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8-16-1990

August 16, 1990

Arkansas Baptist State Convention

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Baptist Baptism

Arkansas Baptist

August 16, 1990



**Miracle
In Kenya**

Activators in Hope

"It was nothing short of a miracle," Angela Lowe, state acteens director, said of the first statewide Activator Team that spent July 14-20 at the Migrant Missions Center in Hope.

The idea of a state team was born on the bus trip back from the National Acteens Convention a year ago. Completing the 50 hours of required training meant planning weekend training sessions around individual schedules.

"Activator groups are trained and this helps," said Bob Gross, director of the Migrant Mission Center said. "Without the various volunteer groups, much of the work would be un-done."

"They were willing to get in there and work, they could do cleaning, sorting clothes, assemble migrant kits or make lemonade and that was all included in ministry," Lowe said. One morning the team assisted with an impromptu worship service at the request of a family that was leaving before the evening service. Another time the rehearsal for a skit turned into an opportunity to witness to an entire family.

Each evening the team divided up to



Photo / Jackie Scott

Activators prepare hygiene kits.

minister to children, youth and adults. Members found that they had plenty of opportunities to share the gospel as they served coffee to adults, played games or told Bible stories to the children, or helped a teen with a craft project. Around 9 p.m. each evening the worship service was held in English and Spanish. Twenty-six persons made professions of faith.

This year Arkansas had a record seven Activator teams. Serving on the Hope team were: Stephanie Darby and Kim Kelley, Blytheville; Stacy Feild and Shannon Davis, Jonesboro; Leah Orman, Little Rock; Carrie Ervin, Harrison; Angela Cooper, West Memphis; and Wendy Hoag, Batesville.



Dorsey, Bauer, White, and McDonald

Retired Workers Elect Officers

The Fellowship of Retired Workers in Arkansas elected officers at its annual meeting July 19 at Park Hill Church in North Little Rock.

Erwin L. McDonald, emeritus editor of the *Arkansas Baptist Newsmagazine*, was elected president. Harold White of England was elected first vice-president; Luther Dorsey of Warren, second vice-president; and Erlene Bauer of Little Rock, secretary.

Don Moore, executive director of the Arkansas Baptist State Convention, brought an inspirational message to the group. Stephen and Marcie Hatfield of North Little Rock provided special music. Daniel R. Grant, emeritus president of Ouachita Baptist University, delivered a devotional. Dennis Swanberg of Hot Springs provided entertainment.

The organization is a fellowship for persons who have retired from service to Southern Baptist churches, institutions, and agencies in the state.

Correction

An article on p. 11 of the Aug. 2 *Arkansas Baptist* should have said that Elias and Martha Pantoja were married in 1973 and that she became a U.S. citizen in 1981. The ABN regrets the error.

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John H. Butler
Principal

Land Outraged At Bush Policy

NASHVILLE (BP)—Southern Baptist Christian Life Commission Executive Director Richard D. Land says he is outraged and distressed that the Bush administration has again invited representatives of the homosexual lobby to a White House ceremony.

Land said news of the presence of the homosexual lobbyists for a second time at the White House will further anger many Southern Baptists. "Large numbers of Southern Baptists want to know why you are giving such official recognition to a homosexual-lesbian lifestyle they find abhorrent," Land said in a letter to Bush August 1.

Land asked President Bush to arrange a meeting with him and other representatives of religious and pro-family organizations at the earliest possible date to discuss how "Bush's policies coincide with the agenda of the homosexual lobby and what we may expect in this regard from your administration in the future."

According to the *Washington Post*, on July 26 five representatives of homosexual

organizations were present as invited guests at Bush's signing of the new disabilities act. The *Post* said on July 27 the presence of the homosexuals at the White House ceremony seemed to refute earlier White House explanations that a previous invitation to homosexual activists was a mistake.

Land urged concerned Southern Baptists to call and write the White House to express their feelings regarding this latest invitation. Southern Baptists wanting to express their opinions to President Bush should write him at The White House, 1600 Pennsylvania Ave., Washington, D.C. 20500; or call (202) 456-7639.

ABC Decides Against Rerun

NASHVILLE (BP)—Southern Baptists should thank ABC Television executives for their decision not to rerun a controversial "thirtysomething" segment featuring a homosexual scene, said Richard D. Land, executive director of the Southern Baptist Christian Life Commission.

The segment was one of two eliminated from the summer reruns of the show.

Television critics such as Howard Rosenberg of the *Los Angeles Times* have charged that the segment was dropped from the reruns because of the controversy resulting from its portrayal of homosexuality. The segment originally ran on Nov. 7. It featured two male homosexuals in bed.

Immediately after the segment was broadcast last November, Land urged Southern Baptists to contact ABC-TV and protest its showing. As late as January, ABC officials were reporting receiving 25 to 30 calls a day from viewers protesting the showing.

Rosenberg reported in the July 19 edition of the *Los Angeles Times* that the controversy scared off advertisers from "thirtysomething."

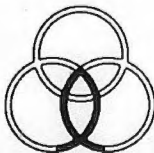
Land said, "I am delighted that ABC has decided not to rerun this highly offensive episode. I hope Southern Baptists who share our feelings will call and write ABC and tell them how much they appreciate this decision. We criticized ABC for making the wrong decision originally, and we should praise them when they make the right decision as they have now."

Calls of gratitude should be made to ABC at (212) 456-7777.

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'Compelling Interest' Bill

WASHINGTON (BP)—Legislation that would restore the "compelling interest" test in free exercise of religion cases has been introduced in the U.S. House of Representatives.

The chief sponsors of the Religious Freedom Restoration Act, along with representatives of a diverse coalition of religious and civil rights organizations, announced the bill's introduction during a news conference June 26.

"On April 17, the Supreme Court dealt a devastating blow to religious freedom in the United States," said Rep. Stephen J.

Solarz, D-N.Y. "In the case of Oregon Employment Division v. Smith, a majority of the justices held that the First Amendment no longer requires government to accommodate the religious practices of all Americans unless it can demonstrate that the restriction is absolutely necessary to achieve a compelling state interest.

In addition to Solarz, the bill's chief sponsors are Reps. Paul B. Henry, R-Mich.; Don Edwards, D-Calif.; and James F. Sensenbrenner, R-Wis.

