no ties, reported that BP is fair, balanced and open and operates on the highest principles of journalistic ethics.

We express our deep gratitude to Al Shackelford and Dan Martin for their fairness, professional expertise and balanced reporting across the years.

We pledge to the Baptists of Arkansas to do our utmost to provide fair, unbiased and accurate news. We will work harder to communicate Arkansas Baptists' perspectives on what is occurring. Pray and work with us to this end.

Arkansas Baptist

VOLUME 89

NUMBER 20

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Letters to the editor are invited. Letters should be typed double space and may not contain more than 350 words. Letters must be signed and marked "for publication." A complete policy statement is available on request.

Photos submitted for publication will be returned only when accompanied by a stamped, self-addressed envelope. Only black and white photos can be used.

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MIKE HUCKABEE

The President's Corner



What impact will recent events in the Southern Baptist Convention have upon us here in Arkansas? Good question. The answer, however, is not mine to give. It is

a question that can be answered only in the collective hearts of those of us who call ourselves "Arkansas Baptists."

The "I" word that may characterize our greatest threat is not "liberalism," but "legalism." (If all the "liberals" in Arkansas Baptist churches held a meeting, they could meet in the corner booth of a Waffle House and still have room for guests.)

Legalism is the reduction of the whole of the Bible to a rather limited system of "do's" and "don'ts" that the one espousing already lives. By carefully limiting "right and wrong" to those beliefs or practices one already adheres to, the legalist is able to always be right and never wrong. Convenient system to be sure. It requires no struggle of conscience, no agonizing soul-searching, no brokenness. Others aren't judged by the character of Christ, but by the behavior of the legalist.

Legalism is not limited to the theological camp of the conservatives, moderates, or anyone in between or beyond. Like a worthless weed, it grows in whatever soil it is planted and is capable of choking out anything that gets in its way without ever producing fruit of value.

Biblical faith is sure about God, but never so sure about self. Legalistic faith is sure of self, and may or may not be as sure of God and his Word. A legalist questions everyone else's motives and mission, but never sees a need to question his own. A strong Christian is not only interested in "believing right," but "living right." A strong Christian should want others to be more like Jesus, not more "like me."

We do not live under "Lord Law," "Lord Tradition," "Lord Religion" or even "Lord Belief." We are saved when we confess "Lord Jesus." When he is Lord, we learn a new "I" word—love. Jesus said that he would know we belonged to him not because we worship the same, believe the same, or even live the same, but because we "love one another."

By watching Arkansas Baptists, will the world know we belong to Jesus? Good question.

Biblical Authority

Southern Baptists have always taught me that the Bible is the sole authority for doctrine and practice. I have always been conservative in theology and literal in interpretation. I believe in the supernatural events of the Old Testament and also the New Testament. As a matter fact, I believe and practice such things as anointing the sick with oil and casting out demonic spirits. I have also started using biblical terms such as "elders" and "apostles" and "prophets" to designate gifts and administrations of the Spirit. When I practice praying for the sick, casting out demons,

or laying hands on the sick, some of my friends label me as "charismatic," but I do believe and practice what the New Testament authorizes and instructs me to do. I find that most of my Baptist friends are not open to discuss any literal interpretation if it isn't what they've always believed. I find myself turning to non-Baptist leaders for spiritual nourishment because they concentrate more on the Word than the controversy. I believe in the supernatural in both the Old and New Testaments, and I practice it.

I know that makes me biblical, and I hope that makes me Baptist. By practicing

RANDALL O'BRIEN

A Pastor's Perspective

Mary Nell and Mavis

They went to your school too. You just called them by some other name. At Netterville Elementary they were called Mary Nell Boatner and Mavis Tapson.

"Oooh, look at the cooties," we mocked piously. "Hey Scag! Where'd you git those cooties!" We'd laugh. Mary Nell Boatner's parents were low-lifers. Poor. Drunk a lot. Lived in the rough part of South McComb. Mary Nell was unkempt. Stringy brown hair. Plump. Squat. Green teeth. Rotted cavities. Clothes old, ragged, hand-me-downs from somewhere. Those that ventured close enough, or were forced to sit by her in class, said she stunk. She was quiet. Real quiet.

Mavis Tapson was not quiet. Mavis would fight you. Taller. Wild. Red hair. Mavis carried two things in her purse I remember. A red pack of Winston's. And a black-handled switchblade. Mavis would fight you. She'd cut you. Cuss you. Snarl. So she had to be taunted at a distance. Spit and run. Whisper in circles.

One day a new kid moved to town. Rich kid. Good looking guy. Everybody at Netterville wanted to be his friend. Named Chris. Strangest kid I ever met. Treated Mary Nell and Mavis like they were people or something. Smiled at them. Called them by name. Junk like that.

We hated Chris. Who'd he think he

was anyway! "You coulda been one of the gang, moneybags," we spewed. "Forget it now, sucker! Go marry Mavis or Mary Nell!"

When we found out Chris had a year, two years at most, to live—something about some rare disease we didn't understand—we didn't know what to do. How to act around him. He, however, still treated everyone the same. With that darned smile of his.

I think we were scared of Chris. Everybody except Mavis Tapson and Mary Nell. Fact, he's been dead now a long time, and I still might be scared of him. A little anyway. Some. Maybe.

Mary Nell and Mavis? Never the same. Not to themselves. And I guess not to us either. I mean, you couldn't make fun of 'em anymore without thinking of him. And like I said, we never really knew what to do with him. So we just stopped it. All of us.

We all just stopped making fun of people. Stopped being so phony. So pious. So diseased. We all just stopped hating each other. And we began to love. Like Chris loved. Because we all got cooties. Because ain't none of us got cooties.

Because Chris is Christ. And Netterville is now. And this is just a story. But it's the only story there is.

Randall O'Brien is pastor of Calvary Church, Little Rock.



what the Bible says. I seem to have put myself and this church in the midst of rumors and controversy. As I understand it, a liberal denies the supernatural in the Old Testament. My present experiences demonstrate to me that many conservatives deny and forbid the supernatural in the New Testament. The effort to pick and choose what has or has not ceased without biblical support amounts to the same error the liberals have committed with the Old Testament. If I am going to fight for the Bible being the inspired, inerrant, infallible Word, I am going to practice all of it. So I hope my label is "biblical" whatever men may say!—Jim Files, Fort Smith

Not Pentecostals

Yes, God's Word shows that "pentecostals" are not pentecostals. I read about Pentecost in the Acts of the Apostles. The apostles and others were gathered in one accord praying and fellowshiping. The Holy Spirit came upon them. The Apostles began speaking in languages they did not know. The people present heard them speak their languages. The Gospel of Jesus Christ was preached in languages that people understood and 3,000 were saved that day.

That is not what happens in a

"pentecostal" church.

Tongues are used in "pentecostal" churches contrary to Paul's clear teaching in 1 Corinthians 14:22. Paul says tongues (languages) are for a sign for people to be saved, and not for the edification of the church. "Pentecostals" say they teach the full gospel, and lead people to think they do not have God's complete work. Baptists have been teaching the full counsel of God, all of his Word for centuries. "Pentecostals" are a come lately, confusion and not an edification to the body of Christ.—Russ Curry, Bentonville

Lottery Defeat

Since the lottery campaign started, we have heard that the lottery, once it got on the ballot, had never been defeated. I was happy to find last week that this was not correct: North Dakota has defeated lottery proposals at the polls twice within the last three years. This is encouraging, but, at the same time, it reminds us never to relax: The devil never gives up, and will come back, time after time, to try to get what he wants. This information came from Dr. Earl F. Dodge of Denver, Chairman of the National Prohibition Party, and an earnest worker for Christian morality.—Clay Hale, El Dorado

DAY OF PRAYER FOR WORLD PEACE AUG. 5

'Have Peace One with Another'

A rather popular song from years past had a familiar line in it: "Let there be peace on earth, and let it begin with me!"

The words captured an insight often lost in a world of constant debate about wars and weapons and the threat of destruction. Peace has a personal beginning.

Jesus taught the disciples a lesson about peace that went beyond the vision of the song. Peace has a personal beginning, but it requires the salt of the gospel.

The gospel makes salt and light out of believers. We are to be the salt of the earth and the light of the world (Mt. 5:13-14).

Christ commands us to "have salt in yourselves" (Mk 9:50). The salt of the gospel takes away preoccupation with questions about who will be greatest. It keeps us from causing little ones to stumble.

Salt and peace go together, too. As Christians, as the salt of the earth, we are commanded to have peace with others.

—The gospel makes peace by restraining human ambition. The disciples argued about who would be greatest. Jesus taught them about service.

—The gospel makes peace by teaching us to welcome and care for the helpless.

—The gospel makes peace by giving us the help and comfort to endure trials.

The journey of peace with others begins within because that is where and how we are touched by the gospel. Peace has a very personal beginning. Because we have peace with God (Rom. 5:1), we have the peace of God (Phil. 4:7).

Day of Prayer for World Peace is an invitation to be salt and light and peace. We can begin the journey where we are. We have the spiritual resources for the journey. The outward journey is one to be marked by peace with one another.

A "salty" prayer for Southern Baptists on any occasion is, "Lord, help me have peace with others."

WILLIAM J. REYNOLDS

Hymns Baptists Sing



In the Garden

In 1898 at the age of 30, C. Austin Miles had abandoned his work as a pharmacist

to become editor and manager of a music publishing firm in Philadelphia. He converted a room in his home into a combination study and photographic darkroom. The photographic equipment and reed organ installed there reflected his two principal interests.

One day in March 1911, Miles was sitting in his study, reading the 20th chapter of John's gospel about the arrival of Mary, Peter and John at the tomb where Christ had been buried.

These and others who had followed Christ were still in shock from his crucifixion and death. They believed him to be the Son of God, yet could not understand the tragic events of recent days.

Mary, upon arriving at the tomb, was surprised to find the stone rolled away from the entrance. She hastened to tell Peter and John that the body of Jesus had been removed. After their examination of the empty tomb, they departed. As Mary stood weeping by the tomb, she looked inside and saw two angels. She questioned them as to the whereabouts of Jesus' body.

In her grief and frustration Mary then turned and saw someone she thought to be the gardener, and asked where Jesus' body had been taken. When the figure called her name, she realized that it was Jesus.

In Miles's vivid imagination he beheld these happenings, watching as a silent observer to the scene. From the inspiration of this experience, he sat at his desk and wrote the complete words of the hymn; later that evening, he completed the music.

