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### July 2, 1992

Arkansas Baptist State Convention

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# Arkansas Baptist



*In the dump*

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Vol. 91, No. 14

July 2, 1992

## IN MEMORIAM

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*1930-1992*

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## J. Everett Sneed

Dr. J. Everett Sneed, 61, of North Little Rock, died Friday, June 26.

Dr. Sneed had been editor of the *Arkansas Baptist Newsmagazine* since 1972, the longest tenure of any editor in the publication's history.

Prior to his editorship, Dr. Sneed, an ordained Southern Baptist minister, had served as the director of Christian Social Ministries for the Arkansas Baptist State Convention; director of Missions for the Independence County Baptist Association; and as pastor for Calvary Baptist Church and Yall Baptist Church, both in Commerce, Texas.

Dr. Sneed held a B.S. degree in education from Arkansas College at Batesville; a bachelor of divinity degree from Southwestern Baptist Theological Seminary at Fort Worth; and an M.A. degree from Baylor University at Waco.

He received his doctor of philosophy degree, majoring in biblical theology, from the University of Heidelberg in Germany.

Dr. Sneed had previously served a president of the Southern Baptist Press Association, on the Steering Committee for the Arkansas Billy Graham Crusade, and on the Christian Civic Foundation Executive Committee, among numerous other leadership positions.

He was noted for his exegesis of the Scriptures and for his skills in biblical languages. Over the last few decades, he had led a number of educational excursions for archeologists, theology students, and laypeople to Israel, Jordan and other countries of biblical significance.

In his lifetime, Dr. Sneed conducted more than 100 revivals, spoke from the pulpit in more than 400 churches, and led more than 200 church Bible studies.

Additionally, he had been a professor for the Boyce Bible School since 1972 and had served as a facilitator for the Midwestern Baptist Theological Seminary earlier this year.

Dr. Sneed is survived by his wife of 36 years, the former Mary Ellen Maynard of Birmingham, Ala.; two daughters, Chere Sneed and Mary Catherine Sneed, both of North Little Rock; and one grandchild, Erika Michelle Rice of North Little Rock.

Services will be conducted at 10 a.m. on Wednesday, July 1, at Park Hill Baptist Church in North Little Rock. Interment will follow at Kyler Cemetery at Batesville. Arrangements are being handled by North Little Rock Funeral Home.

Memorials may be made to the *Arkansas Baptist Newsmagazine*.



J. Everett Sneed

## The touch of my father's hand

John Everett Sneed passed away June 26, 1992, at the age of 61. He was the editor of the *Arkansas Baptist Newsmagazine*, and he was my father; but even more important, his life stood for so much more.

As I write this, just hours after the heart attack that ended his life, our family is overwhelmed by the heartfelt outpouring of personal grief from those who knew my father. I spoke with numerous people this evening who called not merely to offer their condolences to our family, but to express both their admiration for the integrity he exhibited throughout his life and their sense of personal loss at his death.

Who was J. Everett Sneed? He saw stewardship as one's great responsibility—service to mankind as one's greatest opportunity—and truth as its own greatest reward.

My father is remembered first and foremost by just about everyone who knew him as a teacher, a person who inspired others with stories, anecdotes and parables

as opposed to dictating facts.

I recall one of the first questions I ever asked him about religion—"Why are we Christians?" I was about six year old at the time.

Rather than give me the quick, easy answer to stop my nagging, my father related, in much detail but as simply as he could, a lengthy story about a respected theologian who agreed to participate as a speaker for Christianity in a meeting of worldwide religions.

The man went up to the podium and told the story of Shakespeare's *Lady Macbeth*, then one-by-one asked the representatives of all other religions present, "Is there a place in your theology for *Lady Macbeth*? Would there be any way she could make it to your equivalent of heaven after all that she had done?"

One by one, the other representatives answered no. The man then said, "That's the difference between Christianity and all other religions... In Christianity, one

need only ask sincerely for forgiveness, to be redeemed."

