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Arkansas Baptist Newsmagazine

8-2-1990

August 2, 1990

Arkansas Baptist State Convention

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Arkansas Baptist

August 2, 1990

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Come Home to Siloam — One More Time!

In This Issue

Cover Story



Photo / Jeffrey J. Blesser

One More Time! 6

Friends of Arkansas Baptist Assembly at Siloam Springs will gather one last time on Sept. 1 for a high spiritual moment under the old tabernacle. Why don't you plan to come, too?

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IT'S UPLIFTING

Halfway, Crusade Nets 20,000

MOMBASA, Kenya (BP)—During the first half of the Kenya Coastal Crusade, 27 Southern Baptist missionaries and 256 American volunteers reported 20,814 "commitments for Christ" and organized 24 churches—including one for the deaf.

"No matter what the future holds we can say, because of these two weeks, at least one time in our lives we saw what God can really do," said Ralph Bethea, a Southern Baptist church developer in Mombasa, during a July 8 wrap-up rally for the first group of volunteers.

A second team arrived July 9 for the final two weeks of what has been called one of Southern Baptists' largest volunteer evangelistic projects. Neither an isolated rock-throwing incident at a preaching site nor unrelated political unrest in the east Africa nation has affected the crusade.

Also at the rally volunteers gave approximately \$1,500 and pledged \$8,500 over the next four months to fund a follow-up

push to ground the new converts in the Christian faith.

"We've had a lot of victories, but we've created a lot of problems, too—more than 20,000 of them," James T. Draper told the volunteers. Draper, who spearheaded the Kenya Coastal Crusade, is pastor of First Baptist Church in Euless, Texas, and a former SBC president.

"One of the valid criticisms of evangelistic efforts like this and a reason some folks react with less than enthusiasm is the lack of follow-up," Draper explained.

To address that issue Billie Hanks, a well-known discipleship seminar leader and evangelist in the United States, met with Kenya missionaries to develop a follow-up strategy and field test it.

"We think for about 50 cents a person we can finance a program of training and discipleship that includes two small tract booklets, 12 lessons of the Bible Way correspondence study and a 14-week series of Bible studies led by Kenyan Christians," Hanks explained.

GOOD NEWS!

The Cost of Being a Disciple

Mark 1:16-20

What does it cost to be a member of your church? What does it cost to be a disciple of Jesus? Maybe it has cost us very little, but people like Albert Schweitzer, Dietrich Bonhoeffer, Bill Wallace, James the disciple, and many others have paid a dear price for discipleship. If James were here today, he could tell us about the high cost of discipleship. It cost James:

His personal comfort—James seems to have been comfortably settled in a good family business in his hometown when he heard the call of Jesus. Have you ever noticed how often God calls us just when we get comfortable? Remember Abraham in Haran, Moses in Midian, and David in the field? When Jesus called James, he was sitting in the warm sunshine mending his nets. Jesus called him to be a fisher of men. James had to make a tough decision. Like Israel in Egypt, he had to leave the known for the unknown. James put down the nets and followed Jesus. So far, it had cost him his personal comfort.

His selfish pride—Our few glimpses of James indicate that he probably was selfish, ambitious, and hotheaded. Jesus had a lot of work to do with James. Jesus gave James

and John the nickname "sons of thunder," probably due to a fiery temper such as that manifested when the Samaritans refused to give Jesus lodging. James wanted Jesus to destroy them and teach them a lesson. Jesus would have none of that because he came to save and not to destroy (Lk. 9:51-55).

In Mark 10:35-37 James and his brother made that very selfish request of Jesus to give them the two highest positions in the kingdom. Jesus warned them about the high cost of following him. They had a lot of growing to do.

His life—The Lord went on with his ministry, death, and resurrection in Jerusalem. It all happened just like Jesus said. He died for the sins of the world. The disciples had the Pentecostal experience of power. The young church at Jerusalem opposed the church with pressure and violence. The enemies of the church figured that the best strategy was to go after the leaders. Deacon Stephen was stoned, and the second target was James! James was arrested, put before a kangaroo court, and decapitated. In the end, discipleship cost James his life. Real discipleship is costly.

Adapted from "Proclaim," July-Sept. 1985. Copyright 1985 The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission. For subscription information, write to Material Services Dept., 127 Ninth Ave. North, Nashville, TN 37234.

A Moral Blight

J. EVERETT SNEED

The proponents of the lottery came up approximately 15,000 names short when their petitions were examined. This means that we may or may not have the lottery on the ballot in November. We urge all Christians to refuse to sign the petitions that will again be hurriedly passed about. We believe that Arkansas people do not want the lottery. We know that the lottery will be devastating to our state morally, economically and socially.

Morally, the lottery is extremely harmful to any state or nation. It, like other forms of gambling, clearly contradicts principles set forth in the Bible. The Scripture does not have any direct commands regarding gambling, but principles set forth in God's Word show beyond doubt that gambling is wrong. First, the Word of God teaches that we are to love our neighbors as ourselves (Mt. 22:37-40). The gambler covets his neighbors property.

Second, the Bible teaches that we are give an honest day's work for the wages we receive (Ex. 20:9; 2 Th. 3:10-12). The major premise which undergirds gambling is the desire to get something for nothing.

Finally, the Scripture teaches that an ungodly love of money will produce all kinds of evil (2 Ti. 6:6-11). The gambler is dominated by his desire for material gain. This often is accompanied by every type of sinful activity.

Gambling is promoted as an economic boost for the state. The real truth is that state run lotteries are not a "cure-all" and produce major problems for the poor. Two Duke University economists, Charles T. Clotfelter and Phillip J. Cook, observed, "The overall impact of lottery revenues in state finance is small in comparison with income and sales tax; in 1986, lottery profits accounted for little more than 3 percent of the total revenues raised by states that have lotteries."

Lotteries never produce the amount of revenue that voters are told that it will bring in when they are promoting it. For example, in Maine, the people were told that a state lottery would bring in \$10 million per year. The greatest yield that it has ever produced is \$2.6 million for the 12 month period, ending June 3, 1976. The revenue from the lottery has dropped steadily since that time.

Clotfelter and Cook found that 20 percent of all lottery players provide for 65



percent of the money wagered. In a California survey, a mere 10 percent bought more than half of all the lottery tickets sold and purchases were made by the lowest income hispanics and blacks who had less than a high school education. Sometimes the amount of monies spent by heavy players was astounding. A Maryland study indicated that among players earning under \$10,000 the top 20 percent spent an average of more than \$32 a week on lottery tickets.

In addition to the regressive nature of the lottery, it is the most expensive tax to collect. Professor John L. Mikesell of Indiana University calculated that an average administrative cost for the lottery is at least 17 percent and when the commissions paid to vendors are added in the cost shoots up to 34 percent. He further observed that lottery receipts are totally unreliable. From 1977 to 1985, he discovered, there was at least one year to one year decline in lottery revenues in all but five states.

Finally, the lottery creates massive social problems. When the poor are without shelter, food and clothing, it falls upon Christians and taxpayers to provide these necessities for them. This is true, even when their tragic condition is the result of the reckless expenditure of their funds on the lottery.

The *U.S. News and World Report*, in the June 18, 1990, issue reported that gambling is growing at a rapid pace among the adolescents. It discovered that about one-half of the high school students gamble at least once a year; 13 percent finance their gambling with crimes, and 5 percent were classified as psychological gamblers, using American Psychiatric Association criteria that indicate such problems as getting arrested for money-raising schemes and defrauding debts. That 5 percent is dramatically higher than the 1.5 percent of adults who are compulsive gamblers.

The more accessible betting ventures become, the greater the negative effect it has on teenagers. Psychologists Michael Frank of New Jersey's Stockton State College said, "The more available gambling is, the more kids will get into trouble with it." If we legalize the lottery, we will be placing our stamp of approval on developing compulsive, youthful gamblers in Arkansas.

Three years ago this editor observed an elderly lady in Boston spend her entire Social Security check, with the exception of a small amount for rent, on lottery tickets. This was in spite of the protests of the clerk, who eventually sold her the tickets. The clerk stated that this was a frequent scenario on this little drug store where she worked. If the lottery comes to Arkansas, we will have these problems also.

From a moral, social, and economic perspective it is imperative that we keep the lottery out of Arkansas. We as Christians must inform ourselves and stand up against those who would profit at the suffering of others. Don't sign the petitions for the lottery, and if it does get on the ballot, use your time, energy, and influence to stop this moral blight on our state.

Arkansas Baptist

VOLUME 89 NUMBER 21

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Copies by mail 50 cents each.

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Member of the Southern Baptist Press Association.

The *Arkansas Baptist* (ISSN 1040-6506) is published by the Arkansas Baptist Newsmagazine, Inc., 601-A W. Capitol, Little Rock, AR 72201. Subscription rates are \$7.99 per year (individual), \$5.64 per year (Every Resident Family Plan), \$6.36 per year (Group Plan). Foreign address rates on request.

Address: Send correspondence and address changes to Arkansas Baptist, P. O. Box 552, Little Rock, AR 72203.

Telephone: 501-376-4791.

DON MOORE

You'll Be Glad To Know



As you noted by the cover of the ABN, the exciting Siloam Celebration is less than one month away, September. I really believe this event will be one of the most exciting and historic in Arkansas Baptist life. While celebration of victories in the past at the old tabernacle will be the focal point, we also will be launching the most exciting days of the future. As the old tabernacle comes down on Sept. 4, the beautiful new worship center will begin to be constructed. I can't think of a better family thing to do on Labor Day weekend than bringing your family to the "Siloam Celebration."

