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Arkansas Baptist Newsmagazine

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July 6, 1989

Arkansas Baptist State Convention

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Beyond Four Walls

Arkansas Baptist

July 6, 1989

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In China



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BP photo / Jay Templeton

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IT'S UPLIFTING

PHOTO COURTESY / BROTHERHOOD



Real Meaning—Brotherhood members of Lakeside Church in Hot Springs have shown the meaning of ministering by reaching out weekly to do repair or construction work. Saturday, June 24, found the men scraping and re-painting the bome of a church member who has health problems. R.L. Burks serves as Brotherhood president.

GOOD NEWS!

God's Silence Is Broken

1 Samuel 3:1-4:1

In Hemingway's novel *For Whom the Bell Tolls*, the character Anselmo suggests that "we do not have God here any more, neither His Son nor the Holy Ghost."

The hiddenness or absence of God is a dominant theological motif in much of modern literature. The presence of such a motif is a haunting reminder that, for many people in our world, God is largely an absence, a silence.

Israel too knew the absence and silence of God. When Samuel was a youth, God spoke so infrequently that it was said, "The word of the Lord was rare in those days; there was no frequent vision" (3:1,RSV). But suddenly the divine silence was broken. In the stillness of the night, God spoke to Samuel. What caused the word of the Lord to come again?

The attentiveness of his servant—Word always implies at least two, a speaker and a hearer. God cannot speak unless another is willing to hear and respond. An open ear could not be found in the house of Eli. His sons were guilty of gross sin. Eli himself stood under judgment for not disciplining his sons (3:13-14).

In young Samuel God found an attentive ear and spoke (3:4-14). A channel was now open for communication.

The severity of man's sin—The sins of Eli's sons had reached such proportions that a word of judgment was demanded. For God to be true to his holy character, he had to speak.

In his message to Samuel, God declared the priest's sons guilty of blasphemy (3:13). The judgment that they would incur would be so horrible that the ears of all who heard it would tingle (3:11). Obviously, reference was being made to Israel's defeat by the Philistines, the capture of the ark, and the death of Eli's sons. These events were so traumatic that they precipitated the death of Eli (4:17-18).

The depth of God's love—While the need for judgment occasioned God's word to Samuel, such was not God's basic motivation for speaking. The backdrop to God's judgment is always his prior love for his people.

Moreover, because of his steadfast love, God did not lapse again into silence. Instead, he established Samuel as his prophetic spokesman to Israel (3:19 to 4:1).

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Facing Worry

J. EVERETT SNEED

Almost everyone has worried about something at some time. Wealthy people worry. World renowned people worry and so do common folks. Many people worry about their problems. Others agonize over how they will meet the personal responsibilities of the day.

It would be impossible to make a list of all the things about which people worry. People worry about the past, present, the future, their children, and everything which touches human existence. Worries are both conscious and subconscious.

The medical profession informs us that up to 70 percent of our illnesses are produced by distress or worry. Worry can produce mental disorders which will destroy an individual. An individual may develop an unpleasant disposition because of the toll of worry in his life. Worry is the deadly cancer of the soul.

Jesus in the Sermon on the Mount entrusted his followers to be victorious over worry. In this world's greatest sermon Christ said, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. . . ." (Mt. 6:25). The word "thought" is the Greek word *meri* meaning "to be over anxious." In other words Christ is telling us to not worry about the things of life.

The question immediately arises how can an individual keep from being over anxious or worrying in a world that is as uncertain as ours. Fortunately, Christ laid down three principles in the Sermon on the Mount which are designed to keep us from having anxiety. First, Jesus emphasized that God is the giver of our life. Since God has given us both physical and spiritual life, it is logical that he will provide for us the things that are necessary to sustain life. Since he gives life, he will give an individual clothes to wear and food to eat and will meet the basic needs for a person's life.

Certainly Christ was not instructing his followers to be slothful or lazy. For example, God instructed, "Six days shall thy labor and do all thy work" (Ex. 20:9).

Second, Jesus emphasized the futility of worry. He said, "Which of you by taking thought can add one cubit unto his stature?" (Mt. 6:27). Worry often is absolutely useless because an individual does not have control over many of the circumstances of life. Someone has said, "We



can take lemon and turn it into lemonade." Often, by God's help, the bitter circumstances of life can be turned into victory. Worry does not assist in bringing victory into life. Actually, the reverse is true. Worry actually keeps an individual from taking the difficulties of life and turning them into victory.

The third principle Christ set forth was that worry is distrusting God. Jesus said that over-anxiety about food, drink and clothing is the way the Gentiles (heathen) live their lives. It is easy to understand why the heathen who believed in gods of vengeance, jealousy and immorality were overly concerned about the things of life. Christians know the true God who is a God of love, mercy, and kindness. Our theology should assist us in eliminating worry from our lives.

Jesus concluded this portion of his message by telling us how to overcome worry. First, Christians are to focus on living one day at a time. Jesus said, "Take no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Mt. 6:34). Certainly, Christ did not mean that we are not to prepare for the future. Here Christ was candidly talking with his disciples about the future kingdom and events which were forthcoming. Christians are to think about the future, but we are not to let worry and anxiety about the future interfere with living our lives today. We are to live one day at a time.

Finally, Christ is teaching his followers to place their trust in Christ in order to defeat worry. He said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Christ's startling plan is for Christians to allow God to help them in accomplishing the task that is before them. As Christians turn to God's love, power, peace, and presence by seeking his kingdom, he will assist them in accomplishing the basic needs of life.

Our Master instructed us to not look with sorrow into the past. We can never relive the things that are past. Wisely we are to improve the present by allowing Christ to provide us guidance. As we do his will, he will go with us into the future and assist us day by day.

As Christians we are not to be over anxious. We are to allow Christ's formula to assist us in eliminating it from our lives. We are to seek first Jesus Christ, his kingdom and his righteousness and he will assist us in meeting the problems we encounter each day.

Arkansas Baptist

VOLUME 88 NUMBER 23

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DON MOORE

You'll Be Glad To Know

Great things happened in Las Vegas! Admittedly, Las Vegas was a culture shock. Imagine my surprise when I deplaned to find slot machines throughout the airport, and then, to go



to the hotel to check in and find the lobby filled with what seemed to be every kind of gambling device. No strategic service of the hotel could be reached without walking through the casino areas. How thankful I am that Arkansas voters voted "No" to casinos a couple of years ago! How urgent it is that we keep the lottery from coming to Arkansas!

What great things happened? Our Home Mission Board led in a massive effort to get the gospel to everyone in Las Vegas. Every family in the Las Vegas phone directory had someone praying for them. They provided 90 TV spots, 141 radio spots, 12 newspaper ads and 4 massive billboards to provide general awareness of our coming. Tracts and 26,000 marked New Testaments were provided. Ninety revivals were held in the area the week before the convention resulting in 398 professions of faith. Eighteen hundred of us went in on Friday night so that we could participate in door to door surveys and witnessing. There were 470 who prayed to receive Christ in this effort. Witnessing on the streets and in the restaurants and hotels were common. Many received Christ from these efforts. The messengers were never more committed to a present spiritual opportunity. This helped to give the business sessions a more spiritual tone. Though there were clear differences of opinions on many issues, soul winning was the predominant emphasis. It is hard to fight your Christian brother and be trying to give a witness at the same time. The respect exercised by the messengers was the best in many years. I still would like to see applauding stopped when contested votes are taken. In such situations we seem to be insensitive to the fact that equally sincere people have had to lose for us to win.

A major denominational agency (Home Mission Board) and the messengers were all moving in the same direction. We saw the power we have with God and men when that happens. Let's keep it going!

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

Letters to the Editor

Highly Inappropriate

I am writing in response to your June 22 editorial. In that article you gave your perception of the "deep-seated division" within our convention. You said that in the future "individuals who do not normally come to a convention must be incited to the point of anger in order to encourage their attendance."

Such a statement was highly inappropriate for several reasons. First, as a denominational employee, you are to impartially serve all Arkansas Baptists, not just those with whom you agree. Your words clearly evidence personal displeasure with the chosen course of Southern Baptists over the last decade.

Second, where in Scripture are we instructed to "incite the brethren to anger?" As a learned individual, surely you recognize this is wrong.

Third, you mentioned that as long as "a major segment of Southern Baptists feel that they have been disenfranchised, the conflict will not end." The truth is,

however, no one has been disenfranchised. In fact, I would submit more people have become involved in the decision-making processes of our convention since 1979, than ever before. For you to use your column to spread the "takeover myth" is a partisan misrepresentation of the facts. I must remind you that our messengers have elected the convention's leadership each year by popular vote.

Fourth, elsewhere in your editorial you speak of "personal gain" as though you are questioning the motives of some of our convention's leadership. Sir, I was under the impression that the *Arkansas Baptist Newsmagazine* had a policy against impugning the character of individuals.

And finally, for the Baptist Press and the *Arkansas Baptist Newsmagazine* to give prominence to the number "55-45" on the front cover, and focus upon the fact that 45 percent did not see their candidate elected, is itself a distortion. What about the 55 percent who did and continue to be pleased with the present course of our denomination. Where is the headline in the

Woman's Viewpoint

The Missionary Role

HOPE OVERTON

"Being" can be more than "doing." Sharing the good news of Jesus Christ to a lost person is a missionary's priority role, of course. But, if our actions are not Christian, or up to their culture, our words may fall on deaf ears.