The Religious Freedom Restoration Act would restore the compelling interest test

used by the Supreme Court prior to its Smith decision.

In Smith—a case involving the religious use of the drug peyote—the court limited the application of the compelling interest test to a narrow range of cases involving the free exercise of religion.

"The Smith case obviously is not about drug legalization," Henry said. "Justice O'Connor's opinion made it quite clear that the traditional compelling government interest test does not mean that at all."

Proctor & Gamble Files Suit

CINCINNATI—The Proctor & Gamble Company announced July 31 that suit has been filed against James and Linda Newton of Parsons, Kan., for spreading false and malicious statements associating the company with satanism. The Newtons are Amway distributors.

The couple is charged with libeling the character of Proctor & Gamble by making statements and distributing literature which stated that the company supported the church of satan and the company's "moon and stars" trademark is a symbol of satanism. They also encouraged others to stop buying Proctor & Gamble products.

The suit was filed in Federal District Court in Topeka, Kansas. Proctor & Gamble is asking the court to stop the Newton from circulating these false stories and for monetary damages.

The false stories typically claim that Proctor & Gamble executive discussed satanism on a nationally televised talk show and that the company's corporate trademark is a satanic symbol. In fact, no one from Proctor & Gamble has ever appeared on the program. The 108-year-old trademark features a man-in-the-moon figure, a popular design of the 1880s, overlooking a field of 13 stars to honor the original American colonies.

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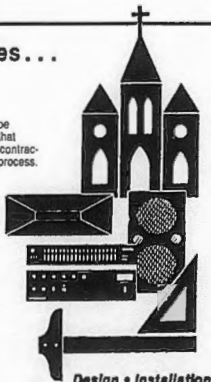
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Around the Country

No Meeting at Southwestern

No special or called meeting of the Southwestern Baptist Theological Seminary board of trustees will be conducted prior to the regular October meeting, according to Trustee Chairman James T. Draper Jr., pastor of First Church, Euless, Texas, and Southwestern President Russell H. Dilday.

The two made the announcement after a July 27 meeting to discuss rumors that Dilday would be the target of a firing attempt after comments he made to the press were misinterpreted as criticisms of "conservative" organization leaders during the 1990 Southern Baptist Convention in New Orleans. Draper said he believed Dilday's clarification of his comments had helped and added, "We look forward to working together."

'Here's Hope' Professions May Total 101,000

An estimated 101,000 people made professions of faith in Jesus Christ during Southern Baptists' "Here's Hope" revivals, according to Home Mission Board projections. The projections also indicate that 22,500 churches participated in the nationwide simultaneous revivals and that 75,000 people were baptized during the meetings.

While the Home Mission Board goal of 175,000 baptisms may not be reached, HMB mass evangelism director Richard Harris said the six-week effort may increase the convention's total baptisms for the year by as much as 20,000. Last year, Southern Baptist churches nationwide reported 351,107 baptisms, or an average of 6,752 baptisms per week.

July CP Receipts Near \$11.5 Million

Southern Baptists gave almost \$11.5 million to the SBC Cooperative Program in July, reported Harold C. Bennett, president and treasurer of the Southern Baptist Convention Executive Committee.

The convention's unified budget received \$11,475,800 at the national level last month. That is a decrease of \$46,122, or 0.4 percent, from July 1989, Bennett said. July receipts brought the year-to-date total to \$117,740,707 at the end of the 10 months into this fiscal year. That is a gain of \$2,517,674, or 2.19 percent, over the first 10 months of the previous year.

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Classifieds

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Needed—Part-time Music Director in NLR area. Call Bob Inman, 851-1493, or Donna Matthews, 851-2097. 9/18

Holy Land Tour—Nine-Day "Footsteps of Jesus" Tours, November and March. \$1,525 from Arkansas. Co-Hosts also needed. 1-800-624-2947. 9/18

For Sale—1969 Blue Bird Bus, 32 Passenger, \$12,500. Contact Darrell Williams, 754-3839. 9/18

Needed—Full-time custodian needed at Life Line Church. 565-3469. 9/23

Wanted—Organist wanted. Paid Position. Bingham Road Baptist Church, Little Rock. Call 888-2140. 9/23

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. 9/16

Holy Land Tour—December 27th. \$1,599 RT/RL. For brochure: 5200 Fairway, North Little Rock, AR 72116. 501-771-1125. 9/18

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 90 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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Really Alive in Christ

by Nelson Wilhelm, First Church, Waldron

Basic passage: James 1:22-2:8

Focal passage: James 1:22-2:8

Central truth: How to tell if the life of Christ is real in the life.

What are the vital signs of the Christian life? What is the real proof of Christ's life being in a person?

First, James says we hear with a will to do. That immediately makes as dead a lot of so-called Christianity. He explains what this deadness is like. It is what is wrong with a person who refuses to see the real problem. The mirror is God's Word. Look at us today—can we really be people of the Book and live the way we do?

The question is not, "Is the Bible inspired?" but, "Is your Bible inspired?" Does it change you to be like Christ? Are you a new person in Christ? Baptists are becoming more empty because we are not inspired, so we strive with each other and do not do the vital things. May I ask, frankly, "Where is the evidence of blessing on our work?" Will God bless the clashes of unbridled tongues that discourage our people, and disparage and destroy the ministry? While we are occupied with these lusts for self and man things, who is visiting the fatherless, the many who have fallen under the afflictions of Satan? Why do we turn to the secular world for management principles instead of to the powerful guidance of the Holy Spirit through the Word and prayer?

James tackles next the problem of partiality for the big name and the big money. Who is made the chairperson of our committees? Some poor, genuine, God-fearing person or one with worldly credentials? One who is successful in soul winning or successful in business?

The lesson passage reaches its peak of truth when James points to the "royal law" that is the Word of God, from Genesis to Revelation—all of it. Have *agape* love which carries all the redemptive feelings of God's heart. We must show his kindness, care, self sacrifice, exaltation of the home, the church, the new birth, the Word, the total life of ministry to all, blending ourselves into the life of Christ here in our lifetime. Instead of harshness, there would be mercy, instead of self serving to profit ourselves, we would again turn the world to Christ.