At the age of six, thanks to my father, I really understood why I was a Christian—a foundation for my faith that continues to sustain me even now.

Although considered by others to be a teacher, my father considered himself a student. His baccalaureate degree was in science, as he had initially intended to be an engineer. More than 40 years later—having spent his life as a pastor, an evangelist, a director of missions, a convention employee, and an editor—he continued to keep up with the latest breakthroughs in science out of sheer intellectual curiosity.

After having the opportunity to learn Greek during theological studies as a young man, he continued to spend an hour a day reading the language, up to the very day he died. He considered the opportunity to learn a privilege and the stewardship of the opportunity a must.

My father inspired truthfulness in people, I think this was the result of his obvious and utter faith in humanity. He firmly believed that no human being was worthless; that everyone desired praise for their strengths, and tolerance and help with their weaknesses. In critiquing, he as rarely critical; he preferred hearing and hope to fault-finding and rigidity.

My father was proud of his family, whom he defined as not only those related by blood or marriage, but also those "adopted" as the years went by. He carried a prayer list in the back of his Bible that included the names of every person whom he had helped to ordain, as well as of every church he knew to be facing difficult challenges. On the last biographical sketch he prepared, he listed his marriage to and the life accomplishments of his wife, my mother, even before detailing his own.

More personally, I will miss my father because he was not only my dad, but my first and greatest "best friend."

He taught me dignity, but showed that it did not exclude speeding the last two years of one's life, as he did, sitting on the floor every evening, engaged in silly play with his grandchild.

He taught me the value of intellectual pursuits, but showed me that it did not exclude getting all worked up over football and basketball games.

He taught me strength of character, but showed me that it did not exclude being so sentimental as to celebrate his 25th wedding anniversary by buying my mother an exact duplicate (he remembered precisely) of her trousseau of a quarter-century before.

He taught me that education is key to broadening one's horizons, but showed me that being educated did not exclude one from considering pork chops and gravy the finest food on Earth, as he did all of his life.

Finally, despite the controversy of recent years within the Southern Baptist Convention, and the stress and pressure that he experienced as a direct result, my father never lost his charity toward others. He continued to demonstrate up to the last day of his life what it means to be a Christian.

In his speaking over the years, my father enjoyed relating a certain poem. I'd like to reproduce it here, because it sums up all that my father believed in, devoted his life to, and hoped for others:

*"'Twas battered and scarred, and the auctioneer  
Thought it scarcely worth his while  
To waste much time on the old violin,  
But beld it up with a smile.  
"What am I bidden, good folks," he cried,  
"Who will start bidding for me?  
A dollar, a dollar"—them, "Two!" "Only two!"  
Two dollars, and who'll make it three?"*

*Three dollars once; three dollars, twice;  
Going for three—" But no,  
From the room, far back, a gray-haired man  
Came forward and picked up the bow;  
Then, wiping the dust from the old violin,  
And tightening the loose strings,  
He played a melody pure and sweet  
As sweet as a caroling angel sings.*

*The music ceased, and the auctioneer,  
With a voice that was quiet and low, Said,  
"What am I bidden for the old violin?  
And he beld it up with the bow.  
'A thousand dollars, and who'll make it two?  
Two thousand! And who'll make it three?  
Three thousand, once; three thousand, twice;  
And going, and gone!" said he.  
The people cheered, but some of them cried,  
"We do not quite understand  
What changed its worth?" Swift came the reply:  
"The touch of the master's band."*

*And many a man with life out of tune,  
And battered and scattered with sin,  
Is auctioned cheap to the thoughtless crowd,  
Much like the old violin.  
A "mess of pottage," a glass of wine;  
A game—and he travels on.  
He's "going" once, and "going" twice,  
He's "going" and "almost gone."  
But the Master comes, and the foolish crowd  
Never can quite understand  
The worth of a soul, and the  
change that's wrought  
By the touch of the Master's band.  
—Myra Brooks Welch*

Because of my father and his love and commitment to me and to all humanity, I and countless other thousand of people know our true Father, what he did for us, and what we can do for him.

