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Arkansas Baptist Newsmagazine

8-17-1989

August 17, 1989

Arkansas Baptist State Convention

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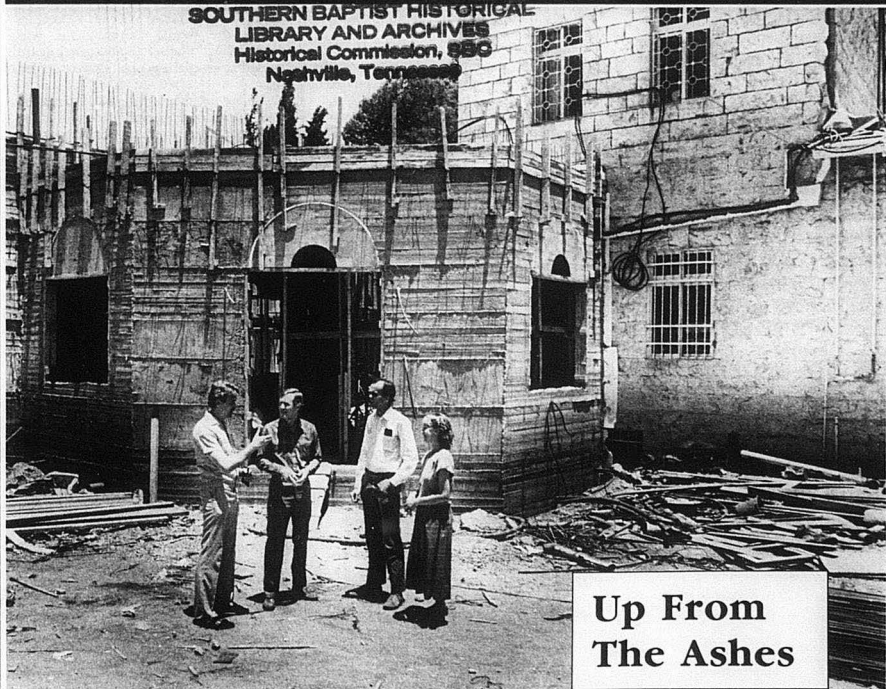
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Firing Attempted

Arkansas Baptist

August 17, 1989

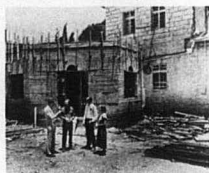
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**Up From
The Ashes**

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FMB photo

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Five years after an arson fire destroyed their building, Narkis Street Baptist Church in Jerusalem is rising from the ashes.

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IT'S UPLIFTING

Volunteers Lead 925 to Christ

VALENCIA, Venezuela (BP)—She gasped when she saw the floral fabric of her own dress.

The Venezuelan senior citizen had just received her first pair of glasses from Southern Baptist mission volunteers.

"She had probably never seen the flowers (on her dress) before," said optometry student Tim Thompson of Birmingham, Ala.

And she might not have heard about Jesus Christ if it weren't for 77 Southern Baptist medical missions volunteers who worked 10 days in Venezuela.

The volunteers from nine states returned July 17 from leading medical clinics in the Venezuelan cities of Maracaibo and Valencia, reported to Dewey Dunn, a Nashville physician and trip leader. Twenty-four volunteers worked in Valencia and the surrounding area; 53 worked in Maracaibo.

Clinics offered dental, eye and physical exams, pharmaceuticals and nutrition information, as well as spiritual counsel, Dunn said.

The project was a follow-up of work begun last summer by a group of 175 medical volunteers, the largest volunteer

medical team ever sent by the Southern Baptist Foreign Mission Board, according to board officials.

Although smaller than last year's group, the July volunteer team reported a greater number of decisions for Christ, Dunn said: "The amazing thing to me . . . was that last year with 175 people (volunteers), we had about 800 people receive Christ and 10,000 patients receive treatment. This year with 77 persons, we saw 7,977 patients and the decisions for Christ were 925."

Volunteers from the most recent trip came from Alabama, Arkansas, Georgia, Illinois, Missouri, Kentucky, Tennessee, Texas and Virginia. Some reported profound experiences, Dunn said.

Becky Roy, a dental assistant from Gallatin, Tenn., said a young Venezuelan patient fainted after a dental exam. "We tried to cool her down and relax her, but she would push us away," Roy said.

Later the girl's father arrived. Volunteers learned the family thought she was possessed. After father and daughter heard a presentation of the gospel, both accepted Christ.

"She got up like nothing had ever taken place. Her color was great," Roy said. "She didn't remember anything that happened, but she had the joy of Christ."

GOOD NEWS!

What Forgiveness Changes

2 Samuel 12:1-25

The story of David and Bathsheba depicts the dark side of David's humanity. God's prophet courageously confronted the king with both the stark reality of his sin and its sure consequences, but Nathan's message was two edged. He also proclaimed God's gracious forgiveness.

What is the effect of such forgiveness? What does it change?

Only a magical view of forgiveness would expect things to return to how they were before. Forgiveness does not ignore basic realities of life including natural consequences of sin. However, God's forgiveness works a miracle that allows us to get on with the business of living.

God's forgiveness removes our hopelessness—Sin ultimately leads all of us to the brink of death and despair (Ro. 6:23). It was no different for King David. Nathan's story of the thievery of the poor man's lamb by the rich man stabbed David alive

to his own guilt; he was the one who deserved to die. This was especially true in view of the law of retaliation (Ex. 21:23-25; Lv. 24:17-21; Dt. 19:21).

Yet Nathan's words were words of life and hope: "The Lord also has put away your sin; you shall not die" (v. 31, RSV).

God's forgiveness restores our sense of worth and usefulness—God does not take our sin lightly nor spare us its natural consequences. Yet, his forgiveness does not leave us second class citizens. He is the God who can bring good out of evil (Gn. 50:20).

God in his forgiveness affirmed both David and Bathsheba as well as their relationship. A second son was born who lived. His name symbolized God's blessing. Solomon is related to the Hebrew word *shalom* meaning peace or well-being (v. 24). Furthermore, God sent a message of his special love for the child by Nathan (v. 25).

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Peer Pressure

J. EVERETT SNEED

Peer pressure can cause a person to do things which he will regret for years. Peer pressure, the influence of those with whom one associates, can cause an individual to compromise his convictions. Almost all of us are affected by peer pressure to some extent. But by properly dealing with it, a person can avoid being dragged into some tragic mistake.

The Bible gives examples of those who succumb to peer pressure as well as those who resisted it. Peter's trip to Antioch (Ga. 2:11-14) is an example of yielding to bad peer pressure. The majority of the Christians at Antioch were Gentiles. It was only natural for Peter to eat and fellowship with them. But when a group of prestigious Jewish Christians from Jerusalem arrived, Peter removed himself from the Gentile Christians.

To understand the problem that confronted Peter, it is necessary to realize that a Jew observed rigid dietary laws. A really strict Jew was forbidden even to do business with a Gentile. A Jew was not to go on a journey with a Gentile, nor to give hospitality to him. He was not even to accept hospitality from a Gentile in a time of emergency. So Peter succumbed to the pressure of his Jewish friends.

Noah is an example of a person who resisted peer pressure (Gn. 6:8-22). Because the people of Noah's time were extremely wicked, God said, "I will destroy man whom I have created from the face of the earth. . ." (Gn. 6:7). God directed Noah to build an ark. It is not difficult to imagine the pressure and ridicule which Noah experienced during the years he labored in constructing the ark. Because Noah obeyed God, he was saved from the destructive force of the flood.

The most notable example in the Bible of an individual resisting peer pressure is Jesus. Christ could have become a hero instead of being crucified by adapting his message to the pressure of the religious leaders of his day. To have changed his message would have defeated his purpose for coming into the world and would have left mankind without hope.

Christ warned, "In the world ye shall have tribulations: but be of good cheer; I have overcome the world" (Jn. 16:33). The word "tribulation" means "to pressure" or "to squeeze." We, like Christ, can be victorious over the pressures of the world.



How can a person avoid succumbing to the wrong kind of peer pressure? Obviously, it is not any easier for us today than it was for Peter long ago. All of us want friends. Everyone wishes to be liked by others. Perhaps, the following suggestions might prove helpful.

We should determine before temptation arises that there are certain types of activities in which we will not engage. The Bible states clearly that there are overt sins which a Christian is to avoid. To fail to set absolute standards of Christian conduct is to lay oneself open to temptation. Once peer pressure is brought to bear upon a particular tempting situation, an individual's conscience is rarely consulted.

Some argue that the Christian is free to do anything he wishes, as long as he has Christian love. If Christian love is proper-

ly understood, this is true, for all sin is against a loving God. But the Bible enumerates sins which are to be avoided by the followers of Christ. When one analyzes the sins mentioned in the Bible, he discovers that people have not changed very much across the years.

We should choose our friends carefully. We often can avoid much of the wrong kind of influence by having the proper kind of companions. It is true that often we must deal with people whose standards are very different from our own. A person is not forced to form close friendships with this kind of person. The best place to find proper friends is at church.

We should place the good of others first. If we practice the Golden Rule, we will avoid succumbing to certain types of peer pressure. Sometimes peer pressure is placed on Christians to take advantage of others. The Golden Rule given by Jesus requires that we treat others the same way that we want to be treated.

We are to set a proper example. One of the worst things Peter did at Antioch was the setting of a wrong example. In that instance, as often is the case, it produced a breach in fellowship. Every Christian is an example to others, whether he wishes to be or not.

When peer pressure encourages wrong doing, we should remember the consequence. When we take a long look at every thing involved, we may wish to accept the jeers or rebuffs of others, rather than to sin "because everyone else is doing it."