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Life and Work

Proving God's Love

by Joe Jones, Markham Street Church, Little Rock

Basic passage: 1 John 3:16-18, 4:7-12, 19-21

Focal passage: 1 John 4:7-10

Central truth: God's love should be manifested through our lives.

Read 1 John 4:8. Notice that we are again given a short definition of God. In 1 John 1:5 we were told that God is light and now in 1 John 4:8 we are told that God is love. This love is a higher love than humanity is capable of in its own strength. It is a supernatural love that is placed in the hearts of every child of God and is manifested in our lives as we yield our wills to the Spirit of God. Paul gives us a description of this love in 1 Corinthians 13. He says that love is patient, kind, not envious, doesn't seek its own, not easily provoked, thinks no evil and rejoices in truth.

Love is not a passive word, but an action word that will manifest itself toward others. God, himself, showed his great love for us by sending Jesus into the world to die for our sins. Jesus could show no greater love for us than to die in our place.

In 1 John 3:16-18, we can see that this divine love for one another is two-fold. First, in 1 John 3:17, we are told that if we have plenty and our brother has a need, we should give to him that which he needs. It is unfortunate that many times our walk doesn't come close to matching our talk. We give our tithes and offering to the church and expect it to seek out and minister to the needs of the community. Meanwhile, many in our own congregations are in desperate need (not always monetary) and their needs go unnoticed. Let's become more sensitive to the needs of each other, as well as the mission work of the church.

Second, Jesus said that our love should be such that we would be willing to lay down our lives for our brother. It is not too difficult to give out of our wealth, but to lay down our lives for our brethren causes some concern. Could I really do that? Yes! Remember, this is a divine love. You did not earn or deserve it; it was given to you by God.

God is love and that love is within us. Just as he manifested that love to us, we likewise should manifest that love towards each other. In this do we prove the love of God to a lost world.

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Bible Book

The Cost of Disobedience

by William P. Oakley, Gosnell Church

Basic passage: 1 Samuel 15:22-24, 27-28; 16:11-14; 17:50-51

Focal passage: 1 Samuel 15:22-24, 27-28

Central truth: God delights in obedience and not just the keeping of rituals.

The Lord, through his prophet Samuel, made it very clear as to his directive for Saul dealing with the Amalekites (1 S. 15:3). Saul's sin was known to himself as a preference of his own course in dealing with the Amalekites. He thought it best to modify the command in its detailed execution (1 S. 15:9). No doubt there were reasons which seemed to render such a course useful. It is very clear that he did not realize all that it involved, though that was his own fault. Saul's actions were nothing short of rebellion. The preference was virtually a setting up a counter-authority impeaching the wisdom of God.

There are three distinctive points that are made in our focal passage:

(1) A cause for delight (1 S. 15:22). This verse makes it very clear that obedience is the action that delights the heart of God. This verse asserts in the clearest terms the superiority of moral over ritual worship. It becomes very obvious that God can be served only with the heart. A heart that is tuned to total obedience to God is a delight to him.

(2) A case against disobedience (1 S. 15:23-24). The prophet here asserts that rebellion is as much a sin as witchcraft and that stubbornness against God's will and purpose is as much a sin as iniquity and idolatry. With this temper of mind Saul could be not fit representative of Jehovah, and therefore Samuel dethrones him.

These words truck Samuel with terror. The same authority which had given him the kingdom now withdraws it from him. Saul acknowledges his sin of "fearing the people and listening to them." The greatest sin in Christendom today is the sin of disobedience toward God.

(3) A consequence in disobedience (1 S. 15:27-28). The consequence of disobedience to God always results in loss, heartache, pain, suffering and definite spiritual frustrations. Let us be encouraged to faithful obedience to God's perfect will in the plan for our lives.

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Miracle in Kenya

by Craig Bird
SBC Foreign Mission Board

MOMBASA, Kenya (BP)—The four-week Kenya Coastal Crusade ended July 22 with reports of 56,323 people making commitments of faith in Christ and 84 congregations being organized.

The launching of an innovative follow-up and discipleship program promises even greater results in the coming months as new believers are trained and begin spreading their faith in their home villages and neighborhoods, crusade leaders said.

The mammoth evangelistic effort united some 540 Southern Baptist volunteers from the United States, 60 Southern Baptist missionaries in the African country and scores of Kenyan Baptist pastors and lay workers for a pair of two-week campaigns. They worked in four areas along the Kenyan coast and at one inland location.

During a closing rally and celebration before the second batch of volunteers flew home, joy was supported by twin undercurrents: awe at the spiritual harvest and realization of the task Kenyan Christians

and missionaries face in trying to bring the converts to spiritual maturity.

"We've had a hallelujah time—but the hard work begins when we go home," pointed out Bob Clements, a Southern Baptist Foreign Mission Board trustee from Austin, Texas. "I lay awake all last night thinking about the almost impossible burden we leave on the missionaries in this country. We'd better be much in prayer for them."

The volunteers voted to be part of the answer to those prayers by pledging \$40 per person to finance a 14-week follow-up program.

The \$50,000 project was developed in the opening days of the coastal crusade by missionaries, Kenyans, Foreign Mission Board officials and Billie Hanks, a Texas-based evangelist and discipleship seminar leader.

"We've got to get on this (follow-up) hot before the ravens swoop in," Hanks said, referring to the tendency of cults to spring up when people are exposed to the gospel but not grounded theologically.

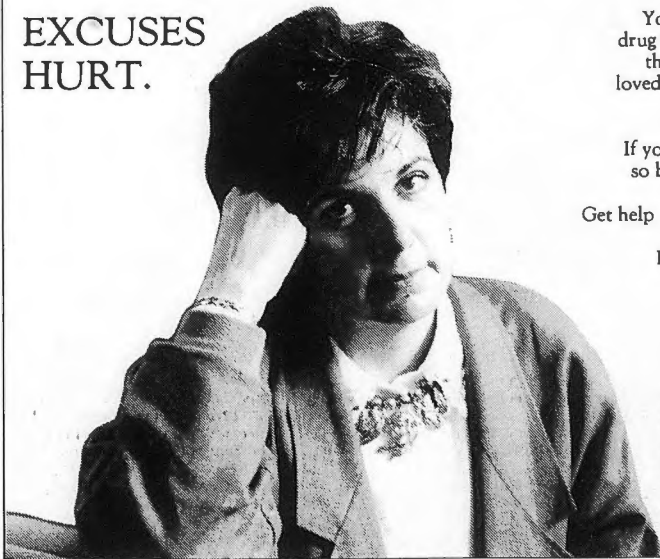
Hanks carried out a one-week pilot project in the Kwale district, south of Mombasa, during the first half of the crusade. He returned to several villages where large numbers of people had prayed to become Christians, "and I was not turned down a single time when I offered them training."