Across more than 75 years, Miles's words and music have become a lasting part of evangelical hymnody. The hymn ranks high in any poll of favorite hymns.

William J. Reynolds is professor of church music at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Arkansas All Over

MILLIE GILL

People

Rex M. Horne Jr. will begin serving August 5 as the 15th pastor of Immanuel Church, Little Rock, coming there from Crestview Church of Midland, Texas, where has served since February 1988. Horne grew up in Camden, where he was ordained to the ministry in May 1974, by Cullendale First Church. He is a graduate of Arkansas College in Batesville, Southwestern Baptist Theological Seminary and New Orleans Baptist Theological Seminary. He is married to the former Becky Warnock. They have four children, Ashley, Holly, Wendy, and Truett.

Joseph A. Hogan has announced his resignation as pastor of Woodland Heights Church in Harrison to officially take retirement, following more than 16 years of service. Hogan, who has served 41 years in the ministry, has pastored churches throughout Arkansas. Hogan and his wife, Marie, will reside in Harrison and may be contacted at P.O. Box 844, Harrison, AR 72601; telephone 501-743-3788.

Richard Larry Danley was ordained to the preaching ministry July 7 at Oak Bowery Church, Conway. Danley, who is serving as pastor of Happy Hollow Church in Vilonia, is a graduate of Boyce Bible School. Participating in the ordination service were Cecil Lawson, director of missions for Faulkner Association, Harold Danley, and Ricky Davis.

Bob Foster has resigned as pastor of Gum Springs Church of Siloam Springs to serve as executive director of the Elna M. Smith Foundation, producers of the Great Passion Play in Eureka Springs.

Billy D. Nall has resigned as pastor of Twin Lakes Chapel, Hot Springs, to join the staff of Royal Oaks Church in Dallas, Texas, as minister of education.

Dennis and Dale James of Harrison celebrated their 60th wedding anniversary June 30 with a reception at Eagle Heights Church in Harrison, where they are both charter members. Hosting the event were their children, Nellie Sue Marshall, Betty Lou Wilbanks, Lois Faye Hacker, Mary Alice Bishop, and William Dennis James Jr. James, who has been in the active ministry for more than 40 years, has served as director of missions for Carroll County Association



Horne



Hogan



Danley



Foster

tion and Boone-Newton County Association.

R.B. King, who has served as pastor of Oden First Church since May 1985, has announced his retirement, effective July 29. King has completed 40 years in the ministry, having also served Arkansas churches at Trumann, Dell, Pine Bluff, Hampton, Cherokee Village, and Hot Springs. He and his wife, Sue, will reside at their home in Hot Springs.

Steve Landers has resigned as interim music director at First Church in Crossett.

Cliff Jameson has resigned as minister of education at Trinity Church in Fort Smith.

Barry P. Smith of Springdale has been called as pastor of First Southern Church, Magnet Cove. He is a graduate of Southwestern Baptist Theological Seminary.

Bob Endel was ordained to the gospel ministry June 24 at Salem Church, Benton.

Tre' Gates has joined the staff of North Main Church in Sheridan as summer music and youth director. Gates is a student at Ouachita Baptist University.

ABN photo / Mark Kelly



Calvary Church in Ward held a God and Country celebration Sunday, July 1. State Representative Bobby L. Glover of Carlisle served as master of ceremonies. Gina Kurre of KATV Channel 7 news sang the national anthem. A color guard and 21-gun salute was provided by 39th Brigade of the U.S. Army National Guard. Pastor John Sammons preached from Nehemiah 1. He called on Christians to give themselves as unbothered for the good of their country as Nehemiah dedicated himself to rebuilding Jerusalem.

Charles Elrod has resigned as minister of youth at Second Church in Hot Springs.

Bill Chaney is serving as part-time music director at Temple Church in Benton.

Mac Gates has resigned as pastor of Riverside Church, Donaldson.

Shane McNary, a student at Ouachita Baptist University, is serving as summer youth and older children's director at Trinity Church in Benton.

Billy George West began serving July 1 as pastor of Montrose Church, coming there from Pioneer, La., where he served as pastor for eight years.

Harrison Johns completed his service July 18 as interim pastor of First Church in Lake City.

Ozzie Berryhill of North Little Rock has been named to the Board of Trustees of the Southern Baptist Convention Brotherhood Commission.

A.D. and Alice Nutt of Little Rock observed their 50th wedding anniversary July 1 with a reception hosted by their children. The event was held at Life Line Church in Little Rock, where the couple has been active members for 43 years.

Leslie Willis recently observed three years of service as minister of music for Life Line Church in Little Rock.

Bill Tyler of Corning is serving as pastor of Pine Grove Church, Pocahontas.

Joe Wofford is serving as minister of music for First Church in Augusta, coming there from Graves Memorial Church in Sherwood.

Keith Tomlinson has been called to serve as pastor of First Church in Judsonia. He formerly served as pastor of Central Chapel in Mont Alto, Penn.

Leroy Patterson resigned June 24 as pastor of Roland Church, following 12 years of service.

Charlie Lechner will be ordained to the ministry July 22 at Pulaski Heights Church in Little Rock, where he has been serving as interim minister of youth since February 1989.

Tom Spencer and **Mrs. Terry Bailey** recently participated in the Literacy Missions Leadership workshop sponsored by the Home Mission Board at Samford University in Birmingham, Ala. Spencer is a member of Immanuel Church, Little Rock, and Bailey is a member of Bingham Road Church, Little Rock.

Milton White recently was licensed to the gospel ministry by Arabella Heights Church in Texarkana.

Paul Northcutt, a recent graduate of Southwestern Baptist Theological

Seminary, is serving as pastor of Memorial Church in Waldo.

Chris Ratley is serving as summer music director for Tumbling Shoals Mission in Heber Springs. He is a student at Ouachita Baptist University.

Matthew Thomas Stuart was ordained to the gospel ministry July 8 at Bee Branch Church.

Yvonne Reeves has joined the staff of Central Church in Jonesboro as preschool coordinator and secretary of the preschool-children's division.

Gary Cobb of Cordova, Tenn., is serving as pastor of Ingram Boulevard Church in West Memphis.

Andy Pettigrew is serving as pastor of Widener Church, having previously served the church as interim pastor.

Hershael York has resigned as pastor of First Church in Marion to move to Kentucky.

Stephen M. Williamson of Clinton died July 6 at age 74. A graduate of the University of Nebraska, the University of Illinois, and Southwestern Baptist Theological Seminary, he had served as pastor of Arkansas and Louisiana churches. Survivors are his wife, Lomah Reeves Williamson; a daughter, Patricia Ann Wilson of Mariana; two brothers; and five grandchildren.

Eura S. Ray died July 2 in Fort Worth, Texas at age 86. A native of Prattville, he had pastored several Arkansas churches. Ray was a member of Forrest Park Church in Pine Bluff.

Briefly

Jacksonville First Church ordained **Carlton Everhart**, **John Jardina** and **Thomas Stricklen** to the deacon ministry June 17.

Greenwood First Church honored **Pastor Milton F. James** June 15 in recognition of 15 years of service. When James began serving in June of 1975, the church's Sunday School average attendance was 272 and its budget was \$61,492. Today the church's Sunday School average attendance is 650 and its budget is \$525,000. Under his leadership, the church built a sanctuary in 1979, a multi-purpose building in 1984 and an educational building/office complex in 1989.



Whispering Hills Baptist Church was organized Sunday afternoon, June 24, with 24 charter members being granted letters from Chicot Road Church, the sponsoring congregation. The mission was begun in 1987 in the Whispering Hills Mobile Home Park. It becomes the second organized church in a mobile home park in Arkansas. Approximately 60 persons were present for the special constituting service. The message for the occasion was brought by Pulaski Association Director of Missions Glenn Hickey. John Hurd is pastor of Whispering Hills.

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Rogers First Church youth recently completed a ministry project in Mississippi and Florida, leading worship services for inner-city churches in Hattiesburg and Panama City. Music evangelist Bill Brown and Dave McKinney, minister of youth, led a retreat for the youth at Panama City Beach. The retreat conclude with a baptism service on the beach.

Lakeshore Drive Church in Little Rock launched an apartment ministry June 30 at Chateau de Ville Apartments on Asher Avenue. The new work began with a Big A Club.

South Highland Church in Little Rock youth council will be involved in a mission work at Shackelford Trailer Park July 16-20, conducting a backyard Bible club.

Sage Church honored Helen Clark June 24 for 30 years of continuous service as music director.

Walnut Street Church in Jonesboro mission team of youth and adults left July 7 for Houston, Texas, to do inner city work with home missionary Mildred McWhorter.

Central Church in Jonesboro mission team has planned a trip to Michigan, where they will work with Jim and Laura Gentry in leading Bible clubs, doing church survey work, and presenting the gospel in music and drama.

Oak Grove Church in Attica held a service July 8 to ordain Larry Rogers to the preaching ministry and Homer Leo Tyler to the deacon ministry.

Batesville West Church mission team gave a report July 15 on its work with Calvary Church in Casa Grande, Ariz., where they conducted a vacation Bible school and led adult and youth Bible studies.

Twin Lakes Mission at Hot Springs celebrated its second anniversary July 15 with a morning service and potluck luncheon. Gene Ellis, director of missions for Garland County Association, was speaker.

Hardy First Church recently conducted a vacation Bible school with an enrollment of 156 and an average attendance of 118. Pastor Wes Pruitt reported 12 professions of faith.

Jonesboro Central Church will host a Bill Gothard's Essential Life Goals (advanced) Seminar Aug. 20-25. More information may be obtained by contacting Central Church, 1010 South Main, Jonesboro AR 72401; telephone 501-935-1950.

North Little Rock Central Church Baptist Women were in Monticello July 19 to assist with clothes sorting at Arkansas Baptist Home for Children.

Harrisburg Calvary Church Ateens recently held a recognition service in which Angela Lowe, state Ateens director, presented crowns to Beth Bly, Crystal Dumond and Joie Propes. She presented scepters to Melanie Neal and April Harrison. A cape was received by Renee Vanhoozer.

Conway First Church women will hold a retreat Sept. 7-8 at Petit Jean State Park. Loree Kiel will be featured speaker.