Our first role is that of a learner. The nationals are the knowers. They are the ones with the language, insights, and cultural know-how.

We are not to be visitors in Brazil, but neighbors and friends. The most important witness we can give on the mission field is to have a Christian home. If we fail in our home life, we can fail as missionaries.

Ken and I share a calling. First, we were both called



by God to serve as foreign missionaries. Secondly, we were both commissioned in Matthew 28:19-20 to be his witnesses. Thirdly, we both have real roles and Christian responsibilities of leadership on the field. Finally, we both plan to share in the raising and educating of our two children.

Ken's title is that of general evangelist. One of his jobs will be to plant new churches. Another will be to work with ex-

isting churches to develop and strengthen them. Some of these churches are in the interior which means we won't always be able to count on him when we need him. Prayer, wisdom, and dependence on God will be our mainstay.

Our roles as missionaries are not much different from yours. Our culture, the Portuguese language, and where our home is located are the only main differences between us. God first calls everyone to be responsible to their own household. Then he calls some to missions, in that order.

Hope Overton will soon be serving as a missionary to Equatorial Brazil. She and her husband, Ken, have two children.

Baptist Press and in the *Arkansas Baptist News* magazine that reads "Convention Elects Eleventh Consecutive Conservative President"?—Michael L. Trammell, Jonesboro

[Editors Note: Apparently this writer misread the editorial of June 22, so we would urge Arkansas Baptists to re-read the editorial. We did not advocate inciting messengers to anger to encourage attendance but noted this has been a characteristic of our politicized environment. Certainly we do not want the controversy prolonged or intensified. We agree

with President Jerry Vines that we need to return to the priorities of missions and evangelism. Beyond question, this will help the healing process.]

Disturbed About Airing

As a pastor I am disturbed that the Bill Moyers' "documentary" on the crisis within the Southern Baptist Convention continues to be aired here in Arkansas. An objective documentary would be welcome. But the Moyers special is anything but objective. The entire program is in opposition

to the conservative resurgence within our denomination. Arkansas Baptists need to hear the other side.

Moyers portrays conservatives (whom he calls "fundamentalists") as outsiders seeking to force their way into power; not as insiders seeking to bring about needed corrections in the direction of the denomination. Moyers attempts to link conservatives with right-wing Republicanism. He does this by showing that most conservative leaders are also conservative politically. No one denies this! But conservatives maintain that their political views stem from their theological views. It is interesting that very little was said concerning the fact that most SBC liberals are also liberal politically. For example, nothing was mentioned about James Dunn having once been a member of "People for the American Way," which has supported the gay rights and pro-abortion movements. Moyers himself has been strongly identified with the political "left." One wonders if this is not the reason for his interest in the Southern Baptist Convention. Moyers gives the impression that he is a Southern Baptist. He is no longer. He is a member of the United Church of Christ, one of the most liberal denominations in America.

Moyers quotes James Dunn as saying that in 1982 a non-Baptist White House staffer wrote a resolution on school prayer and shipped it to the Resolutions Committee of the SBC, which was passed. This simply is not true! The 1982 *SBC Annual* states that Barry Landrum (LA) presented that particular resolution!

In spite of my criticisms, Moyers's show does do something positive. It proves that there is a theological crisis within our convention. There are many who deny the inerrancy of the Bible. That is why the conservative resurgence is so important and necessary.—Eric D. Ertle, McGehee

DISCIPLESHIP TRAINING

A Bold New Commitment

Discipleship Training will become the name of Southern Baptists' program of discipleship training development by vote of the messengers at the recent Southern Baptist Convention. The proposed name change came as a unanimous recommendation from the Southern Baptist Executive Committee and the trustees of the Baptist Sunday School Board and will take effect Oct. 1.

The name change has evolved over a period of several years and comes in response to a growing concern for a deeper commitment to developing disciples. In 1986, a motion from the floor at the Southern Baptist Convention in Atlanta called for consideration of a new name. The use of the term "Discipleship Training" came into use increasingly by Church Training program leaders at the Sunday School Board and in the states. The current program administration book, published in 1986, is entitled *Discipleship Training: a Church Training Manual*.

The name Discipleship Training reflects the tasks assigned to the program in the "Church Base Design," the document defining the tasks of each church program. Those program tasks speak specifically to discipleship training including "reaching persons for discipleship training," and "equipping church members for discipleship and personal ministry."

Equipping disciples has been at the heart of the Church Training program as it has evolved through the years. In addition, Discipleship Training expresses the biblical base for the program: "Therefore, go and make disciples of all nations. . . teaching them to obey everything I have commanded you" (Matt. 28:19, NIV).

Roy Edgemon, director of the Sunday School Board's Church Training Department, said, "The Church Training Department is in the business of discipleship, and we want our name to reflect that. Discipleship is a Jesus word. It is used in five New Testament books—the Gospels and Acts."

The time is right for a bold new commitment to Discipleship Training, according to Robert Holley, director of the Arkansas Church Training Department. Holley said, "There is increasing evidence of concern that churches lead their members to mature in the faith, grow in personal discipleship and equip them for ministry." Discipleship has been described as the Christian's life-long commitment to the person, teaching, and spirit of Jesus Christ. The Church Base Design states that, "Life under Jesus' lordship involves progressive learning, growth in Christlikeness, application of biblical truth, responsibility for sharing the Christian faith and responsible church membership." Holley said, "This is what Discipleship Training is about. We want to encourage and assist our churches to make a bold new commitment to provide this kind of Discipleship Training for all of their members."

"A Bold New Commitment to Discipleship Training" will be the theme of Arkansas' first State Conference on Discipleship to be held Oct. 23-24 at the Parkhill Church in North Little Rock. The conference is described as a convocation on the discipling-equipping ministry of the church and will feature inspirational speakers and leadership training conferences.

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Seeker of God

by Brian W. Burton
Southern Baptist Theological Seminary

The edge of the tablet had curled and yellowed with the passing of 45 years, but Hugo Culpepper thumbed through it like a child through a new coloring book. "This is the list I made of the 500 most infrequently used words of the Greek New Testament while I was interned by the Japanese," Culpepper said.

Today, Hugo H. Culpepper, 76, reads his daily devotionals directly from the Greek New Testament, the language he mastered 45 years ago in a concentration camp.

As the W.O. Carver Professor of Missions and World Religions at the Southern Baptist Theological Seminary in Louisville, Ky., from 1960-1965 and 1970-1981, Culpepper brought his life experience as a missionary, prisoner of war, Home Mission Board administrator and scholar of the biblical languages to the classroom.

A native of Pine Bluff, Ark., and a graduate of Baylor University, Culpepper was studying at the Annapolis Naval Academy when he was called into missions at the age of 20. "I've always been a seeker," Culpepper said, "from the time I was a teenager I've asked God to reveal his will. Life was too big for me." He left the academy and came to Southern Seminary with his wife, Ruth. She completed the WMU Training School and he graduated with the ThM degree in 1939.

In the spring of 1940 the Foreign Mission Board sent the Culpeppers to Kaifeng, the interior of China, to teach in the All-China Theological Seminary. As the storm clouds of war gathered to the north, the U.S. State Department issued evacuation notices. Culpepper worked out a plan with the FMB to go to the Philippines with an ecumenical endeavor to continue Chinese language studies.

On Dec. 28, 1941, the Japanese army swept across the Philippines. For one year no word was available to the outside world about the welfare of the Culpeppers. On Christmas, 1942, the American Red Cross cabled the heartening news: "Mr. and Mrs. Hugo Culpepper interned at Baguio. Are in good health. Do not worry." The words flashed across the front page of the *Arkansas Baptist* state paper headlined, "Best Christmas News."

As prisoners of war, the next three years found the Culpeppers shifted among three work camps and eventually were rationed down to one cup of corn meal mush a day. At a Manila work camp, the missionary camp was separated from the American soldiers by a 20-foot high wall. Culpepper recalled, "The American soldiers had no



Hugo H. Culpepper

way to grind their corn (the only food they had), consequently they were dying in the camps of starvation at the rate of 15 a day. We asked the Japanese authorities if we could grind the soldiers' corn for them and they consented. Between Ruth and I taking the midnight to 2 a.m. shift, and the other missionaries, we kept the grinder going 24 hours a day. We noticed afterwards the death rate was cut in half."

When Culpepper wasn't on the work detail, he made wise use of these three years of internment by studying the Greek New Testament. He read it through 12 times while filling his tablet with the most infrequently used Greek words. Culpepper read through his fifth edition A.T. Robertson Greek Grammar book three times, looking up each of the 21,000 references once.

In the spring of 1945 the Allied Forces liberated the Philippines and the Culpeppers returned to Louisville for several months of convalescence. The Foreign Mission Board then assigned them to Santiago, Chile, to teach at the Chilean Baptist Seminary. The following five years the Culpeppers taught at the International Baptist Theological Seminary in Buenos Aires, Argentina.

When Culpepper completed his ThD studies in 1959, he was asked to teach at Southern Seminary. He taught until 1965, when the Home Mission Board asked him to be director of the Missions Division.

In 1970 Culpepper returned to his teaching post at Southern. "My teaching has been an overflow of my seeking the knowledge of God," explained Culpepper.