A Kenyan pastor who worked with Hanks noted, "My biggest problem is getting new Christians to walk long distances to church. This time we are going to take the spiritual food to the people. . . ."

In Mombasa, the 35,515 people who signed spiritual commitment cards will receive letters inviting them to a series of rallies scattered throughout the city in almost 30 neighborhoods. The letter will inform them of free training booklets they will receive at the rally.

The first rally will center around a Bible study on assurance of salvation; the second will focus on maintaining daily fellowship with Jesus Christ. The third weekly rally will introduce new believers to "Who Is Jesus?"—a 12-week Bible study that introduces the Bible Way correspondence program. Many of the rallies will be held in areas where strong Baptist churches exist in order to tie the new believers to those churches.

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WORLD

Around the Globe

Liberian Rebels Detain Missionary Family

Liberian rebels of the National Patriotic Front were refusing to let Southern Baptist missionaries Ed and Fran Laughridge evacuate to Sierra Leone Aug. 8, but had eased some restrictions placed on them a few days earlier.

The Laughridges live in Mano River, a small mining town on the border of Sierra Leone about 80 miles northwest of Liberia's coastal capital, Monrovia, where much of the fighting is going on.

The rebel commander earlier had told the family not to leave their home's premises or use their radio to communicate. However, the rebel commander removed restrictions on the family's movements in the town and lifted the ban on radio communications on Aug. 7. The Laughridges still want to leave Liberia as soon as possible, but do not feel threatened as they had earlier.

Baptist Family in Kuwait Takes Refuge in U.S. Embassy

A Southern Baptist family in Iraqi-controlled Kuwait has taken shelter in the U.S. Embassy there, according to an Aug. 8 report from the U.S. State Department's Kuwait task force. Missionaries Maurice and Laurie Graham had been in the Persian Gulf country less than three months when Iraq invaded Kuwait Aug. 2.

A State Department spokesperson, who asked not to be identified, said she did not know how many Americans have taken refuge at the U.S. Embassy as conditions in the capital have deteriorated and food has become harder to obtain.

The Grahams were assigned to an evangelical church across the street from Kuwait's national assembly building. The assembly building was among a number of government facilities stormed by Iraqi troops. After several brushes with Iraqi troops who entered their home on the church compound, the Grahams and their two sons, ages 13 and 10, took shelter some days ago in the home of a U.S. Embassy official in the city.

FMB Chairman Affirms Parks

At the climax of a four-day board meeting in July, SBC Foreign Mission Board Trustee Chairman Bill Hancock called R. Keith Parks "God's man for this hour" and said "we as the trustees unanimously and uncompromisingly affirm Keith Parks as our leader of the Foreign Mission Board."

While Hancock later said the statement was a spontaneous declaration he felt led by God's Spirit to make, some observers felt the statement was a signal that the trustees have no plans to replace Parks as president of the board, despite widespread reports that some "conservative" trustees had planned to do so.

Forty new missionaries, at least four with ethnic backgrounds, were appointed to work in 18 countries. Southern Baptists' total foreign mission force now stands at 3,832. Trustees also approved the official opening of mission work in Yugoslavia and reappointed a missionary couple to Poland, bringing to 119 the total number of Southern Baptist foreign mission fields.

The board also debated the wording of proposed new guidelines for dismissal of mission personnel. Reasons for dismissal in the guidelines include "failure to exhibit a Christian lifestyle," "the persistent advocating of doctrinal opinions inconsistent with the Baptist Faith and Message" statement, and "continuing abuse of narcotics, alcohol, tobacco, drugs or other addictive substances."

Foreign Missionaries to Get Increased Financial Support

Increased financial support for career foreign missionaries and missionary associates received approval from Southern Baptist Foreign Mission Board trustees at their July 23-26 meeting. The increases, effective Jan. 1, came after the first comprehensive study of the whole missionary support package in five years.

The package includes an increase in base salaries, higher U.S. cost-of-living supplements and rent supplements, increased disability coverage and, for some, higher life insurance coverage. Annual pension contributions will remain at 10 percent but will automatically increase because of hikes in the factors on which they are based.

Trustees said their approval of the increase is based on the "firm conviction" that Southern Baptists are committed to "our cooperative missions program and to providing the funds to support such a program."

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BP photo / Charles Ledford

Miracle in Kenya 15

A four-week crusade in Kenya ended with reports of 56,000 people making commitments of faith in Christ and 84 congregations being organized.

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IT'S UPLIFTING

Building Bridges To Gang Members

DALLAS (BP)—Some suburban Dallas residents see Central American gangs in their community as a good reason to stay off the streets at night. But Valwood Park Baptist Church in Farmers Branch, Texas, sees the gang members as persons needing ministry.

Last November, under the leadership of missions coordinator Don Lund, Valwood Park Baptist Church started an apartment ministry at the nearby Valwood Village complex.

"The manager gave us an apartment rent-free on just one condition—that we offer plenty of activities for the children to keep them out of trouble," said Lund.

To reach the large Central American population in the apartment complex, Valwood Park began its "Saturday Night at the Movies" program featuring Spanish-language Christian movies shown at no charge.

"One night, when we were showing 'The Cross and the Switchblade,' Gilbert—a member of the Hispanic Connection

gang—was saved," said Charles Higgs, pastor of Valwood Park Baptist Church.

After making his profession of faith, Gilbert told Pedro Aviles, then pastor of Valwood Park's Latin American Mission, that he wanted to leave the gang, but he was afraid. He explained that gang "drop-outs" must run through a gauntlet in which other gang members beat them with heavy leather belts.

Aviles agreed to accompany Gilbert in talking to the gang.

In the process, Aviles led one of the gang leaders—Pancho—and another gang member to make a profession of faith in Christ.