When this comes to your home, Shirley and I will be on our way to the Baptist World Alliance meeting in Seoul, Korea. It only meets once every five years. This will undoubtedly be our only one to attend. We are grateful to represent our little family of Baptists in Arkansas as other Baptists come from all over the world. With God's mighty acts taking place in Korea, and with all of the Baptists who will be able to come out of communist countries to attend for the first time in 40 years, this promises to be a momentous and historic event. We will also be visiting several mission fields in the Orient. We would appreciate your prayers for a safe and meaningful trip.

The other matter of urgent concern to me is our mission study and offering for state missions. The Dixie Jackson State Mission Offering covers 45 percent of the State Missions Department budget. Including programs such as our chaplains and migrant ministries in which we see 500 to 600 saved each year. We are talking about funds to assist more than 50 churches with pastoral aid, helping some 30 churches each year with grants, starting 25 to 30 churches a year, helping our 70 missions keep growing, and buying property for other missions. Literacy ministries, apartment ministries, hunger relief, 59 non-English congregations, and numerous other ministries are carried on with this offering.

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

Woman's Viewpoint

Praying and Playing Together

LYNDA MOORE

God has placed me in the wonderful and exciting role as a youth and music minister's wife. It is wonderful because of the privilege in seeing lives changed and pointed in the direction of Christ. It is exciting because, although we never know what tomorrow will bring, we can continuously rest in God's promises. Through all the joys he has allowed us, he has also revealed some truths that are heartbreaking.

One of the most desperately-needed ministries in our churches today is youth ministry. Why? Teens have everything they could want to make them happy. Nintendo, Walkmans, Guess jeans, cars—what more could they possibly need? Time. Time is one of the most precious commodities in our world today. It seems



we never have enough of it.

Sometimes, we as parents can get caught up in doing the urgent, everyday things such as paying bills and forget about the overall picture, that which counts for eternity. How long does it take to say "I love you," or to embrace a teenager when he has done well? How long does it take to smile and offer an encouraging word?

When God blesses us with a newborn baby, he entrusts this child to our care. We spend hours feeding, changing, rocking and playing with him. Although the baby doesn't

have very good communication skills yet, we constantly try to relate to him and meet his needs. This communication should not diminish as the child grows into a teen but instead it should grow stronger. This can only happen by spending time with him, through both serious and fun moments. A popular saying worth remembering is, "The family that prays together stays together." In our family, we've added two more words to that statement, "The family that prays and plays together stays together."

Lynda Moore attends the University of Arkansas in Little Rock, works as a freelance computer graphics designer, and is the mother of a son. She is the wife of Alan Moore, music and youth minister and South Highland Church in Little Rock.

GROWTH SPIRAL WORKSHOP

August 20, 1990

9:00 a.m.-3:30 p.m.

Central Baptist Church
North Little Rock

Led by Andy Anderson

LUNCH: Lunch will be served by host church at a cost of approximately \$4.00 per person. We will have only 30 minutes for lunch. You MUST make reservations. Reservations MUST be received by **Wednesday, August 15.**



Andy Anderson
BSSB



For more information contact:
ABSC Sunday School Department at 501-376-4791, ext. 5128.

Letters to the Editor

Accentuate Positive

Many years ago, my oldest brother (now deceased) visited my church one Sunday and after the morning worship service spoke about the sermon. His comment to me was, "Some preachers make you feel like that you want to get in and help, but that guy beats you over the head." Recently I tuned my radio to a church worship service and the pastor was giving lukewarm Christians a rough time and it put me to thinking that a big percentage of the sermons that I have heard since moving back to Arkansas 10 years ago were beating the congregation over the head. The thought occurred to me that if the preachers would put as much effort into inviting the lost to church as they do in giving the congregation a verbal beating the churches would probably grow.

A few years ago we had a lot of Mennonites living in this area. I knew one family fairly well and when the Mennonites began to move away I asked one of them why some of them were leaving and his answer was that when the shepherd uses a club on the sheep, the sheep scatter.

When Paul the apostle was writing to one of the young pastors in 2 Timothy 4:2 says "reprove, rebuke." Some preachers in this area seem to act on that instruction from Paul.

When I lived in the northwest part of our nation, it seemed that there was more emphasis on getting people to "come on and join us and let us get something done for the Lord." For some reason, we had more baptisms. It seems to me that the churches need the spirit of a song that was on the juke boxes many years ago: "Accentuate the positive, eliminate the negative." I believe that a church with that attitude will grow.—Ben Fried, Mena

Relevant Education

My daughter graduated from high school this spring. She has committed her life to vocational ministry. Her plans include Ouachita Baptist University and a Southern Baptist seminary. I am rejoicing.

I sat in the very first convocation of my seminary career and heard Dr. Millard Berquist address the need for a relevant ministry. I knew and continue to know that his theme was God-given. My next stop was Dr. Roy Honeycutt's classroom, where I learned how a true Christian scholar and gentleman could inspire in me a new love and appreciation for the inspired revelation

of God in our Bible. Two years of study with Dr. Honeycutt followed, and not once did it ever occur to me that my professor of Hebrew and Old Testament could possibly be teaching something that he himself did not believe. I have since concluded that in fact no one could fail to believe something and yet live it so completely.

Now I watch and listen almost helplessly as a young man only seven years my daughter's senior is applauded for an uninformed attack on this man who so effectively opened the Scriptures for me. I'm concerned!

Will there continue to be educational opportunities such as those afforded my generation of Southern Baptist ministerial students? Will there continue to be outstanding Christian scholars who challenge Southern Baptist seminary students to explore the Bible and apply its truths in relevant manner to hurts and ills of their generations? Or will our educational institutions simply become reinforcers of simplistic pat answers often given to those who confront the complex issues of life? Yes, I'm concerned!

My daughter has experienced the call of God. He has given her gifts for ministry. She has committed herself to that call, and at this point she believes it to be leadership into Christian social ministry. But she joins many of us in trying to discern just what the future opportunities for women in the Southern Baptist Convention are. I am very, very concerned! Aren't you?—Dennis Coop, Jonesboro

Methodology

The Southern Baptist Convention report in the ABN's June 21 issue causes total astonishment to me. Dr. Russell Dilday Jr., president of our largest SBC seminary is quoted on page 9 as follows: "The comment I made was that the methodology used in the takeover of the convention in the past 12 years—the crass, secular, political methodology—does have stanic, evil qualities to which I am desperately opposed.

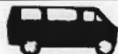
If the conservatives have violated the SBC constitution, or the Baptist Faith and Message, I pray tell us how? I suppose Dr. Dilday wants Southern Baptist to believe that the methods the moderates have employed are above reproach and completely holy?

Dr. Dilday as president of the largest SBC educational institution should know that

the vast majority of Southern Baptist are not as ignorant as the intellectuals want us to believe.

Dr. Dilday would do well to justify his own actions concerning Dr. Freddy Gage's offer to finance the publication of Daniel Vestal's super-spiritual sermons at a certain meeting at Southwestern Seminary! Arkansas Baptists need to hear this explanation.—Jim Glover, Heber Springs

[Editor's note: The questions raised in the above letter are answered in an article on p. 16.]



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STEVE GREEN

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Photo / Jeffrey J. Bleser



COME TO SILOAM

One More Time!

September 1 will see the passing of a remarkable era in Arkansas Baptist life. The final worship service under the old tabernacle at Arkansas Baptist Assembly will be held.

Sixty-seven years ago our forefathers gathered at Siloam Springs to erect a place of worship for the thousands who would turn aside for retreat and training in the Christian life. Unplanned tree trunks were used for bracing. No walls were erected. Slat seats were built for pews.

Surrounded by majestic walnut trees, the old tabernacle has served as a favorite place for Arkansas Baptists to meet throughout the years. All kinds of adversities, such as depression, wars and controversies, have come and gone. But the old tabernacle has stood as a place where all meet on common ground at the foot of the Cross of Calvary.

Records are not complete from the distant years. During the past 20 years more than 100,000 people have attended the camps operated by the Arkansas Baptist State Convention, plus hundreds of others attending Siloam camps in which the facilities were leased. Conversions this year will bring the 20-year total to more than 5,000. Literally hundreds have answered the call to Christian missions and ministry in the old tabernacle.

It is understandable why considerable sentiment and nostalgia will be felt as

young and old, clergy and laity, gather from far and near to touch base with one another and with the Lord one more time in this place.

The gathering of friends from the distant and not too distant past will be filled with exciting testimonies, humorous stories, and preaching and singing that is unique to the old tabernacle.

Gale Dunn from the '40s and '50s, the Mill Singers from the '60s, Camille Davis Langford from the '70s and '80s, along with Lesley Tapson of the 80's and 1990—these will provide a spirit-filled experience with music. For nine years, Richard Wentz has been on staff and provided a musical moment in which God has moved in. He will be doing the same at the Celebration as he does his rendition of "Holy Ground."

Six decade meetings will be held at 1 p.m. so that those who frequented Siloam from the '30s to the '80s may have some time to reminisce with their friends of bygone days.

Those wanting to share lunch in Hatfield's Hash Hall will need to make reservations by calling 376-4791, extension 5128. The cost is \$2.50. Some family rooms are still available on campus. Others will need to make direct reservations with local motels. It would be advisable to bring lawn chairs for the leisure times under the beautiful walnut trees.—Don Moore, ABSC executive director

WILLIAM J. REYNOLDS

Hymns Baptists Sing



Holy, Holy, . . .

"Holy, Holy, Holy"

Reginald Heber, the hymn writer, was

born into a family of wealth and culture. After his graduation from Oxford University in 1807, he was ordained to the ministry in the Church of England and appointed to his father's church in the small village of Hodnet.