When his son, Alan, joined Southern's faculty in 1974, history was written as they became the only simultaneous father-son teaching team in the seminary's history. The Culpepper's younger son, Larry, is currently associate professor of family medicine at Brown University in Providence, R.I.

Since retirement in 1981, Hugo and Ruth Culpepper have enjoyed life in their comfortable Louisville home near their three grandchildren. When asked about his heart attack suffered on Thanksgiving Day last year, Culpepper said, "Because I have a confidence and trust in one ultimate conviction, 'God is,' I can say that at no time in my life have I experienced fear. If 'God is,' then that's enough. At times I've had a consciousness that I might be entering into the mystery of transcendence. But I viewed that as more of an interest in death as a next step instead of fear."

Though his pace has slowed, Culpepper still enjoys reading and teaching an occasional Sunday School class. He and his wife love travel-trailing and manage several trips a year with their black cocker spaniel, Lady, in tow.

The penciled Greek lettering on Culpepper's old tablet has faded with time, but the story of its owner is still unfolding with a freshness and vitality that only a seeker can possess.

A SMILE OR TWO

"When I was chairman of Merrill, Lynch, if I said 'Jump,' people came around and asked 'How high?' In government, if you say, 'Jump,' people say, 'Please define 'jump.'"

—Donald Regan,
former White House Chief of Staff

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Pete Petty (left) with Lendol and Dorothy Jackson

Beyond Four Walls

by J. Everett Sneed
Editor, Arkansas Baptist

"We feel that there is a ministry beyond the four walls of the church," declared Lendol Jackson, president of Arkansas Campers on Mission. "Outreach often becomes much easier in an informal setting such as a campground."

Campers on Mission is an organization of Christian campers who desire to share their faith where they are camping. Membership is open to Christian campers of all denominations, although most are Southern Baptist. No membership fees or dues are required, only a willingness to join with other campers in fellowship and service. Campers on Mission is sponsored by the Special Ministries Department of the Home Mission Board and the Recreation Department of the Sunday School Board of the SBC.

Individuals from all walks of life participate in the organization. Whether an individual is a tent camper, a backpacker, an "RVer," or whatever method he uses, he can be a part of this fellowship.

The first statewide program that ABSC Missions Department Associate Pete Petty conducted was held in 1978 at Burns Park. There were five recreational vehicles present. Today there are more than 200 people enrolled in the Arkansas program.

Major emphases of Campers on Mission are to witness to other individuals who are at campsites and to assist in all kinds of mission endeavors. For example Campers on Mission have constructed a pastor's home

and have plans to lay out a 12 trailer pad at Siloam Springs in 1990. Many of the Campers on Mission have been involved in the construction work.

Arkansas is divided into four regions. Each region consists of two districts. Each region has a coordinator and takes on projects in its own area.

Arkansas campers meet two times each year, one time in central North Arkansas and another in central South Arkansas. They have been meeting at Greers Ferry in the fall and Petit Jean in the spring. However, Pete Petty, who is in charge of mission ministries, said that they were not locked into these two places for meetings.

There were 74 in attendance at their last Campers on Mission meeting which convened May 18-21. In a previous meeting there had been almost 100 in attendance.

Last October a request was made by president Lendol Jackson that the associations provide opportunity for a five minute explanation to be given of Campers on Mission. More than 30 associations provided this opportunity. In each presentation it was emphasized that Campers on Mission is an organization which is sponsored by the Southern Baptist Home Mission Board. They also gave brochures to the individuals who attended the associational meetings.

President Jackson was extremely pleased with the response they received from associational leadership. He said, "I want to thank the associational leadership for providing us with this opportunity."

There have been a number of individuals

who were active members of Campers on Mission who have been inspired to become involved in other mission projects. Among these are the Boyd Margasons who are currently working in mission projects in Las Vegas, Nev. The Doyle Lumpkins are currently in Germany and it was through Campers on Mission that they became involved. Ken Evans goes to Honduras to do short term work.

The president of the organization, Lendol Jackson and his wife Dorothy, who is secretary-treasurer, expressed their appreciation to the New Hope Church, Powhatan, for allowing them to be involved in the organization. Jackson said, "This provides my wife and me a unique opportunity to share our faith in a meaningful way with individuals who might never be confronted with the gospel otherwise."

The Jacksons are uniquely qualified to be involved in Campers on Mission. The two of them can do everything that is involved in the program. Programs include such things as testimonies, nature walks, music and recreation. Both of the Jacksons have taught church recreation at Southern Baptist College and Jackson is a good musician.

Jackson will be helping Petty this summer by assuming the position of volunteer co-ordinator for Campers on Mission. In addition, the Jacksons also assist with Summer Missions student orientation.

Arkansas conducts two rallies for Campers on Mission each year and the Home Mission Board conducts one national rally annually. Additionally there are regional rallies on the national level, as well as within the regions of Arkansas.

Four newsletters are printed annually by Southern Baptist College. Anyone wishing to receive more information about Campers on Mission should contact Pete Petty; P.O. Box 552, Little Rock, AR 72203.

Classifieds

Pews For Sale—17 12-ft. solid oak padded bottom pews; two 10-ft. solid oak padded bottom pews; one solid oak pulpit; one four-ft. clergy pew. Phone 501-238-8752.

7/8

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

Arkansas All Over

MILLIE GILL

People

Joe Fitzpatrick has accepted a call to join the staff of Park Hill Church in North Little Rock as minister of music. A native of Oklahoma, he is a graduate of Oklahoma State University and Southwestern Baptist Theological Seminary. Fitzpatrick has served churches in Oklahoma and Texas. He and his wife, Gwenn, will move here from Jacksonville, Fla., where he has been serving as minister of music at Mandarin Church.

Frank C. Gantz began serving June 25 as pastor of Nalls Memorial Church in Little Rock, coming there from Greenfield Church. He is a graduate of Oklahoma Baptist University and Mid-America Baptist Theological Seminary. Gantz has served churches in West Germany and Oklahoma. He and his wife, Belinda, have four children, Cameron, Leah, Carlton, and Bethany.

Leonard Baker resigned June 25 as pastor of Emmanuel Church in Conway, following three years of service. In addition to his resignation, Baker announced an early retirement from the pastoral ministry due to health reasons, following more than 34 years of service. He has pastored churches in Arkansas, Illinois, Oklahoma, and Texas. He and his wife, Edna, will be at home at 1902 Creekwood Drive in Conway.

James Elliott Goodman was ordained to the preaching ministry June 24 at Buie Church, Prattsville, where he serves as pastor. J. Everett Sneed, editor of the *Arkansas Baptist*, delivered the ordination message. Others on program were James Swedberg, director of missions for Central Association, Charles Martin, J. M. Goodman, Tommy Miller, Alton Ray, and L.C. Goodman, father of the candidate.

Floyd W. Lewis Jr. will begin serving in mid-July as pastor of First Church in El Dorado, coming there from Mulberry Church in Houma, La. He also has served on the staff of churches in Virginia and Louisiana. Lewis is a graduate of Washington and Lee University in Lexington, Va., American University in Washington, D.C., and New Orleans Baptist Theological Seminary. He and his wife, Janis, have two daughters, Mary Catherine, and Claire Elisabeth.



Fitzpatrick



Gantz

Roy Stillman retired July 2 as pastor of Stanfill Church in Jacksonville due to health reasons. Stillman, 81, has pastored other Arkansas churches.

Mike Nelson recently joined the staff of Brookwood First Church in Little Rock as minister of music and youth, coming there from Third Church in Malvern.

J.C. Myers retired June 30 as pastor of First Church in Wooster, Myers, who has served as a Southern Baptist minister for 40 years, may be contacted by telephone at (501) 753-1125.

Phillip Harris began serving June 11 as pastor of Harris Chapel in Wynne, coming there from Hartman Church.

Elmer West has joined the staff of Union Avenue Church in Wynne as summer youth worker.

Frankie Hathaway is serving Antioch Church at Beebe as summer youth minister.

Tommy Payne has resigned as pastor of Chapel Hill Church at DeQueen.

Harley Petty is serving Caraway First Church as youth director. He is a student at Arkansas State University.

Jeff Hanson is serving as youth director of First Church of Stamps.

Keith Post has resigned as youth minister at Blytheville First Church to serve as pastor of First Church in Lorraine, Texas.

Scott Hamilton, pastor of Briarwood Chapel, Cabot, will be ordained to the preaching ministry June 25 at 6 p.m. at Cabot First Church following the dedication of the chapel Sunday afternoon at 2 p.m. Cabot First Church is chapel sponsor.

Gary Thomas of Paris is serving as pastor of Burnville Church.

Larry Plummer will begin serving July 16 as pastor of Rye Hill Church at Fort Smith,



Baker



Goodman

going there from Forrest City, where he has served on the staff of First Church.

Chester Gray has resigned as pastor of Southside Church in Booneville to continue his education.

Ron Selby has resigned as minister of music at Highland Heights Church in Benton to enroll in Southwestern Baptist Theological Seminary.

Mark Baggett of Arlington, Texas, is serving as summer youth director at Highland Heights Church in Benton.

Jim Pinson of Nashville is serving as summer youth director at Calvary Church in Benton. He is a student at Ouachita Baptist University.

Chris Lynch is serving as part-time youth director at Memorial Church in Hot Springs. He is a student at Ouachita Baptist University.