Today, Gilbert, Pancho and the other former gang member are active participants in the Latin American Mission. The mission now averages more than 100 people in Sunday school under the leadership of pastor Al Levy.

Higgs noted many members of the mission have been reached initially through the Valwood Village apartment ministry. "We just realized that in order to reach these people, we would have to build bridges to them," Higgs said. "That's what's been happening."

GOOD NEWS!

One Who Left It All

Luke 5:27-32

One of the disciples was originally a member of the Roman bureaucracy. Here was a man who seemed to have everything; and yet, when he met Christ, he left it all to follow him.

The publican—Matthew Levi was a publican, a tax collector for the Roman Empire. Tax collectors bid for their jobs. The Roman government placed a quota on each province, and anything the tax collector got over that quota was his to keep. Matthew collected taxes at Capernaum, a juicy, fat plum for a tax collector.

The Jews hated their foreign over-lords and despised paying taxes to Rome. And, horror of horrors, any Jew who collected taxes for Rome was a nonperson. He couldn't serve as a witness, worship in many of the synagogues, or attend many social functions. He was ostracized and classified with traitors, thieves, enemy agents and harlots.

The Messiah—What was Matthew's private life like? Was he lonely? True, he was wealthy; but he had paid a dear price to get there.

Matthew lived in Capernaum, but one day someone else came to town. Jesus made Capernaum his headquarters.

Oric day Matthew looked up from his desk and Jesus was standing there. Jesus didn't come to pay taxes. He said, "Follow me." Doubtless, many of Jesus' followers gasped! Maybe Matthew was shocked, too, especially at the idea of giving up his lucrative position. It was a life-changing decision when Matthew walked out of the office to follow Jesus!

The disciple—What's the first thing you did after you were saved? Matthew threw a party for the only people who came around him: other tax collectors and Jesus. Who knows how many others there came to know Jesus!

With the passing of the years, Matthew grew as a disciple. He even wrote a gospel which has more of the sayings of Jesus than any of the others. Matthew lived out a lifetime of Christian service and then went on to be with the Lord, who had once said, "It's easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven."

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Keeping the Life Blood

J. EVERETT SNEED

The Cooperative Program has been the life blood of the Southern Baptist mission program. It has served us more effectively than any other method ever devised. It should continue to provide the resources for every area of concern in which Southern Baptists are involved. The present controversy, however, tragically threatens our world mission enterprise.

Several years ago the so called "conservatives" were threatening to boycott the Cooperative Program. These "conservative" leaders said that they didn't want to provide money for causes or professors who were not "conservative."

Twelve years ago, this group had some representation on all of the boards of trustees. During the 12 year "conservative" movement everyone who was not "one of them" has systematically been eliminated. Today there is virtually no representation of individuals who are not a part of this movement.

"Conservative" presidents have never been major supporters of the Cooperative Program. For example, when Adrian Rogers, pastor of Bellevue Church, Memphis, was president, his church gave 4.5 percent to the Cooperative Program; First Southern Church, Del City, Okla., which Bailey Smith served as pastor, gave 1.5 percent; First Church, Euless, Texas, where Jimmy Draper is pastor, gave 7.2 percent; First Church, Atlanta, Ga., where Charles Stanley is pastor, gave 1.5 percent; and First Church, Jacksonville, Fla., where Jerry Vines is pastor, gave 2.1 percent.

The best Cooperative Program support of any of the "conservative" churches where the pastor was elected president of the SBC in the last 12 years is First Church, Wichita Falls, Texas. Current SBC President Morris Chapman is pastor, and 14.7 percent is given to the Cooperative Program. Unbelievably, First Church, Atlanta, Ga., under the leadership of Charles Stanley, reduced their Cooperative Program giving to \$1 in 1987, right after the pastor had served as president of the SBC in 1984-85.

With the termination of Al Shackelford, Baptist Press director, and Dan Martin, news editor for Baptist Press, large numbers of churches have started discussing the possibility of "redirecting funds." These churches insist that, since they have been eliminated from the boards of trustees of agencies and institutions, that this is "tax-



ation" without representation." It should be noted that these "moderate" individuals say they are not discussing curtailing of mission giving, escrowing of mission funds, or reduction in providing for mission causes in any way. What they say they are discussing is the possibility of providing money in a way that it will not be controlled by the "conservatives" to carry out an agenda to which "moderates" are opposed. However, we believe there must be a better way to deal with the situation.

Historically the Cooperative Program is the way that all Southern Baptists have cooperated together in missions, benevolence, and educational enterprises in an attempt to carry out the Great Commission. The Cooperative Program ideal is that Southern Baptists would be unified in purpose, plans, and prayer in obeying our Lord's commission.

In order to understand the importance of the Cooperative Program, it is necessary to review the two major methods of mission support in early America. From 1739 to 1907 there was no organized support for missions. Many in that era felt any cooperative effort would detract from the full and final autonomy of the local church.

Eventually, the need for greater cooperation became evident. Two methods of carrying out mission and benevolent work

developed. First, the associational plan was begun by the Philadelphia Association in 1755. In 1766, a permanent mission fund was established. The fund was developed through the quarterly collection by churches. The interest from the money collected was used to support "ministers traveling on the errand of the churches."

Another method developed by Baptists was a society type of structure. This method became prevalent because of its simplicity and because of the urging of the famous missionary, William Carey. The method was simple because a group of individuals could meet in the home without denominational authorization, take an offering, and use its funds as it saw best.

The Cooperative Program was born as an agreement between the state conventions and the Southern Baptist Convention. The monies sent by churches are divided first by the state convention, after careful study, and the Southern Baptist Executive Committee then determines the amount of money that each SBC entity will receive. This method has served Southern Baptists exceedingly well from 1925 to the present.

The question arises: with the tensions that have developed in the Southern Baptist Convention, what can be done to keep the Cooperative Program intact? The answer is simple. We need to follow our heritage and allow all true Bible-believing Southern Baptists to have a voice in what is transpiring. When the systematic exclusion of certain people ends, the Cooperative Program will be safe. Let's not destroy the Cooperative Program, the greatest mission enterprise ever developed!