The singing of Hodnet was poor, nothing to compare with the singing at John Newton's church at Olney. So, Heber sought copies of Newton's *Olney Hymns*, the book used at Olney, hoping to bring new enthusiasm to the congregational singing.

In 1823, after 16 years at Hodnet, Heber was appointed Bishop of Calcutta. Most of India was in his area of responsibility and the distances involved in his travel and the climate of the country drained his physical health. He died at Trichinopoly, India, in 1826, after three short years of service on the mission field.

John B. Dykes, noted English composer, wrote the music we use in singing Heber's hymn. Published in 1861, he named it "Nicaea" in recognition of the Council of Nicaea, which met in A.D. 325. This meeting in Nicaea, an ancient town in Asia Minor, produced a summary of Christian doctrine that included an important affirmation of the doctrine of the Trinity.

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

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Skate for God

by Rebecca Carr

Missouri Word & Way

RAYTOWN, Mo. (BP)—Two teenagers respond to the invitation at the close of a worship service. Clad in skateboarders' attire, their appearance contrasts with the majority of the large suburban congregation.

One boy wears multiple earrings; the other has a half-shaved head. The teens reach the altar and publicly profess their faith in Christ.

Scenarios such as this have occurred regularly at First Baptist Church, of Raytown, Mo., since the formation of the Skate for God club.

"You have no idea of the impact, the freshness, of seeing these boys walk down the aisle," noted Steve Wilson, minister to single adults.

Thirty-seven skaters became Christians during the first three months after the club's formation in August 1989. Sisters and mothers of skaters also have accepted Christ.

"The Lord opens up unique ministries," acknowledged Johnny Brady, minister to youth. Brady and Wilson sponsor the club, which is composed of 44 boys in grades seven through 11.

The club began after Wilson's 13-year-old son, Josh, invited a 12-year-old friend, Eric Lee, to church. Both enjoy skating.

"Eric got saved," Josh remembered, "and then we started asking other friends to church." Twelve skaters made professions

of faith in Christ the following week.

The church allowed the boys to begin skating on the church parking lot. One day Brady, while handing out Bibles to the skaters, approached them about forming a club. Drawing from his experience with a basketball team, Brady suggested that the club could witness through skating demonstrations.

"Skate for God is taking talent and using it for the Lord," he pointed out. "It isn't getting boys saved and then molding them. It's using them as they are. We are sharing what God has given them."

Of the club's members, only three were members of First Church, before the club was organized.

"It's sometimes hard for the church to appreciate that not all the kids were from Christian backgrounds," Wilson noted.

Brady and Wilson affirmed pastor Paul Brooks' support and influence in leading the church's acceptance of the club. "I'm supportive," Brooks said, "but not more so than the rest of our church. Our congregation is always open to people who come into the kingdom. It's been our tradition to reach out to the unchurched."

During the club's early stages, Brady and Wilson developed standards specifying where and when boys could skate on the church lot. In addition, they established that members must maintain consistent church attendance and attend the club's Bible study.

Photo / Missouri Word & Way



Skate For God offers a unique ministry.

The Monday night study initially met in Wilson's home. "Many of the boys didn't come from stable environments," he noted. He and his wife, Donna, developed caring relationships with the boys. "Our home became, in a sense, an oasis of stability for them."

In addition to spiritual growth, the club emphasizes outreach. The boys remain enthusiastic about witnessing opportunities. "I want to keep on growing, to keep on helping out," declared club President Jimmy Fuller. His testimony is printed in a brochure the club distributes.

The first outreach activity took place when the club had been in existence less than a month. "Some of the boys had been Christians for only two or three weeks," Wilson added.

The boys skated in the Raytown Round-up Parade, displaying a sign they had made bearing the club's name. "People read the sign and said, 'That's a good idea,'" Wilson recalled. "It had a positive impact on the community."

Following the parade, the boys held their first skating demonstration on the church's parking lot. The skating demonstrations have become a primary means for club members to share the message of Christ.

This summer the club plans to travel to Evanston, Wyo. Members will put on demonstrations, conduct skating clinics and judge a citywide skateboard contest. "The Lord keeps adding opportunities," Wilson noted. "We keep being amazed by what we see."

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LOCAL & STATE

Arkansas All Over

MILLIE GILL

People



Claybrook Northcutt Spangler

Prince E. Claybrook recently retired and returned to Arkansas, following 10 years of service as director of ministries for the Illinois Baptist State Convention. Claybrook, who served as pastor of First Church in Paragould, 1962-69, was named by Southern Baptist College as pastor of the year in 1967. He and his wife, Kathleen, will reside at Route 5, Box 260A2, Hope, AR 71801; telephone 501-777-4499.

Paul M. Northcutt of Fort Worth, Texas, is serving as pastor of Memorial Church, Waldo. He is a graduate of Southern Arkansas University in Magnolia and Southwestern Seminary. He also served as pastor of Galilee Church in El Dorado. Northcutt and his wife, Robin, have three children.

William H. Spangler Jr., a member of Pulaski Heights Church in Little Rock, has been called to serve as a chaplain at St. Joseph's Regional Medical Center in Hot Springs, beginning Sept. 1. He currently serves as a chaplain resident at the University Hospital in Little Rock. Spangler is endorsed by the Home Mission Board.

Billy R. Usery resigned as pastor of First Church in Clarksville July 25, to take medical retirement. He and his wife, Gwen, will remain in Clarksville, where she is employed by the Clarksville School System.

Mike Leonard of Memphis has joined the staff of Hebron Church in Little Rock as music director. In addition, he will teach in the church's school and give voice and instrumental music lessons.

Bob Lowe, who has completed more than two years of service as interim music director at Hebron Church in Little Rock, was honored by the church with a reception July 1.

James Randall O'Brien, pastor of Calvary Church in Little Rock, recently was elected treasurer of New Orleans Baptist Theological Seminary Alumni Association.

Aaron M. Herrington of Camden died July 7 at age 90. A retired Baptist minister, he was a pastor of First Church of Camden for 10 years, a World War II Navy Chaplain, a graduate of Ouachita Baptist College and a graduate of Southwestern Baptist Theological Seminary. Survivors are his wife, Inez Herrington; a son, A.M. Herrington Jr. of New York City, N.Y.; a daughter, Shirley Herrington Jordan of Orlando, Fla.; two grandchildren; and five great-grandchildren.

Steve Pelz has resigned as pastor of Temple Church in Searcy to serve as pastor of First Church in Lake City, effective Aug. 5.

J.C. Myers is serving as interim pastor of Emmanuel Church in Conway.

Donald D. Jones of Dermott died July 12 at age 66. Jones, a retired Baptist minister, was a member of Hickory Grove Church at Star City. Survivors are his wife, Helen Bunn Jones; three sons, Billy Jones of Medford, Ore., Tom Jones of Riverside, Calif., and Tim Jones of Arkadelphia; two daughters, Kay Adams of Dermott, and Donna Poteet of Hot Springs; two sisters; and 11 grandchildren.

Deena Glover, Trudi Smith, Bobbie Blackshear, and Alline Peters, members

of Immanuel Church in Little Rock, recently participated in Woman's Missionary Union Week at Ridgecrest Conference Center, Ridgecrest, N.C.

Kelly Tingle will begin serving this month as pastor of Pines Church, Quitman.

Janet Williams resigned July 12 as minister of childhood education at Calvary Church in Little Rock.

Kyoung Soo Lee resigned July 22 as pastor of Gosnell Church Korean Mission.

Bill Elton began serving July 1 as pastor of Second Church in Crossett.

Buddy Burton of Warren is serving as pastor of Pleasant Lane Church, Crossett.

Elvin McDill of Hamburg is serving as pastor of Mount Zion Church near Hamburg.

Homer and Almarea Williams, members of Springdale First Church, recently observed their 60th wedding anniversary.

Stephen Davis recently completed six years of service as pastor of First Church in Russellville.

Jimmy Holland has resigned as pastor of Dyess Central Church to attend Southwestern Seminary.



The Higb School Baptist Young Men basketball team went to Guatemala June 16-24. The team consisted of leaders Bobby Shows, David Wallace, Doug Ask and Don Steppen; team members were Clay Partridge, Kevin Hamman, Mike More, Chris Skelley, Daniel Parish, Kevin Spence, Bryan Smith, Bart Jackson and Chris Davis. They played for groups ranging from capacity crowds of 1,200 to a small group of 30, sharing testimonies during halftime.

Minnie Frances Scott of Paragould died July 13 at age 98. She was the oldest member of Immanuel Church in Paragould.

Murdoch and Nell Watson of Mountain Home celebrated their 68th wedding anniversary June 24. They are members of First Church in Mountain Home.

Herman Kapherr is serving as pastor of First Church in Wilton.

Jody Jackson has resigned as pastor of Bethany Church in Searcy to continue his education at Ouachita Baptist University.

Frank Henson is serving as pastor of Crosby Church, Searcy.

Randy Mager is serving as pastor of Old Austin Church, Austin.

David Wiley is serving as pastor of Briarwood Chapel.

Dale Head has joined the staff of University Church in Fayetteville as associate pastor of administration and children's coordinator. He is a graduate of the University of Arkansas and Mid-America Baptist Theological Seminary. Head and his wife, Becky, and their two children, Victoria, and Trenton, live in Springdale.