Mark Vaughn is serving as pastor of Whitton Church. A graduate of the University of Arkansas, he is enrolled for the fall term at Mid-America Baptist Theological Seminary.

Tom Elliott has resigned as pastor of Brown's Chapel at Manila to serve as pastor of Bowman Church, Lake City.

D.C. McAttee of Forrest City is serving as interim pastor of Magnolia Church at Crossett.

Laurie Tankersly of Beryl Church in Vilonia is serving as a Sojourner in Oklahoma City, assisting with inner-city vacation Bible schools.

Dirk Owens of Bay Village is serving Cherry Valley Church as music director. He is a student at Arkansas State University.

John R. Maddox of Maumelle is serving as interim pastor of Bayou Meto Church in Jacksonville.

Leona Cleveland has joined the staff of Paris First Church as full-time music director.

James Guthrie began serving June 25 as pastor of Beech Street Church in Gurdon, coming there from Second Church in West Helena, where he had served for six years.

Robert Bennett has resigned as pastor of Ro-Lynn Hills Church in Rogers.

Elmer Earl Dicus of Cabot died June 15 at age 81. He was a retired Southern Baptist minister and a member of Old Austin Church. Survivors are his wife, Lois Dicus; three daughters, Helen Yowan of Vilonia, Dorothy Cartmel of Cabot, and Teresa Carter of North Little Rock; a brother, a sister; seven grandchildren; and six great-grandchildren.

Mark Christie is serving First Church of Crossett as interim minister of music.

Mike Montalbano began serving June 4 as pastor of First Church in Marianna. A native of Lake Charles, La., he is a graduate of McNeese State University in Lake Charles and Mid-America Baptist Theological Seminary. He has pastored churches in both Arkansas and Tennessee. Montalbano and his wife, Marianna, have three children, Lance, Shell, and Kelly.

Kelly Weaver began serving June 25 as pastor of Tumbling Shoals Mission at Heber Springs.

Doug Jones has accepted a call to join the staff of Immanuel Church in Pine Bluff as associate pastor in education. He and his wife, Debbie, will move there from Newport News, Va., where he has been serving with Deer Park Church. Jones is a graduate of Campbell University in Buies Creek, N. C., and Southeastern Baptist Theological Seminary. He has served churches in North Carolina and Virginia.

Steven Sinclair of Pine Bluff has joined the staff of Strawflower Church in Jonesboro as youth and music director. He is a student at Arkansas State University.

David E. Richey of Paragould is serving as associate pastor in charge of youth at Second Church in West Helena. A student at Southern Baptist College, he is married to the former Elizabeth A. Meyer of Ash Flat.

Blake Krumalis has joined the staff of Helena First Church as assistant pastor in charge of music and youth. He and his wife, Amy, have been residing in Memphis, where he has served as a staff member at both Peabody and Agape churches. Krumalis is a graduate of Crichton College in Memphis and is attending Mid-America Baptist Theological Seminary.

Mike Hooks has resigned as minister of music at Beech Street Church in Gurdon to enroll in Southwestern Baptist Theological Seminary.

Tracy Watson has resigned as minister of youth and recreation at First Church in El Dorado to serve as associate pastor of First Southern Church in Bryant.

Tom Cox, an evangelist and member of First Church of Van Buren, was elected parliamentarian for the Conference of Southern Baptist Evangelists during the recent Southern Baptist Convention in Las Vegas. Cox and his wife, Kay, sang for several groups at the convention.

David Holder, pastor of First Church in Ogden, completed one half unit Extended Clinical Pastoral Education in May at Arkansas Children's Hospital.

Briefly

Palestine First Church recently honored Louise Farrow in recognition of her service as church clerk.

Caraway First Church has completed an addition of four Sunday School rooms to accommodate new classes started as a result of a Sunday School enrollment training clinic.

Cherry Hill Church at Mena celebrated its 55th anniversary June 11 with a rededication service following a major remodeling effort. B.J. Edwards, a former pastor, preached at the morning worship service which was closed with prayer by former pastor Alton Looney. Dillard Miller, director of missions for Ouachita Association, was speaker for the afternoon service. Charter members in attendance were Aultry Hilton and Mrs. Blake Philpot. Willard Bellon is pastor.

Beebe First Church will dedicate its newly completed educational building in a special morning worship service July 9.

Hunter First Church observed its 75th anniversary July 2 with homecoming.

Little Rock Cross Road Church recently closed a revival which resulted in three baptisms and three additions by letter. Johnny Green was evangelist. Bill Fleming is pastor.

Lakeshore Drive Church in Little Rock mission team will leave Aug. 6 for Birmingham, Ala., where they will assist a home missionary by leading backyard Bible clubs for a week.

Baring Cross Church in North Little Rock held a Girls in Action recognition service June 4.

Osceola East Side Church observed its 20th anniversary with homecoming June 4. The church, organized Dec. 14, 1969, with 42 charter members, currently has a membership of 383.

Clarendon First Church observed "I Love My Church Day" June 25 with Sunday School high attendance and morning worship, followed by a church wide potluck dinner.

Morrilton First Church held an organizational meeting June 1 to launch a senior adult program. The 26 in attendance elected Bill Adams as president, Evelyn Leland, vice president, Wanda Pryor, secretary, and Gerri Burdick, historian.

Russellville East Point Church recently licensed Paul White to the preaching ministry.

South Highland Church in Little Rock held an evening fellowship June 11 in recognition of Pastor Mark Tolbert's second anniversary of service.

Hot Springs Lakeside Church recently held a Lay Renewal Weekend that resulted in eight professions of faith.

Concord Association Baptist Men's Fellowship recently held a meeting at First Church of Lavaca at which the 165 in attendance were challenged to pray about their involvement in the Guatemala/Arkansas mission project. A report also was given of the association's involvement in Manaus, Brazil. Director of Missions Ferrell Morgan led the service. Music was provided by Alton Thomas and R.C. Meadows.

Judsonia First Church mission team will be in Interlochen, Mich., July 19-29 to assist the Interlochen Church with a vacation Bible school.

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Forrest City Second Church recently purchased a building for additional Sunday School space. A remodeling program will precede use of the building.

Springdale First Church will launch a "Vision 2000" program this summer, preparing for advances in church growth and development, missions, and Christian media.

Whiteville Church observed its 98th anniversary June 25 when Estel Grigg and Keith Byrd were speakers. Special music featured the Knight Trio. Terry Johnson is pastor.

Hot Springs Second Church mission team will be in Littleton, Colo., June 23-July 1 to lead backyard Bible clubs and assist with survey work.

Collins Church celebrated its 100th anniversary May 28. In the morning worship service, a brief history was given and Charles Chesser of Carlisle, a former pastor, spoke. A potluck meal was service at noon, followed by an afternoon musical program.

Oak Cliff Church in Fort Smith mission team was in Milford, Utah, June 16-25 where they assisted in a building program, led backyard Bible clubs, and did survey work.

Shepherd Hill Church at Pine Bluff celebrated its 10th anniversary June 11. The worship service was led by Rex Newman.

Sierra Estates Chapel in Fayetteville has received a gift of a mobile home from Fill and Earlene Carter of West Fork.

Bingham Road Church in Little Rock youth, led by Bill Cypert, minister of music and youth, are involved in Summer '89 Sing and Share mission trips, performing in Ironton Church in Little Rock, Hermitage Church, and First Church of Campbell, Mo.

Immanuel Church in Little Rock Chapel Choir was on a mission tour June 14-25, performing in Oklahoma, Texas, New Mexico, and Arizona. The church will have a dedication and grand opening of its new 20,000 square foot Sunday School education center July 9. Pastor Brian Harbour will be speaker.

Malvern First Church will host a gospel singing school July 10-21 with classes from 10 a.m. to noon and 7 p.m. to 9 p.m.

Lakeshore Heights Church in Hot Springs recently celebrated its 25th anniversary with a luncheon, fellowship and songfest. Rick Porter is pastor.

Meadowview Church at Sheridan recently observed its 10th anniversary. Walter Yarbrough was guest speaker and Murel Norton was in charge of music.



Volunteers—Some Arkansans did not have to drive as far as others to attend the Southern Baptist Convention in Las Vegas, Nev., June 13-15. Boyd and Bonnie Margason of Mountain Home and Katsy and John McAllister of El Dorado, for example, were already in Nevada, working as home missions volunteers. The Margasons have been in Nevada for 18 months, helping with Brotherhood and WMU work, doing church remodeling and assisting in preparations for the annual meeting. They also were instrumental in the start of a new congregation in suburban Las Vegas. The McAllisters, who have been in Nevada on short-term assignments before, returned to the state in April to serve in construction and preparations for the pre-convention "saturation visitation" blitz. Arkansas churches interested in helping with autumn church construction projects may contact Margason at 702-641-3871.

(BP) photo



Up Front and Involved—Nothing less than front-row seats would do for Ocie Dee Miller and Antonio Tribble when they attended the SBC Annual Meeting, Las Vegas, Nev., June 13-15. The two ladies, both leaders in Woman's Missionary Union in Pulaski Association, made the two-day drive to Las Vegas in order to participate in the evangelistic visitation blitz on Saturday prior to the annual meeting. Then they took in the full schedule of the WMU, SBC meeting and the sessions of the Southern Baptist Convention. Mrs. Tribble, a member of Crystal Hill Church in Little Rock, is former president of the Pulaski Association WMU; Mrs. Miller, a member of Vimy Ridge Immanuel Church, is the former associational mission action chairman.