Arkansas Baptist

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DON MOORE

You'll Be Glad To Know

It is good news to read in scripture that the Holy Spirit works in our hearts to develop temperance.

(Ga. 5:22-23). A study of the word indicates that a person with temperance is in control. Made up of two Greek words which mean "in strength," a person with this trait has come under a strength that keeps him in check. He will not be given to irresponsible actions or words which he would later regret. He will not be ruled by passion, but by a power to restrain passion.

The world does not encourage us to be temperate. The news is filled with murder, riots, revolutions, etc. The chief responses of the natural man in our society are anger and violence. It may be over a tree, a wild animal, an umpire's call, or a grievance at work or school. Temperance seems never to be an option. The most immediate and extreme action possible seems to be the path taken. But for the Christian, the Holy Spirit works within to effect restraint, patience, understanding and negotiation.

However, the repeated incidences of church conflict leads me to believe the church has adopted the world's way of dealing with disagreement. Congregations are being controlled by people today who through uncontrolled ambition for power and egotistical self assertion are willing to use threats, firings, fists and foul language to wage battles that should never have been fought. The Holy Spirit offers "temperance" as an alternative to "brawling." Scripture is clear that church leaders should not be "brawlers." (1 Ti. 3:3, Ti. 3:2). We do not have to fight. God will take up the fight for those who suffer for righteousness sake.

Aged men are viewed as temperate (Ti. 2:2). Bishops are required to be temperate (Ti. 1:8). Paul says you cannot be a winner and have mastery if you are not "temperate in all things" (1 Co. 9:25). Peter said that once you are saved you are to add to your faith and knowledge "temperance" (2 P. 1:6). In an age of harshness, abusiveness, wild accusations, anger and violent offensiveness, would it not be wonderful if we all decided to obey the Bible we believe? God give us grace!

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



Hypocrisy

The *Arkansas Gazette* of July 21 reported a meeting of 56 Arkansas Baptists in Little Rock on July 20. The headline was, "Baptists want a dialogue on trouble." Talk about hypocrisy! Had 56 conservatives met, the headline would have been, "Fundamentalists hold political rally."

It will be interesting to see how the *Arkansas Baptist Newsmagazine* reports the meeting, especially since one of the quoted leaders in the *Gazette* article is the chairman of the board of directors for the *Newsmagazine*. It surely does help the picture of the *Newsmagazine* being unbiased and balanced, doesn't it?

The 56 were upset over the dismissal of Al Shackleford and Dan Martin from the Baptist Press. Could they not see the evident "moderate" bias of those two? How about all the "ink" given to David Mon-

toya when Shackleford and Martin knew his minority report would be ruled out of order and his slate of replacements had no chance for approval? Compare that to the small coverage of the endorsement of Morris Chapman by John Bisagno and Joel Gregory, which had a significant influence in the presidential election.

The *Arkansas Baptist* has continually claimed balance in reporting news, and yet in the July 19 issue the editor used his page for a defense of the Baptist Press and commended the two fired journalists. He then ran two full page stories favorable to them, and gave only one page to the explanation by the Executive Committee of its actions. Three to one is not much balance, is it?

A few years ago, when a conservative leader suggested some designated giving instead of full Cooperative Program support because of items displeasing to conservatives, the howl of protest was heard

RANDALL O'BRIEN

A Pastor's Perspective

Out Came This Calf

You don't have to tell me. Unless you want to. I already know. Moses, right? Of the two brothers, you relate to Moses.

Out of the fire speaks God. To Moses. Out of the fire leaps God. To Aaron. God's man, gods' man. "*Moses, this is God.*" "*Cow, this is Aaron.*"

Well, I'm confessing. The one worshipping the golden calf is me.

Remember the story? See Moses spend time alone with God on the Holy Mountain. See Moses receive the Ten Commandments. See Aaron fashion a golden calf with matching designer altar. See Aaron be a fool.

"College will save me, make me somebody." "Cow, this is Randall."

"Atheletics will take me to the Promised Land." "Captain Calif, Captain O'Brien . . . Captain O'Brien, Captain Calif."

"Seminary, master's degree, doctorate. . . ." "Prominence, salvation is on the way!"

"Publish! . . . or perish!"

"Ivy league, Yale!"

"Books . . . author"

"These are your gods, O Israel. . . ."

Woe is me, when will we ever learn?

Our golden calves always do the only thing golden calves can ever do: fail us!

A week, two, a month, two, and the thrill is gone. Then, alas, I need saving all over again. Eventually we all get caught worshipping idols, don't we? Career. Significant other. A dream. Would-he saviors all!

Tragedy of tragedies, like Israel's jewelry, a lot of precious things, sometimes persons, get thrown into the fire, sacrifices to our gods. Yet, like our brother Aaron, we refuse to accept our guilt. "*I threw it in the fire and out came this calf!*" (Ex. 32:24).

What about you? Ever fashioned a golden calf? Worshipped one? Looked for meaning in some person, thing, dream, or event other than God?

If, like me, you can relate to our brother Aaron, why not consider as a model his ultimate response? With the threat of death to sinners imminent Moses demanded, "Who is on the Lord's side?"

Aaron coldcocked the calf. Have you?

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



nationwide. Now, the "moderates" are proposing the same thing they criticized a few years ago, and most of the state paper editors have been silent. How about a strong editorial for full support of the Cooperative Program, and a protest of the "moderate" plan of designated giving? I'm writing to see if the *Arkansas Baptist Newsmagazine* will take such a courageous stand.—Johnny Jackson, Little Rock

[Editor's note: The Editor's Page, like Letters to the Editor, reflects the opinion of the writer. We have never claimed to speak for all Arkansas Baptists on the editorial page. Our goal is to have accurate and balanced news coverage. See p. 3 for the editor's position on the Cooperative Program.]

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."

WILLIAM J. REYNOLDS

Hymns Baptists Sing



Nail-Scarred

"The Nail-Scarred Hand"

B. B. McKinney had driven from his

home in Fort Worth, Texas, to Allen, Texas, about 40 miles northeast of Dallas. He was the music leader for a Sunday school conference being held at the First Baptist Church in 1924.

The conference was well attended, and the preacher for the evening service brought a fervent evangelistic message inviting unbelievers to accept Jesus Christ as Savior. During the singing of several stanzas of an appropriate hymn, no one came forward.