Jon Allen has joined the staff of University Church in Fayetteville to serve on the

part-time pastoral staff. He is a graduate of California Baptist College, Golden Gate Baptist Theological Seminary and Southwestern Baptist Theological Seminary. Allen, who has pastored churches in California, Arizona, and Texas, has served as adjunct professor at California Graduate School of Theology and Southern California School of Theology. Allen and his wife, Diane, and their four children, Collin, Rachel, Nathaniel, and Sarah, live in Winslow.

J.B. Kyger is serving as pastor of First Church of Hindsville. He has pastored churches in Missouri and Arkansas.

Brad Sheffield has resigned as pastor of First Church of Prairie Grove to serve as pastor of First Church in Springtown, Texas.

Patty Huston, organist at Rosedale Church in Little Rock, was recognized July 15 for 12 years perfect attendance in Sunday School, Discipleship Training, and Sunday morning and Sunday evening worship services.

Donald R. Dunavant has resigned as pastor of Wynne Church to join the staff of Mid-America Baptist Theological Seminary.

Briefly

White Hall First Church celebrated the 66th anniversary of the church July 8 with activities that included the morning worship service, a noon meal, and an afternoon service in which Larry Brakebill, Jimmy Coats and Doug Latimer were ordained to the deacon ministry. Pastor Bob Harper directed anniversary activities.

Hardy First Church held a one-day revival July 8 that resulted in two professions of faith. John Bramlett of Memphis was evangelist. Wes Pruitt is pastor.

Park Hill Church in North Little Rock will host a conference Sept. 9 concerning the state lottery and gambling issue. The one-hour session will convene in the church's auditorium at 5:15 p.m. with John Finn, director of the Arkansas Christian Civic Foundation, as speaker. All area churches are invited to participate.

Life Line Church in Little Rock youth will return Aug. 5 from a choir tour in Yukon, Okla., and Friona and Clarksville, Texas. While gone, they also participated in a conference at Glorieta Baptist Conference Center in Glorieta, N.M.

Van Buren First Church hosted an "Overcoming Through Christ" Bible Conference July 13-15. Speakers were Charles Graves, Nick Garland, and Angel Martinez.

Grace Church in Camden has launched a Dial-A-Bible Story ministry through which two new stories can be heard each week.

London Church recently ordained Henry Gilliam to the deacon ministry. Ordination participants included Maxie Longing, David Applegate, James Stagg, and Jeff Cheatham, director of missions for Arkansas River Valley Association.

Russellville First Church held a commissioning service June 24 for 21 individuals who will do mission work in Brazil and Kenya.

Pleasant Grove Church at Ferndale held a tent revival July 4-11 that resulted in 20 professions of faith and 30 rededications. Jack Parchman was evangelist. Edward Edmondson is pastor.

Shiloh Church at Waldron, which has been inactive, recently launched a new Sunday School under the leadership of Daniel Kennedy and Johnnie Darr, director of missions of Buckner Association.

Dermott Church commissioned Lynn Lowry Sunday morning, July 29 for service



Ridgeway Church at Nashville recently dedicated a 2,400 square foot activities building that houses a full kitchen, two handicap accessible bathrooms, and a fellowship/activity area. Built with totally donated labor, it was constructed at a cost of \$27,000. The building was dedicated July 1 as a memorial to Helen Goodwin when Pastor Gerald Hill presented a plaque to her husband, Joe Goodwin. Special guests were former Pastor Tommy Hghe and his family. On Saturday, July 7, an "In House" basketball tournament was held. Winning team members were David Hill, Kim Turner, and Jack Lovitts. Mike Morrow won the shoot out competition. Trophies were presented by David Hill, youth director.

as a journeyman to Japan. Following the evening service, she was honored with a reception and presented with a love offering.

Jonesboro First Church youth recently completed a mission trip to Houston. Jim Burke, minister of youth, coordinated work with Mildred McWhorter, who directs inner-city missions.

Springdale First Church senior high college choir returned July 20 from Pittsburgh, Pa., where they sang in church and shopping malls, as well as directed backyard Bible clubs. Loren Hancock, associate minister of music, coordinated the trip. The church will observe "Bring

Them in Sunday" Aug. 19 with J. Harold Smith as speaker.

Dallas Avenue Church in Mena mission team has returned from a trip to Cherokee, N.C., where they ministered on an Indian reservation, holding backyard Bible clubs and a vacation Bible school.

Pleasant Grove Church at McCrory will observe homecoming Aug. 5. Eugene Ryan, pastor of Antioch Church, Beebe, will be speaker.

East End Church of Hensley will celebrate homecoming Aug. 26 with a morning worship service, noon luncheon and 1:30 p.m. music program, featuring church members. Gary Fulton, pastor of West View Church

in Paragould, will be speaker. Jack Woodard is pastor.

Grand Avenue Church in Fort Smith held a summer Bible conference July 29-Aug. 1 with Major Ian Thomas of Camforth, England, as speaker. Greg Sims, a student at the University of Central Arkansas, directed music.

Mount Zion Church at Walcott will celebrate 150 years of service Sept. 16. Special guests will be former pastors and members. Pastor Jerry Holcomb reported that celebrations will begin Sept. 9 with "Old Fashion Day." An artifacts museum will be open in fellowship hall that day and will remain open for a week.

1990 Annual Associational Meetings

Arkansas River Valley	Oct. 8-9	First, Knoxville; First, Atkins
Arkansas Valley	Oct. 15	First, Helena
Ashley	Oct. 15-16	Meridian, Crossett; Magnolia, Crossett
Bartholomew	Oct. 15-16	First, Warren; Northside, Monticello
Benton	Oct. 15-16	Garfield
Big Creek	Oct. 11-12	Flora, Viola; Spring River, Hardy
Black River	Oct. 15-16	First, Tuckerman; First, Hoxie
Buckner	Oct. 16, 18	First, Mansfield; Boles Southern
Buckville	Sept. 22-23	Rock Springs
Caddo River	Oct. 15-16	Pine Ridge; First, Mt. Ida
Calvary	Oct. 16	First, Searcy
Carey	Oct. 15-16	First, Thornton; Faith
Caroline	Oct. 16	Mt. Carmel, Cabot
Centennial	Oct. 15-16	First, Stuttgart; Faith, DeWitt
Central	Oct. 11	First, Hot Springs
Clear Creek	Oct. 16	Vine Prairie, Mulberry
Concord	Oct. 15-16	East Side, Fort Smith
Conway-Perry	Oct. 16, 18	First, Morrilton; First, Houston
Current-Gains	Oct. 15-16	First, Corning; Calvary, Corning
Delta	Oct. 15-16	Northside; Tillar
Faulkner	Oct. 20	Second, Conway
Garland	Oct. 8-9	Leonard Street; Lakeside
Greene	Oct. 15-16	First, Marmaduke
Harmony	Oct. 15	First, Gould; Watson Chapel, Pine Bluff
Independence	Oct. 15-16	Calvary, Batesville; Rosie
Liberty	Oct. 15	First, Norphlet
Little Red River	Oct. 15-16	Pines, Quitman; Brownsville, Greers Ferry
Little River	Oct. 8-9	Oak Grove, Ashdown; First, Murfreesboro
Mississippi	Oct. 15	First, Wilson
Mt. Zion	Oct. 15-16	Mt. Zion; Highland Drive
North Arkansas	Oct. 16	Eagle Heights, Harrison
North Central	Oct. 8-9	Immanuel, Clinton; First, Shirley
North Pulaski	Oct. 15	First, Maumelle
Ouachita	Oct. 15-16	Hatton; Hatfield
Pulaski	Oct. 15-16	Bingham Road, Little Rock; Pulaski Heights, Little Rock
Red River	Oct. 15-16	Beech Street, Gurdon; Mt. Olive, Arkadelphia
Rocky Bayou	Oct. 18-19	First, Salem; First, Melbourne
Southwest	Oct. 18	Cornerstone, Texarkana
Tri-County	Oct. 15	Ingram Boulevard, West Memphis
Trinity	Oct. 15-16	First, Weiner; Pleasant Grove
Washington-Madison	Oct. 15-16	Ridgeview, Fayetteville
White River	Oct. 15-16	First, Mt. Home; Gassville

Six Graduate Southwestern

Six Arkansans were among the 141 graduates receiving degrees from Southwestern Baptist Theological Seminary in Fort Worth, Texas, on July 13. Receiving the masters of divinity were:

Ken Edwards, son of Bill and Nancy Edwards of Fort Smith; son-in-law of Jack and Sue Glover of Fort Smith. His home church is First Church in Fort Smith.

Craig Hobson, son of Noel and Melanie Hobson of Van Buren; son-in-law of Jack and Catherine Painter of Belmont, N.C. His home church is First Church in Fort Smith. He is minister of youth at First Church in Leesburg, Fla.

Randolph Miller, son of Paul and Janice Miller of Fox; son-in-law of the late Billy Ray Smith and Ann Smith of Lavaca. His home church is Second Church in Conway.

Richard Pyron, son of Henry and Geneva Pyron of El Dorado; son-in-law of E.R. and Edith McLaugh of El Dorado. His home church is First Church in El Dorado.

Robert Stanley, son of Roy and Carol Stanley of Fayetteville; son-in-law of George and Lee McConnell of Fayetteville. His home church is University Church in Fayetteville.

William Wells, son of Harvey and Rossie Wells of Fort Smith; son-in-law of the late E.O. and Mildred Honomichl of Fort Smith. His home church is Bluff Avenue Baptist Church in Fort Smith.

A SMILE OR TWO

I see no difference between a chair and the man who sits in the chair unless he is accomplishing something.