The best protection for everyone is to maintain a close day by day walk with the Master. The best question may be, "Would I engage in this activity if Jesus was with my side?" If not, the answer should be, "No."

Arkansas Baptist

VOLUME 88 NUMBER 27

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Letters to the Editor

Taking A Stand

May I take this opportunity to express my appreciation for the stand taken by Mrs. Beverly Strain expressed in the Aug. 3 issue of *Arkansas Baptist*, in regard to the *Arkansas Gazette* editor's editorials condoning some of the most revolting immoral conduct imaginable which unfortunately has infiltrated certain areas of our society.

To merely write the *Gazette* editor expressing our displeasure at the views he expresses is far from sufficient. If we continue to subscribe to the *Gazette* we are condoning, if not agreeing with his concepts.

I cancelled my subscription to the *Gazette* June 9th in response to an article he wrote condoning and applauding the practice of pornographic materials being sold in our town and I know several others who did likewise.—Eva Everett, Heber Springs

Praising Letters

Mr. Russ Curry and Ms. Beverly Strain's letters to the editor Aug. 2, 1989, are supreme. Ms. Strain exposed the *Arkansas Gazette* for its recent publications on homosexuality. She urged Christians to cancel their subscriptions to this newspaper. I join Ms. Strain and many in the Heber Springs area in boycotting this perverted publication. June 9, 1989, the *Arkansas Gazette* endorsed pornography and the Moonlight Market's right to sell this sewage. They are guilty of censorship in failing to publish truthful, critical articles of rebuttal. Mr. Walker Lundy will not accept my invitation to indulge in previewing some of Moonlight Market's abominable pornography. It's little wonder that the *Gazette* calls me weekly trying to give me some super fantastic subscription deal. I need the *Arkansas Gazette* about as much as Baptist preachers need pornography!

Mr. Russ Curry's letter exposed the liberal socialist who's agenda is to annihilate all references of God in our nation. It is to deprive our children of a true education, and economically break this nation

by taxing the productive Christians to death. A classic example is Gravette Elementary School, who have had voluntary Bible teaching for over 50 years. Now, the atheist are out to stop this at all cost, even using phantom plaintiffs, which is a federal violation.

Our national and state governments could learn some things from the Gravette school. For example: if the state was using the same method that Gravette is using, we could have saved \$107,997,762 in the 1987-88 year educational cost. That's what it is costing us annually in Arkansas public schools to support humanism. Humanism is a religion. Ask your school superintendent, board president and others to supply you a copy of the Humanist Manifesto.—Jim Glover, Heber Springs

Defending Criswell

I feel that something must be said about the accusation of plagiarism against W.A. Criswell by Gordon James. If Mr. James is a believer, (writing on theology is not proof) I feel that he has stepped outside the boundaries of Christian conduct.

As Christians we are called to community. We share (or should) as the brethren have need. We share everything from money, time, automobiles, to the very thing God has laid on our hearts to share. We do this to build up and unify the body.

Criswell has stated that he did not intentionally "lift anything out of anybody's volumes" without proper notation. I have not read either book, but the reference is made by Criswell that when he did use others material, "I said 'so-and-so, said so-and-so.'" It seems to me if he was intentionally lifting others material he would have been consistent in that.

I also take fault in that James involved the world by going to the newspapers. That leaves a bad taste in my mouth. It is not bad enough to deal with Satan trying to cause disunity, but also to have one of the brethren. Are we not the family of God? Are we not supposed to be in the world, but not of the world?

Bottom line: the Holy Spirit moves in the believer to bring to mind Scripture and to guide our thoughts. I am glad that God doesn't cry "foul" when we use Scripture and forget to say "this Scripture was taken from the so-and-so verse of the so-and-so

Woman's Viewpoint

The Better Part of Friendship

COLLEEN BACKUS

When I was a freshman in college, the girl's dorm had a 10 p.m. curfew. If you had noisy roommates and needed to do some late night studying, this presented a problem. I found the hall to be a decent place to study—white walls, cool floor, and adequate lighting. One evening, another harried soul sought the solace of the hall; we studied and talked quite awhile. To this day, she is still my best friend.

The Lord has taught me many things through her company: to share joy without jealousy, to listen always, to pitch in with hard work when needed, and to realize that the bet-



ter part of friendship comes in everyday things.

Solomon's wisdom extended to friendship. Proverbs 17:17 says, "A friend loveth at all times." Those times may include excitement over a friend's promotion or pregnancy (even when you have no such joys), or being there in a time of trouble, large or small, realizing what a trust you have been given.

I have often found

wisdom in just listening to the words of a friend. In shared happiness, I find the light of possibility; in joint sorrows, I see solutions in God's hands.

Sometimes it is hard to expand your circle of friends, recalling times when you were betrayed by those who were not true. It takes time and willingness to open up—not easy things to come by in a hurried world. But the rewards are great: joy, knowing someone is there for you, and perhaps a small portion of wisdom.

Colleen Backus, production supervisor for the *Arkansas Baptist*, is a member of Lakeshore Drive Church in Little Rock.



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chapter written by so-and-so person inspired by the Holy Spirit with Jesus Christ to the Father be the glory." Could you imagine what that would do to a witnessing opportunity?

God is the holder of the copyright for the Christian. To him should go all honor and praise, for he alone is worthy—**Michael Billings, Stuttgart**

Transcending Politics

In the interest of conciliation and harmony in the Southern Baptist Convention, here are some things I'd love to see:

(1) An end to announcing and promoting candidates ahead of time at all state and national conventions. It is too similar to precinct politics.

(2) An end to all political "brokering" by pastors, laymen, and directors of missions.

(3) An end of both publications known as *SBC Today* and *The Advocate*.

(4) An end to clapping when voting is over and winners are announced.

(5) An end of persons "running" for office when they are new arrivals. Let only leaders be elected who have "earned" the place after years of service. W.O. Vaught, T.L. Harris and Hurley Jordan are examples of men who were elected after years of faithful service and who earned their stripes by hard work.

(6) An end to the mind-set that says, "It is not enough for you to believe exactly as I believe, but you must be a part of my political persuasion." Until we respect each other's beliefs and opinions, we are walking a losing path.

(7) An end to running to the press with every thought and action one takes or plans to take.

(8) An end to "saving seats" at conventions for fellow voters of like persuasion who come in many times just in time to

cast a ballot. I stood beside an elderly lady in the aisles at one of our conventions during the president's address with empty "saved seats" all about us. Is that being Christian?

This letter transcends politics. It goes to the heart of acting as fellow believers in Christ.—**Andrew M. Hall, Fayetteville**

Need More Info

The *Arkansas Baptist* each week is informative of the churches, of missions efforts, of Southern Baptist work and also of other issues. One shortcoming which needs addressing is the lack of informing Southern Baptists how we can be involved and make a difference in issues which affect so many of us. We have a responsibility as Christians to inform our lawmakers and our president of our stand on certain issues such as abortion, Federal Communications Commission appointments, and the bill which has already passed the Senate on June 23rd and is presently before the House of Representatives. Specifically S.5 Act for Better Child Care Services of 1989, or the "ABC Bill," which unless it fails in the House or is vetoed by our president will discriminate greatly against mothers who choose to raise their own children and also against church daycare centers and will cost billions and billions of dollars as well.

Our newsmagazine, which enters thousands of Christian homes ever week, could help influence for good the laws which may otherwise be detrimental to the Christian advancement. Why not only keep us informed, but also, print phone numbers and addresses of supreme court justices, legislators, and other influential people so that we may take a stand against issues contrary to biblical truth. Apathy can defeat us in our cause to advance the Kingdom of God.—**Sammie McClure, Gurdon**

DON MOORE

You'll Be Glad To Know



The out of the way places and the unnoticed ministries often bear remarkable fruits. Both were true of the place where I recently preached in a four-day Bible conference in Montana. The 11-year pastorate had taken its toll. Loneliness, isolation, rapid transition of people in and out of the area; these were just a few of the factors that had made the work difficult and discouraging. Maintaining competent leadership, adequate finances, and spiritual momentum were constant challenges.

At the close of the last service the local church members took over the service to conduct a surprise celebration of the pastor's 11th anniversary. A plaque and love gifts were a part of the program. Perhaps of greater significance was the reading of the names of those whom God had called into ministry from this small church during the past 11 years. More than 20 were identified. They ranged from those still in seminary to those who are already on the foreign mission field.

I rejoiced with my old college roommate from Ouachita days, Carlston "Red" Berry, whom God has used to do a most significant work in somewhat of an out of the way place in a largely unnoticed ministry.

Some of you in Arkansas fall into these categories. You serve faithfully though largely unnoticed and unrecognized. You go on with your faithful ministries. God goes on blessing. You know so well that your labor is unto the Lord. You also know "that your labor is not in vain" (1 Co. 15:58).

Many of us have pastored larger churches for longer terms in more responsive fields. I am not sure I know of a ministry that has been proportionately more productive in terms of response to the call to vocational Christian service.

Carry on, beloved! Hebrews 6:10 is still true.

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

A SMILE OR TWO

You're only young once, but you can stay immature indefinitely.

—**Vern McClellan**

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COMMUNICATION

Married Love

RIDGECREST, N.C.—Couples must know themselves to communicate effectively and avoid misunderstanding within their marriages, a family enrichment conference leader said.

"Being aware of ourselves is the beginning of good communication," said Sara Jane Lyon, a member of First Baptist Church of Montgomery, Ala., and frequent leader of family ministry conferences. "I really have to know what's inside of me before I can communicate my feelings to my spouse."

Lyon led a nightly session during Church Training (Discipleship Training as of Oct. 1) Leadership Conference July 15-21 at Ridgecrest Baptist Conference Center.

She said research has proven measured communication, "or not just blabbing everything that comes to mind," has more potential for building strong relationships.