The preacher reinforced his invitation with a strong appeal to the lost that concluded with these words, "Place your hand in the nail-scarred hand." As he led the next stanza of the hymn, B. B. McKinney was strangely impressed with the words of the appeal. Immediately after the benediction, he hurriedly wrote the words on the back of an envelope in his pocket.

He spent that night in Allen in the home of Mr. and Mrs. Elzira Leach, and he had no more than gotten into the house before a tremendous thunderstorm struck. Later when he went to his room, he looked at the envelope in his pocket and read again the sentence "Place your hand in the nail-scarred hand." Before retiring McKinney had completed the song—words and music.

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

First in a series of four articles

Baptist Baptism

Why do Southern Baptist churches require a member of a church of another denomination to be baptized in a Baptist church of like beliefs before he can be a member of a Southern Baptist church? This is a question which is frequently asked and it deserves a logical and scriptural answer. Baptists believe the Bible is the only proper guide for faith and practice. Therefore, we must let the Bible speak and guide us on this matter.

Jesus Saves—Before answering the question about Baptist baptism, it is necessary to point out that it only by the grace of God through a person's faith in Jesus Christ that a person receives salvation. Neither baptism nor church membership saves. These do not even help to provide forgiveness for sin (Ep. 2:8-9). Therefore, the question about a person's baptism is not a question about his salvation. Baptists require that Baptist church members be only those persons who are saved and then baptized on the authority of Jesus Christ with that authority exercised through a local Baptist church wherever possible. In doing this, there is no question implied about the individual's relationship to Jesus Christ. We believe that there are at least some saved persons in churches of all Christian denominations. The person who saves is Jesus, not a church or a denomination.

The Purpose of Baptism—To begin to answer the question concerning Baptists' position on baptism, we have to look at the purpose of baptism. The New Testament makes it clear that baptism is a symbolic and dramatic testimony of the work of Jesus Christ that has already taken place in the believer's heart. The drama of the death, burial, and resurrection which has occurred in the believer's spiritual life is acted out in baptism. Every person is dead in trespasses and sin (Ep. 2:1) and, therefore, a fit object to be buried; but then the grace of God acts to resurrect the dead—re-creating that dead spirit and making him a new creation in Christ Jesus (2 Cor. 5:17). Baptism pictures that life which is a spiritually dead, buried, and then resurrected. At the time of salvation, the old life ends and with the end of it, there is a burial as the old nature is put away (Ro. 6:6). Then comes the change which is variously called regenerations, new birth, conversion, salvation, etc. Baptism's purpose is to give witness to the fact that such a transaction has taken place in the heart of the one who is now following Jesus. In obedience, the believer follows his Lord in baptism.

Not all denominations accept this purpose of baptism. Many believe that it is baptism which saves. The Church of Christ denomination believes this. Others believe that baptism and the Lord's Supper help to provide for the salvation of man. Lutherans, Episcopalians, and Catholics believe this. Still others believe that a church member can be baptized for people who are dead, that is, baptism by proxy. Members of the Church of Jesus Christ of Latter Day Saints do this.

It is obvious that Baptists would not want to accept as members persons who have been baptized for the wrong purpose. Without judging the applicant for membership to be either saved or lost, we must insist that the ordinance of baptism be administered for the right purpose.

Next week we will look at the mode of baptism and the relationship of the security of the believer and Baptist baptism.—W. Trueman Moore, pastor, East Side Church, Fort Smith

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LOCAL & STATE

Arkansas All Over

MILLIE GILL

People

Gary Allen has completed three years of service as minister of youth at First Church in Warren.

James Duke is serving as pastor of First Southern Chapel, Bismarck. He is a recent graduate of Southwestern Baptist Theological Seminary.

Scott DuVall is serving as pastor of Caddo Valley Church, Arkadelphia. He is a faculty member at Ouachita Baptist University.

Earl R. Humble has resigned as pastor of Osceola First Church, effective Aug. 31.

Mark Walker joined the staff of Maple Avenue Church in Smackover July 25 as minister of music and education.

Mike South was licensed to the gospel ministry July 29 by Second Church in Little Rock, where he serves as minister to single adults.

Blake McKinney was licensed to the gospel ministry July 29 by Second Church in Little Rock, where he serves as pastoral intern and youth minister.

John and Kathy McAlister have returned from Washington, where they served as Christian Service Corps volunteers, serving at the Goodwill Games, and doing con-

struction work. They are members of First Church in El Dorado.

John and De Ragsdale, members of First Church in El Dorado, will return in mid-August from Englewood, Colo., where they are serving as Mission Service Corps volunteers with the Colorado Baptist General Convention.

Bonnie Marie Nalley Smith of Little Rock died July 25 at age 57. She was a member of Immanuel Church in Little Rock, where she had served as secretary for 22 years, first serving as secretary to the minister of music, and then as secretary to W.O. Vaught and Brian Harhour. Survivors include her husband, Charles Lee Smith of Little Rock; a son, Charles Michael Smith of Conway; two daughters, Laura Lynn Scott of Hot Springs and Kristen Marie Smith of Little Rock; her mother, Louise Illing Nalley of Little Rock; a brother; and three grandchildren. Memorials may be made to Immanuel Church, the American Cancer Society or the Kidney Organ Transplant Fund.

Allan Huddleston has resigned as part-time minister of children at First Church in Springdale to attend Southwestern Baptist Theological Seminary.

Stan Coleman has resigned as minister of First Church in Springdale to move to Miami, Fla.

Dane Dover is serving as pastor of Mill Creek Church, Lonsdale.

Jamie Powell will begin serving Aug. 19

as pastor of Twin Lakes Chapel, Hot Springs.

Dennis Holt, professor emeritus of speech and drama and playwright emeritus at Ouachita Baptist University, died July 30 at Baptist Medical Center in Little Rock following a lengthy illness. He is survived by his wife, Katy; a son, Dennis Holt Jr. of Longview, Texas; and one grandchild, Dena Holt. Memorials may be made to the OBU drama department.

Howard and Carolyn Pankey began serving July 30 as managers of Cedar Glade Encampment, Imhoden. Pankey was pastor of First Church in Hoxie.

Guy Parker has resigned as pastor of First Church in Desha.