Classifieds

Position Open—Calvary Baptist, Little Rock, seeks full-time Childhood Education Minister to coordinate educational programs for preschoolers, children, and Mother's Day Out program two days a week and supervise a part-time Assistant Preschool Coordinator. Direct resumes to Douglas Smith, c/o Calvary Baptist Church, 1901 N. Pierce, Little Rock, AR 72207. 719

Position Available—Pulaski Association receiving applications for secretary/receptionist position. Excellent typing, dictation, computer skills necessary. Church-related experience helpful. Call 374-0319. 719

Evangelist—Available for revival or Bible study. Shelby Blittle, P.O. Box 255, Wynne, AR 72936; phone 501-238-4529. 9/27

Seeking—The names and addresses of former pastors and members of First Baptist Church, Mountain View, Ark., for centennial celebration on Oct. 7, 1990. Send information to P.O. Box 27, Mountain View, AR 72560. 719

Holy Land Tour—December 27th. \$1599 RT/LR. For brochure: 5200 Fairway, North Little Rock, AR 72116. 501-771-1125. 719

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 50 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.

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ABN photo / Mark Kelly

Volunteers from Pulaski County churches and the Church in a Day committee of Arkansas Baptist Men put a new roof on a Little Rock emergency receiving home recently. The Sunshine House, located on West Markham Street, is operated by Arkansas Baptist Children's Homes and Family Ministries. The volunteers replaced shingles, decking, and rafters on the building, which serves as a shelter for abused, abandoned, or neglected children.

Curfew Policy to End

ARKADELPHIA—Ouachita Baptist University will end its long-standing curfew policy for female students beginning with the fall semester. The new policy, however, will include measures to provide for the continued safety of Ouachita's female population, OBU President Ben Elrod said.

Suspension of the policy was "reluctantly approved" by the Board of Trustees last week, Elrod said, in response to legal considerations presented by the Civil Rights Restoration Act of 1988.

B. Aldon Dixon, OBU's dean of students, said the Board action was taken on the advice of university attorneys.

"While the trustees were hesitant to embrace this new policy," he said, "they were advised that some changes would be necessary to avoid legal challenges that would be very expensive, disruptive, divisive, and possibly disappointing in their final outcome."

The previous curfew policy required freshman women to be in their dormitories by 11 p.m. on weekdays, and by midnight on Fridays and Saturdays unless other ar-

rangements had been approved by the university. Sophomore, junior and senior women have been required to be in their dormitories by 11 p.m. on weekdays, by 1 a.m. on Fridays and Saturdays, and by midnight on Sundays, unless they had special permission.

Under the new policy, doors of the women's residence halls will be secured at 11 p.m. on weekdays and Sundays, and at midnight on Fridays and Saturdays. Security personnel in each dormitory will be available to provide access to the buildings after the closing time.

W.H. "Buddy" Sutton, a Little Rock attorney and chairman of the OBU Board of Trustees, said, "As trustee and as the parent of two Ouachita graduates, I regret very much that we had to take this step. As I understand the history of the curfew system, it was first and foremost a protective measure to ensure the safety and well-being of the young ladies who have enrolled at Ouachita over the past 104 years. It was never intended as an overtly or covertly discriminatory policy, but the provisions of the Civil Rights Restoration Act cast

some questions on that, and would have almost certainly resulted in legal action in due time. As Christians, as Baptists, as trustees, and as citizens, we are bound to adhere to the law of the land. That is what the administration and the Board of Trustees are trying to do."

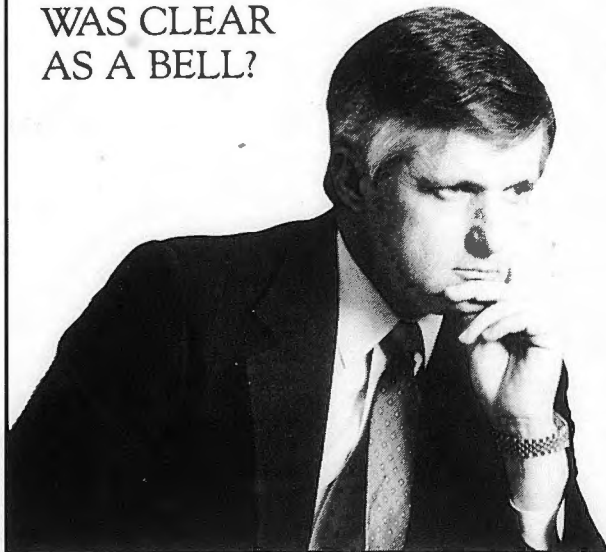
Although the curfew policy has been under review for the last several years, Elrod said that in recent months he had attempted to find "any way possible" for Ouachita to keep the old system intact.

The new policy, he said, "is a step to try to reconcile Ouachita's traditions with current law. The previous policy rightly addressed the nationwide problem of night crimes against women. A primary motivation in keeping this policy has always been the safety of our students. We remain committed to that objective, and we will continue to keep it at the heart of our dormitory regulations for both men and women."

Next Issue

The next edition of the *Arkansas Baptist* will be published on Aug. 2. Sunday School lesson commentaries for Aug. 5 and Aug. 12 are contained in this issue.

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Magnolia Central Dedicates Building

ABN photo / Mark Kelly



Central Baptist Church in Magnolia dedicated a 40,000 square foot educational activities facility on Sunday, June 24. The \$2.8 million complex provides 31 classroom spaces, a large multipurpose area, an indoor jogging track, a fitness room, game room, parlor, and industrial kitchen. Unprecedented growth had forced the congregation to use several nearby businesses to accommodate crowds of up to 1,000 for Bible study. Bud Fray of Southwestern Baptist Theological Seminary, a former interim pastor of the church, delivered messages in both morning worship services. The program also included an antebem, *We Press On in Him*, written by Barry Braman and Bill Sloan especially for the occasion. Carroll Caldwell, director of missions for Southwest Association, brought greetings to the congregation. Ricb Kincl is pastor.



Williams Selected UAPB Director

J. Dawson Williams of Sparkman has been elected as the director of the Student Union of the University of Arkansas at Pine Bluff. He began his work June 15.

Williams has served as the pastor of Mt. Morriah Missionary Baptist Church at Arkadelphia, social studies teacher at Sparkman High School, coordinator for the Richmond Theological Center, Richmond, Va., program assistant for Upward Bound preparatory program at Ouachita Baptist University, and an ABSO summer missionary to Indiana.



Williams

An Arkansas native, Williams holds an associate degree in business administration from Southern Baptist College, a bachelor of science in secondary education from Ouachita Baptist University, and a master of divinity degree from Virginia Union University, Richmond, Va.

Williams will have two responsibilities. His primary responsibility will be to develop a BSU at UAPB. It is his goal to have the same philosophy, structure, objectives and student committees that other student unions have. He will be looking to David James for guidance in this area.

He plans to challenge students to be prepared to share the message of God's saving grace with others, lead students to develop a life of a disciple, and lead students to be involved in social ministries.

A second responsibility for Williams, is assistant regional church resource facilitator. This area of work relates to the southwest region of Arkansas in which he will provide workshops for churches, preach in various in churches, and lead out in the organization of youth work.

Williams will directly relate to Jack Kwok, director of Cooperative Ministries for Arkansas, but will cooperate with David James, director of BSU for Arkansas.

Williams is married to the former Rosemary Harrison. The couple has two children, Chris, eight, and Jay, two.

A SMILE OR TWO

Anyone can do any amount of work, provided it isn't the work he is supposed to be doing at the moment.

Mark this Date!

by Don Moore
ABC Executive Director

Mark this date! If you like thrilling

music, spine tingling testimonies, reflection upon some of God's greatest acts in Arkansas, good food, and seeing friends of by-gone days, you just must be at Siloam Springs on Sept. 1. It is doubtful that any spot of ground in Arkansas has seen more people come to Christ and more people answer the call to Christian ministries than our Baptist Assembly at Siloam.



Moore

In the last 20 years over 5,000 people have been saved there. Over 100,000 have attended assemblies. We have been operating the Assembly for 67 years.

The old tabernacle will be pulled down the week following the final celebration service on Sept. 1. Construction of the new worship center will begin immediately in order to have it ready by June 1, 1991.

If you have found that Siloam Springs Assembly played a significant role in your life, you will want to come and stand more time on that "holy ground"!

You will find more information on this special day in the *Vision*. You should bring your folding lawn chairs. You will have to make reservations if you plan to eat with us. We hope you will. It will help you be ready for the 1 p.m. decade reunions. Go to the reunion during the decade you were most involved in Siloam Springs.

This will be a great way to start your Labor Day weekend!

August to climax a great summer! I never realized that the activities of August were so pivotal to our new church year. As you review these, you will see that much of what we do to equip our leadership is done in August. I hope you will pray for God to bless our labors and also, that you will find a way to get to the activities that hold promise for your own personal enrichment.

Church Secretaries—How we do neglect them! We take them for granted and assume they will always be there doing everything we want done. Aug. 13-16, we will have a Church Secretary Certification Seminar. The leadership for this conference will be from Virginia and Texas. Would it not be great to say "thank you" by your church paying the way for your secretary to attend this seminar? It will be at Park Hill

Church, North Little Rock. Pre-registration is required.

Women How about these faithful souls who have held the ropes through prayer, mission education, mission actions and offerings. Most of them have also held the reins of leadership in Sunday school, choir and Church Training (Discipleship Training, now).

Will we always have the strong ministry of the ladies of WMU? Not unless present leadership stays fresh, and new leadership is enlisted and trained. For that reason our WMU will have the following activities in August.

Aug. 17-18, Associational WMU Officers' Retreat at Camp Paron. Training for age-level workers will be featured, but other interest conferences will be available.

Aug. 27, 28, 30, local church WMU officers can be trained. These sessions are scheduled at Immanuel, Little Rock; Calvary Church, West Memphis Church, and East Side Church, Paragould. The exact times are found elsewhere. These are Impact 90 meetings.

Every church would be strengthened from having a revived or revitalized WMU. This could be the year! These meetings could be the springboard. Churches who have no WMU should find two or three women who could come and go back home to begin a new WMU. God has blessed and will bless the church that will encourage its women in WMU.

Discipleship! We are not famous for this, are we. Our record is very poor. One-half the folk God uses us to bring into salvation and church membership fall by the wayside within 10 years. Right now 20 percent of our people are inactive and another 30 percent are nonresident, having never moved their membership.