"It is not mandatory that I tell my spouse everything I think and feel," said Lyon. However, many husband and wives do need to "open up" more with each other to increase their understanding of one another and to bridge the gap between their individualities.

"The more I open up with my spouse, the more he will feel comfortable sharing with me," Lyon said. "And that creates understanding."

Lyon taught the book, *The Language of Married Love*, by Preston and Genie Dyer, who identified four rules of "self-disclosure" or ways to communicate feelings. They included the speaking for self rule, the statement rule, the question rules and the now rule.

She said the speaking for self rule suggests individuals should use more "I

statements as opposed to accusatory "you" statements.

"Anytime we use the 'you' statement, persons to whom we are speaking feel like they must defend themselves. 'You' statements attack," Lyon said, "but when we say, 'I,' we are taking full responsibility for what's coming out of us."

In the statement rule, Lyon said, partners should make statements such as, "I was worried about you when you didn't show up on time," instead of asking questions like "Why didn't you call me?"

"Sometimes our fear comes out in anger," she said. "It is difficult sometimes to share our feelings, but if our partners know how we feel, then it greatly increases their understanding of our actions."

The question rules suggest making a statement before asking a question and avoiding "why?" questions, Lyon said.

"If you're going to ask a question, it is so much better if you make a statement before it. 'Honey, I would like to go to the movies. Would you?'"

"That way you disclose something about yourself before you ask a question." She said a spouse should also avoid asking "why?" questions.

"How, when, what is okay," she said, "but why questions like 'Why did you do that?' cause us to be defensive."

The fourth disclosure rule, she said, is the now rule.

"Often a heated argument stirs up feelings from the past. Stick to what is going on right now," she said. "Keep the conversation in the present."

Church Training Leadership Conferences are sponsored by the Sunday School Board's Church Training department.

A SMILE OR TWO

Enthusiasm, like measles, mumps, and the common cold, is highly contagious.
—Emory Ward

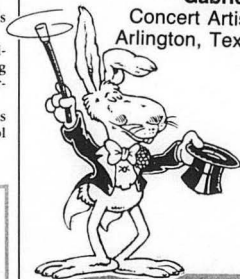
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Houseparent Positions

Arkansas Baptist Family and Child Care is seeking mature Christian couples interested in working with abused, abandoned, and neglected children. Salary, benefits (medical and life insurance), and supervision. For details, call or write David W. Perry, P.O. Box 552, Little Rock, AR 72203; phone 501-376-4791.

WEE Workshop

by J. Everett Sneed
Editor, Arkansas Baptist

A Weekday Early Education Workshop was held Aug. 3-4 at the Geyer Springs First Church, Little Rock. There were 386 involved in the workshop, 366 of these were conferees and 20 were program personnel. This represented 50 Arkansas Baptist churches and 25 private schools and other denominations. The first of these workshops was held in 1972 with approximately 85 people in attendance.

Discipline and Spiritual Development of the Preschooler were two of the numerous conferences that were held. The Conference on Spiritual Development of the Preschooler was conducted by Sylvia Artmann, professor of Elementary Education and Childhood Specialist at Dallas Baptist University, Dallas, Texas. Dr. Artmann said, "Parents and other early care givers should start with spiritual training at the birth of a child. Even in the cradle a child begins to sense the trust and love that a parent or care giver shows."

Artmann listed a number of ways that a child is developed spiritually. First, preschool children learn more from what they experience than from the things they hear. It is vitally important that they have positive experiences.

Second, it is natural for a child to have a feeling of wonder about the beauty of God's world. They have excitement over little things such as rocks, trees and flowers. Adult care givers need to recapture excitement about these things and talk to them about how God made all things beautiful because he loves us.

Third, churches need to be a place of joy and helping and not a place where children are not allowed to do anything that a young child normally does. If a child is scolded for moving around or getting dirty, he develops the concept that church is a place of "don'ts" and coercion rather than a place of love and help.

Learning centers in churches can be a place where children have positive experiences. These centers are good because a child doesn't have to sit for long periods

of time. It is essential that children learn that God loves them the way they are.

Dr. Artmann emphasized that a child has a spiritual, physical and cognitive nature (the ability to think or reason). All three of these interrelate.

One of the most important things in teaching spiritual development is for parents or care givers to model proper behavior. Children want to pattern after individuals who have three characteristics: (1) warmth and love; (2) strength (this means that a child is not to be allowed to do whatever he or she desires); and (3) different from the norm. As Christians we sometimes are afraid to stem the tide. But children follow those who are somewhat different.

In modeling, an individual needs to teach children to share. A child often will say, "It's mine." A simple way to teach children to share is to bring flowers to the class. A teacher can say, "These are my flowers. I planted them. God caused the rain to fall and the sun to shine on them. But I want each of you to share my flowers so that you can be happy."

A conference on Discipline was led by Pamela Davis, professor of Early Childhood Education and Supervisor of a Daycare Service Center for three and four-year-old children at Henderson State University, Arkadelphia. She said, "The design of my conference was to provide hands on activities and attitudes on how to develop self discipline in the child. We want to make each child feel good about himself. It is essential that children learn to act rather than react."

ABN photo / J. Everett Sneed



Valerie Hubbard (left), member of the planning committee, honored Pat Ratton, ABSC Sunday School department associate, for her contributions to the workshop.

Dr. Davis gave some keys to assisting children to act properly. First, rules must be placed on the level that children can understand. The visual mode provides 83 percent of a child's learning.

In order to assist children in visualizing proper behavior Davis uses a visualization called "You're Doggone Good." The visual has a puppy with three bones in small pockets. If the child is good the bones remain in the pockets. When the child's behavior is improper he loses a bone. At the end of the week if a child has been good and all three bones remain in the pocket, he is rewarded with stickers and praise.

At the end of each week it is recommended that a booklet be sent home. There is a place for a message from the teacher if the child has lost a bone during the week and there is also a place for a response from the parent. Teachers should be careful to explain why the child has lost a bone when this has occurred.

When misconduct occurs a teacher must look at the individual situation. Davis said, "All too often parents and teachers are too quick to judge. It is essential for the care giver to never react in anger."

The care giver should talk with the child about the situation. Care should be taken to not make the child feel bad about himself. Often it is good for a child to sit in a "thinking chair." One minute for each year the child has lived is appropriate. For example, a three-year-old would sit in the chair for three minutes. Sometimes care givers want to punish the child rather than provide guidance or redirection.

Davis said that children have three zones of behavior. First, there is the red zone representing behavior which cannot be tolerated. For example, a child is about to run in front of a car.

The second, is the yellow zone in which a child is testing and learning new things. He is not in physical danger but may be misbehaving.

The third, is the green zone in which a child's behavior is completely acceptable. The response of the care giver should be appropriate with the kind of behavior the child is exercising.

Finally, Davis emphasized that parents and care givers need to be consistent. They need to exemplify the same type of behavior regardless of the situation.

The workshop was jointly sponsored by the Arkansas Baptist State Convention Sunday School and Missions Departments. Tommy Goode, ABSC Director of Christian Social Ministries, said, "I was extremely pleased with our workshop. We provided positive assistance for individuals who work with preschoolers."

LOCAL & STATE

Arkansas All Over

MILLIE GILL

People

Michael W. Brown has joined the staff of Clarksville First Church as minister of music and youth. A native of Mississippi, he is a graduate of Mississippi State University and a May graduate of Southwestern Baptist Theological Seminary. He and his wife, Melinda, are parents of a daughter, Meagan.

James M. Evans of Clinton, a retired Southern Baptist minister, died July 27 at age 65. He was a member of Clinton Immanuel Church and for 38 years had pastored churches in Texas and Arkansas. Survivors are his wife, Joyce Oldner Evans; two brothers; and three sisters.

Ann Davis was recently honored by Jonesboro Central Church in recognition of five years of service as preschool director.

Doug Stewart is serving as pastor of Botkinburg Church at Clinton.

Jerold Posey has resigned as pastor of Rupert Church, Clinton.

Don McCormick is serving as pastor of Bronway Heights Church, Texarkana. He and his wife, Sue, are from Texarkana, Texas.

Danny Miller has resigned as pastor of Guernsey Church, Hope.

James Smith has resigned as pastor of Fellowship Church, Batesville, to move to Texas.

Bill Baldrige is serving as pastor of First Church in Kingsland. He and his wife, Wanda Sue, moved there from Fort Worth, Texas.

Mason Bondurant is serving as interim pastor of Sixteenth Street Church in North Little Rock.

Darin Buscher is serving as minister of youth at Center Point Church at Gardon.

Malcolm Sample is serving as pastor of Formosa Church at Clinton. He previously pastored at Antioch Church at Beebe.

Tom Wideman recently completed five years of service as minister of music at Little Rock Second Church.

Verne E. Carpenter of Batesville died Aug. 1 in Cabot at age 67. His funeral ser-

VICES were held Aug. 4 at Sage Church where he was a member. Carpenter was a retired school teacher and a retired minister of religious education in Southern Baptist churches. Survivors include one son, Sam Carpenter of Virginia Beach, Va.; one daughter, Sylvia Evans of Cabot; one brother; one sister; and five grandchildren.

Beaver Johnston has resigned as youth director at South Side Church in Heber Springs.

Mark Oaks has resigned as youth director at West Side Church, Greers Ferry.

Mike Sypult has joined the staff of Blytheville Trinity Church as minister of music and youth. He and his wife, Pam, moved to Blytheville from Fort Worth, Texas.