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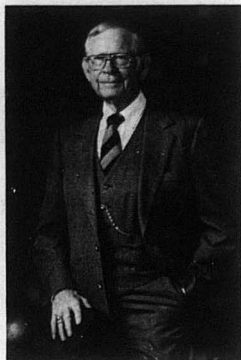
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Bob Buice

Buice Receives Hays Award

Bob Buice was presented the 1989 Brooks Hays Memorial Christian Citizenship Award July 2 as Second Church in Little Rock celebrated Christian Citizenship Day. He was selected as this year's recipient as a model for demonstrating Christian values in the market place.

The annual award, an ongoing memorial to the late Arkansas Congressman Brooks Hays, is presented in recognition of persons who have applied the Christian faith in the arena of public service.

Buice has served actively in Second Church for more than 35 years as a Bible teacher, choir member, and an active deacon who continues to do weekly hospital visitation.

A long-time radio announcer and personality, Buice has been called "an Arkansas broadcast legend." His radio career, spanning 50 years, includes program director, staff announcer, and farm director for radio stations KGHI and KARK. In addition, he has business experience with the Agri Network, and as farm director for KARK-TV in Little Rock. He was a member of the National Association of Farm Broadcasters for 35 years, a member of the Board of Directors for the Arkansas 4-H Foundation, and a member of the board of Pulaski County Farm Bureau.

He and his wife, Peggy, have two sons, Ed Buice of San Antonio, Texas, and David Buice of Atlanta, Ga., and two grandchildren.

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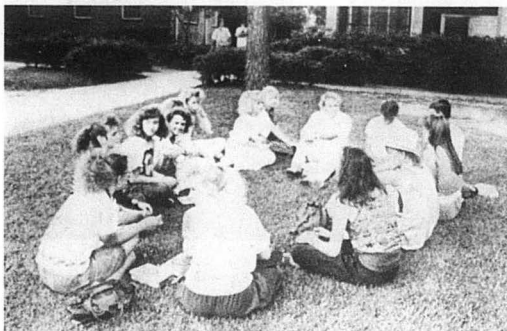


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Super Summer



Super Summer is held on the campus of Ouachita Baptist University.

For the fifth straight year, Arkansas Super Summer set an attendance record when it convened at Ouachita Baptist University Monday, June 19.

Registration reached 744 for the week-long project, which is geared to intensive training in evangelism and personal spiritual growth. The program is tailored specifically for high school students and is planned by a steering committee of youth ministers from across the state. A 40-member advisory board, also composed of youth ministers, gives direction to the program.

This year's program featured youth communicator Buster Soaries, who addressed the subjects of family relationships and the importance of a close daily walk with the Lord. Also featured were Michael Haynes and musician Alan Daniels.

Seminar topics available to youth this year included teenage suicide, the occult, Christian music, and parents and family living. Participants in a Christian journalism class produced a tabloid newspaper for the second year in a row.

In addition to the studies in personal evangelism and spiritual growth, the Super Summer program involves youth in family group sharing times and an innovative recreation program designed to build team spirit and cooperation.

Super Summer is sponsored by the Evangelism Department of the Arkansas Baptist State Convention.

Spiritual Awakening

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Springdale, Arkansas

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Skip Notice

The *Arkansas Baptist* will not publish an issue of July 13. The Sunday School lesson commentaries for July 8 and July 15 appear in this issue.

ABSC Notice

The date for the 1989 Arkansas Baptist State Convention has been changed from Nov. 7-8 to Nov. 14-15.

This action was taken by the Arkansas Baptist State Convention on Nov. 1, 1988.

Billy Graham Crusade Countdown

July

- 4 Singles Rally
- 13 Prayer Rally with Dr. E.V. Hill
- 20 Concert of Prayer
- 23 Operation Andrew Sunday

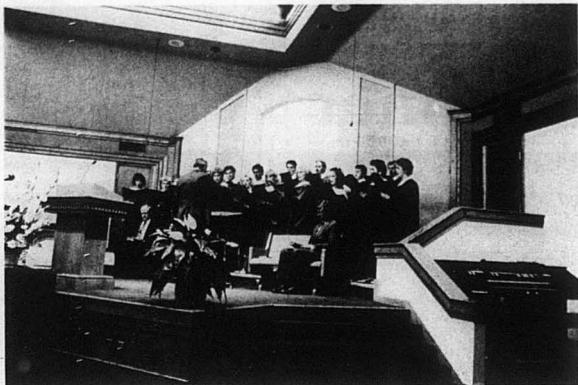
August

- * Youth Rally
- 3-4 Prayer Seminars with Millie Dienert
- 7-18 Nurture Group Training
- 21-27 Prayer Hosts Extend Invitations
- 22 Concert of Prayer
- 26 Leadership Breakfast with Dr. Emmanuel Scott
- 27 Support Sunday
- 28-9/22 Prayertime Broadcasts

September

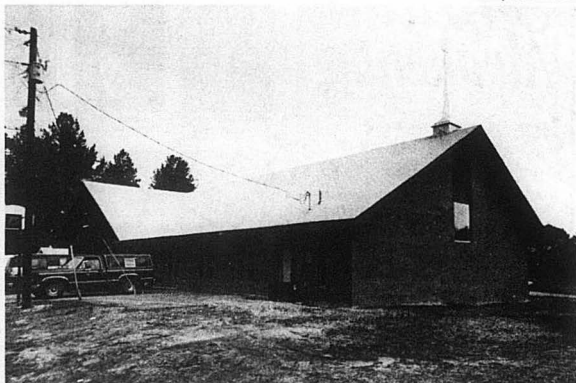
- * High School Assemblies
- 5-9 Roots—One-on-One Discipleship Training
- 9 Christian Life & Witness Make-Up Class
- 9-10 Visitation
- 11-16 Rehearsals
- 17-24 CRUSADE
- 18-21 Regional Satellite Crusades
- 18-22 School of Evangelism
- 25-10/27 Follow-up Broadcasts

For more information on any of these events, contact your church's crusade coordinator or call the Crusade Office at 375-1989.



Church Organized—*Fianna Hills Church in Fort Smith constituted June 25 with 216 charter members. Sponsored by Fort Smith's East Side Church, the mission began in 1983 as monthly home Bible fellowship meetings. Regular services began in 1985 in the facilities of the Cook School, and the congregation's first unit was occupied in 1986. The current sanctuary was occupied in 1988. The mission was recognized last year for giving the highest per capita amount to the Cooperative Program among Arkansas Baptist churches. Don Moore, executive director of the Arkansas Baptist State Convention, delivered the morning message. Bruce Tippit is pastor of the church; W. Trueman Moore is pastor of the sponsoring church.*

ABN photo / Millie Gill



Shannon Hills Dedication—*A service was held June 25 at First Church of Shannon Hills to dedicate a \$109,000 auditorium with a seating capacity of 250. Recognition was given to members whose volunteer efforts aided contractor Bobby Hill in keeping construction costs to a minimum. Pastor Gene Davis, David Bowden, minister of music, Hill, and Duane Toki, Willie Bryant, Frank Cochran and Les Haltom, deacons, Homer Haltom, Rose Grimes, and Glenn Hickey, director of missions for Pulaski Association, were program personalities.*

Five Women Are First Enterprisers

Fort Smith Team Helps OKC Mission Center

Five young women from Grand Avenue Church, Fort Smith, made history May 19-21 by being members of the first Baptist Young Women Enterpriser team sent out from Arkansas.

Ellen McMillan served as team leader for Norma Fredericks, Jan Dodson, Susan Yates, and Mitzi Peronia. They were assigned to serve with Beverly Perez at the Oklahoma City Baptist Mission Center.

BYW Enterprisers is an avenue of missions involvement sponsored by WMU, SBC and the Home Mission Board. Young women 18-34 are eligible to serve as Enterprisers after completing 50 hours of training in Bible study, witnessing, mission action, spiritual development and Baptist doctrine. Their assignment comes from the Home Mission Board. They provide all of their own expenses.

The team from Fort Smith worked with the food closet, medical and dental clinics at the center as well as doing lots of heavy cleaning. They also participated in a block barbecue where they distributed 220 scripture leaflets and witnessed to seven individuals.

You might be wondering, "What can be accomplished in such a short time?" The answer is, "A lot." Two of the women on the team have medical backgrounds, which enabled them to know how to label and shelve prescription medicine in the clinic. The advance training also paid off. The women were ready to work the minute they arrived on the field.

Flexibility became an important part of their vocabulary. Cleaning the center occupied more of their time than they had first planned. Yet they learned that even small tasks performed well can make a difference in the life of a missionary. McMillan remarked, "Things just seem to pile up on them (missionaries) and it can hinder their ministry. We are thankful that God could use us to clear away the clutter and make the tasks of the missionary easier."

When asked if the team would want to participate again in a similar venture, the overwhelming answer was yes! The only change they would make is staying longer on the field.

If your Baptist Young Women organization would be interested in BYW Enterprisers, please contact Carolyn Porterfield, P.O. Box 552, Little Rock, AR 72203.