Should we give up? Of course not! We should work at new plans, new materials, and new strategies. This we have been doing! Our Baptist Sunday School Board has done more outstanding work in this area than any I know.

I challenge you pastors and Discipleship Training directors. Attend the Pastor-Director Retreat, Aug. 3-4, at the University Shopping Center conference room and see if you don't get charged up to go back and implement effective discipleship action. Pre-registration is required!

Associational leaders will have special training Aug. 10-11, at Park Hill Church, North Little Rock. Three out-of-state leaders will be coming to help you learn how to help your own church and the other churches in your association.

Smaller Membership Churches! You are not forgotten! Two events are particularly tailored for you. Some great work is done in smaller membership churches, but they have special kinds of problems. These will be addressed at the **Smaller Membership Sunday School Conferences**. Two will be held on Aug. 18. one will be at Second Church, Monticello and the other at Ridgeway, Nashville, Tenn. The pastor, Sunday School director and teachers in churches with 150 or less enrolled are invited to attend.

Volunteer/Part-time Music Leader retreat. Most of these leaders are in smaller membership churches. Our retreat this year will be Aug. 17-18, at Friday Baptist College from 4 p.m., at South through 2:30 p.m., Saturday.

Growth Spiral Workshop—Learn how this tool can help you set goals and make plans that will result in Sunday School, worship, evangelism and stewardship growth. Central Church, North Little Rock is the place. Aug. 20, 9 a.m. to 3 p.m. is the time. Andy Anderson, the father of the Growth Spiral, will lead this.

Weekday Early Education is a growing, crucial need, our workshop, which has received acclaim throughout the state, is Aug. 2-3, at First Church, Little Rock. Turning babysitting into a ministry doesn't come by accident. All churches who have day care, kindergarten, mother's day out or nursery school, should have their workers in our workshop.

Children's Choir Leader Worship Five outstanding leaders are being brought together Aug. 11 at Life Line Church, Little Rock, to help our children's choir leaders. This would include leaders of preschool, as well as grades 1-6. Your outreach and effectiveness should be improved by these training activities.



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Sunday School State Conference

The State Sunday School Conference will be held on September 21-22 in Geyer Springs First Church, Little Rock.

Harry Piland will be the keynote speaker during the general session on Friday evening. Dr. Piland is director of the Sunday School Division of the Baptist Sunday School Board.



The conference will begin with the general session at 6:50 on Friday evening.

Four special interest conferences are scheduled: 8 p.m. on Friday and 8:30 a.m., 10 a.m., and 11:30 a.m. on Saturday. Seventy special interest conferences will be offered.

Additional details will be given in the August issue of *Vision* and in the Aug. 23 issue of the Newsmagazine.—Pat Rattton, associate.

Stewardship/Annuity Time for Budget Planning

Seventy percent of Arkansas Baptist churches reported a budget last year. In some churches, the printed budget would fit on a postcard. In others, a dozen pages may describe the ministries of the church as reflected in its budget.

The 30 percent of our churches without a budget could formulate one with a few simple steps.

First, take a look at the past. How much money did the church receive last year? How did the church spend its ministry money? Last year's performance needs to be recorded on paper.

Second, the church needs to look at its past expenditures. Is the church pleased or displeased with its ministries as reflected in last year's expenses?

Third, the committee responsible for planning the budget should project expenditures for ministries during the next twelve months. What does Christ want the church to do next year? Missions, salaries, literature and upkeep come high on the list.

Fourth, when the committee has completed projected expenditures, the printed budget should be presented to the church

for discussion" and approval. After approval, the church has a spending and ministry plan that can be revised if necessary. Once the church approves the budget, promotion will keep the membership focused on ministries.

Churches that have used budget planning and promotion for years will find Growth in Giving, Tither's Commitment and the Forward Program excellent promotion programs. Guidebooks are available through the Stewardship/Annuity Department.—James A. Walker, director

Brotherhood Tri-State Camp-o-Rec

Tri-State Camp-o-Rec has been a thrilling experience for Arkansas Royal Ambassadors. Once a year the Royal Ambassadors, directors, counselors and High School Baptist Young Men who live in Mississippi, Arkansas and Tennessee have come together near Memphis for an exciting weekend.

You should begin now to make your plans to join over 1,000 young men and their leaders in the Tri-State Camp-o-Rec in 1990. The camp will be held at Camp Cordova in Shelby County, just outside of Memphis, Tenn. The purpose of the camp is to study, develop meaningful relationships and Christian concern for others.

The dates of the Tri-State Camp-o-Rec are Oct. 19-20. Camp will begin on Friday at 4 p.m. and end on Saturday at 4:30 p.m. The first meal served, if you should want to eat in the dining hall, will be at 6 p.m. on Friday, Oct. 19. If you do not want to participate in that meal, you can arrive as late as 8 p.m. and participate in everything that goes on in Tri-State except Speak-Out. The fee for Tri-State Camp-o-Rec is \$3.50 per boy. Counselors, fathers and mothers pay no registration fee.

The primary emphasis is on camp-out, which is done in tents or trailers. You can cook your own meals. If you choose to eat meals in the dining room, they are available at dinner for \$4.00, breakfast, \$3.50 and lunch, \$3.50.

There are a few cabins if it is impossible for you to carry tents. They are available on a first come basis. Their cost is not included in reservation fee and must be reserved prior to the Camp-o-Rec by sending in a reservation form which we can provide you with.

The activities during that weekend will include campcraft competition, pine wood derby races, canoe races, survival of the fit-

test, mission booths, campfire service, Speak-out competition, Bible drills, fishing rodeo, log pull, rope tying competition, fire building and many more.

The evening campfire service by the lake is always one of the highlights. The other learning activity that is highly attractive is the missionary booths. Missionaries from Kenya, South Africa and many other areas will be present. Campers have a full hour or so to spend personally talking with missionaries who are vitally interested in boys.

If you would like further information, you may call Bob Smith at 901-755-8694 (home) or 901-766-3825 (work) or you may call Hershall Wells at 901-683-8662 or 901-272-2461 (work). Of course, we will be glad to help you from our Brotherhood Office at 376-4791.—Glendon Grober, director

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Looking Ahead

August

- 2-3** Weekday Early Education Workshop, *Little Rock First Church (SS/MS)*
- 3-4** Pastor-Deacon Retreat, *University Mall Conference Room (DT)*
- 9-11** Junior High Jamboree, *Southern Baptist College (Ev)*
- 10-11** Associational Discipleship Training Leadership Conference, *North Little Rock Park Hill Church (DT)*
- 11** Children's Choir Leader Workshop, *Little Rock Life Line Church (M)*
- 13-15** BWR Seminar, *Camp Paron (Ev)*
- 13-16** Church Secretary's Basic & Advanced Certification Seminar, *Little Rock Life Line Church (Ev)*
- 17-18** Associational WMU Officers' Retreat, *Camp Paron (WMU)*
- 17-18** Volunteer/Part-time Music Leader Retreat, *Southern Baptist College (MS/SS)*
- 18** Southeast Arkansas Sunday School Conference/Smaller Membership, *Monticello Second Church (SS)*
- 18** Southwest Arkansas Sunday School Conference/Smaller Membership, *Nashville Ridgeway Church (SS)*
- 20** State Growth Spiral Workshop, *North Little Rock Central Church (SS)*
- 23** Directors of Missions Update Meeting, *Little Rock First Church (Ad)*
- 27** Impact 90 Meeting, *Little Rock Immanuel Church (WMU)*
- 27** M&M and R&R Clinics, *Hope First Church (M)*

- 28** M&M and R&R Clinics, *Fort Smith Windsor Park Church (M)*
- 28-29** Impact 90 Meeting, *West Memphis Calvary Church (WMU)*
- 30** Impact 90 Meeting, *Paragould East Side Church (WMU)*
- 30** M&M and R&R Clinics, *Little Rock Olivet Church (M)*

September

- 6-8** National Smaller Membership and Bivocational Evangelism Conference, *Little Rock Life Line Church (Ev)*
- 7** Furloughing Missionaries Orientation, *Baptist Building, Little Rock (SA)*
- 8** Baptist Youth Day, *Magie Springs (DT)*
- 10** Impact 90, *Fort Smith Grand Avenue Church (WMU)*
- 11** Impact 90, *Fayetteville First Church (WMU)*
- 13** Impact 90, *Mountain Home East Side Church (WMU)*
- 14-15** Adult Choir Members' Retreat, *Baptist Medical Center, Little Rock (M)*
- 16-23** Season of Prayer for State Missions and the Dixie Jackson Offering, *(Ms/WMU)*
- 21-22** State Sunday School Conference, *Little Rock Geyer Springs First Church (SS)*
- 24** Impact 90, *Arkadelphia First Church (WMU)*

- 25** Impact 90, *Magnolia Central Church (WMU)*
- 27** Impact 90, *Monticello First Church (WMU)*
- 27-28** Large Church Evangelism Conference, *DeGray Lodge (Ev)*
- 29** Northeast Arkansas Sunday School Conference/Smaller Membership, *Southern Baptist College, Walnut Ridge (SS)*
- 29** Northwest Arkansas Sunday School Conference/Smaller Membership, *Farmington First Church (SS)*