Stanley H. Wood of Batesville died Aug. 1 at age 88. He was a member of Batesville First Church where he served as a Sunday School teacher, a deacon, and trustee for almost 50 years. An active civic leader, he had served as president of Batesville Area Chamber of Commerce, Batesville Kiwanis Club, and had worked for many years with Boy Scouts of America. He had served on the board of trustees for Arkansas College

and White River Medical Center. Survivors include his wife, Dottie Haynie Wood; a son, Stanley Wood Jr.; a sister; three grandchildren; and 10 great-grandchildren.

Jim Frazier has resigned as pastor of Black Oak Church, Tyronza.

Leroy Franks is serving as pastor of Providence Church at Trumann.

Trent Clayton has resigned as music director at Trumann First Church to move to Missouri.

The John Anthony family has returned to their foreign mission assignment in Israel and may be contacted by writing P.O. Box 154, Jerusalem, Israel. Their overseas telephone number is 011-972-2-2259 42.

Les Fraser resigned as pastor of Lamar Church, effective Aug. 13. He and his wife, Kathy, and their son, Andrew, have moved to Kansas City, Mo., where he will serve as pastor of Santa Fe Hills Church and continue his education at Midwestern Baptist Theological Seminary.

R.G. Merritt retired as pastor of Grady First Church Aug. 15. He may be contacted at Wisconsin Street, Pine Bluff, AR 71601; telephone 501-536-1412.



Volunteers from eight churches in North Pulaski Association recently established "The Caring Center," a cooperative ministry to meet the needs of families in crisis. The goals of the center are to provide food and clothing for immediate needs of these families, to share the gospel by example and word, to discern the cause of the crisis and enlist other agencies if necessary, and to refer clients to churches for follow-up as prospects. The center is located behind First Church, Jacksonville, and is open Monday, Wednesday and Friday from 10 a.m.-2 p.m.

Ruby Cook of Bella Vista died Aug. 5 at age 73 after suffering an apparent stroke on Aug. 3. She was the mother of Baptist Sunday School Board vice-president Gary W. Cook. She was the wife of Wilton Cook, a retired businessman from Ardmore, Okla., and an active participant in Oklahoma Baptist life until their retirement to Bella Vista 10 years ago. Other survivors include a son, Jay Cook, of Little Rock. Memorial contributions may be made to Child Care Ministries of the Oklahoma Baptist Convention.

Larry Pettus is serving as interim pastor of Pleasant View Church, Russellville.

Melvin Fanning retired Aug. 13 as pastor of South Side Church at Damascus, having pastored churches in Arkansas, Missouri, Oklahoma for 20 years. He and his wife, Joan, may be contacted at Box 75, Bucyrus, MO 65444; telephone 417-967-3415.

Harold Sadler will retire Sept. 4 as pastor of Harmony Church in North Little Rock following 40 years of service as a Southern Baptist minister, having pastored churches in Dardanelle, Gosnell, and Wynne. He and his wife, Fleeta, will be at home in the Harmony community and may be contacted by telephoning 501-834-8420.

John David Blase, son of Dr. and Mrs. David Blase of Nashville, has committed his life to a full-time Christian vocation and is available to serve churches as a preacher, music director, or pianist. A graduate of Ouachita Baptist University, he plans to enroll in Southwestern Baptist Theological

Seminary in September 1991. He may be contacted at 801 S. Rodney Parham, Apt. 24-G, Little Rock, AR 72205; telephone 501-221-7544.

Johnny Lewis will join the staff of Conway First Church Aug. 27 as associate pastor for worship with responsibilities that include music and media. He currently is minister of music and education at Calvary Church in Benton. Lewis and his wife, Kathy, have two sons, Evan, and Brendan.

Briefly

England First Church recently closed its Vacation Bible School which had an enrollment of 215 with an average attendance of 183. The church also recently had Dennis Murray of El Dorado as speaker. He shared information of foreign mission work in Israel where he and his wife, Nita, serve as missionaries.

Rogers First Church youth mission team recently completed an assignment with the Home Mission Board in Denver, Colo., where they distributed "Eternal Life" tracts as they visited 4,000 homes. The effort resulted in the discovery of approximately 500 prospects and six professions of faith.

El Dorado Ebenezer Church recently celebrated payment of its indebtedness with a noteburning service. C. Phelan Boone is pastor.

Hughes First Church youth mission team worked in Illinois July 29-Aug. 5, assisting the Clarendon Hills First Church with a Vacation Bible School and a church census.

Benton Calvary Church will celebrate its 40th anniversary Oct. 15-22. The evening services will include special music and testimonies and will feature former members as speakers. An afternoon service on the 22nd will conclude activities.

Nall's Memorial Church in Little Rock youth recently returned from a week's visit to Nashville, Tenn., where their activities included a visit to the Baptist Sunday School Board and the launching of the DiscipleYouth program.

Walnut Valley Church at Hot Springs will celebrate its 50th year of service Sept. 3.

Ruddell Hill Church at Batesville recently dedicated its enlarged and renovated auditorium. Arnold Teel was speaker. Jim Black is pastor.

Batesville West Church mens 15-member mission team has returned from Madison, Wis., where they assisted a pioneer church, Chapel Valley, with a mission Vacation Bible School, door-to-door visitation, and revival services.

Harlan Park Church in Conway held a special service Aug. 20 that featured Curtis Coleman of Little Rock as speaker.

Lonoke Church held a commissioning service Aug. 20 for Tom and Margaret Smith who were recently appointed by the Foreign Mission Board to serve in the Philippines.

Douglasville Church in Little Rock will celebrate homecoming Aug. 27 with Sunday School, a morning worship service, and a noon potluck meal. Glenn Smith is pastor.

Riverside Church at Donaldson celebrated its 33rd anniversary July 16 with homecoming and an afternoon fellowship. John Clement, pastor of Ridgecrest Church in Benton, and Pastor Mac S. Gates were speakers. Flowers for the occasion were a memorial for Clayton Strother, a charter member. The afternoon service included the presentation of certificates to charter members and presentation of the church's history by Marie Murray, a charter member.

Pine Grove Church at Sweet Home celebrated its 120th anniversary Aug. 13. Harold Presley of Delight was speaker and Coy Sory of Little Rock directed music.

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YOUTH IN CRISIS: *Fourth in a Six-Part Series*

Teen Enemy #1

by Mark Kelly

Managing Editor, Arkansas Baptist

There is one drug in America which kills or maims more than 500,000 people every year. It controls the lives of 10 million addicts and traumatizes 30 million of their co-workers and family members. Its use cost the nation about \$130 billion last year.

Furthermore, this psychoactive drug is socially approved. Its use is all but mandatory at social events in many segments of American society. Those who produce and sell this drug take in \$55 billion a year. Those same dealers spend more than \$1 million each year to gain the favor of congressmen. They spend more than \$1 billion annually to persuade addicts and potential addicts to use their product.

The drug is ethyl alcohol, and, according to the Center for Science in the Public Interest, it is "by any and all measures America's number one hard drug."

Alcohol is a social problem, as well as a personal and family problem. It is also disproportionately a youth problem. While 18 million adults—about one of every 12—abuse alcohol or are addicted to it, an estimated 4.6 million adolescents—three out of 10 teenagers—have alcohol problems. More American teenagers die each year from alcohol-related traffic accidents than by any other reason.

Many adults are either unwilling or too naive to admit that alcohol is such a tremendous problem that it affects even the "good kids," says Luke Flesher, minister of youth at Park Hill Baptist Church in North Little Rock.

But statistics show that nine out of 10 high school students have experimented with alcohol, and Flesher says parents who refuse to accept reality and confront the problem are placing their children at risk.

Flesher, who authored Arkansas' Youth Issues Institute material on teenage alcohol abuse, notes that teens can become addicted to alcohol in as few as 18 months, while it may take an adult five years or more to develop an alcohol dependency. Because of this heightened vulnerability, adults who are concerned about youth must be more vigilant and confrontive about teenage alcohol use.

The pressure on teens to use alcohol comes from many directions, says Wayne Grant, a pastoral counselor who advises about alcohol is one of the 24 audio tapes in the "24-Hour Counselor" series produced by the Baptist Sunday School Board.

In the first place, teenagers are tempted to use alcohol because of their intense curiosity, says Grant. In addition, alcohol's

widespread use among teens plays on the young person's strong desire for social acceptance. And alcohol's ability to numb the soul provides escape from the tremendous physical and psychological stresses of adolescence. Only a teenager with an exceptionally strong sense of self-worth is secure enough to resist such pressures, Grant observes.

But there are other pressures to use alcohol, pressures that teenagers do not experience in regard to illicit drugs like marijuana or cocaine. Foremost, and perhaps most subtle, among these influences is American society's acceptance of alcohol.

When teenagers see adults using alcohol as a social lubricant or as a way of coping with life's problems, they get the message that it is a normal part of everyday life, says Jay Strack, author of *Drugs and Drinking: What Every Teen and Parent Should Know* (Thomas Nelson, 1985). The example of those adult role models conditions a teen to use alcohol when he wants to fit into a group or has difficulty dealing with problems, Strack says.

The situation is then compounded by the pervasive presence of pro-alcohol messages in the media, Strack contends. Television portrays an average of eight alcohol-drinking incidents each hour, each one conveying the message that alcohol consumption is common and acceptable, a social norm.

Reinforcing the influence of television programs are alcoholic beverage advertisements, both on TV and in other media. A 1983 report, *The Booze Merchants*, published by the Center for Science in the Public Interest, describes the strategies behind alcohol advertising. Those ads, costing more than \$1 billion in 1987, are designed, in part, to "inculcate susceptible young viewers with a pattern of social values—social success, wealth, athletic prowess, sex—which are all associated with consuming alcohol," the report says.

Alcohol's media presence is so pervasive that young people absorb literally tens of thousands of beer commercials and 90,000

drinking incidents on TV alone before they are old enough to legally drink, says the Washington, D.C.-based consumer advocacy group.