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Angela Lowe and Debbie Cates

Acteen Honored

Central City Frist Southern Church held an Acteens, Girls in Action, and Royal Ambassadors recognition service June 4. Debbie Cates, daughter of Mr. and Mrs. Albert Cates of Lavaca, was presented the Arkansas Acteen Citation by Angela Lowe, ABSC Acteens director. She was the second Acteen in the history of Arkansas Woman's Missionary Union to receive the honor. Relda Williamson is her Acteens leader.



Recognition—Fayetteville First Church recently held an Acteens, Girls in Action, and Royal Ambassador recognition service in which five Acteens, Kristi Gray, Queen with Scepter; Laura Moore, Holly Purtle, and Cincy Tanneberger, Queen Regents; and Cari Tanneberger, Queen, received the Mrs. W.E. McWhorter Mission Memorial Award. This award will enable them to attend the National Acteens Conference in San Antonio, Texas, this month. At the close of the service 101 balloons were released to launch the second century of Woman's Missionary Union.

ABN photo / Millie Gill



It's Camp Time—Young musicians from South Highland Church assisted Allan Moore, minister of music, in loading the church van June 26 to leave for Arkadelphia to participate for the first time in a Young Musicians Camp sponsored by the ABSC Church Music Department. Children and youth from over Arkansas began in June participating in camps, not only at Arkadelphia, but at Siloams Springs, Camp Faron, Springlake Assembly and associational camps across the state.



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U.S. SUPREME COURT

Dial-A-Porn Opinion

by Kathy Palen

Baptist Joint Committee on Public Affairs

WASHINGTON (BP)—Congress may not ban all dial-a-porn, the U.S. Supreme Court has ruled.

In an opinion issued June 23, the high court upheld a congressional prohibition against obscene interstate commercial telephone communications but struck down a ban against indecent messages.

The legal dispute arose over a 1988 amendment to the Communications Act of 1988 that imposed an outright ban on all—indecent, as well as obscene—dial-a-porn. Proponents of the amendment claimed it was necessary to guarantee minors would not have access to such sexually explicit messages.

Sable Communications of California, a firm that offers sexually oriented pre-recorded telephone messages to callers in and outside the Los Angeles area, filed suit in the U.S. District Court for the Central District of California, charging the amended statute was unconstitutional and seeking an injunction to keep the Federal Communications Commission and Justice Department from enforcing the law.

The district court upheld the prohibition of obscene telephone messages as constitu-

tional but found the prohibition of indecent messages to be unconstitutional.

In writing for the high court, Justice Byron R. White said the constitution has no prohibition against Congress' banning the interstate transmission of obscene commercial telephone recordings.

Also, such a ban "no more establishes a 'national standard' of obscenity than do federal statutes prohibiting the mailing of obscene materials or the broadcasting of obscene messages," White wrote.

But the court rejected the government's argument that nothing short of a total ban on dial-a-porn could prevent children from gaining access to such messages.

Although the government has a compelling interest in protecting children from exposure to indecent dial-a-porn messages, White said, the Communications Act amendment was not drawn narrowly enough to avoid violating the First Amendment.

"It is not enough to show that the government's ends are compelling; the means must be carefully tailored to achieve those ends," he wrote.

The court drew a distinction between the case in question and a 1978 dispute—*FCC v. Pacifica Foundation*—in which the

court considered whether the FCC has the power to regulate a radio broadcast that is indecent but not obscene.

"Pacifica is readily distinguishable from this case, most obviously because it did not involve a total ban on broadcasting indecent material," White wrote. "The FCC rule was not intended to place an absolute prohibition on the broadcast of this type of language, but rather sought to channel it to times of day when children most likely would not be exposed to it."

The Pacifica opinion also relied on the "unique" attributes of broadcasting, he added, noting that broadcasting is uniquely pervasive, can intrude on the privacy of the home without prior warning as to program content and is uniquely accessible to children.

"In contrast to public displays, un-solicited mailings and other means of expression which the recipient has not meaningful opportunity to avoid," White said, "the dial-it medium requires the listener to take affirmative steps to receive the communication. . . . Placing a telephone call is not the same as turning on a radio and being taken by surprise by an indecent message."

White cited previously worked-out FCC regulations that would have used credit card, access code and scrambling rules to keep indecent dial-a-porn messages out of the reach of minors.

Although joining the other six justices in most of the opinion, Justices William J. Brennan Jr., Thurgood Marshall and John Paul Stevens said they found the entire ban unconstitutional.

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School Purchase Dropped

HEVERLEE, Belgium (BP)—Paige Patterson has ended his effort to buy the financially troubled Belgian Center for Biblical Education, following months of negotiations with the school's trustees.

Criswell College, the Dallas Bible school Patterson runs, was negotiating to buy the Belgian school. But Robert Johnson, chairman of the Belgian school's board of trustees, told European Baptist Press Service June 10: "We have mutually agreed with Dr. Patterson that all of our efforts to negotiate to a successful conclusion are terminated. I think both parties were very sad."

Johnson said Patterson and the trustees had arrived in principle at a successful purchase agreement. Had Patterson raised enough money, "I think we would have followed through to a successful conclusion," he added.

Patterson, interviewed by Baptist Press June 11, indicated he was unable to gain sufficient financial commitments to fund the school in the future. "The purchase price itself was not problematic," he said. But "just purchasing it would not solve their problems unless I could raise suffi-

cient endowment or endowment commitments."

He added "One of the greatest tragedies of our era (would be) if that school, with its accreditation and doctoral program, is lost to evangelical Christianity."

Patterson is president of Criswell College and a trustee of the Southern Baptist Foreign Mission Board. Sale of the Belgian

school would have involved Criswell College, not the Foreign Mission Board. Patterson said in May he needed to raise \$2 million to purchase the school and another \$3 million endowment to undergird its future operation.

Patterson will contact people who donated money for the purchase, he noted. Donors might choose for their money to be returned, given to Criswell College or used in some other missionary activity, he said.

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Year-to-date

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Jimmie Sheffield, associate executive director

PEOPLE TO DEPEND ON

Convention Uniform

Defection and Deliverance

by Dennis W. Swanberg, Second Church, Hot Springs

Basic passage: Judges 4:1-24

Focal passage: Judges 4:4-24

Central truth: God is the God of victory, therefore, we must work together with him if we are desirous of victory in our lives.

The Defection of Israel (4:1). Israel once again did evil. This indicated their continuing tailspin into the idolatrous practices of the Canaanites, (cf. 2:19; 3:7,12). We have heard it said that we learn one thing from history, and that is, that we don't learn from history. We can see ourselves so easily in the lives of the Israelites. We, too, sin again and again. May the Lord have mercy upon us!

The distress under the Canaanites (4:2-3). About 200 years earlier the Lord had freed Israel from slavery in Egypt. Now, in contrast, he sold them into the hands of the Canaanites as punishment for their sins (cf. 2:14; 3:8; 1 S. 12:9). The Canaanite oppression lasted for 20 years, so that the Israelites again cried to the Lord for help.

The deliverance by Deborah (4:4-24; 5:31a). Deborah was a mighty woman of valor. No wonder many children are named Deborah. She was the charismatic leader of Israel. Deborah's gifts must have been many and great. She is called a prophetess, indicating an insight and perspective far beyond the average person. Deborah was the fourth judge of Israel and the only woman to occupy the office. Again we are reminded that it is not by man's might nor by his power, but by the Lord's Spirit (Zc. 4:6).

The victory over the Canaanites was a great one. So utterly was their power broken that as a race they never attempted to regain their independence. The enemies of Israel were really enemies of God, for they made and worshipped other gods, and would not turn to him. For this, Deborah could say, "So let all thine enemies perish, O Lord!" (5:31). While they reaped oppression for turning away from him, they were restored when they cried to him in repentance of heart. For this, Deborah could sing, "Let them that love him be as the sun when he goeth forth in his might" (5:31). May we who have known the defection and distress of sin turn to God in obedience and experience deliverance through Jesus.

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Life and Work

Never Alone

by David Moore, Immanuel Church, Pine Bluff

Basic passage: Psalms 113:5-9; 139:1-10

Focal passage: Psalms 113:5-9; 139:1-10

Central truth: We are never apart from the presence of God.

I heard recently about a man who prayed, "Lord, the services today at church were wonderful! Lord, you should have been there!" The man's words betrayed his deep misunderstanding.

The psalmist proclaims that God is transcendent—"he lives in the heights above" (113:5b); but he affirms that God is also immanent. God is with us. In fact, he "bends down" (113:6), he "lifts the needy" (113:7), he "honors the childless wife in her home; he makes her happy by giving her children" (113:9).

God is not only high in the heaven, but he is involved personally in the workings of his world. The psalmist is affirming the presence of God.

With eloquence, the psalmist expresses this truth in Psalm 139. He affirms that God is around us on every side (v. 5). God knows everything about us (vv. 1-4,6).

Thus the question is asked in verse 7b—"where could I get away from your presence?" This "what if" proposition is then answered. It does not matter if you go to heaven or into the world of the dead, God is there. One could go far to the east or to the west, but God would still be there.

Up, down, left, right—as far in any direction that we can imagine, God is still there! Even in the darkness, God is there because "darkness and light are the same to God" (v.12b).