October

- 1-4** National CWT Seminar, *Little Rock Markham Street Church (Ev)*
- 5-6** Bivocational/Single Staff Pastor's Conference, *Little Rock Olivet Church (CL)*
- 5-6** Recreator's Retreat, *DeGray Lodge (DT)*
- 5-7** BSU Convention, *Little Rock Second Church (BSU)*
- 6** Volunteer/Part-time Music Leader and Accompanist Workshop, *Smackover First Church (M)*
- 6-13** Senior Adult Chautauque, *Ridgecrest Baptist Assembly, N.C. (DT)*
- 8-10** Youth Sunday School/Evangelism Workshop, *DeGray Lodge (SS/Ev)*
- 18** State January Bible Study Clinic, *Baptist Building (SS)*
- 18-19** Baptist Women Retreat, *Camp Paron (WMU)*
- 19-20** Baptist Women Retreat, *Camp Paron (WMU)*
- 23** State Conference on Discipleship, *North Little Rock Park Hill Church (DT)*
- 18-19** Arkansas Baptist Music Men/Singing Women Retreat, *Ouachita Baptist University (M)*
- 27** Volunteer/Part-time Music Leader and Accompanist Workshop, *Marshall First Church (M)*
- 30-31** Arkansas Baptist State Convention, *Little Rock Immanuel Church*
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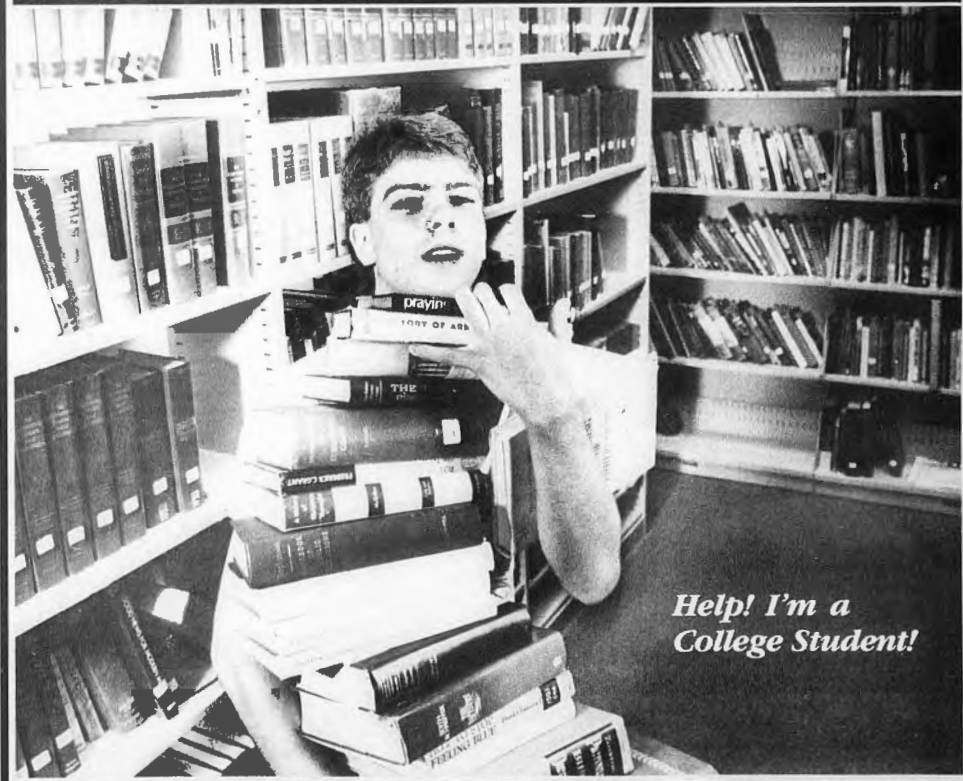
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On To College

Arkansas Baptist

July 19, 1990



*Help! I'm a
College Student!*

ON TO COLLEGE DAY

Equipping for Good Works

by George Sims

The annual observance of On-to-College Day is scheduled for Aug. 5. Built around the theme "Equipping for Good Works," based on 2 Timothy 3:14-17, this worship experience should be designed for and by students. This will encourage them to recognize the resources that have been built into their lives by their home church. From this recognition comes the challenge to go to the collegiate world with a Christian testimony to share.

Every church's observance of On-to-College Day will be different, but all should include an affirmation of student's continuing spiritual development as nurtured by his or her church. It can also be a time of challenge for students to seek means to share their witness as they enter the collegiate scene. Some churches will recognize freshmen entering college but others may choose to call out those returning to the campus as well.

The college years are the time when students make some of life's major decisions. They often find their life mate, make a vocational choice and begin to exercise their personal moral values. The theme "Equipping for Good Works" can help them to recognize God's gifts in their lives and to see their church and God's Word as resources for continual spiritual growth.

For additional materials to assist your church in ministry to college students and for a suggested worship outline for On-to-College Day, contact the Student Ministries Department, Arkansas Baptist State Convention, P.O. Box 552, Little Rock, AR 72203; phone 376-4791.

George Sims is an associate in the ABSC Student Department.



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Standing on the Edge

by Robert Turner
Special to the Arkansas Baptist

The graduate stands expectantly at the edge of the platform waiting for his name to be called. Finally the great moment arrives! With diploma in hand, the now ex-high school senior is brimming with confidence, ready to take the next step: furthering his education at an institution of higher learning.

But, after the excitement of the graduation festivities dies down, this same student who only days earlier felt on top of the world may feel a little insecure as he stares into the great unknown of life at college. Many questions come to mind: "Can I make it in the tough academic environment? Will I be able to find friends who will be good for me? Where will the money come from? Can my faith survive the challenge and temptations I'm sure to face while in the college world?"

The college years do provide some threatening possibilities, but are potentially among the greatest years of a person's life. The transition from adolescence to adulthood is a time when many who were unsure or timid during their teenage years bloom forth like spring flowers. The power of the group often gives way to the intense desire to express one's uniqueness apart from family or the peer group of the past. Parents need not necessarily feel threatened by this desire for independence, for one of the greatest needs of the emerging adult is to know that he can survive in an adult world apart from his parents; to know that he can find his place in the world.

A related need of college students is the need for direction for life: to know they can make a contribution to the world through a vocation that is uniquely theirs.

The need to identify and develop gifts and abilities is especially relevant during these years.

Relationships take on new meanings during the college years. For some students this may be one of the first opportunities they have had to actually choose their friends, especially if they have grown up in a small town where they and their friends simply grew up together. Making new friends is a skill that some will need to develop. As one leaves adolescence, the criteria for choosing who will be within one's circle of friends may change. Choosing the right kinds of friends in a diverse environment that offers many options is a challenge. Students will certainly meet people who hold very different values from the ones they themselves bring with them to college.

Finally, spiritual needs are certainly powerful forces for the young adult. Many students come to college with a kind of "hand-me-down" faith which, while it may be genuine, may not be very deep. This kind of faith will have difficulty in the often caustic atmosphere of some classrooms. The college years are a time when the student needs a strong personal commitment to his beliefs. In other words, he must "own" his faith. This can be a period of intense soul searching for many students. Again, parents must see this as a developmental task that their son or daughter must complete in order to emerge with a mature, adult faith.

The desires for independence, to find direction for one's life, to establish healthy adult relationships, and the need to deepen one's faith and make it his or her own, are among the greatest needs of college students. If these needs are to be successfully met, students will most likely



College students embark on the future.

need the help of others to guide them through this intense period.

Fortunately, help is available. Most colleges and universities have whole networks in place to help their students not only survive, but thrive. In addition, Southern Baptists have historically placed a high priority on ministering to students, recognizing the special needs they have and gifts they have to offer. We have correctly seen that investments we make during these crucial years can reap great dividends in the years to come.

First of all, most churches that are located near a college or university are delighted to have the opportunity to minister to students who come their way. Some larger churches may have a staff person with assignment of coordinating a full-

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ON-TO-COLLEGE

fledged program for college students. Other churches that may not be able to conduct such an elaborate ministry can still help students in significant ways.

One of the best ways that churches help students away from home is by providing a continuation of the student's home church experience. Here the college church functions as a sort of extended family for the student who needs that type of security. Many churches offer an "adopt-a-student" program, where families within the church invite students into their homes for meals and/or fellowship.

The desires for independence, to find direction for one's life, to establish healthy adult relationships, and the needs to deepen one's faith and make it his or her own, are among the greatest needs of college students.

Many churches also have some type of college Sunday School class, which offers not only Bible teaching geared toward students' needs, but the opportunity for Christian students who might not otherwise get to know one another to do so in the loving environment of the church. Not every Southern Baptist church is

located near a college campus, but every Southern Baptist church has an impact on the lives of students through the ministry of the Baptist Student Union, which is the arm of Southern Baptist churches on the campus. The BSU exists for students! The BSU is a fellowship of students, a program for students, and an organization involving students. Through involvement in the BSU a student will have the opportunity to meet other students who share his or her desire to know Jesus Christ, and will have opportunities to grow through mission trips, ministry opportunities, Bible study groups retreats, worship experiences, and the like.

Each BSU program is directed by an adult who serves as a friend, counselor, role model, advisor, and administrator. The BSU director is someone who is trained in and sensitive to the needs of students, and just might be the best friend a student can have.

The university itself plays a significant role in meeting the needs of its students. Many who have never had prior contact with a college or university are amazed at the tremendous resources a school puts forth to provide support. Some of the most important people to know on campus work in this area.

Financial aid officers have the responsibility to see that no worthy student is unable to attend college due to financial need. They are persons to see about the grants, scholarships, loans and campus employment opportunities. The campus counseling center, in addition to providing professional counseling, will also ad-

minister tests to help students identify interests and abilities that will help in choosing a major or deciding on a possible career. These services are usually provided free of charge for students.

Practically every campus has a student activities director whose job it is to coordinate activities and programs to meet students' social and recreational needs. In addition, every student is assigned a faculty advisor who will help the student in selecting the proper classes to take. Tutoring services are also available for students who may need extra help in a specific academic area.

Yes, the student going off to college does have some significant needs that must be met if he is to make the most of his college experience and emerge ready to serve God to his fullest potential. With the support system offered by the campus, the college church and the Baptist Student Union in place, ready to assist him, the chances of having a successful college experience are greatly increased.



Robert Turner is BSU Director at Southern Arkansas University in Magnolia.

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A STUDENT'S VIEW

Learning from Others

by Brooks Aylor
Special to the Arkansas Baptist

I hope I never forget my first week of college. After day one I was already asking myself why I was here. Very lonely, my nearest friends were over 150 miles away, very discouraged in a small, dirty dorm room, and very dissatisfied after a meal in the cafeteria, I lay staring at the ceiling. "God, let it get better or let me go home."



Aylor

In my mailbox the next day was a flyer publicizing a welcome party at the BSU. It couldn't have gotten any worse, so I went. What I saw was amazing. From the moment I set foot on the lawn, students smiled at me, talked to me, patted me on the back, and acted like they were genuinely glad to meet me. The feeling I received from those smiles, touches, and words is indescribable. Because of those students, I decided to give my university one more week.

That was the first of many times God would use students to impact my life. During the last two years, God, through students, has provided three essential ingredients for my spiritual growth: honesty, accountability, and encouragement.

Finally I have been blessed (literally "made happy") with dozens of students who recognize my need for encouragement. Leaders within the BSU must constantly given of themselves and, though incredibly rewarding, it can be physically and emotionally draining. From little "surprises" (Diet Cokes in my council box, Reeses under my door, shoe polish messages on my car, banners over my dorm room door, spontaneous picnics and dates, rides while I was without wheels), to notes, to prayers, to listening ears, God has used

students to fill me when I'm running low.