In fact, *The Booze Merchants* argues that alcoholic beverage ads are specifically designed to persuade heavy drinkers to drink more and non-drinkers, especially youths, to begin drinking. In addition to that "ethical outrage," such advertising specifically violates both federal law and the industry's own codes of ethics, the report says.

Earlier this year, U.S. Surgeon General C. Everett Koop released a report from his 1988 Workshop on Drunken Driving, which involved a panel of 120 health officials, academicians, and public policy

Photo Illustration / Jim Veneman



experts. Among the recommendations in that report were suggestions that Congress increase federal excise taxes on alcoholic beverages and force alcohol producers to provide funds for health and safety advertisements in amounts equal to expenditures on alcohol advertisements. In addition, alcoholic beverage producers would voluntarily halt youth-oriented promotions and the use of celebrities who appeal strongly to young people.

The industry has countered the workshop recommendations with a new

series of advertisements which promote "responsible drinking." Critics believe the industry's sudden interest in promoting moderation may have been sparked by fears of congressional action similar to the 1970s ban on television cigarette advertising.

When it comes to teenagers, there is no such thing as "responsible" drinking, says John Finn, executive director of the Christian Civic Foundation of Arkansas.

"Alcohol is such a powerfully addictive drug, and the teenager is so susceptible to addiction, that there just isn't any way a teenager can use alcohol 'responsibly,'" Finn says.

"When a teenager drinks, he is gambling with lifelong psychological and physical addiction. Given all the damage alcohol can do, it's just not worth the risk involved."

The teenager who experiments with alcohol is playing a high stakes game, indeed. *What Every Teenager Should Know About Alcohol*, a booklet produced by the Arkansas Division of Alcohol and Drug Abuse Prevention, identifies six "special problems" teenagers may encounter when they use alcohol:

— Behavioral problems. A teenager's immaturity and lack of experience makes him more likely to become intoxicated and lose control.

— Physical problems. Teenagers are more susceptible to alcohol's ability to impair reflexes and lower resistance to infection.

— Academic problems. Teenage alcohol abusers have a higher dropout rate than non-abusers. Drunkenness can cause missed assignments and classes and can reduce

motivation and concentration.

— Legal problems. In addition to the crime of underage possession, alcohol can lead a young person to engage in violent or antisocial behaviors which he would avoid if he were sober.

— Emotional problems. Alcohol abuse can prevent a teenager from finding solutions to the pressures and problems of adolescence. Alcohol can lead to feelings of failure and depression, which may in turn lead to suicide.

— Sexual problems. Alcohol use can affect a young person's judgment and lead him to make poor sexual choices.

"When a teenager is drunk, he or she is more susceptible to the other traps Satan may put in the way," says Park Hill's Luke Fleisher. "The result may be devastating, like a teenage pregnancy or a suicide."

Parents need to "tune in to where their kids are and where they are going," Fleisher continues. "These young people are at an experimental stage of life and they are making major decisions and choices. Parents need to be aware of what is going on in their lives."

Teenagers need guidance and structure, adds Fleisher, who has been in youth ministry for 20 years. Parents who fail to provide guidance and structure are giving their children the right to say, "My parents don't care about me," he says. While teens may complain about control, "they will love you for it," he adds, "because control means love."

Fleisher asserts: "A teenager wants to know, 'Do you love me enough to get in my face and confront me about my

behavior?' Parents have to accept that responsibility."

Church leaders also have a responsibility to address the issue of teenage alcohol abuse, Fleisher says. A youth worker may be able to confront teens about their behavior where a parent cannot, he says. In addition, a church can make a major contribution by providing non-alcoholic alternatives to social activities where alcohol abuse is prevalent.

"But don't expect a lot of affirmation for dealing with the problem," Fleisher warns. "Alcohol is a popular social drug, and some parents will get angry when confronted with their child's abuse of alcohol. Many Christian parents don't want to admit just how pervasive alcohol use is, even among Christian teens. But the issue must be confronted, regardless of the response."

Churches also can assist families by helping them improve the quality of time they spend together and showing parents how to demonstrate their love for teenagers, Fleisher says. And alcohol education is very important, too.

"You need to start with a child when he is very young and give him reasons for not drinking," he says. "There are plenty of good reasons, both from the Bible and on the basis of what alcohol does to individuals and society."

"But the most crucial factor of all is the role model parents and church leaders set for their teens. Adults have got to live out their beliefs, as well as voice them. As far as a teenager is concerned, it doesn't matter what you say; if you don't live it, you don't really believe it."

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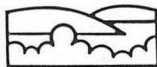
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Teenage Alcohol Abuse Resources

The following is a partial list of materials and organizations addressing the teenage alcohol abuse issue. The list is not intended to be comprehensive, nor does it constitute an endorsement by the *Arkansas Baptist*.

Ministry with Youth in Crisis

Richard Ross and Judi Hayes, compilers
Convention Press, Nashville, 1988

24-Hour Counselor

Baptist Sunday School Board
Nashville, Tenn.

Drugs and Drinking

Jay Strack
Thomas Nelson, Nashville, 1985

The Booze Merchants

Center for Science in the Public Interest
Washington, D.C., 1985

Arkansas Baptist Boys Ranch
501-741-3806

A chemical-free living center located near Harrison. For boys ages 13-20 who have completed a hospitalization treatment program for substance abuse. A ministry of Arkansas Baptist Family and Child Care Services.

Arkansas Division of Alcohol and Drug Abuse Prevention
501-682-6656

State office which provides funding and services for community-based substance abuse programs. Offers information and referral to treatment centers and community programs. Available: film and resource library, pamphlet clearinghouse, speakers bureau, training for local groups.

The Bridgeway
501-771-1500

A 70-bed acute-care psychiatric hospital. Free evaluation and recommendations for four programs directed toward children, youth, and adults. Offers chemical dependency/dual diagnosis treatment.

Center for Science in the Public Interest
1501 16th Street, NW
Washington, D.C. 20036

Central Ark. Substance Abuse Program
666-6460

A private, non-profit organization which provides education and intervention in Pulaski, Saline, Lonoke, and Prairie counties. Provides educational presentations for community groups. Offers evaluation and referral to appropriate care providers.

Charter Vista Hospital
501-521-5731; 1-800-545-HOPE

A 65-bed private hospital located in Fayetteville. Provides detoxification and psychiatric services to adults and adolescents. New children's emotional and behavioral program. Follow-up "After-Care" provides group and family counseling. Outpatient services provided through Charter Counseling Centers in Fayetteville (521-1616) and Rogers (631-6907).

Christian Civic Foundation of Arkansas
501-568-0448

Private, non-profit educational organization which addresses problems of drug and alcohol abuse and pornography. Monitors related legislation in General Assembly. Provides resources for community groups interested in local action.

GAIN Early Intervention Program
Family Service Agency
501-758-1516

Private, non-profit organization offering counseling and educational services to strengthen and enrich family life in Pulaski, Prairie, Lonoke, and Saline counties. GAIN is a family educational series providing drug and alcohol information to lower the risk of abuse. Will lead workshop locally or train instructors at no charge. Available in other counties; call 501-682-6660 for information.

MADD
501-376-6100; 1-800-228-7762

Non-profit organization which provides public information and awareness on drug- and alcohol-related traffic issues. Provides victim assistance and judicial and legislative review.

Minirth-Meier-Rice Clinic
501-225-0576

An outpatient clinic providing Christian medical and psychiatric counseling and

therapy. Programs for individual and family counseling, group therapy, as well as educational programs and resources.

National Clearinghouse for Alcohol and Drug Information
P.O. Box 2345
Rockville, MD 20852
301-468-2600

New Beginnings
501-455-7274

A 28-bed adolescent chemical dependency program located at Southwest Hospital in Little Rock. Provides psychological assessment, individual and group therapy, family counseling, medical detoxification unit, and school curriculum for patients. One year continuing care after discharge at no additional cost.

New Hope Institute
501-663-4673; 1-800-343-6571

A 28-bed inpatient Christian psychiatric program located at Doctor's Hospital in Little Rock. Adolescents treated on an outpatient basis or through other facilities. Evaluation and referral for hospital care and outpatient services.

New Life Counseling Service
501-664-3010

A private mental health group providing outpatient counseling and crisis intervention. Christian program for individual and family counseling and group therapy.

Teen Challenge
501-624-2446

A private, non-profit program for persons with "life-controlling problems." Fourteen-month intensive discipleship process directed toward applying biblical principles to problem areas. "Turning Point" program trains leaders to use principles in congregation.

Turning Point
501-370-1360

A behavioral unit located at Children's Hospital in Little Rock. Providing short-term inpatient care, followed by continuing outpatient care. Free assessment and recommendation offered 24 hours a day.

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Oct. 5 — "The Company"

Oct. 6-7 — BSU State Convention

Nov. 2 — Billy White

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Spiritual Awakening

by J. Everett Sneed
Editor, Arkansas Baptist

First Church, Springdale, conducted a Spiritual Awakening Conference July 19-21. The conference featured 10 pastors and evangelists and five singing groups. The meeting was well attended with approximately 3,000 in attendance on the first evening, 2,000 the second and 2,500 on the concluding evening. The conference was sponsored by Washington-Madison and Benton County Associations in conjunction with the John McKay Evangelistic Association.

Jerry Falwell, pastor of the Thomas Road Independent Baptist Church, Lynchburg, Va., spoke on "The Church in the 21st Century," from Acts 1:4-8. He emphasized five words that should characterize the church in the 21st century. These are evangelization, edification, dedication, participation and salvation.