—George Allen

Pantoja Employed For Language Post

Elias D. Pantoja, a native of Texas, has been employed as the director of language missions in the Missions Department of the ABCS. He began his work July 1. Pantoja will work with ethnic missions, ministry to language groups, deaf, refugees and ministry to internationals. He observed that according to the 1980 census that there a large number of Hispanics, a considerable group of Koreans, Chinese and Southeast Asians. The Southeast Asians include Vietnamese, Cambodians, and Laotians. There also are some native Americans located in the state.



Pantoja

Pantoja's initial goals are: (1) to become familiar with what is being done in language mission work in Arkansas; (2) become familiar with areas where there is potential for new ethnic works to be begun; and (3) address each of these areas of need on a consultation basis.

Prior to Pantoja's employment with Arkansas, he served with the Student Ministry Department, Baptist Sunday School Board, Nashville, Tenn., with responsibility among international/ethnic students. He also has served as an associate

in the missions department of the Missouri Baptist Convention, as director of language missions and state coordinator of the interfaith witness department of the Home Mission Board.

Pantoja is a graduate of Dallas Baptist University, Dallas, Texas, and Southwestern Baptist Theological Seminary, Fort Worth, Texas.

He is married to the former Martha C. Martinez, a native of Mexico. Since their marriage in 1981, she has become an American citizen. The couple has two children: Elias D. Jr., age 14, and Maria Esther, age 11.

Pantoja is interested in locating ethnic needs throughout the state and also churches which are willing to co-sponsor ethnic churches. If churches or associations are aware of such needs, please contact Elias Pantoja at the Missions Department.

Boyce Graduates

Boyce Bible School, a division of Southern Baptist Theological Seminary in Louisville, Ky., recently graduated eight Arkansans.

Receiving the certificate in Ministry Training was Jimmie Laverne Murdock.

Diplomas in Christian Ministry were awarded to the following: Larry D. Johnson, D.R. Crossley Sr., John David Larence, Jimmie L. Lewis, Doyle Moore Sr., Allan Melvin Newstead, and Elton A. Viedon Sr.

Classifieds

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Needed—Part-time Music Director in NLR area. Call Bob Inman, 851-1493, or Donna Matthews, 851-2097. 92

Holy Land Tour—Nine-Day "Footsteps of Jesus" Tours, November and March. \$125 from Arkansas. Co-Hosts also needed. 1-800-624-2947. 916*

For Sale—1969 Blue Bird Bus, 32 Passenger, \$12,500. Contact Darrell Williams, 754-3839. 916

Seeking Pastor—Central Baptist Church, Eureka, Missouri (West St. Louis County) is accepting resumes for pastor through 8/8/90. Please send resumes to Pastor Search Committee, Central Baptist Church, P.O. Box 66, Eureka, MO 63025. For more information call: 314-938-5577. 92

Part-Time Youth—Marshall Road Baptist Church of Jacksonville, Arkansas, is seeking a part-time Minister of Youth. Please apply by sending a resume to P.O. Box 726, Jacksonville, AR 72076 or call 982-4564. 92

Holy Land Tour—December 27th. \$1599 RT/LR. For brochure: 5200 Fairway, North Little Rock, AR 72116. 501-771-1125. 92

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Jordan Elected to Leadership Post

L.B. Jordan, a native Arkansan, has been elected as the director of the new department of Church Leadership Support. He began his work July 15.

Jordan's primary responsibility is to plan a program of work to address the leadership needs of churches, pastors, staff members, and deacons. Special emphasis will be placed on church conflict, termination of pastors and staff members, and reinforcing the single staff church and bi-vocational ministry.

Jordan observed, "There is assistance and training available for pastors and staff that is fresh and applicable for the 1990s."

Jordan will be working to pinpoint areas which produce conflict. Training will be provided to develop personality and character traits which will keep conflict from developing. Conferences will be provided which will provide training in the development of leadership skills, administrative skills, stress management, career management and time management. Jordan will provide conferences that will assist churches in the proper way to dismiss a pastor or staff member. He said, "Even on rare occasions when dismissal is necessary, such as doctrinal unsoundness or immorality, it is essential for churches to be redemptive in what they do. It is much easier for a congregation to be redemptive than it is for a single individual."

Jordan holds a bachelor of arts degree from Ouachita Baptist University and a bachelor of divinity degree from Southwestern Baptist Theological Seminary. He has served a number of churches in Arkansas and Texas. Among the churches served in Arkansas are Lamar, First Church of Heber Springs, Manning



Jordan

Church, and Tichenor Church. He was associate pastor at Central Church, Magnolia. Immediately prior to assuming the new position, he was director of missions for Red River Association.

Jordan has served extensively in associational and state positions. He has served in almost every position possible on the associational level, including moderator.

A great deal of preparation has been made for the new position. Last year Associate Executive Director Jimmie Sheffield contacted the associations, asking them to consider placing on their calendars a time for conferences dealing with church leadership support. There are seven such conferences already scheduled. Jordan said, "It is my hope that churches, associations and directors of missions will avail themselves of this opportunity. We will assist associations where necessary in order to conduct these conferences."

Jordan expressed excitement about coming to the new position. He said, "I had a marvelous association and our work was progressing in a wonderful way. This is the only position that I can think of that I would have left my associational work to do."

New Periodical

Baptist Study Ledger, a new periodical for adult discipleship training groups, will be released in October 1990. *Baptist Study Ledger* will provide all leader helps for adult discipleship groups using the dated periodicals *Baptist Adults* and *Baptist Young Adults*.

Churches should order a copy of the dated periodical for each group member and two copies of *The Baptist Study Ledger* for each group. The *Baptist Adults Resource Kit* and *Baptist Young Adults Resource Kit* will continue to provide supplementary and learning aids for the group's leaders. No unit planning helps or session planning plans will appear in *Baptist Adults* and *Baptist Young Adults*.

The practical effect is that more leader suggestions will be provided for adult group leaders and much more space will be available for expanded content.

Baptist Study Ledger should be ordered on the current Dated Literature order form for materials to be used in the October-December, 1990 quarter. Contact the Discipleship Training Department (501-376-4791, ext. 5160) for information.

TRAINING CONFERENCES FOR WMU AND AGE-LEVEL DIRECTORS, LEADERS AND MEMBERS

IMPACT 90

DATE	PLACE
Aug. 27 am/pm	Immanuel, Little Rock
Aug. 28 pm/29 am	Calvary, West Memphis
Aug. 30 am/pm	East Side, Paragould
Sept. 10 am/pm	Grand Avenue, Fort Smith
Sept. 11 pm/12am	First, Prairie Grove
Sept. 13 am/pm	East Side, Mountain Home
Sept. 24 am/pm	First, Arkadelphia
Sept. 25 pm/26 am	Central, Magnolia
Sept. 27 am/pm	First, Monticello

WMU LEADERSHIP CONFERENCES:

10:00 AM — 12:10 PM, Bring Sack Lunch
6:45 — 9:00 PM

INTEREST CONFERENCES: 1:00 — 2:00 PM

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Committee Appointed

Group Meets to 'Grieve' Over Recent SBC Events, Explore Ways to Respond

by J. Everett Sneed
Editor, Arkansas Baptist

A group of 56 individuals, from 18 to 20 Arkansas Baptist churches, met at Second Church, Little Rock, July 20 to discuss what "tragic events" were occurring in the Southern Baptist Convention. The group did not select a name for themselves, but said they were "a group of Southern Baptists from across Arkansas who are concerned with the damage that is being done to our denomination."

Emil Williams, pastor of First Church, Jonesboro, and moderator pro tem for the group, said, "We wanted a place where we could express our pain, grief and frustration. Many present in the group spoke with choked voices and anguish as they discussed the situation." He also indicated that the meeting "was extremely therapeutic for many who were present."

Williams emphasized that the purpose of the meeting was not to discuss the election of any person or putting any individual in a bad light. "We did, however, discuss our role in protecting many who are under extreme pressure throughout our beloved convention," he said.

Williams referred to the termination of Al Shackleford, vice president of the SBC Executive Committee in charge of Baptist Press, and Dan Martin, newsroom manager of Baptist Press, who were fired July 17 by the 74-member Executive Committee of the SBC. Although no reason was given for their termination, "conservatives" said that they had not reported the news fairly about "conservative" activities in the convention.

"Conservatives" in the convention say that "inerrancy" and "liberalism" regarding the Bible are the reasons for this activity.

A committee was appointed to select a statewide denominational affairs committee composed of a pastor or staff person from each of the eight districts. In addition, a lay person is to be appointed from each of these districts, making the total membership of the committee 16. The purpose of the committee is to bring back recommendations for the group to consider as an appropriate response, review the ideas discussed in the meeting, make recommendations for action, set a date for a future meeting, and establish avenues for dialogue among diverse groups in both the ABSC and SBC.

Several ideas were expressed as to how the group might respond to the events that

are transpiring in the convention. First, it was agreed that there needed to be some way of "redirecting" funds. "No one suggested that we withhold funds," Williams said. "Everyone felt that there may be a need for some redirection of funds."

It also was suggested that every church elect a denominational affairs committee to seriously consider the way that funding should be allocated. It also was emphasized that the need to educate church members as to what is happening was extremely important.

Williams continued as he said, "Lay people need to understand the nature of this conflict. Some still believe that it is a disagreement between those who believe the Bible and those who do not. This is not the case at all."

George Pirtle, pastor of Dermott Church, said that the group agreed there was a need for serious dialogue. "We don't need another political group in our state. We want to seek a common ground and we don't want it to be one group against another."

It was emphasized that there will be plans made for dialogue. This will be one of the major responsibilities of the committee.