I remember these students; students who have helped make me the person I am today, and wonder how God will use me—and you—to do the same in the coming year. I know he wants to. Will I—and you—allow him? I'm sure the students who smiled at, talked to, and touched a lonely, insecure freshman two years ago, never dreamed God would use those expressions of love to radically change a life. The exciting part is that this fall those students could be you.

Brooks Aylor, a student at Arkansas State University in Jonesboro, is state president of the Baptist Student Union of Arkansas.



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*'God, let it get better
or let me go home.'*

Honesty about a person's weaknesses and potential strengths, can be one of the great displays of love. Fortunately, I have had a few people who courageously and compassionately pointed out areas that I was (and am today!) able to prayerfully develop. It scares me to think of the growth I would have missed had they not had the guts to confront me.

I also have two very close friends who have functioned as accountability partners in my growth. I like the way best-selling author Chuck Swindoll defines accountability: "Opening one's life to a few carefully selected, trusted, loyal confidants who speak the truth—who have the right to examine, to question, to appraise, and to give council." These two students have taken honesty one step further and have truly "sharpened" (Pr. 27:17) Brooks Aylor.



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Beat College Tension!

by Jeri Watlington
The Student

Natalie, a freshman at a small, eastern university, feels the pressures of college life are becoming unbearable. She earned consistently fine grades in high school and wants to do well now, but her nervousness is getting in the way. Each test is a struggle because her tension makes Natalie 'freeze up' so much she can barely read the questions; she rewrites each paper so many times it doesn't make sense any more. Her grades haven't started to drop yet, but Natalie is sure they will.

Natalie's main problem in college so far is tension? She is an intelligent young woman who could easily do well if she only relaxed and turned her mind to absorbing information, instead of worrying about grades, grades, grades.

Do you bear any resemblance to the fictional Natalie? I did while in college. I am no expert on stress relief, but I learned how to beat college tension, and I would like to help you learn to do the same. I will back up personal experience with interviews on

(BP) photo / Frank Wm. White



One source of help for a stressed student is his instructor.

the topic.

What causes overblown college tension? Factors may vary between individuals, but I have found several you might share: a desire to achieve mixed with below-average confidence, difficult classwork, and a sense of being overwhelmed by the college atmosphere. Just graduating high school is a life change that is almost guaranteed to cause tension. Combine this with demands posed by your new academic and social life, and it is not surprising you feel "stressed out."

One cautionary note: do not confuse an extreme case of college tension with nor-

mal "grade anxiety." A little stress can actually help you perform well on papers, exams, and other measures of proficiency. When it goes overboard, however, tension could affect performance adversely.

How can you decide whether college tension has gone overboard? Ask yourself these questions:

- Have you stopped enjoying school?
- Are you afraid you will not absorb reading assignments well enough?
- Do you study for tests beyond the

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point that you feel prepared, or do you never feel prepared?

—Have you written and rewritten assignments until they barely make sense?

—Are high grades so important that you feel learning has been bypassed somehow?

Overall, when you start feeling concerned about college tension, it is probably time to take action.

If stress has taken over just about every part of your academic life, recognize that you cannot solve the problem overnight. Forming the tension habit took time; solving it will, too. Start by trying to "de-stress" just one small portion. For instance, study for a test only until you feel prepared, not any longer. Excess work usually just heightens tension, causing a greater tendency to "freeze up" on test day.

Since each case of college tension is an individual matter, you probably know best the areas in which you need to calm down. Therefore, you may plan a unique schedule for improvement.

One main strategy that could help reduce tension more quickly than any other is to concentrate on learning instead of grades. Do not study material with your teeth firmly gritted, muttering to yourself: "I have to get an 'A' or a 'B.'" Try relaxing while

you study. Pretend you are reading for leisure-time fun. This tactic should decrease stress and help you learn material more thoroughly, paying off in high grades just the same.

Meanwhile, it may seem you have little or no time in your schedule to get away from work and rest, but try doing so, even if it is only for several minutes a day. This should give you time to reflect and gain perspective.

If stress has taken over just about every part of your academic life, recognize that you cannot solve the problem overnight. . . . Start by trying to 'de-stress' just one small portion.

Hopefully, you will be able to reduce stress in a fairly painless manner. But what happens if every method you try proves unsuccessful? Then it is time to seek outside help. Let your family know what is happening so they can offer support. If you go away to school, friends and roommates

can offer a sympathetic ear and advice.

Of course, the most obvious choice for help would be your instructors. If you are having trouble with a particularly difficult subject, let the professor know. He or she will most likely offer assistance that smooths over the rough edges. Perhaps you also could request counseling.

If you do not have a good relationship with the instructor in question, try speaking to an adviser or counselor. College tension is not a new problem, and you could receive guidance based on years of experience. Perhaps he or she could even introduce you to other students who are suffering from the same stress-related problems. Getting together for discussion on this subject might help all of you.

Do not despair if you are one of the Natives of the world. Others have survived college tension, and learned from the experience. Maybe someday you can help students cope with it, too.

Jeri Watlington is a freelance writer from Monmouth Junction, N.J. This article is reprinted from the July 1990 issue of *The Student*. Used by permission of the Sunday School Board of the Southern Baptist Convention.



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'Clarification' Offered

Sam Pace Defends Request for Resignations

by Mark Kelly

Managing Editor, Arkansas Baptist

The chairman of the Southern Baptist Convention's Executive Committee has assailed as "unfortunate, ill-timed, and inaccurate" a Baptist Press report on a move to terminate the director and news editor of Baptist Press.

Chairman Sam Pace, a director of associational missions in Lawton, Okla., also questioned the ethics of Baptist Press Director Al Shackleford and News Editor Dan Martin, who themselves wrote the article about the effort to terminate them.

In a statement released June 29, Pace offered his version of events behind the Baptist Press story, which said Shackleford and Martin were told "to resign or they would be 'dealt with harshly.'" The report also said the two were offered up to six months' salary and benefits if they were still unemployed as of their Sept. 30 termination date "but only on the condition they kept silent and no Baptist state paper editor came to their defense." (See related story p. 28)

Pace said he had been informed that a motion to terminate Shackleford and Martin was going to be presented during a session of the Executive Board on Wednesday, June 13. His decision to ask for Shackleford's and Martin's resignations was

an effort to avoid an unpleasant confrontation, he said.

"The officers, anticipating that such an action would pass by a strong majority, felt that the situation and the denomination would be much better served by handling this quietly and graciously. . . ." Pace's statement read. In addition, the officers felt the staff change was desirable at this time "in view of a prospective reorganization of the Executive Committee staff," he said.

To avoid a termination motion, the officers talked with Executive Committee President Harold Bennett and, "after prayerful and serious discussion," Bennett agreed to facilitate the officers' suggestions "in the most loving and considerate manner possible," Pace said.

When Bennett communicated the request for resignations to Shackleford and Martin on June 19, he did not use the terms "instructed" or "instructions," Pace said. In addition, he said Bennett did not tell the two they would be "dealt with harshly" if they did not resign.

Pace did confirm, however, the offer of six months' salary and benefits, if they were still unemployed after Sept. 30, on the condition that they not "precipitate a conflict" over the request for their resignations. He said the officers told Bennett that Shackleford and Martin should not be

penalized for what others might say or do about the termination.

Shackleford originally was hired as the Executive Committee's vice-president for public relations by a narrow margin and only then with the understanding that he would be given one year to "prove he would be fair, equitable, and balanced with Baptist Press," Pace said. After three years in the office, Pace said "the ever-increasing perception of the vast majority of Executive Committee members is that the very opposite has proven to be true."

Furthermore, Pace asserted that Martin himself has twice requested that Pace provide for him "an honest appraisal of the opinion of the Executive Committee members concerning his continued employment." Thus, the recommendation that Martin resign was not totally the initiative of the Executive Committee officers.

Pace also questioned the "lack of objective journalistic ethics" demonstrated in Shackleford and Martin themselves writing the June 26 press release concerning the "resign or be fired" ultimatum.

Baptist Press has consistently received high marks from secular and religious journalists for the news service's professionalism, even in the midst of the Southern Baptist Convention's 12-year theological/political controversy.

However, leaders of the "conservative" organization which recently cemented control of the convention have criticized Baptist Press and the Baptist state papers for a perceived "liberal bias." They claim the media have failed to fully and accurately reflect the views of "conservative" leaders and have given too much prominence to the dissent of minority groups in the convention.

The termination question will be addressed in a special called meeting of the Executive Committee slated for July 17 in Nashville, Tenn.

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No Resignations

Shackelford, Martin 'Respectfully Decline' to Resign

By Lonnie Wilkey
Tennessee Baptist and Reflector

NASHVILLE—Baptist Press representatives Al Shackelford and Dan Martin have "respectfully declined" a second request to resign their respective positions as director and news editor of Baptist Press, the Southern Baptist Convention's news and information service.

Shackelford was contacted July 7 by two officers of the SBC Executive Committee, Sam Pace and Charles Sullivan.

Pace and Sullivan restated a previous offer that if Shackelford and Martin would voluntarily resign from Baptist Press the officers would recommend a generous severance package and said that Pace, as chairman, would then cancel a meeting of the Executive Committee called for July 17 to terminate the two should they decide not to resign.

The two officers requested that resignations effective Sept. 1 be submitted to Harold Bennett, president of the Executive Committee, by July 9. A severance package offered to Shackelford and Martin in June included salary through the end of September and another six months' salary and benefits after September if they were unemployed, but only on the condition that they remained silent on their resignations and that no Baptist state paper editor came to their defense.

Both Shackelford and Martin declined the July 9 proposal following a conference call with the two officers. Frank C. Ingraham, a Nashville attorney representing Shackelford and Martin, also participated in the conference call.

In a prepared statement, Shackelford said, "I came to the position of vice-president for public relations because of two strong convictions: (1) that God had clearly revealed to me that it was his will that I accept this position, and (2) that my God-called ministry to which I have given 35 years of my life is Baptists' right to a free flow of information. To resign would mean that I would turn my back on these two convictions."

Shackelford also contended that the issue "is not to control Baptist Press nor its director, but to control the right and responsibility of Baptist church members to know what is going on in their denomination."