Goodbye, Dad. I will always miss you—but I will always feel the touch of your hand.

—Chere' Sneed

## From the staff

The hand on the helm of our ship has been stilled — we, the staff of the Arkansas Baptist, have lost not only our employer, but a friend and guide.

However, we know that our ship will be steered by our Lord, and that he will smooth the rough waters with the touch of his hand.

The staff — Executive Assistant Millie Gill, Production Manager Colleen Backus, and Operations Manager Paige Umholtz, wish to express our condolences to Dr. Sneed's family and our thanks to the many friends who have shown their concern.

It is our greatest wish to follow the course we know Dr. Sneed would have wanted. It is our pledge to you, our readers, to continue to provide a publication which will inform and inspire. We ask that you be faithful in readership and in prayer.

"But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea.

And when the disciples saw him walking on the sea, they were troubled saying, It is a spirit and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

And Peter answered him and said, Lord if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased."

Matthew 14:24-33

## Arkansas Baptist

J. Everett Sneed, Ph.D. . . . . . Editor  
Millie Gill . . . . . Executive Assistant to the Editor  
Paige Umholtz . . . . . Operations Manager

Colleen Backus . . . . . Production Manager  
Diane Fowler . . . . . Production Artist (part-time)  
Erwin L. McDonald, Litt. D. . . . . Editor Emeritus

Letters to the editor are invited. Letters should be typed double-space and may not contain more than 350 words. Letters must be signed and marked "for publication." A complete policy statement is available on request. Photos submitted for publication will be returned only when accompanied by a stamped, self-addressed envelope. Only black and white photos can be used. Deaths of members of Arkansas churches will be reported in brief form when information is received no later than 14 days after the date of death. Opinions expressed in signed articles are those of the writer and do not necessarily reflect the editorial position of the Arkansas Baptist. Advertising accepted in writing only. Rates on request.

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DON MOORE

## You'll Be Glad To Know

I have been to two anniversary celebrations lately that have been truly thrilling. All church anniversaries are a blessing. These were of particular meaning to me because of the spirit I felt, the music I heard, and the leadership I saw. The two churches were South Side Church, Pine Bluff; and Immanuel Church, El Dorado.

Both churches have experienced a significant period of decline in the past. Both churches have stopped the decline and are coming back strong. Both churches have a pastor and staff that work well together. You see and sense the respect that makes it possible for them to work together as a team. The fellowship in both churches is obviously good and growing. They are happy church families. Both churches are committed and involved in mission action and mission support. Both churches have pastors who are leaders, not drivers, and a large group of laymen who work together. I must not miss the music programs. They made such a contribution to the celebration, I have to say that they are vital to the growth and spirit of the churches.

Beloved, plateaued or declining churches do not have to stay that way. These churches have proven that. God has been honored, leaders have led, churches have worked, and God has blessed. May he be praised!

One thing is outstanding about Immanuel Church, El Dorado, at this time. The founding pastor and two other former pastors are members of the church at this time. Their tenures have been from four to 15 years. Both, pastors and people, are to be commended for the outstanding work and the relationships that have existed through the years. I can stand to see some more "good news" stories.

Before I close, let me request your urgent prayers. Through Super Summer, Siloam Springs Assembly, music camps, GA camps, and RA camps, we are touching thousands more children and young people than ever before. Records are being set in most areas where we work with youth. Please pray for God's unusual touch on all of these activities. Thanks! And God bless you for praying. Do it now!

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



BUDDY SUTTON

## The President's Corner

### What 'Father' means

As we observed Father's Day a few days ago all three candidates for President of the United States focused on the issue of "family values." Instantly, editorial writers and television commentators cited the term as meaningless since there are no commonly accepted standards to define what is meant by "family values."