The group discussed the possibility of

some representatives attending the meeting of the Baptist Committee in Atlanta, Ga., Aug. 23-25. Williams said, "There are several persons who have indicated they plan to attend. Their attendance does not mean there is an organic connection between the Arkansas group and the Baptists Committed. They simply will be attending for information."

It was indicated that many diverse opinions were expressed, but all agree that a committee of the whole could not make proper recommendations in a meeting as short as the one that was held.

Some feared that the meeting would be misunderstood. Williams said, "Unfortunately we are divided between the 'conservatives' and 'moderates.' We wish we could avoid having a label of any kind, but in the present climate this is impossible."

Williams emphasized that there were no theological liberals present in the meeting. Many who were present stated their belief in "inerrancy" as their view of Scripture. Some said that they had been a part of the original "conservative" movement, but they were no longer associated with it because of the manner in which the movement was being conducted.

The selection committee for the group consists of Layne Smith, pastor of Rolling Hills Church, Fayetteville; Billy White, pastor of Second Church, Little Rock; John McClanahan, pastor of First Church, Pine Bluff; and Don Nall, pastor of First Church, Batesville. Each of these are to appoint two individuals from two districts to participate on the committee.

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Dilday Clarifies

by Scott Collins

Southwestern Baptist Theological Seminary

FORT WORTH, Texas (BP)—A statement of clarification about comments made during the Southern Baptist Convention in New Orleans has been issued by Russell Dilday, president of Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Dilday said the statement is intended as a response to "persons who misinterpreted my intention in the comments I made in answer to a question during the Wednesday morning session (June 13) of the convention."

Dilday's original comments came during a question from messenger Michael Haley of Lakeland, Fla., who said he overheard a press interview in which Dilday referred to actions in the SBC as "satanic and evil."

In his clarification, Dilday said the comment—"that crass, secular political methodology used in the takeover of the convention these past 12 years has satanic and evil qualities to which I am desperately opposed"—was "only one response I gave to many questions from reporters in a hallway interview."

The statement of clarification continues, "For 12 years I have publicly denounced political activity on both sides in the convention as contrary to our biblical mandate. My statement to reporters in New Orleans was an attempt to say again that political activity in the Lord's work is wrong. It has engendered a decade of hostility which in turn threatens Bold Mission Thrust, damages missions and evangelism, weakens our testimony to the lost world, and divides not only the SBC, but state conventions, associations, churches, friends and even families."

Dilday said his statement in New Orleans "was an attempt to express the same concern the Peace Committee raised when it said, 'The extent of political activity in the convention at the present time creates distrust, diminishes our ability to do missions and evangelism, is detrimental to our influence and impedes our ability to serve our Lord.'"

Dilday referred to Matthew 16:23, explaining, "when we use the ways of the world and not the ways of God, we become satanic; we become stumbling

blocks to his work. The Bible says God's people should renounce 'disgraceful, underhanded ways, and refuse to practice cunning (2 Corinthians 4:2).

"It is my belief that no matter how noble a cause may be, we must not use unrighteous methods to accomplish that cause. The end never justifies the means," Dilday said in the clarification. "Therefore, political methodology on any side is wrong."

In the section of the statement titled "apology," Dilday said "it is obvious to me now that... my choice of words blurred the intent of my statement, leading some to assume I had labeled fellow believers as satanic. That was not my intention, and if my statement was so perceived, I am truly sorry."

Dilday said he wanted Southern Baptists to understand that "I did not call the conservative movement in the convention satanic. I am a theological conservative and I am as determined as anyone to preserve our denomination's longstanding commitment to the Bible as God's perfect word. I did not speak in judgment of persons or motives—only methodologies and strategies that have been used by both continuing groups."

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BAPTIST PRESS

Editors Fired

by Marv Knox
Kentucky Western Recorder

NASHVILLE—The Southern Baptist Executive Committee fired Baptist Press staff members Alvin C. Shackleford and Dan Martin during a called meeting July 17 in Nashville.

Committee members deliberated for three hours behind closed doors, guarded by armed off-duty Nashville police officers.

The committee did not cite cause why BP Director Shackleford, 58, and News Editor Martin, 51, were fired.

Committee members voted to keep their deliberations secret and declined to discuss the actions after the meeting. A statement announcing the outcome was read by the committee's executive vice president, Ernest E. Mosley. The statement was attributed to EC Chairman Sam W. Pace, who refused to meet with about 200 Baptists who had sung hymns while waiting for the meeting to adjourn, and reporters from across the country.

"The Executive Committee has voted by a margin of three to one to terminate Al Shackleford and Dan Martin from their duties at the Executive Committee and Baptist Press effective immediately," said the statement attributed to Pace, a director of associational missions from Lawton, Okla.

Two-thirds of the document dealt with the committee's decision to conduct its business in a closed session.

"We chose to meet in executive session even while recognizing the intense interest of Southern Baptists in matters which concern their right to information and a free press," it said.

"We held these deliberations in private to preserve the Executive Committee's privilege of conducting a full and free debate on personnel matters without fear of causing our employees a legal injury. . . ."

"Today, the Executive Committee felt the need to permit its members to debate the Southern Baptist Convention's business freely, without fear that lawsuits would be filed against them for expressing their opinions and without fear that their comments would needlessly damage the professional reputations of two Christian journalists."

The statement's expressions of concern for Shackleford and Martin's welfare are a "false guise," said Nashville attorney Frank C. Ingraham, who provided legal counsel to the pair.

"My clients have asked for openness and charges and the opportunity to answer," he said. "This information about protecting their interests, their embarrassment is a farce."

The Executive Committee's administrative subcommittee, which met for two hours prior to the full committee meeting, invited Shackleford and Martin to speak for five minutes each.

At that point, the subcommittee already had closed its meeting, and Shackleford and Martin each read a two-sentence statement: "As journalists who are committed to openness, we cannot in good conscience participate in your closed executive session. As employees, we submit to you our written statements to do with as you please."

(One of Arkansas' Executive Committee members, Ronnie Floyd, pastor of First Church Springdale, said he could not comment on what transpired in the meeting due to the fact it was held in executive session.)

Another Executive Committee member from Arkansas, Frank Lady of Jonesboro, said, "I was unable to attend the called meeting because of a prior conflict in schedule. I feel that this event is very unfortunate for the Executive Committee and the Southern Baptist Convention, and believe that the matter should have been handled with greater consideration to Mr. Shackleford and Mr. Martin.")

Honeycutt Reoperating

LOUISVILLE, Ky. (BP)—Roy L. Honeycutt, 63-year-old president of the Southern Baptist Theological Seminary in Louisville, Ky., is recovering in a Louisville hospital following open heart surgery July 24.

The four-and-one-half-hour surgery involved five heart bypasses.

The surgery was performed less than a week after some heart blockage was discovered through stress tests ordered following Honeycutt's routine annual physical exam.

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Pace Defends Action

by Tammi Ledbetter
Indiana Baptist

LAWTON, Okla. (BP)—SBC Executive Committee Chairman Sam Pace responded to criticism for conducting discussions of Baptist Press employee terminations behind closed doors on July 17.

"The Executive Committee exercised its stated right and responsibility to conduct executive sessions in unusual circumstances," Pace said in a statement released July 24 from Lawton, Okla., where he is director of missions for Comanche-Cotton Baptist Association.

Nashville attorney Frank Ingraham led in protests of the executive session, repeatedly seeking a public forum in which Baptist Press employees Alvin C. Shackelford and Dan Martin would be given opportunity to respond to any charges by the Executive Committee.

Immediately following an executive session of the administrative arrangements subcommittee, the full committee began their proceedings in private. Off-duty Nashville police were employed for the purpose of limiting access to the meeting

area, Pace said.

When Ingraham and other protesters were denied access to the Executive Committee session, the Nashville attorney told the crowd gathered in the foyer that the Executive Committee had violated Robert's Rules of Order restricting entry before an actual vote had been taken to go into executive session.

Pace defended the decision to keep the doors closed when the meeting began, stating in a phone interview, "Had we opened the doors and gotten everybody in there it would have been impossible to ever have voted."

Citing the limited time allotted for the meeting, Pace said, "The logistics of getting it done made it almost essential to do it as we did."

"Voting themselves into executive session was the only responsible and effective way to conduct any business of the nature of that under consideration," Pace said in his release.

The use of off-duty policemen was a necessary security measure, Pace noted, in light of an expectation that over 1,000

spectators might be on hand for the meeting. Pace said the estimate was drawn from several sources, all of which indicated attempts were being made to rally protestors to the scene.

"Upon learning that people were being encouraged to attend the meeting in large numbers," Pace said, "the officers of the Executive Committee determined that some security measures were necessary" and requested its legal counsel make such arrangements.

"Without advance knowledge of how large the crowd would be, the Executive Committee was required to anticipate numbers in excess of the legal building occupancy limits" established by the local fire marshal.

Pace responded to questions about armed guards by pointing out that off-duty Nashville police officers are required by department policy to carry sidearms even while off duty. It was "not because of any request of the Executive Committee," Pace added.

Oral and written instructions to the officers involved limiting access to the Executive Committee meeting area and preparation for evacuation procedures if warranted.

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Will Baptist Press Continue?

by Lonnie Wilkey
Tennessee Baptist & Reflector

NASHVILLE (BP)—Southern Baptist Executive Committee President Harold C. Bennett said he plans to continue publication of Baptist Press.

In a telephone interview with the Baptist and Reflector, newsjournalist of the Tennessee Baptist Convention, July 13, Bennett acknowledged "nothing is in place," but noted a process will be established to "publish Baptist Press with the staff we have left. We will keep it going," he said.