He cited as evidence a recent Executive Committee directive concerning a statement released by Pace clarifying the Executive Committee's interpretation of the

request for Shackelford's and Martin's resignations (see related article, p. 27). Instructions accompanying that statement indicated the statement was "not to be edited in any fashion" and established a new policy that no other news releases on the subject of the terminations would be distributed through Baptist Press, Shackelford said.

Shackelford noted Baptists historically have adhered to the principle of "freedom of conscience." He said that principle recognizes the right and ability of individual church members to discern truth for themselves and, on the basis of that discernment, to make proper decisions.

In his prepared statement, Martin said he had heard Executive Committee officers describe "irreconcilable differences" between the Executive Committee leaders and Baptist Press employees. Yet instead of "a legitimate effort at resolution and reconciliation," he and Shackelford were presented with instructions to resign or be fired.

"I was ready then and am now to sit down with honorable men of good will and common sense to discuss the whole issue, including perceptions and even the possibility that I may not be news editor," Martin said.

Both men said that, because of their convictions and commitment to a free flow of

information, they declined to offer their resignations.

Sullivan, chairman of the Executive Committee's administrative and convention arrangements subcommittee, responded to Shackelford's and Martin's refusals with a prepared statement of his own.

He characterized the request for the resignations as an "attempt to demonstrate brotherly love" by heading off a motion for termination he said was planned for the September organizational meeting of the Executive Committee.

The intention was not to require the resignations but to offer the men the opportunity to resign rather than face a motion for termination, Sullivan said.

Shackelford and Martin, however, said they were told on June 19 that they must either resign quietly or be "dealt with harshly." Those instructions were communicated to the two men by the six officers of the Executive Committee through Executive Committee President Harold Bennett.

"The officers of the Executive Committee are for a free press," the Sullivan's statement said. "The severance package that Dr. Bennett offered was in no way offered as a means for silencing the press."

Despite the terminations, however, Sullivan pledged that the role of Baptist Press as a source of information about the convention would not be diminished.

"Baptist Press will continue to be a vital part of the Executive Committee," Sullivan said. "It will continue to provide Southern Baptists a full and complete picture of Baptist news."

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LESSONS FOR LIVING

Convention Uniform

Limits of Man's Wisdom

by Nelson Wilhelm, First Church, Waldron

Basic passage: Ecclesiastes 1:2-8, 12-17; 2:24-25

Focal passage: Ecclesiastes 1:2-8, 12-17; 2:24-25

Central truth: Without God's high purpose, human achievement is unsatisfying.

We must wonder if Solomon was experiencing the mid-life crisis, for he seems burned out. It takes God to give our minds and life challenging and fulfilling goals. This lesson plants the question in our minds, "What had Solomon missed?"

See first his frustration. He feels labor is required, but its fruits unsatisfying. Solomon sees the sun rise and set only to have to do it again and again. A person endures a lifetime of toil only to see it repeated in his children and their children. The wind and rain do the same thing over and over—so what is the point? Solomon was thinking that although he was king, someday his grave would not even be marked, so what difference does a life really make?

Secondly, see his testimony (1:12-17). Any real believer will soon detect what is missing in these thoughts—"Solomon, you have left the Lord out!" He instead overused the personal pronoun "I." He had lived in the fast lane, but had only feelings of failure. Here in these verses we must take warning and see our own danger. Nearly anyone would trade places with Solomon, given the mind-bent in America today. But we see that Solomon in all his work could not seem to fix the "want" in his heart.

What a poor commentary on a life that started out with a prayer for wisdom. Along the way he used the wisdom, but did not stay close to the one who gave it. Now he sounds cynical and bitter. Youth's optimism has died, and in its place Solomon is found reaching for answers.

What he says is true enough, but something major is lacking. God put this book in the Bible to illustrate that the spiritual side of Solomon has decreased with the years. He should have been a spiritual giant, but instead it seen to be faltering. When Solomon should have been saying, like Paul, "I press toward the mark of the high calling of God!" Solomon does not seem to know why he is even alive or king of Israel.

Life and Work

A Living Building

by Joe Jones, Markham Street Church, Little Rock

Basic passage: 1 Peter 2:1-5, 7-12

Focal passage: 1 Peter 2:5

Central truth: Our lives are the living stones with which the church is built.

Several times in the Bible, the church is "likened" to different things. For example, in Ephesians 5:22-32 the church is likened to a bride and in 1 Corinthians 12:12-27 it is said to be the body of Christ. In our lesson today, the church is likened to a spiritual house.

Peter tells us that we are a spiritual house. Now, a good builder will tell you that any house must have a good foundation and a spiritual house is no exception. It, too, must have a solid foundation in order to stand. The foundation for this house is Jesus. Paul, in 1 Corinthians 3:11 said, "for other foundation can no man lay than that which is laid, which is Jesus Christ." Perhaps Peter, in writing about this spiritual house, had in mind the words of Jesus in Matthew 16:18, "That thou art Peter (little stone) and upon this rock (lit: massive rock) I will build my church."

Peter tells us in verse 5 of our lesson that we are the "living stones" from which the spiritual house (the church) is built. While Jesus Christ is the foundation, it is the church that is the spiritual building upon that foundation. It is important for us to ask ourselves: what are we building upon that foundation? Paul tells us in 1 Corinthians 3:12 that we can build upon that foundation in one of two ways. The first way is with wood, hay and stubble. These materials represent a careless, carnal life. Building on such a great foundation with those materials will produce an ugly, shabby church. The lost will never be attracted to a carnal, compromising church nor is Christ glorified and honored in such a church. The second way to build is with gold, silver and precious stones. These materials represent a spirit-filled and spirited life. Building on that foundation with those materials result in an attractive church which will draw people to Jesus.

Brethren, living stones (people of God) built on a great foundation (Jesus Christ) make a glorious, spiritual building that will last for eternity! Your one stone is important in this building. Through a godly, spirit-filled life, make your stone be a living stone for the glory of our Lord.

Bible Book

Superstitious Use

by James C. Walker, Archview Church, Little Rock

Basic passage: 1 Samuel 4:1b to 7:17

Focal passage: 1 Samuel 4:10-11; 5:6-7; 6:11-13; 7:3-6

Central truth: Superstitious use of objects cannot substitute for the worship of God.

Being religious by no means guarantees the blessings of God upon an individual or a group. There can be little doubt that the men who took the ark from the shrine at Shiloh did so in the religious belief that the God of their fathers would be obligated thereby to come to their rescue. It is probable that to them it was even a great act of faith to use the ark in such a way. It is a testimony to the grace of God that there were survivors to tell the story. It is regrettable that the lesson they learned must be relearned again and again by different people of different ages and circumstances.

All of this is not to say that God was not concerned with objects that possess religious significance. When the ark was taken as a part of the spoils of war and put on display in the temple of the pagan god, the superior power of the Lord was easily seen in relation both to Dagon and the people of the Philistine cities. Things that have been dedicated to God and have to do with his worship must be approached with the utmost respect and care. However, it is necessary that men look beyond the tools and activities of worship and see the God who is himself the one and only worthy object of our religious devotion.

It is interesting to note that even the pagan Philistines recognized that it was necessary to make peace offerings to God as they prepared to send the ark back to Israel. Could it be that they had more of the sense of holiness, the separateness, of the God whose presence the ark represented than had the Israelites when they took it from Shiloh?

There seems to be a great and grave lesson for us in the events recorded in these chapters. We must never become so familiar with holy things that we lose the sense of awe that they should evoke in us. Doing things, even religious things, can never become an acceptable substitute for fellowship with the living Christ. Without that regular encounter of worship, activities can become nothing more than the superstitions of unbelievers.

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LESSONS FOR LIVING

Convention Uniform

Looking for God in Life

by Nelson Wilhelm

Basic passage: Ecclesiastes 3:1-15

Focal passage: Ecclesiastes 3:1-15

Central truth: God wants us to see more than just the basic experience of life.

A difficult passage, is it not? Quoted often, but its application is usually left in the air. Solomon could have used some "Praise God!" and some "all things work together for good!" mixed in. Here Solomon is driving down the markers of his survey of existence. Somehow his perspective leaves room for the question, "Is that all there is to life?" In your search of your land of existence, can you find evidences of God's good presence?

You may be correct in assessing Solomon's fatalism. I believe that although Solomon was given great wisdom to rule Israel, he never pursued the loving relationship with his heavenly Father he could have had. His intellect seems to be undirected and uninhibited, squandering the spiritual side of his life.

To have been so wise, Solomon made a lot of unwise choices as the Scriptures bear out. He had done it all, but his activities lacked purpose. He was missing the sense of destiny that God has for every heart. Life is so useless unless it is played in concert with the will of God. A negative view of God's sovereignty kills praise dead on our lips. Hypercalvinistic sovereignty fosters a fatalism where prayer and hope die out. Rather, sovereignty should be seen as God standing the sun and moon still for Joshua, or adding 15 years to Hezekiah's life on his request, or driving a fragile ship over the rocks and saving every single life for Paul's sake.

One must see the eternal, spiritual side of the struggle. Yes, there is a time to be born, time to grow up in the nurture and admonition of the Lord, time to live a useful, fruitful life of God, and then a time to die and go to our inheritance that will last forever.

Everything is beautiful in its time, and God made all for a reason, so we must live in reflection of that, not in bitter musing over life's seemingly endless cycles. Know that God uses people in the building and preserving of eternal things. We must perceive the great truths of life and then translate them into a contented life with Christ at the center of our existence.

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Life and Work

The Return of the Lord

by Joe Jones, Markham Street Church, Little Rock

Basic passage: 2 Peter 3:3-4, 8-14

Focal passage: 2 Peter 3:3-4

Central truth: Christ is coming again.

Since the days of Paul, Christians have been talking about and looking forward with anticipation to the second coming of Jesus Christ. Because this event has been prophesied throughout church history—yet has not come to pass—many, who are not of our faith, have challenged this prophecy. In 2 Peter 3:3-4, we are told that skepticism concerning his second coming would take place. Peter deals with this in our scripture lesson for this week.

It is interesting to note that Peter's response is not so much an explanation for the delay of Jesus' second coming, but rather, in understanding some things about God. In 2 Peter 3:8 we are told not to be ignorant in the concept of time. God is not locked into a 24 hour day, seven days a week, etc. time schedule like we are. To him, a thousand years can equal one day or one day can equal a thousand years. God's time schedule is oriented more on events than on units of time.