It is regrettable that there is so much truth to the editorial criticisms. It is sad to realize that the word "father" has such a diverse meaning to Americans that it has lost its unique communicative impact. Wasn't there a time not too long ago when "father" meant all of the following?

- (1) Head of the household (spiritual and physical).
- (2) Protector of every person and everything in the household against harm from every conceivable source.
- (3) Mentor and teacher of manliness to all male children in the family by word and by example.
- (4) That one in the family who felt

most responsible for assuring that the family enjoyed a good name in the Biblical sense.

(5) That one who imposed a standard of decency through loving discipline.

The story of the prodigal son is the most successful story ever told to communicate the nature of God's love. God forbid that we shall see a time when Americans have so little understanding of family values that we cannot relate to the depth of love and commitment described by Jesus in portraying the father of the prodigal son.

Arkansas Baptists are in the middle of a year of emphasis on the Christian family. Let us search the Scripture diligently so that we are not confused as to God's plan for the family. May we pray fervently that God will give us fathers who understand lifetime commitment.

William "Buddy" Sutton, Little Rock attorney and member of Little Rock Immanuel Church, is president of the Arkansas Baptist State Convention.



## Weekday Early Education Workshop

**August 3**
**Workshop I**

 Central Baptist Church  
 5200 Fairway  
 North Little Rock

**August 6 & 7**
**Workshop II**

 Geyer Springs Baptist Church  
 5615 Geyer Springs Road  
 Little Rock


### Schedule:

**Monday, August 3**  
 8:30 Registration  
 9:00 General session  
 4:40 Adjourn

**Thursday, August 7**  
 8:30 Registration  
 9:15 General session  
 5:00 Adjourn

**Friday, August 7**  
 8:00 Refreshments  
 8:30 Conferences begin  
 12:20 Adjourn

**Conferences include:** Activities for Babies and Toddlers, Infant Caregiving, State Quality Standards, Crack/Cocaine Children, Creative Play, Managing Stress, Improving Interpersonal Relationship, Using the Bible, Planning the Day, Books, Art, Math, Concepts, Music, Movement, Cooking, Supervision, Legal Issues, MDO, Nursery School, School Age, and more.

**Workshop will apply to the 10 hours of training required by the Arkansas Department of Human Services. Attendance will be certified.**

For more information, contact Pat Ratton, P.O. Box 552, Little Rock, AR 72203; telephone 378-4791, ext. 5128. Sponsored by the ABSC Missions and Sunday School Departments. A Cooperative Program Ministry.

## Letters to the Editor

### Making a stand

I have become very concerned with the recent move of some Christians to accept homosexuality as a natural, moral way of life.

God has given us free choice and we are responsible for what we do with that freedom. We will each have to answer to God for our actions and it is neither my intention nor my place to condemn or harass the people involved in homosexual relationships. However, God has clearly condemned the homosexual lifestyle in His Word.

Leviticus 18:22 (NIV) says, "Do not lie with a man as one lies with a woman, that is detestable." And Leviticus 20:13 (NIV) reads, "If a man lies with a man as one lies with a woman, both of them have done what is detestable. They must be put to death; their blood will be on their own heads." Sodom and Gomorrah were destroyed because of such practices (Genesis 19).

Some might say the Old Testament laws were strictly for the Jews before the time of Christ. But homosexuality was again condemned by the New Testament Christians. Paul wrote to the Romans, "Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. In the same way the men also abandoned natural rela-

tions with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion" (Rom. 1:26, 27 NIV).

God's Word is clear that homosexuality is an immoral lifestyle. Now, because the homosexual movement has grown so rapidly and gained so much popularity, some Christians are being swayed toward what is popular instead of staying grounded in God's Word. I commend the Raleigh Baptist Association for taking a stand for Christ on such a critical issue (*Arkansas Baptist*, May 21, 1992).