A Baptist Press release, dated July 18 was issued the day following the termination of Al Shackleford and Dan Martin as director and news editor, respectively, of the convention's news service. The BP release contained statements issued by the Executive Committee, Martin, and Shackleford.

Bennett affirmed that the three remaining BP staffers—Doris Elliott, Polly House, and Maria Sykes—are not in danger of losing their jobs.

"I met with the ladies this morning (July 18) and told them they are absolutely secure, with my personal request that they stay where they are and get the job done," Bennett said Executive Vice President Ernest Mosley would work with the remaining BP staff at the present time.

Mosley affirmed that he "is working with the staff to keep BP flowing." He said he and Bennett have met with Jim Newton

of the Southern Baptist Home Mission Board who serves as chief of the Atlanta bureau of Baptist Press.

"Our anticipation is the bureau chiefs will continue to send stories through Baptist Press," Mosley said. Newton also is serving as a bureau liaison with Baptist state paper editors.

On July 20 Newton released a statement on behalf of the five bureaus in Atlanta, Nashville, Dallas, Richmond, and Washington.

They said that "as long as Baptist Press can continue to operate with journalistic integrity within historic guidelines, we pledge our efforts to cooperate within the system."

The statement noted that the absence of professional journalists at the central office of Baptist Press "places greater responsibility on each of us in bureaus to maintain journalistic integrity and credibility."

The statement concluded that "Baptist Press is more than an office in Nashville run by a director and a news editor. It is a cooperative effort involving hundreds of committed and trained journalists who work in Baptist agencies, state conventions, Baptist state papers and other organizations throughout the nation and around the world.

"Those of us who remain within this Baptist press network recommit ourselves to the historic Baptist tenet that 'Baptists have a right to know' and to the high standards of fairness, openness, balance and in-

tegrity that are essential to a free press in a democratic society."

Charles Sullivan, chairman of the administrative and convention arrangements subcommittee of the Executive Committee, told the "Baptist and Reflector" Bennett will have the responsibility of finding people to fill the positions vacated by the termination of Martin and Shackleford and the recent resignation of former feature editor Marv Knox.

Bennett said he did not know if he would have any recommendations for the Executive Committee members when they met in September. "I will have gone through the process and will try to fill the positions," he said.

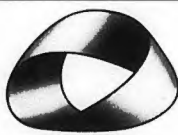
Regarding the firing of Martin and Shackleford, Bennett said, "I felt Al and Dan did a good job."

Press Association Endorses 'Concept'

NASHVILLE—The Southern Baptist Press Association endorsed the "concept" of a new press service to ensure a free flow of Baptist news and information here following the firing of the director and news editor of Baptist Press by the Southern Baptist Convention Executive Committee.

The SBPA, the organization of state Baptist papers in the SBC, endorsed establishment of "Associated Baptist Press" in a special meeting July 17 shortly after the termination of BP Director Alvin C. Shackleford and News Editor Dan B. Martin had been announced.

Following a press conference after the announcement of their terminations, Nashville attorney Jeffrey Mobley, who said he was legal counsel for the proposed news service, announced it would be housed in Nashville, would begin limited service by mid-August and full service would be available by mid-September.



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Convention Uniform

Making Wise Choices

by Nelson Wilhelm, First Church, Waldron

Basic passage: Matthew 7:13-29

Focal passage: Matthew 7:13-29

Central truth: Eternal destiny depends on finding God-given wisdom.

The main subject of Jesus was the kingdom of God—what it is like and how to become a part of it. A wise person is one who makes correct spiritual choices.

First, our passage points out the exactness of entrance into the kingdom. It is the analogy of a ship going carefully through coral reefs and hidden ledges to exit a harbor to begin its voyage. Jesus warns of the dangers—we can either follow the very narrow channel God has marked for us into his kingdom, or foolishly listen to the false voices around suggesting alternate routes that lead to destruction.

Second, how do you discern these false leadings? Sometimes the smarter you are in man's wisdom, the harder it is to discern God's will. The childlike can see it easier than the intellectual. The wise way Jesus taught is to take a look at their fruits, the evidence of life. Do they help people with love that keeps no records, or do they do it to make themselves a name? Are they more interested in financial things, personal vanities, or in the simple walk of faith with Jesus? Is their conversation oriented to spiritual or worldly things? Are they actively concerned about lost people?

Third, the evidence of real wisdom in a person is explained. Follow the divine Word of God, your Bible, in faith and wisdom will show itself. Your life will begin to display harmony, love, joy, peace, gentleness, faith and meekness. God is impressed with surrender, commitment, childlike acceptance of his Word, and substance to our obedience that unfolds in ministry. Foolish people buy low pieces of ground, without checking out flood data that is available to anyone, then when destruction comes, they try to blame the real estate person or the government. The prudent person checks his ground out, then lays the proper foundation.

If we are wise, we will find out how to become God's child in Jesus, how to grow and please God in motive, attitude, worship, daily life, ministry, and do it with simple, dedicated and consecrated minds. Just as entrance into the kingdom by new birth is exact, so will judgement be someday.

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Life and Work

Sweet Fellowship of God

by Joe Jones, Markham Street Church, Little Rock

Basic passage: 1 John 1:3-7; 2:1-6

Focal passage: 1 John 1:7

Central truth: Jesus made fellowship with God possible.

Fellowship with God is the most important relationship for a person, especially a Christian, to have. The apostle John, in his first epistle, wrote about this fellowship in order to help us understand and strengthen our walk with God.

John's message to us on fellowship begins with a brief, but important, definition of God. He tells us that God is light. By saying that God is light, he is giving us some important information about God. Just as light is pure and illuminates, God is pure and holy and our sin is revealed when in his presence. It is this sin in our lives that keeps us from the desired fellowship with God and the joy that is associated with it.

How, then, can sinful man (Ro. 3:23) have fellowship with a holy God? This has been accomplished through the redeeming work of Christ. In 1 John 2:2, we are told that Jesus Christ is the propitiation for our sins. This means that Jesus was the atonement or the payment for my sins and for your sins.

Walking in the light maintains that fellowship with God. It is important to note that even though we are children of God, in this life we still possess an old sin nature. Although sin does not change our relationship with God, it does cause a break in our fellowship with him. Confession of our sins (1 Jn. 1:9) immediately restores fellowship with God and when we are quick to confess sin, our fellowship remains unbroken. This is not to say that we can commit sin with the thought of an immediate confession. This would be presuming on God's grace and we are deceiving ourselves when we practice this. Walking in the light means that we are going to strive to keep his words or commandments and be aware of his presence in our lives throughout our day.

Fellowship with God becomes sweeter as we spend more time in the Bible learning about him, as we spend more time in prayer speaking to him, and as we acknowledge his continued presence with us and not ignore him. Every day with Jesus is indeed sweeter than the day before.

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Bible Book

A Call for Commitment

by William P. Oakley, Gosnell Church

Basic passage: 1 Samuel 11:5-7a; 12:1-3; 20-23

Focal passage: 1 Samuel 12:20-23

Central truth: A sense of commitment must be a vital part of every Christian life.

The Ammonites were old enemies of the Israelites, alleging that Israel had taken possession of territory east of Jordan which rightfully belong to them (Jg. 11:13). Nahash, apparently after other invasions (1 S. 12:12), now attacks Jabesh-Gilead, a city in the half-tri-branch of Manasseh. Its inhabitants were humbly willing to submit to Ammonite rule, but Nahash would grant them no other terms than that they should let him "thrust out" all their right eyes as an insult to Israel.

The scriptural narrative is explicitly clear in its description of Saul's marvellous victory over Nahash and the Ammonites under the saving hand of the Lord (1 S. 11:13).

The first part of Samuel's address is aimed at establishing his integrity as a judge (1 S. 12:1-5). The people assured Samuel that they could find nothing against him. Then Samuel's exhortation directs itself to a call to commitment on the part of the people of God (1 S. 12:10). These verses divide themselves as follows:

(1) The call to commitment (1 S. 12:10). Even though Israel had not followed the perfect will of God in clamoring for a king, they needed not to be fearful and cease from following after the Lord. The challenge was to serve him with all their heart.

(2) The case for commitment (1 S. 12:11). The lack of commitment on Israel's part would likely affect them by causing them to go after things that were empty and void!

(3) The counsel for commitment (1 S. 12:23). Samuel recognizes his responsibility to earnestly pray for God's people. He says, "Far be it from me to neglect praying for you."

There is a definite responsibility on the part of those of us who are God's people today to be committed to intercessory prayer for one another. Samuel also adds, "I will teach you the way that is good and right." May we teach by mouth and example the way that is "good and right" according to the Word of God.

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Convention Uniform

Choosing God's Wisdom

by Nelson Wilhelm, First Church, Waldron

Basic passage: James 1:1-8; 3:13-18

Focal passage: James 1:1-8; 3:13-18

Central truth: Choosing God's wisdom is vital to life and eternity.

James makes you immediately aware that there are two schools of thought on life. The one he brings is God's, and it certainly is not the ordinary school of thought of self-motivated man. He lays out his chosen path in the very first verse, so you do not have to wonder. He also indirectly indicates where we have made it by our own selves—scattered all over! James is a "dash of cold water" book. If you have come to view life from God's wisdom, you can see the scheme of God's plan for kingdom people laid out here in detail.

Thriving in overcoming temptation is pleasing to the Lord. Unlike our worldview of fast food, fast medical treatment, and computer fast IRS refunds, James shows that patience is a very important character trait God loves to develop in our lives. Patience's perfect work is having wisdom enough to trust God's promises and presence and ride out the storms of life.