Barry Jackson is serving as pastor of Rosie Church, coming there from Alicia Church.

Mike Arrington, vice-president for academic affairs and dean of the School of Arts and Sciences at Ouachita Baptist University, has been elected as chairman-elect of the Academic Deans' Group of the Association of Southern Baptists Schools and Colleges for the 1991-92 academic year. He will serve as secretary of the organization for the 1990-91 school year.

Glen Blevins recently observed 15 years of service as minister of music at Calvary Church in North Little Rock when he presented a concert that was followed with an anniversary reception. Speakers for the occasion were John Maddox, Archie



Approximately 150 Girls in Action and their leaders from Washington-Madison Association recently held "Missions Under the Big Top." Beep the Clown shared his trick pigeons, and the girls participated in a mission action project. A balloon release was the closing activity.



Bella Vista Church dedicated six new classrooms and its redecorated sanctuary July 15. The Challenge to Build goal was \$205,000, and \$225,000 was pledged by the membership. Ed Hinkson, associate in the ABSC Sunday School Department, was speaker. George O'Neal is pastor.

McMillan and Charles Chesser. In addition to his responsibilities at Calvary Church, Blevins currently is serving as music ministry program director for North Pulaski Association and as program director of Arkansas Singing Men. He and his wife, SuElla, have three children, Matthew, Angela, and Joel.

Janet Aldridge, who has completed 10 years of service with Farm Bureau Insurance Company in Little Rock, has been named Employee of the Month. She is a member of New Life Church at Alexander, where her husband, Les, is pastor.

Danny Glover has joined the staff of Second Church in Conway as part-time minister to collegians.

R.G. Merritt, a recently retired Arkansas pastor, is now working with the Faith Church in Tioga, La., as associate pastor, Royal Ambassadors director, and as a Sunday School teacher at Tioga Nursing Home, an outreach ministry of the church.

Ed Brennan has joined the staff of Trinity Church in Texarkana as associate pastor of administration, coming there from Corpus Christi, Texas.

Matt Porter has joined the staff of Lakeshore Heights Church in Hot Springs as minister of youth and music. A native of Mountain Home, he is a graduate of Ouachita Baptist University and Southwestern Baptist Theological Seminary.

Alan Morrison will join the staff of First Church in Van Buren Aug. 26 as associate

pastor of music and senior adults. He and his wife, Carol, will move there from Pasadena, Texas, where he has been serving First Church as interim minister of music.

Elsie Neims Edrington of Osceola, widow of John Andrew Edrington, died Aug. 3 at age 90. Her funeral services were held Aug. 5 at First Church in Osceola, where she had taught a women's Sunday School class for 34 years. Survivors include a son, Dr. Charles Edrington of Sanford, N.C.; five grandchildren; and six great-grandchildren.

Briefly

Pleasant Hill Church in Harrisburg observed homecoming June 3 with the Woodmen as featured singers.

Antioch Church at Royal has purchased a portable building, which will be used to house the children's department.

Peary Church held a noteburning service Aug. 5 with Gene Ellis, director of missions for Garland County Association, as speaker.

Vista Heights Church at Hot Springs observed its 21st anniversary of service July 1. The occasion also marked the third year of service for Pastor Gaines N. Armstrong Sr.

Hot Springs Second Church held a one-day evangelistic crusade Aug. 29 with Paul Jackson of Little Rock as evangelist.

Diaz Church will celebrate 50 years of service Sept. 9 with an 11 a.m. worship service, followed by a potluck luncheon and afternoon activities.

Immanuel Church in Pine Bluff mission team has returned from its "1990 People Need the Lord" choir/mission tour to Houston, Texas.

Sherwood First Church celebrated its 40th anniversary Aug. 12.

England First Church recently held a vacation Bible school with an enrollment of 214 and an average attendance of 173. There was one profession of faith. Guest speaker at the church July 22 was W.T. Byrum of Lonoke, retired director of missions for Caroline Association. July 29 speaker was J. Everett Sneed, editor of the *Arkansas Baptist*.

Little Rock Second Church youth cancelled the downtown area prior to conducting "His Kids on the Block" Bible clubs

July 30-Aug. 2. They were assisted in these outreach efforts by youth from Covenant Church in Gastonia, N.C. In addition, the group assisted with work and gave musical performances at Lake Nixon. At the close of the week, Second Church youth traveled to Nashville, Tenn., to perform at Opryland.

Calvary Church in Benton recently ordained Johnny Drennan and Phillip McLaughlin to the deacon ministry. Pastor Oscar Golden preached the ordination message, and Clyde Brown served as moderator.

Memorial Church in Hot Springs will ordain Daniel McCroskey to the gospel ministry Aug. 26. Speakers will be Bill Morgan, director of recruitment for the Foreign Mission Board, and James Heflin, professor at Southwestern Baptist Theological Seminary.

Magnet Cove First Southern Church ordained Barry P. Smith to the gospel ministry Aug. 12.

Conway Second Church ordained Kent Womack and Dwight Davis to the deacon ministry July 22.

Ruddell Hill Church in Batesville will celebrate 50 years of service Aug. 19.

Mount Zion Church at Batesville recently observed Pastor Appreciation Day for Pastor Kenneth Altom. Paul Huskey was speaker, and the Gospel Harvesters sang in the afternoon.

Calvary Church at Timbo celebrated its 20th anniversary July 1 with a worship service, noon meal, and special music.

East Side Church in Osceola conducted a vacation Bible school July 23-27 with an enrollment of 113 and an average attendance of 85. J. Wayne Moore is pastor.

Douglasville Church in Little Rock will observe homecoming Aug. 26.

Baring Cross Church in North Little Rock ukulele band will be performing in Chattanooga and Nashville, Tenn., Sept. 10-14. Louis Criswell, minister of music, serves as director.

Immanuel Church in Rogers youth have returned from Brownsville, Texas, where they assisted Trinity Church, a Spanish congregation, with backyard Bible clubs. Immanuel Church also has given the Spanish congregation three buses that allowed them to expand their bus ministry.

South Side Church in Fort Smith conducted a summer Bible conference Aug. 5-8 with Jimmy Milliken, a professor at Mid-America Baptist Theological Seminary, as leader.

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