Jerry Vines, pastor of the First Baptist Church, Jacksonville, Fla., and president of the Southern Baptist Convention spoke on "The Days of Noah Revisited." First he emphasized the spiritual departure of many people in abandoning their faith in regard to the second coming of Christ.

Second, Dr. Vines emphasized that the social distress of today is similar to that in the days of Noah. He said our age was characterized by the destruction of the family, abortion and drug addiction.

Third, Vines discussed the seismological disturbances. Christ in the 24th chapter of Matthew described the changes that would

Photo / First Springdale



Jerry Vines

take place as we approach the second coming of our Lord. This is definitely beginning to take place.

Finally, Vines discussed the special deliverance God provided for Noah. He observed that God will provide the same deliverance for committed Christians at the end of this age.

Jimmy Draper, pastor of First Church, Euless, Texas and former president of the Southern Baptist Convention, preached on Barnabas. He told those in attendance that Barnabas was the great encourager of the New Testament era. Christians today are to follow Barnabas' example.

David Ring, staff evangelist from First Baptist Church, Orlando, Fla., and a victim of Cerebral Palsy, preached on the subject "My Grace is Sufficient."

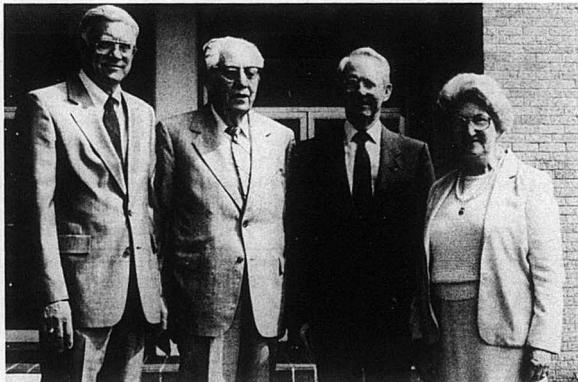
Ike Reighard, pastor of New Hope Church, Fayetteville, Ga., spoke on how to "Overcome the Giants in Your Life."

Darrel Gilyard, pastor of the Victory National Baptist Church, Plano, Texas brought two messages. The first, was on the subject of "The Unveiling of Christ" from the book of Revelation. The second message was "When the Honeymoon is Over" based on the church at Ephesus leaving its first love.

Ronnie Floyd, pastor of First Church, Springdale, said that the most impressive thing about the conference was the cooperation of the churches of Washington-Madison and Benton County Associations. The 72 churches of the two associations supported the conference well. He said, "It was encouraging to see so many people cooperate in a common cause."

The conference was designed to provide encouragement for pastors and lay people. Dr. Floyd said, "It was not intended as an evangelistic conference although many of the speakers challenged those in attendance to be soul winners. If an individual attending the conference was burdened down with problems he would have received a great deal of encouragement."

ABN photo / Millie Gill



Retire Officers—Officers of Arkansas Fellowship of Retired Southern Baptist Pastors and Employees of Agencies and Institutions were elected when the organization held its fourth annual meeting July 27 at Park Hill Church in North Little Rock. Serving in 1989-90 will be (left to right) Ray Branscum of Little Rock, president; R.B. Crofts of Benton, first vice-president; R.H. Dorris of North Little Rock, second vice-president; and Erlene Bauer of Little Rock, secretary.

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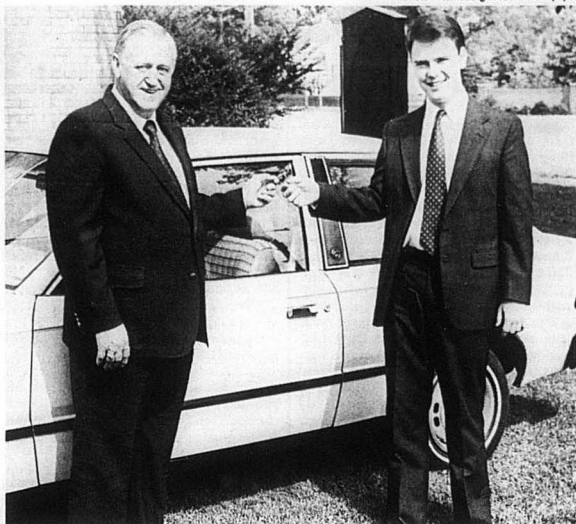
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Photo / Harrisburg Modern Newspaper



Surprised—Spencer Ray (right) was surprised recently by the gift of an automobile from members of First Church, Harrisburg. Ray has been working as an assistant to the church's pastor, Captain Lovell (left), for the past two summers while attending Southwest Baptist University in Bolivar, Mo. In January, Ray will be entering Southwestern Baptist Theological Seminary in Fort Worth, Texas.



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SUNDAY SCHOOL BOARD

Firing Attempt Fails

by Toby Druin
Texas Baptist Standard

GLORIETA, N.M. (BP)—Southern Baptist Sunday School Board trustees turned aside from an attempt to fire Presiding Lloyd Elder Aug. 7. But while expressing support for his presidency, they rebuked him for what they perceived to be his involvement in denominational politics.

A motion by Trustee Joseph T. Knott III, an attorney and member of Providence Baptist Church in Raleigh, N.C., to fire Elder was withdrawn after almost an hour of discussion and parliamentary maneuvers with no decision.

The trustees did approve a six-point statement prompted by trustee Larry Holly, physician and member of West End Baptist Church in Beaumont, Texas, who sent out a mailing of more than 40 pages of criticisms and questions of Elder in July and presented a motion for Elder's censure to the board's general administration committee, which reviews Elder's performance and makes recommendations to the full board.

The statement unanimously recommended by the committee and approved by the board:

— Expressed regret for Elder's "judgment and timing" regarding actions concerning a \$400,000 gift from the board to the Southern Baptist Executive Committee last February to pay on the Southern Baptist Convention Building debt. The actions, which questioned if the board would have made the gift had it known the Executive Committee had discretionary use of funds such as Baptist Joint Committee on Public Affairs budget allocations, were perceived as "political activity."

— Requests Elder to present a documented explanation of his action regarding the \$400,000 gift.

— Instructs Elder to seek a "balance" in denominational political viewpoints in speakers, writers and authors enlisted by the board and to "instruct" all to "refrain from agitating the political climate within the Southern Baptist Convention."

— Recommends that a committee be appointed to draft an instrument to use to

evaluate the performance of the president.

— Encourages trustees with grievances against Elder to take them to the general administration committee for consideration in his annual performance evaluation.

Dan Collins, trustee and attorney from Taylors, S.C., added an amendment to the statement, which was approved, stating the trustees' support of Elder and pledging their efforts to work for the success of his presidency.

Collins said that with approval of the statement the trustees had drawn a "bright line" with which to evaluate Elder in the future.

Holly's mailing and censure motion prompted the statement. The mailing, which he gave to the press at Glorieta, contained more than 40 pages of letters, news stories, articles by Holly and a 12-page "history" he had written of the last six years of the board—Elder's tenure.

The material included reference to a 1985 controversy surrounding comments on Job in a Sunday school quarterly; comments about Elder's confrontation with three former SBC presidents after a Nashville press conference in February 1988; comments Elder had made in letters and press releases, which Holly interpreted to be political; and references to a new con-

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trovery over a Golden Gate Baptist Theological Seminary professor's comments about the development of monotheism in the summer 1989 issue of the *Biblical Illustrator* magazine.

Holly and his material questioned what he perceived to be Elder's support of the "moderate" element in the SBC and his opposition to recently elected presidents. But the mailing focused principally on Elder's actions regarding the \$400,000 gift.

The gift was approved by the Sunday School Board in February after Elder — acting on information he had gleaned as chairman of the SBC inter-agency council and from a report of the SBC Executive Committee program and budget subcommittee—reported the Executive Committee faced an emergency in paying the debt for construction of the four-year-old SBC Building.

The program and budget subcommittee had announced that in light of a shortfall in capital funds and Southern Baptist Cooperative Program unified budget giving, it would reduce the 1989-90 allocations to each agency by 2.05 percent and apply about \$2 million off the top of Cooperative Program receipts to the building debt retirement.

Acting on that information, the Sunday School Board trustees approved the \$400,000 gift with the stipulation that none of the funds were to go to replace the funds cut from the budget of the Baptist Joint Committee.

When the Executive Committee met the following week, a move was made to delete some \$340,000 more of the Baptist Joint

Committee's budget and redistribute it to some other SBC entities.

Elder reported to Executive Committee President Harold C. Bennett that if the Executive Committee had discretionary use of the budget funds, then the emergency appeal had been misrepresented to the Sunday School Board and its trustees might want to reconsider the \$460,000 gift.

The subsequent vote by secret ballot on redistribution of the the SBC budget failed by a one-vote margin and Elder's word to Bennett was interpreted as political manipulation by some.

Elder explained to the general administration committee that he had not violated the board's directive in the matter of the \$400,000 gift and the committee accepted his explanation. As a part of the statement presented to the full board, the committee asked Elder to present his explanation.

In his presentation, however, Elder, who said he was not sent copies of Holly's mailing but had obtained a copy on his own, went beyond the matter of the gift to respond to other charges made by Holly.

He said he was concerned that all of the members of the general administrative committee were agreed on their perception of his political activity. He said he felt he could explain each instance cited if given the time to set the context.

He denied Holly's implications, however, that a crisis exists in board leadership or his relationship with the trustees.

"I have the highest regard for trusteeship," Elder said. "There have been times that I have disagreed with you. And

when I do, I trust you want me to say no."

He said he resented the continual rehashing of things previously dealt with and supposedly disposed of by the board and said he did not feel that an attempt by a single trustee to rewrite the six-year history of the board served the board well.

"I want to say to you that we do not have a crisis," he said. "The president is doing acceptably well given the playing field."