Further more, God's delay is more proof of his love, patience and mercy towards men. We need to understand that his second coming is a judgment and not to be confused with his first advent or the rapture of the church. In his first advent, Christ came to save men (Jn. 3:17) from the judgment that was to come. The rapture of the church is the event prior to his second coming (1 Th. 4:13-18) where by Christ will take all Christians out of this world before bringing his wrath and judgment upon it.

It is God's desire that all men will come to repentance and this is why he delays his judgment.

Finally, one cannot overlook the fact that the Word of God is true and every prophecy will come to pass. Peter, in 2 Peter 3:5-7, reminds those who doubt that God indeed destroyed the world by water in the days of Noah. For 120 years they ignored the preaching of Noah and then the waters came.

Knowing this, how shall we live? Peter tell us (2 P. 3:12) that we should be striving to live holy lives. Although the second coming will mark the end of the world as we know it, it will be a glorious new beginning for all who are in Christ Jesus.

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Bible Book

People Desire a King

by James C. Walker, Archview Church, Little Rock

Basic passage: 1 Samuel 8:1 to 10:27

Focal passage: 1 Samuel 8:1 to 10:27

Central truth: God desires to rule his people through his Word.

From the reply received by Samuel when he laid the request of the people before God, it seems obvious that it was the will of God that Israel's government be a theocracy with the will of God revealed through his prophets. In this arrangement each person would be responsible to God to obey his commands or suffer his wrath. Each person would be innocent or guilty before God, and directly so. It is equally obvious that these people preferred to deal with a man even if it meant they would lose their freedom in the process.

It is amazing how things remain the same with the passing of time. It is much easier for a man to gain a following if he seeks to enforce his own will on people than if he pronounces the Word of God and calls for people to decide to do the will of God. It appears that the more authoritarian and autocratic a religious leader becomes, the larger the following he will acquire. Men are reluctant to stand before God on their own behalf. They prefer to serve a man who will "judge them and fight their battle for them" (1 S. 9:20). They prefer to let someone else do the thinking and be responsible to God.

It is small wonder that Samuel was grieved at the request of the people. He sensed the rejection of his own person, position and ministry. But he was also well enough in tune with the will and heart of God to know they were making a grave mistake.

If one believes in the foreknowledge of God, that God knew how Saul would fail, it seems that God must have chosen him on the basis of his acceptability with the people. Indeed, he was just what they were looking for. He had the appearance to engender confidence. Once he was found and brought to the inauguration, he was willing to accept responsibility. And he had good political instincts (1 S. 10:27).

It is sometimes the way of God to allow us our sinful desires and then as punishment for that sin to simply allow it to bear fruit in our lives. So it may have been in the life of the nation of Israel. So it may be among God's people today.

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EDITORS MEET

'Right to Know'

by Marv Knox
Kentucky Western Recorder

IRVING, Texas—Southern Baptist newspaper editors have affirmed Baptists' "right to know" and supported Baptist Press staff members Alvin C. Shackelford and Dan Martin.

The Southern Baptist Press Association, comprised of the editors of the convention's 38 state newsjournals, took the actions during a called meeting July 6-7 in Irving, Texas. There were 22 Baptist state papers represented, although the meeting was scheduled only 10 days earlier.

Their meeting followed recent demands for the resignations of Baptist Press Director Shackelford and News Editor Martin. The demands were made by the officers of the Southern Baptist Executive Committee, which houses the central office of Baptist Press, the convention's news service.

The statement on Baptists' right to know emphasized the editors' belief in that principle and listed four affirmations.

The resolution on Baptist Press expressed concern with the move to "suppress a free religious press," commended Shackelford and Martin and urged the Executive Committee to give the duo a "fair and open forum for a discussion of any charges against them."

Editors said they took separate actions because the possible firings of Shackelford and Martin demanded immediate, specific response and the affirmation of Baptists'

right to know represents a larger concern which should be addressed at this point in the convention's history.

The right-to-know statement was adopted unanimously. Its preamble states: "Based on biblical and historic Baptist principles, we, the members of the Southern Baptist Press Association, believe in the right of and need for Baptists to have full, free access to the news and information of their denomination. We believe in the vital role Baptist Press fulfills in securing that right."

Those beliefs lead to the four affirmations, the statement notes. They are:

—"We affirm our desire to continue the partnership with Baptist Press news service, which has served Southern Baptists well since 1946.

—"We affirm the Operating Guidelines for Baptist Press, adopted by the SBC Executive Committee in 1986. We call upon the Executive Committee to ensure that Baptist Press be operated according to these guidelines.

—"We affirm our commitment to enhance the six-year-old networking system of sharing news among the 38 Southern Baptist newsjournals. This includes having a representative of the Southern Baptist Press Association present for meetings of Southern Baptist Convention entities.

—"We pledge to Southern Baptists to work for the full, free flow of responsible,

balanced, accurate information about Baptist witness and ministries in our respective states and the Southern Baptist Convention."

The resolution on Baptist Press, adopted with one dissenting vote, was passed less than two weeks before a July 17 called Executive Committee meeting to determine the fates of Shackelford and Martin.

Committee Chairman Sam Pace, a director of associational missions from Lawton, Okla., called the meeting "to consider the termination of the employment" of the two journalists, according to committee President Harold C. Bennett.

The editors' resolution states: "Unrestricted access to news and information, provided in an objective and balanced manner, is essential in maintaining the health and vitality of any organization, including the Southern Baptist Convention. . . .

"Baptist Press has ably and consistently provided such information for Baptist state papers, as well as other media outlets, since its inception in 1946. . . . (Shackelford and Martin) have continued this tradition of professional service with exceptional skill and commitment to Southern Baptists throughout the world and the larger Christian community."

"The editors record their profound disappointment and grave concern with the attempt by certain members of the SBC Executive Committee to suppress a free religious press. . . ."

The press association "wholeheartedly commends Mr. Shackelford and Mr. Martin for the excellence of their respective ministries; and Mr. Shackelford and Mr. Martin from their key positions of responsibility; and calls upon the SBC Executive Committee to provide Mr. Shackelford and Mr. Martin a fair and open forum for a discussion of any and all charges against them, with full opportunity for response."

The lone dissent to the resolution was made by Tammy Ledbetter, managing editor of the *Indiana Baptist*.

"The SBPA had originally intended to meet in September to further develop our networking system, which has been in operation for the past six years," said President J.B. Fowler, editor of the *Baptist New Mexican*. "But when the future of BP became uncertain, this meeting was called.

The meeting "was called to ensure that the SBPA has a free flow of information to share with the people in the pews."

The editors also named a committee to "work out options" for sharing news stories. They are editors James Watters of the Northwest, Quentin Lockwood Jr. of New York and Fletcher Allen of Tennessee and associate editors Toby Druin of Texas and Greg Warner of Florida.



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WORLD

KENYA

Missionaries Dodge Gangs

by Craig Bird
SBC Foreign Mission Board

NAIROBI, Kenya (BP)—A Southern Baptist missionary family, a volunteer couple and the married daughter of a Southern Baptist Foreign Mission Board administrator were harassed by roving gangs during flare-ups of violence July 9.

None of them were harmed in the confrontations, and the city seemed to be back to normal on July 10.

Six other missionary families arrived home safely after driving to or through Nairobi from a major, four-week evangelistic campaign, the Kenya Coastal Crusade, which has not been affected by the political situation in the east African nation.

At the half-way mark of the crusade in Mombasa and other coastal cities, reports indicate 20,800 persons have made "commitments for Christ" and 24 new churches have been started, including one among the deaf.

The political unrest began July 7 when thousands of Kenyans gathered in Nairobi for a rally to support multi-party democracy. The crowd clashed with police. Cars were stoned and overturned, and 10 people reportedly were admitted to Kenyatta National Hospital. Five people were treated for gunshot wounds.

One of Kenya's three daily newspapers reported three people were killed on July 8 and at least another five on July 9, as rioting continued.

Tensions increased after the U.S. Embassy issued a statement calling for the release of multi-party proponents who have been detained by the Kenyan government. According to news reports, a prominent Kenyan lawyer, Gibson Kamau Kuria, an advocate for introducing a multi-party system in Kenya, took refuge at the embassy to avoid arrest. Kuria, 43, won the Robert F. Kennedy human rights award in 1988.

The U.S. Embassy later advised American citizens to stay off the streets. On July 9 most stores in Nairobi closed early, and public transport ceased operating, stranding tens of thousands of workers.

Rocks smashed the windshield and a side window of a car driven by missionary Gary Bradley of Abilene, Texas, just north of Nairobi. Bradley's wife, Kathi, also of Abilene, and their two small children were in the car. The Bradleys recently completed Swahili language school in Kenya and are in the process of moving to their assignment in Tanzania.

Bob and Yvonne Walls, long-term volunteers from Conroe, Texas, drove the

same route at 3 p.m., unaware of what had happened to the Bradleys. Walls saw a crowd around an overturned truck but thought they were curiosity seekers.

The Walls were about 100 yards from the wreck when the crowd turned toward them. When he saw the rocks in their hands, he accelerated and drove away. A rock shattered the windshield on Mrs. Walls' side.

Mona Entwistle, daughter of James Houser, Foreign Mission Board associate administrator for Eastern Africa, was stopped by 10 young men carrying large rocks in the same area. The men took her car keys, purse and some candy she had bought for her children and after taking all her cash they returned her wallet and allowed her to drive off unharmed.

Mrs. Entwistle teaches at a school run by the African Inland Mission in Kijabe, Kenya.

Thai Church Dedicates

The English-speaking Calvary Baptist Church in Bangkok, Thailand, recently held a dedication for their renovated sanctuary and educational wing. The project, which cost \$104,000, was funded by gifts from church members and friends.

The project included enlarging and air-conditioning the educational wing, air-conditioning the sanctuary, carpeting the aisles and platform in the sanctuary, and the installation of a cross-shaped stained glass window in the front wall of the sanctuary. The stained-glass window was designed and constructed by missionary James D. Bryant from Harrison, Ark.

German Church Needs Pastor

The Anderson Memorial Baptist Church, a congregation of about 50 people located in Schweinfurt, West Germany, is in need of a pastor. The congregation is mainly people connected with the American military. The English-language church is affiliated with the European Baptist Convention and is founded on the principles and doctrines of the Southern Baptist Convention. For more information, contact John Roamer, USMCA-DEH Box 125 APO New York, NY 09033 before Aug. 1.