The conclusion is obvious. God is wherever I need him. Wherever I go, God is there to lead me and to help me (v.10). Experience tells me this is true! Whether in Texas schools or pastoring in Virginia, Alabama, or Arkansas, I have found the truth of this text. God is there. When I have traveled to such places as Brazil, Jordan, or Guatemala, God is there!

Sometimes in the rush of life, our family has to eat our meal quickly. My youngest daughter enjoys her food, and she eats slowly. If we are forced to leave her at the table, she is quick to say, "You think that I am here all alone, but Jesus is with me." While we regret the situation of leaving her at the table, I am thankful to know that she has realized that God is everywhere.

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Bible Book

A Servant's Walk

by Robert O. Pruett, University Church, Fayetteville

Basic passage: Leviticus 1:1 to 16:34

Focal passage: Leviticus 8:6-9; 9:23-24; 10:1-3,8-11

Central truth: The Christian's lifestyle should be one of holiness and purity.

To study passages such as the ones before us today, concerning the laws and procedures directing the priests, is so very revealing to those of us who truly believe in the priesthood of the believer. These passages give us a great levitical look at what we are to subscribe to in our lifestyle.

To study the Leviticus 8 passage in its fullest we need to refer to Exodus 28. This passage goes into greater detail on the description and purpose of the priestly garments. Exodus 28:3 states that the priestly garment is to be made in such a fashion as to set the priest apart. We are to be different to the world around us. A peculiar people! Exodus 28:29 reminds the priests that part of their clothing is to remind them to bring the remembrance of others to God.

Leviticus 9:23-24 and all of Leviticus 9 reminds the people of God to keep their relationship with God pure. To seek at-oneness with God was to be and should always be a constant desire and goal for all God's people. In the conclusion of this chapter, God shows his approval of the people who were of one accord with their God. The people had not just satisfied an obligation to their God, they had truly worshipped and praised their God through their very lives.

Leviticus 10:1-11 gives a warning to the priests. The servant of God is to serve not out of self will but of God's will. God's servant should always guard against unscriptural means of trying to please God. Man can make others think he is pleasing God but the true judge is the heavenly Father. We learn the seriousness of this from Nadab and Abihu. These two were trying to serve God in a way that was false and displeasing to God. Bringing in foreign or strange fires to God was totally rejected by God. Just as today we are not to teach false doctrines or to embrace new beliefs just because they are popular or appealing.

The servant of God is to order his life in such a way as to be set apart from the world, seeking to always be in communion with God, and stay true to God's Word.

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Convention Uniform

Growing in Grace

by Dennis W. Swanberg, Second Church, Hot Springs

Basic passage: Joshua 6

Focal passage: Joshua 6:11-40

Central truth: Our faith is dependent upon the sovereign grace of our Lord and Savior Jesus Christ.

The Lord is with us. The Lord found Gideon retired and distressed. Gideon was by the world's standard weak, nevertheless in his poverty he received rich grace. God is no respecter of persons (vv. 11,12).

The Lord communicates. Gideon had common sense questions (v. 13) and thus proved his understanding of the world in which he lived. And through his questions, the Lord answered, "Have I not sent thee?" Can you imagine the inspiration that followed his glance, when "the Lord looked upon Gideon." God called Gideon mighty and made him so that he sent him and went with him. He taught him faith and then honored his faith. Such is the case with us for he is desiring to glorify himself in each of us.

The Lord honored Gideon's request. Gideon's petition for a fleece was not the voice of unbelief or of doubt or of presumption, but in it he communicated faith. Therefore, it was not regarded by God as a sin. God wonderfully allowed Gideon the grace needed to dictate the nature of the sign. Gideon's fleece was a necessary accompaniment of revelation in those early days, as picture books are of childhood. But today, we do not have the need of the same kind of "childish things" as Gideon and his contemporaries. We have Christ and the Spirit, and so we have a "word made more sure" than to require signs. Today, we hear that voice which is louder than an audible voice.

The meaning of the sign. The fleece is to be a proof of God's power which is not derived from the world. The strongest demonstration that the church can give the world of its really being God's church is its unlikeness of the world. We know this through the Word of God, just as Gideon knew God's will in his oppression. God allowed Gideon to observe the fleece both wet and dry so that he would confidently act on God's will.

We, too, have God's grace to discern his will for our lives. We can know his will by the renewing of our minds (Ro. 12). Let his mind be in you.

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Life and Work

Is God Unfair?

by David Moore, Immanuel Church, Pine Bluff

Basic passage: Psalms 73:1-3,13-14, 16-17,21-28

Focal passage: Psalms 73:1-3,17,26-27

Central truth: We need to experience the truth that God is just.

Have you ever noticed that others who are so ungodly seem to be getting ahead and you seem to be getting behind? If so, you will identify with this lesson. Asaph does not doubt the justice of God—at least intellectually (v. 1), but he does question the practicality of God's justice.

After all, he is stumbling (v. 2) while his neighbors are prospering (v. 3). He is struggling while they are arrogantly living an untroubled life. Where in this is the justice of God?

Most of us have been there! Through jealous eyes, we look at an ungodly group and wish that we were like them. They have less apparent trouble than we. They are not troubled by cancer or heart disease. They have not watched a child die.

The conclusion of the psalmist is all too obvious. "Is it for nothing, then, that I have kept myself pure?" (v. 13) It is vain to serve God! Let us be honest—have we not all felt that way at times?

Yet something happened to the psalmist that can happen to us. He was jealous and resentful, until he went to the house of God (v. 17). When he went to worship God, suddenly something happened to completely revolutionize his thinking.

It was there that he perceived the end awaiting his neighbors. For a moment, he had looked only temporarily at his neighbors. But when he went to worship, he saw others through the eyes of God. He saw their end and their ultimate destruction.

When in worship we recognize who God is, then we begin to see our world in the eyes of eternity. We understand his justice and his righteousness.

God is just, and while at times we forget that or challenge his justice, he is still just. Whenever we are willing to come to his place and meet him on his terms, then we see his justice.

The conclusion for us is simple. "God is my strength; he is all I ever need (v. 26b)." Concurrently we see a bitter truth: "Those who abandon you will certainly perish (v. 27a).

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Bible Book

The Pure Life

by Robert O. Pruett, University Church, Fayetteville

Basic passage: Leviticus 1:1 to 16:34

Focal passage: Leviticus 11:1-3,44a; 16:6-8,15-16,20-22

Central truth: The servant of Christ is to live a life of purity as an example to the world around him, confessing and repenting of his sins daily always in right relationship with God.

God demands purity of his followers. For God's followers at the time of Leviticus to have eaten of the unclean food would have been to defile themselves not only before God, but before men and each other. We really don't know all the reasons involved in the command to not eat of some of the animals, but we also realize this command was lifted in the New Testament. Many surmise it was for reasons of hygiene, others that some of the animals were used in pagan rituals and God's followers were just to stay away. Whatever the reason, the command was to be obeyed.

To the world around us how are we doing at staying pure? Are we staying away from the unclean? Today's unclean is far more recognizable and glaring than trying to decide which animal is clean or unclean. Perhaps we need to proclaim once again to our new believers and children what we know to be unclean for the true follower of Christ: Alcohol-unclean, tobacco-unclean, pornography-unclean, illicit drugs-unclean, extra marital and premarital sex-unclean! We are to be pure and stay away from the unclean. "Ye shall be holy, for I am holy" (Lv. 11:44).

The pure life may sound impossible. It is, but that doesn't excuse us from keeping on trying to achieve that purity. Just as in 1 John 2 we find John stating the whole reason he is writing is so that God's followers will not sin. Then we find our hope and help. "And if any man sin we have an advocate with the Father, Jesus Christ the righteous." Christ became our levitical scapegoat to take our sins away to never be heard of or seen again.

In Leviticus all the people's transgressions and sins were symbolically placed on the scapegoat. The scapegoat, Aaron, and the people all played a part in this purification ceremony. With a "just" God there must be a sacrifice. With Christ we have the sacrifice and the ability to be justified before God.

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MEXICO

Cornerstone Cooperation

by Eric Miller

SBC Foreign Mission Board

RICHMOND, Va. (BP)—Leaders of the Houston-based Cornerstone Commission, the Southern Baptist Foreign Mission Board and the National Baptist Convention of Mexico announced in late May they had reached an agreement to work together.

The Cornerstone Commission, a church-starting agency formerly known as the Genesis Commission, wants to help start 5,000 churches in Mexico within 10 years at a cost of \$25 million, Executive Director Paul Ferguson said in an interview.

Cornerstone receives financial contributions from Christian businessmen from a

variety of denominations, Ferguson said. So far, the commission has enough money for the next three years, he added.

Don Kammerdiener, FMB vice president for the Americas, noted five key areas of cooperation outlined in the agreement between Cornerstone, the mission board and Mexican Baptists: the Mexican Baptist convention's acknowledgment of the Cornerstone program, use of Mexican convention financial channels for Cornerstone aid, Mexican Baptist involvement in selecting new church sites and sponsoring churches, commitment of Southern Baptist representatives in Mexico to help churches aided by Cornerstone the same way they assist other churches and evaluation of results.

The commission also will send volunteers, mostly high school and college groups, to Mexico through the Foreign Mission Board's volunteers in missions department.