His words would be no explanation to some of his critics, Elder said, adding he was at the mercy of the board.

Correction

The July 20 *Arkansas Baptist* should have listed Scott Willis as the BSU director at Arkansas Technical University at Russellville.

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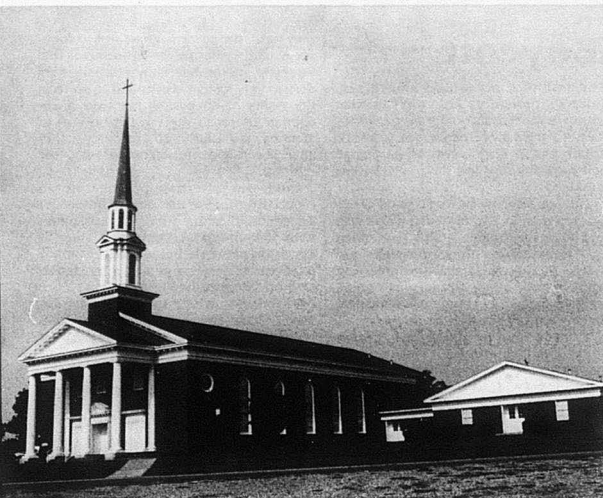


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Land Endorses Boycott

NASHVILLE (BP)—Richard Land, executive director of the Christian Life Commission of the Southern Baptist Convention, has endorsed the boycott of the Mennen Company and Clorox Corporation being promoted by Christian Leaders for Responsible Television.

According to ClearTV, the two companies were leading sponsors of sex, violence and profanity during the recent sweeps period of April 27-May 24.

ClearTV is a coalition composed of approximately 1,600 Christian leaders, including the heads of over 70 denominations and scores of bishops and leaders from nearly every denomination in America.

Land said, "I feel that the efforts of ClearTV deserve support by those con-

cerned with the increasing amount of sex, violence, profanity and anti-Christian stereotyping being shown by the networks. ClearTV tried for three years to convince the advertisers and networks to change their programming, but their voices went unnoticed."

Land said selective buying is good Christian stewardship. "In this case, it will also send a clear message not only to Mennen and Clorox, but to other advertisers and thus to the networks that the American public wants more clean, wholesome, family-oriented programming and less sex, violence and profanity," he said.

"I agree with the philosophy of ClearTV in dealing with the violence and vulgarity on television. Their philosophy is that the networks are free to show what

they want, the advertisers are free to sponsor what they desire, the consumer is free to spend his or her money where they desire. This system works and it protects the rights of all parties involved. I encourage others to support the boycott of Mennen and Clorox so that they, other advertisers and the networks get the message."

Land said advertiser boycotts are an especially effective democratic procedure for communicating public dissatisfaction with free-enterprise companies such as television networks because television executives are business people who are fixated on "bottom line" profits.

"Networks, which use the public airwaves, have by abandoning their self-policing system drastically lowered their standards for network programming," he said.

Budget Follows See-Saw Pattern

NASHVILLE (BP)—Southern Baptists' combined ministry budget continued its see-saw pattern in July—a month in which receipts were down following a month in which they were up.

The Cooperative Program unified budget received \$11,521,923 on the national level in July, according to figures compiled by the Southern Baptist Executive Committee.

That amount was \$128,354, or 1.1 percent below receipts for July 1988.

The Cooperative Program began its fiscal

year last October with receipts below the total for the preceding October. The same thing happened in November and was followed by a gain in December. Since that time, losses and gains have rotated on a month-by-month basis.

At the end of 10 months of the current fiscal year, the national Cooperative Program has received \$115,223,033.

The year to date total is an increase of \$3.3 million over receipts for the first 10 months of 1987-88.

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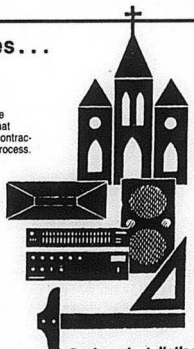
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Providential Compassion

by Dennis W. Swanberg, Second Church, Hot Springs

Basic passage: Ruth 2:1-3:18

Focal passage: Ruth 2:1-2, 5-12, 19-20

Central truth: God orchestrates providential encounters in our lives to reassure us that he cares for us.

The providence of God allows himself the freedom to use any means he chooses to bless his children of faith. God's sovereignty is sufficient in enabling his blessings to occur—especially in and through his people. Such was the case in the lives of Naomi and Ruth. Even though both husbands had died and this journey of faith brought them destitute to Bethlehem, they trusted the Lord to meet their every need. Little did they know that God would guide them to a compassionate man such as Boaz.

Boaz was a man of position and wealth. But his greatest asset was a heart that was open to the needs of others—especially the poor and lowly. Boaz was a mighty man of valor—in other words, he was very prosperous, nevertheless, his prosperity never negated his personal interest in others (5-7). Boaz was concerned about the welfare of others—he understood that he was his brother's keeper. God rewards that kind of goodness (vv. 8-9). Yes, compassion that is born out of the providence of God enables us to exhibit the grace of God with all humility (v. 10). Compassion in the believer's life has a way of preceding him as did the reputation of Boaz (v. 11). We need that testimony today in church.

Boaz's providential compassion, demonstrated through daily living, allowed him the joy of knowing peace and security (v. 12). Boaz was a man who did what was right. Boaz was a man of integrity. Therefore, with dignity, Boaz was sensitive to the needs of Ruth and Naomi and provided for their needs out of a life of character and compassion. The life of Boaz could be held up to the light of day—the light of God's penetrating power. Likewise, Ruth's life expressed thankfulness and godliness as unto the Lord (vv. 15-20).

Boaz and Ruth are God-given examples of godliness in daily life situations. Both individuals were sensitive to the needs of others. Ruth gave her time and compassion whereas Boaz gave his sympathy and grain. Boaz became the supplier of Ruth's immediate need for life's practical provisions.

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Life and Work

Depending on God

by David Moore, Immanuel Church, Pine Bluff

Basic passage: Psalms 23; 121

Focal passage: Psalms 23:4; 121:1-9

Central truth: We can have complete confidence in God.

Have you ever faced a problem that was bigger than you could handle? When you faced that issue, did you turn to God? If so, was he strong enough to handle your need?

That seems like a foolish question, because we should know that God is able to handle all of our needs.

In Psalms 121, this truth is made all the more obvious. When we look to the mountains, we are looking up. Most of us think of looking up to see God, but we tend to wait until we are flat on our backs before we do so.

God is so powerful and so trustworthy that he can be trusted to care for all our needs. In fact, he is able to do more for us and for our needs while we are sleeping than we can do while we are awake. He never dozes or sleeps.

A young man and his wife are separated. The man wants to have his wife home again, but she is reluctant to even talk to him. In the process, he begins to straighten out those areas of his life that were great hindrances in the marriage. The man is put into a position where his greatest ally is prayer. He must trust God who is able to do more for her in their separation than he can ever do on his own.

God will protect you and sustain you. He is completely able to care for all your needs. In fact, even though you may face the great intimidator, death, you still have no reason to fear. God is with you and God is able to care for all your needs (Ps. 23:4).

If you experience the power, majesty, and glory of the Lord, you will know one who is able to care for you.

Someone has rightly said that worry and trust cannot exist together in the life of a Christian. The next time worry haunts your mind, remember the one who is able to care for you. Then trust him to do so!

Recently a member shared the deep burdens of his life. As I listened to all the problems this friend was facing, I sensed the pressure and stress upon his life. The problems are still there, and he has to face them. Yet something has changed. He has decided to trust God and to claim Philipians 4:19. Have you?

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Bible Book

The Faithless Majority

by Robert O. Pruett, University Church, Fayetteville

Basic passage: Numbers 1:1 to 21:35

Focal passage: Numbers 13:1-2, 27-30; 14:18-24

Central truth: Believers should follow God's direction and not be influenced by those not willing to trust God for total victory.

Have you heard of a church in your association that has plateaued? This word is used widely in our day and simply means that a congregation has stopped growing. Conferences are being held across our convention to aide these churches. Perhaps a glance at this lesson could help us analyze the problems and possibly help avoid them altogether.

The lesson asks: "Are the decisions made by the majority always in keeping with God's will?" Twelve spies were sent out into Canaan. This was the promised land God had coveted to give to his people. The 12 were to go across the land of promise and bring back reports to the rest of the people. The spies reported that it would be difficult, if not impossible, for God's people to possess the land. Ten of the spies predicted immediate defeat if the Israelites tried to claim the land. The two faithful spies, Caleb and Joshua, voted to proceed. Caleb, the boldest spy, insisted that they should proceed. He saw victory with the eyes of faith. He believed as Paul stated, "I can do all things through Christ which strengtheneth me" (Ph. 4:13). Although the Israelites did not have the New Testament they had experienced the care of God through many miracles.

Today God's Word encourages us to go on. We are to follow God no matter what the cost. Sometimes the cost is our greatest obstacle. Other times it may be the opinion of others.

The Israelites immediately began planning to return to their way of life while in captivity. Churches today can be on the edge of greatness for the Lord and be scared off by Satan. Unfortunately, many times church leadership would be on the side of the 10 spies.

The lesson concludes with God's anger falling on the Israelites because of their lack of faithfulness. Our churches need to be like Caleb and Joshua who were willing to push on and possess the land God had promised to give to his children.

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JERUSALEM

Up from the Ashes

by Mike Creswell & Art Toalston
SBC Foreign Mission Board

JERUSALEM (BP)—After destruction by arson and a five-year legal battle to rebuild, Narkis Street Baptist Church in Jerusalem finally is rising from the ashes.

The original chapel, built in 1933, burned in 1982 in a fire authorities attribute to extremists wanting to banish Christianity from Israel. No arrests were made.