We are encouraged to ask God for wisdom, for he has all we need, and gives it graciously and joyfully for our benefit, never saying as we ask, "Looks like you would finally learn." The asking and the giving are very important to our loving Father.

James 3:13-18 gives the evidence of real wisdom. If a person is truly following God's wisdom, the kingdom person will practice it in the every day walk of life. Good conduct, good ministry, a definite goal of being a servant to his master is what we will do and be. This kind of life is only lived from the heart. God wants the heart, for it is the cockpit of the life.

Envy comes from focusing on another person. Strife comes when we compete with the people around us. True wisdom looks to God and finds motivation and leadership for our work from the Holy Spirit who makes the believer flourish through the Word.

Reflect your life into the mirror that shows purity of motive, peaceable intentions, gentle assertions, openheartedness, good works without the self-exaltation. Embrace God's Word with zeal and dedication.

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Life and Work

Characteristics of a Child

by Joe Jones, Markham Street Church, Little Rock

Basic passage: 1 John 2:15-17, 28-29; 3:1-3, 9-10

Focal passage: 1 John 3:1

Central truth: We need to live like a child of the King.

There are certain characteristics about a child of God, apart from salvation, that distinguishes him from the children of the world. I admit that amidst the immorality of many preachers, the fusses both within the church and in the denomination, and the alarming apathy among the membership, one would begin to wonder just what the difference is! Yet, if we focus on individuals, not on groups, we can see definite and distinct characteristics that make up a child of God.

The first characteristic is found in 1 John 2:15-17. The child of God does not love the world system or the things in the world. This doesn't mean that he hates people. On the contrary, a child of God loves people. It means that he has not set his affections on the material things in the world nor does he buy into the world's philosophy.

Another characteristic is that the child of God seeks after righteousness (1 Jn. 2:28, 29). Righteousness is God's standard. He is righteous (note 1 Jn. 2:29) which pleases the Father. Although righteousness is the result of salvation through Jesus Christ, practicing righteousness is a result of our abiding in him.

The third characteristic of the child of God is that he does not practice sin. When we read 1 John 3:9, 10 it would appear that the child of God doesn't commit sin. It seems that John has contradicted himself (see 1 Jn. 1:8, 10). The answer is that the word "commit" in 1 John 3:9 is better translated: Practice. A child of God hates sin and is uncomfortable in the presence of sin. I am reminded of the pig and sheep illustration; a pig can jump into a mud puddle and totally enjoy it, but a sheep can trip into one and will get out as quick as he can.

The final characteristic found in our lesson this week is the hope that the child of God possesses (1 Jn. 3:1-3). This hope is two-fold. One is the hope that we will one day be like our Father! We also have that hope that one day we will be with him forever in heaven. This is the blessed assurance we have from God, sealed with his love through Jesus Christ.

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Bible Book

Downfall

by William P. Oakley, Gosnell Church
Basic passage: 1 Samuel 13:5a, 8-14; 14:4-7-8

Focal passage: 1 Samuel 13:5a, 8-14; 14:4-7-8

Central truth: A person's spiritual downfall begins with the first act of disobedience.

The early efforts of Saul and his followers were characterized by faith in their mission as people of God. They were loyal to the divine cause they represented. They were men of courage and self-denial for the good of the land, unity of aim and concentration of strength. They had a right to believe in success, because the promised land was for Israel and not for the idolatrous Philistines.

(1) A frightening development (1 S. 13:5a). Saul had withdrawn eastward to Gilgal and the Philistines had thus placed themselves between him and Jonathan. The Philistines had come in such numbers that their presence was a frightening and distressful circumstance (1 S. 13:6).

So very often, when we take our eyes off the Lord and begin to view the circumstances of life, they appear overwhelming. The people of Israel had looked away from the Lord with his powerful promises and began to look at the size of the enemy. Anytime we give attention to the problems of life, they seem overwhelming.

(2) A factual disobedience (1 S. 13:8-14). The position of Saul seemed to necessitate a trial of his fidelity to the fundamental principle of unconditional obedience on the part of the king to the will of God as declared by his prophets. Saul was directed to wait for Samuel seven days and to attempt nothing until he came (1 S. 10:8). He omitted the former and did the latter, and thus took his first giant step toward his downfall.

(3) A false dependence (1 S. 14:47-48). Saul's reign was valiant and full of military glory. He gained independence for Israel and laid the foundation for the vast empire of David and Solomon.

But, it is not the purpose of Scripture to give the history of all of Saul's exploits, but to reveal his moral probation and failure. Here we are reading of the formation of character. Here we are reading of how a hero, in the middle of noble and worthy feats of arms, loses yet something more noble and worthy—the favor of God.

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FOREIGN MISSION BOARD

Verdict Returned

RICHMOND, Va. (BP)—A Richmond Circuit Court jury has awarded \$1.56 million to four children of a former missionary couple in a lawsuit against the Southern Baptist Foreign Mission Board. The jury's verdict July 13 followed a five-day trial.

The lawsuit, filed by the children's mother, Diana Sue Wade, contended board officials learned her husband, G. Thomas

Wade Jr., was sexually abusing their oldest daughter but did not disclose it to the mother so she could halt the molestation. The lawsuit contended Wade continued to abuse the daughter as well as a second daughter, who was adopted, and that he began molesting a third daughter. The couple also has a son. The sexual abuse began in 1979 in Botswana, Africa, when the

oldest daughter was about 10 years old. Mrs. Wade, 40, of Anchorage, Alaska, had sought \$141 million when she filed suit in April 1988. The jury awarded \$850,000 to the adopted daughter, \$350,000 to each of the other two daughters and \$10,000 to the son, for a total of \$1.56 million.

An Aug. 20 hearing is scheduled in the circuit court on motions by the Foreign Mission Board to dismiss the verdict. One key contention is that missionaries do not have written contracts stipulating specific expectations of the board.

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WORLD

Arkansans Named Journeyman

RICHMOND, Va.—Four Arkansans were among the 97 people named by the Southern Baptist Foreign Mission Board to attend a July 5-20 orientation and then work overseas as journeymen through the International Service Corps.

The journeymen will fill jobs in such fields as student work, nursing instruction, literacy education, vocational skill training, elementary teaching and graphic design. They will work alongside missionaries for two years after completing orientation at the board's Missionary Learning Center in Rockville, Va.

Liz Hardage of Mountain Home is assigned as a graphic artist in Liberia. She is a graduate of the University of Arkansas at Fayetteville and was most recently employed as resident director/counselor and assistant director of student activities at the University of Arkansas, Monticello.

Kevin Harris of Magnolia is assigned as a media coordinator in Liberia. He is a graduate of Southern Arkansas University in Magnolia and was most recently employed as general manager of KSAU at that institution.

Lynn Henderson of West Helena is assigned as a community center worker in The Gambia. A graduate of Phillips County Community College in Helena and Southern Baptist College in Walnut Ridge, Henderson was most recently employed as a key operator at Kinko's Copies in Fort Worth, Texas.

Lynn Lowry of Crossett is assigned as a student worker in Japan. A graduate of the University of Arkansas at Monticello, Lowry was most recently employed as an outreach coordinator for that institution.

India Evangelist Beheaded

VISAKHAPATNAM, India (BWA)—An Indian Baptist evangelist was reported kidnapped and beheaded after a series of open-air evangelistic meetings in Bangalore, India.

The attackers took away the head and left the body of the evangelist, whose name was reported only as "Rev. Paravastu."

In another crusade last year, Paravastu was criticized by a group which calls itself "Janasangh," said D. Krupa Rao, secretary of the Council of Baptist Churches of Northern Circars. The group believes that religions other than Hinduism should not be allowed in India.

Paravastu, who studied for the Hindu

priesthood before a street preacher converted him to Christianity, reportedly angered Janasangh members by contrasting the Christian salvation story to Hindu mythology. Group members disturbed the crusade meetings from the very first day.

Krupa Rao said the Janasanghs reported Paravastu to local police, who asked the evangelist not to "accuse Hindu mythology" in his preaching.

Although the India constitution guarantees the country to be a secular state, the present coalition government is swayed by the Hindu sentiments of one of the member parties, explained Krupa Rao. He said Christians are persecuted by other religious groups in India because Christianity seeks converts from the others.

Denton Lotz, general secretary of the Baptist World Alliance, described Paravastu's death as a "gruesome and terrible crime" and promised a protest to the proper authorities once the abduction and beheading had been confirmed.

Missionary Notes

Jim and Janet Dillard, missionaries to Kenya, may be addressed at P.O. Box 895, Nyeri, Kenya. He is a native of Tyrone, and she is the former Janet Davis of Owensboro, Ky. They were appointed by the Foreign Mission Board in 1969.

Ben and Berdie Hope, missionaries to Brazil, are in the States for furlough (address: 1311 Johnston Dr., Anniston, Ala. 36201). A native of Arkansas, he was born in Grant County and spent most of his youth in North Little Rock. She is the former Berdie Moose of Oklahoma. They were appointed in 1967.

Benjamin and Beverly Kirby, missionaries to Venezuela, may be addressed at Apartado 8, Guanare, Portuguesa, Venezuela 3310A. They are natives of Arkansas. He is from Little Rock. The former Charlotte Halbert, she was born in Little Rock and grew up in Star City. They were appointed in 1978.

Gregory and Jackie Meeks, missionaries to Taiwan, have arrived in the States for furlough (address: 1402 Linden, Denton, Texas 76201). They are natives of Arkansas. He was born in Arkadelphia and considers Fort Springs his hometown. She is the former Jackie Hunter of Paragould. They were appointed in 1981.