The Cornerstone Commission is the brainchild of Randy Best, a Texas entrepreneur. While on a visit to Africa, Best was impressed to thank God for his wealth and seek guidance in how to use it, said Ed Young, a Cornerstone trustee and pastor of Houston's Second Baptist Church, where Best is a member.

Best pays all administrative costs of Cornerstone, which has a small staff, so all donations go straight to the mission field.

Started in 1986 as the Genesis Commission. By early 1988, Mexican Baptist leaders had announced they would not support the work of the Genesis Commission because it refused to work through the Mexican convention.

Bill Darnell, a Southern Baptist minister, later resigned as the commission's executive director, and commission leaders changed the agency's name to the Cornerstone Commission. Darnell was replaced by Ferguson, 56, a senior Texas district court judge and former chief of staff at Second Baptist in Houston.

Foreign Mission Board President R. Keith Parks said Cornerstone's methodology "is not 100 percent of the ideal way we as Southern Baptists do cooperative missions. But recognizing the autonomy of churches and the independent spirit of Southern Baptists, I am very grateful that there is a deliberate choice to work harmoniously with the Foreign Mission Board and the Mexican convention."

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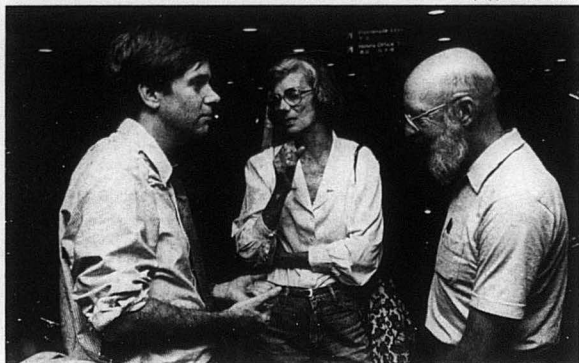
by Jim Burton
SBC Foreign Mission Board

HONG KONG—A three-day boat journey from China to Hong Kong following the Beijing massacre reminded Ken and Lou Ann Locke from Arkadelphia of the paradox surrounding China's current turmoil.

As the world focuses on the confrontation in China's capital, life goes on as usual for much of this country's 1.1 billion people.

"It's hard to think there is tension around when you are surrounded by calm and peace," said Locke of his river-ferry journey through rural China along the Yonge and Pearl Rivers. "It takes a long time for new to get from one place to another."

The Lockes, both former Ouachita Baptist University professors, left Nanning in Guangxi province near the Vietnam border when they heard a Voice of America radio report June 8 advising all Americans to leave China. With only a week to go before starting a summer furlough from their



(BP) photo / Jim Burton

CSI staff member Charlie Wilson (left) greets Southern Baptist teachers Ken and Lou Ann Locke as they arrive in Hong Kong from China.

English teaching responsibilities at Guangxi University, they departed that night.

Unable to fly out because the Nanning airport was closed, the Lockes took the only other route of public transportation available to Wuzhou. They made the boat trip lying down on double-decker wooden bunks. "You slept on boards because it was just a shelf," said Mrs. Locke. "The window was at your head, so it was quite comfortable."

The boat had a kitchen with three meals

from which to choose. "They would bring the food around and hand it up to your berth," said Mrs. Locke.

The Lockes and another Southern Baptist teacher, Myra Applewhite of Plainview, Texas, were the only westerners on the river ferry. But on the last leg of the journey, the hydrofoil boat they rode for 10 hours from Wuzhou to Hong Kong was full of Americans, Europeans and Australians.

"When we got on the hydrofoil, the situation was reversed," said Mrs. Locke.

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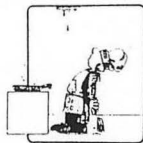
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"There were just a few Chinese. It looked like foreigners just came out of the woodwork from all over South China."

The Lockes have been in China for two years with Cooperative Services International, a Southern Baptist service organization that places professionals in teaching, technical and business positions around the world. Locke serves as CSI's education coordinator in China.

The Lockes said peaceful demonstrations were held at Guangxi University before students boycotted finals.

"The mood on campus was almost a state of shock," said Locke. "The students, in two days, decided to boycott examinations and go home. They were just all of sudden up and gone."

Following CSI policy, the Lockes did not take a political position on the current controversy.

"We started out with the basic premise that we were guests in their country and therefore it would be impolite and bad manners for us to make a comment or statement about which side we were on."

"When asked about that we would simply say that (the situation) was very bad. I guess the closest we came to a political statement was that both of us said we think it is very important that everybody have an opportunity to express his opinion."

The Lockes were never under any threat and plan to return to complete the final two years of their assignment.

"We've got our reentry permits," said Locke. "We told the school that if we were allowed to come back we'd be back."

"I think now more than ever they need

us. You could make a real contribution. There is going to be a real shortage of teachers in China next year," continued Locke.

"Our heart is in China," added Mrs.

Locke, who had previously spent 10 years in Hong Kong. "Asia is not a new experience for us. We're not out here just to see things. We're not here for the thrill. It's home. My heart's here."

(BP) photo / Jim Burton



Arkansas Baptist teachers Charles and Thannis Phillips came to Hong Kong after leaving China. They taught at Henan Medical University in central China, and were planning to spend two weeks in Beijing. But like many foreigners, they left China a week after the Tiananmen Square tragedy. Now they are home in Arkadelphia, but are still hoping to go to Beijing in the fall. "We had a fantastic time and I have a heavy, heavy heart for the Chinese students we left behind," Mrs. Phillips said. "If conditions are safe, we're open to going back. We have Asia fever."

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WORLD

Korea Missionaries Assaulted

by Michael Chute
Baptist Press

TAEJON, South Korea (BP)—A rash of physical attacks on Southern Baptist missionaries and family members in Taejon, South Korea, has concerned mission leaders about the motives behind the assaults.

From June 12 to June 18, two missionaries—Greg Whitlock of Lancaster, S.C., and Tom Stokovaz of Independence, Mo., and Samford Smith of Charleston, S.C., the father of Southern Baptist contract teacher Lori Smith, were attacked during daylight hours in the vicinity of the Taejon train station. Also, the teen-age son of a missionary was attacked at night as he walked with friends near Korea Christian Academy.

Injuries to the four were minor, and none received medical attention. However, they experienced headaches for a day or two after the attacks. At least two complained of neck pains following the incidents.

Whitlock was hit by a man while standing in a taxi line in front of the train station. He had been reading and was putting the material away, when his "head felt like it was going to explode," he said. "I didn't know what happened. I was not aware that anyone had come up beside me outside the taxi line."

Several Koreans yelled at the man who hit Whitlock but no one tried to apprehend him. When Whitlock attempted to go after the man, a Korean woman grabbed the missionary by the arm, took him to the front of the taxi line, and put him in a taxi so he could leave the scene.

Stokovaz was walking on a crowded sidewalk by the train station when someone struck him a "hard, solid blow" on the back of the head. He turned expecting to see who hit him, but no one was there.

"Whoever it was just kept on walking," Stokovaz related. "Nothing was said. Whoever did it wasn't interested in saying anything. It could have been done so quickly that no one saw what happened.

"As hard as I was hit and as high up, I can't believe it was an accident. I believe it was intentional."

Stokovaz said he previously "had no bad experiences at all in Korea. No one has done anything that wasn't kind. I'm not worried about it."

Lori Smith, her parents and an American friend were waiting at a pedestrian crosswalk when her father was attacked. A man came up behind the group and hit Smith in the back of the head with an open hand. Miss Smith saw her father hit and got a good look at the man before he fled. Her parents were visiting her for 10 days before

she completed her teaching contract. They returned to the United States as scheduled June 23.

The teen-age son of missionaries, who asked not to be identified, was walking with two friends near Korea Christian Academy when a man came up to them from behind. He struck the boy on the head, possibly with an object or weapon, opening up two cuts.

The boy said the man appeared to be drunk. The attack took place near establishments that sell liquor in an area that also is close to missionary housing.

Taejon is a major location for Baptist work in central South Korea. Baptist work there includes a seminary, the headquarters for the Korea Baptist Convention's home mission work, the Baptist military evangelism program and the school that children of missionaries attend. About 40 Southern Baptist missionaries live in Taejon and work in outlying areas around the city of 1 million people.

"The place the attacks occurred and the close proximity in time is very unnerving," said Virgil Cooper, administrator of the Korea Baptist Mission, the organization of Southern Baptist missionaries. "We've never had any kind of problems or trouble before in that area" of Taejon.

Cooper said he has advised the 138 missionaries working in South Korea "to take caution and beware. That's all we can do right now."

The four apparently were attacked because they are Americans, mission leaders speculate, although no discernible anti-American comments were made during the attacks. The people who attacked Smith and the teen-ager mumbled something they could not understand, and Whitlock heard his attacker say something about America.

"The thing that aggravated me was whoever did it had no way of knowing that I was a Christian or a missionary," said Stokovaz. "I'm prepared to take abuse for my faith, but in this case I was hit because I am an American."

Whitlock believes he was attacked "just because I was an American," he said. "Hopefully, it's just one disturbed person (doing the attacking). I was the only foreigner around. I guess I was in the wrong place at the wrong time."

"Americans need to maintain as low a profile as possible," stated Cooper. "We have to bite our tongues and go on and not do anything to antagonize. The missionaries (involved) are handling it very well. They're very positive in their attitude. The Lord called them here, and it will be the Lord who sends them home."

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