The new building, still a shell of concrete and brick, stands a few yards from the site of the charred remains. The congregation weathered more than five years of delays, court hearings and negotiations before an official building permit was issued last year.

Also on the grounds are the "tent"—a structure with walls of tin topped by fencing and a plywood roof that has been the congregation's temporary place of worship—and Baptist House, a ministry center and bookstore.

The building program still faces an uphill financial struggle before it will be completed, said Pat Hoaldrige, the congregation's pastor and a Southern Baptist representative in Israel.

In giving approval for the building, the government set requirements not generally placed on public buildings, lest the congregation's spirited services offend Jewish neighbors. "Construction must guarantee soundproofing — thick walls, insulation

and a specially designed ceiling, all of which raise the costs," Hoaldrige said.

The original construction estimate of \$800,000 has risen to more than \$1.1 million.

Costs already are high in Jerusalem, Hoaldrige said, because of inflation and other factors, a situation that has affected metropolitan churches in various parts of the world. Also, all buildings in Jerusalem are required to have bomb shelters. And on the church site, the bomb shelter, pipelines and foundations had to be set into solid stone, an expensive proposition.

The church has raised about \$750,000 so far, of which \$100,000 came from Southern Baptists through their Foreign Mission Board. Members and visitors have raised the rest.

Getting the building permit became "a political football" between Orthodox Jewish leaders who wanted to derail the project and secular Jewish officials who thought the church should be allowed to rebuild, Hoaldrige said.

Joseph Shulam, leader of a nearby congregation of Messianic Jews, attributed the delay to "political pressure by the religious parties" made up of ultra-Orthodox Jews. They represent 5 percent to 7 percent of Israelis, but they had enough clout to tie up the church's permit in various government committees, Shulam said.

The building permit was delayed until the church asked for court intervention. Negotiations with the court, and later with a district planning commission, stretched into months before the permit was granted. The permit's wording prompted one official on a review panel to observe, "Never in all of my years in this committee have I seen so many stipulations placed on a project to cause the applicant to spend so much useless money."

Through it all, the congregation has maintained its spiritual bearings, its members and leaders said.

"I sometimes say we prayed for fire and we got it, but not the kind we prayed for," observed Robert Lindsey, the church's longtime pastor who retired in 1987.

Samuel Osei, a Baptist from Ghana and member of a U.N. peace-keeping force, said the church "gives us a glimpse of what it will be (like) when the Lord comes. No matter what country one comes from, we shall all stand before the Lord."

Osei's wife, Joanna, "felt bad and became bitter" when she heard about the fire. "But afterwards, I said, 'Why should I be bitter?' It seemed that the church started growing so fast." Attendance climbed from 200 to more than 300.

Extremists "cannot get rid of the kingdom of God by burning down churches," said Ragna von Porat, a Norwegian. Added Josa Biven, a Californian who has lived in Israel more than 20 years, "When people do things against the Lord's people, it's sort of another step toward them having a confrontation with the Lord."

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Hunger Gifts Drop

NASHVILLE (BP)—For the first six months of 1989, Southern Baptist gifts to their denomination's program of worldwide hunger ministries have dropped to their lowest point since the same recording period in 1984.

Cumulative figures from the Southern Baptist Foreign and Home mission boards indicate hunger gifts to date stand at \$3,163,411, compared to \$4,076,496 at the same point in 1988, \$3,182,648 in 1987, \$3,877,085 in 1986 and \$6,004,267 in 1985.

Records for the comparable period in 1984 from the Home Mission Board are unavailable, but HMB total hunger receipts for that year were \$617,871. The Foreign Mission Board received \$2,059,574 during the first six months of 1984.

The FMB reported gifts to hunger relief and development abroad during the first half of 1989 were \$2,652,459, compared to \$3,524,367 in 1988 and \$2,612,285 in 1987. A \$1 million gift to the FMB in January 1988 boosted hunger giving for the first six months of that year.

Contributions for domestic hunger

through the HMB stood at \$510,952 through June 1989, compared to \$552,129 for the same period in 1988 and \$570,363 for the same period in 1987.

In 1985, Southern Baptists contributed a record \$11.8 million for combined hunger ministries abroad and at home, shattering the previous record of \$7.2 million in 1984. Hunger giving in 1986 dropped to \$9 million where it leveled off in 1987 and 1988.

"The drop in hunger gifts is most disappointing," said Robert Parham, associate director of the Southern Baptist Christian Life Commission responsible for hunger concerns. "We may be headed toward the lowest level of hunger giving since 1984."

"Southern Baptists in the past decade have fed millions of people and helped hundreds of thousands of hungry people to feed themselves. I hope and pray that Southern Baptists will not let the hunger-giving channel dry up during the remainder of 1989," Parham said.

"The convention's hunger ministries are operated with an extraordinarily high level of integrity. One hundred percent of

hunger contributions through the foreign and home mission boards are spent on hunger needs. Moreover, the ministries are most effective," he said.

Nathan Porter, HMB hunger consultant, said the decline means "it is extremely urgent that churches observe World Hunger Sunday in October, that our people become familiar with the world hunger needs and that we give accordingly."

'Lottie' Tops \$78 Million

RICHMOND, Va. (BP)—Lottie Moon Christmas Offering receipts for 1988 topped \$78.7 million, a 12.7 percent increase over 1987 gifts to the annual Southern Baptist foreign missions offering.

When the financial books closed May 31, Southern Baptists had sent \$78,787,726.26 to help finance foreign mission work throughout the world, Southern Baptist Foreign Mission Board officials reported.

Although the total falls short of the \$84 million goal, the increase from last year represents the largest percentage gain since the 1981 offering.

Church Arkansas Rally

First Baptist Church

Jonesboro, Arkansas

September 7, 1989 at 7:15 p.m.

Church Arkansas Video Report by Dr. Don Moore

Music

Fellowship

Child Care
Provided



Message by
Jack Redford



Host Pastor
Emil Williams

Testimonies

Message

Dinner Provided
at 6:30 p.m.

Church Missions Development Conference

Invited: Associational and Church WMU Directors, Brotherhood Directors,
Missions Development Council Members, and Pastors

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Thousands Respond

by Mike Creswell
SBC Foreign Mission Board

BUDAPEST, Hungary (BP)—More than 25,000 people walked forward in response to evangelist Billy Graham's invitation to receive Christ as savior July 29 at People's Stadium in Budapest, Hungary.

Much of the playing field was covered by the throngs who responded, leaving crusade officials scrambling for evangelistic materials to give them. A crowd estimated at 90,000 filled the stadium's 72,000 seats and the infield. Graham announced the gathering was the largest such event ever held in the stadium. The service was broadcast throughout Hungary and other parts of Eastern and Western Europe.

The one-night crusade capped the European Baptist Federation Congress held at nearby Sports Hall July 26-30, which attracted more than 5,200 Baptists from 42 countries, including many from Eastern Europe.

The record number surpassed attendance at the last congress by 125 percent. The gathering was the first such major meeting held by European Baptists in an Eastern bloc country. The congress meets every five years.

For Hungary's 12,000 Baptists, playing host to the congress was a mammoth undertaking. They prepared for more than a year, coordinated by Hungarian Baptist pastor Emil Kiss. Sermons at the congress were translated into multiple languages, and music was provided by a 1,000-voice choir and full orchestra.

But, observers said, perhaps the most significant event of the congress was a speech by Matyas Szuros, president of Hungary's national assembly and one of the nation's key leaders. Szuros called attention to the winds of change now blowing through much of Eastern Europe.

"It has been proven now that the Stalinist authoritarian system is now bankrupt, and in some countries political, economical and even moral crises have arisen and spread. There is a need for a new model for society to be worked out and created," Szuros said.

Baptists are contributing to making the "structure of a new society," he added. He praised the "values of the democratically controlled model in the Baptist churches."

In a century marked by "pain and humiliation," Szuros continued, "let there be shouting that Baptists are the spokesmen for Christian love and forgiveness for the benefit of nations and for peace of people and nations and for the tolerance between people and countries, for righteousness and the defense of

human rights."

"Our common purpose is that based upon the necessity of helping each other," he said, because "the nations have to build bridges among those people who are separated for political or religious reasons. The Baptists are going ahead in a good example of this, going from spirit to spirit, because the message of salvation is for the total man, for his physical and spiritual heritage."

Referring to the congress theme, "Come See What God Has Done," Szuros also urged participants to note the social and political changes taking place in Hungary that guarantee religious and spiritual freedoms.

A new bill being presented in the national assembly, he said, will ban discrimination because of religious beliefs or confessions.

Even while the Baptist congress was going on, the Hungarian Communist Party announced July 29 that it will no longer require party members to be atheists and will cease interfering in church affairs.

Szuros' speech was praised as "historic" for Hungary by Janos Viczian, president of the Baptist Union of Hungary. "Our political situation has changed," Viczian said. "We have a real reform situation in Hungary."

Viczian himself is a national assembly member because of his post as president of the Council of Free Churches in Hungary, an organization representing eight church groups, including Baptists, Methodists and others. Reform, Roman Catholic and Lutheran churches and Jewish groups have their own assembly representatives.

Szuros has urged Communist Party members to accept Christian people and "to live together," Viczian said. Szuros and several other government leaders have shown kindness and a desire to work with religious people, Viczian added.

Hungary has been a leader in reform among the socialist countries, and now at least some of them are looking to Hungary for more leadership, he said.

In another evidence of the new political conditions in Eastern Europe, more than 600 East German Baptists, as well as representatives from most other Eastern European countries, were permitted to attend the Congress. Only small groups came from some countries, however, because of restrictive currency laws, visa difficulties and other problems.

The congress ended July 30 with participants visiting Baptist churches throughout the city.