I believe all Christians will soon have to make a choice such as the one made by Raleigh Baptist Association. I urge each Christian to study God's Word prayerfully and make a stand based on God's truth—not the world's.—Sharon Davis, Harrison

### Future of missionaries

Jim Glover gives us an accurate definition of "fundamentalist" in the ABN 5/21/92. Unfortunately, many people inaccurately describing themselves as "fundamentalists" live lives closer to Cothen's definition, ABN 4/23/92.

Glover also accurately cites E.Y. Mullins as an example of a fundamentalist. In 1915

Mullins stated the tenets of liberal theology included that the narratives of the virgin birth, deity of Christ, resurrection, and other miracles were untrue and the Bible writers were not inspired. This has been part of the accepted definition for generations.

In the ABN 10/27/88 Glover stated that liberals were in full control of the Southern Baptist Foreign Mission Board before 1979. This statement is inaccurate. Consider some of the people Glover says deny the inspiration of the Bible and the deity of Christ. W.O. Vaught, FMB chairman 1974-75; Baker James Cauthen and Keith Parks, FMB presidents 1953-1992; and hundreds of board members must have all been liberals.

A present FMB board member in a recent well-publicized letter stated that the FMB was controlled by liberals in the early 80s, our missionaries are neo-orthodox in theology, and for the last 25 years, the FMB has been exporting heresy through its missionaries. Other board members have made similar statements.

I have been a missionary in Taiwan for 13 years. I have never met a missionary or board member as this man describes. If there is an occasional missionary whose doctrinal beliefs become incompatible with Southern Baptist practice, he is not allowed to continue to serve.

The future of Southern Baptist missions and the support of our missionaries has been placed in the hands of men who viciously attack the integrity of our missionaries and administrators and our past missions accomplishments. Some inaccurately call this a conservation resurgence. The only resurgence I have seen is a resurgence of dishonesty, selfishness, and fear. How long will Southern Baptists allow themselves to be intimidated by politicians masquerading as conservative Christians? Are they afraid that if they speak the truth they will be called a liberal by the pseudo-conservation organization Glover supports?—Ron West, Taichung, Taiwan, member of Booneville First Church

## 100th ANNIVERSARY Brown's Chapel Baptist Church of Greene County, Paragould

Royce Boling, Pastor

July 25

Saturday Night Fish Fry - 6:00 p.m.

All members, former members, pastors and relatives of families are invited.

July 26

Sunday Worship services - 11:00 a.m.

Sunday Afternoon - 2:00 p.m. to 4:00 p.m.

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## Where the youth are

*Equipping youth to witness means getting outside church walls and getting to where youth are in their world*

by Richard Wade  
Special to Arkansas Baptist

*[This article stems from the work of an ABSC Youth Net Task Force comprised of youth ministry workers from churches of varying size throughout the state. The purpose of the task force is to provide input and information for youth ministry professionals in the Baptist Building to help in programming and planning to target the real needs of churches in reaching youth. Anyone interested in the work of the task force should contact Bill Falkner at 376-4791, ext. 5160.]*

It is time to look at the calendar and make our plans. Let's see, we can't do anything that weekend, there's an FBLA meeting. Let's see, we can't do it that weekend, there's a choir festival; nope, not that weekend either, that's band festival. Great, there's an open weekend; no, that's when the community softball and baseball programs start. Well, camp should be easier. We can't go that week, that's band camp. We can't go that week, that's basketball camp. We can't go that week, it's Vacation Bible School. On and on and on it goes! So what is the answer? How do we minister? Better yet, is it time that we learn to "equip the saints" to proclaim the Gospel where they are?

This is not a new revelation by any means, but it makes us look at the ministry of our Savior as he walked on the earth proclaiming his message. Remember how he ministered. He sat at a well and spoke of living water; he shared in a wedding celebration; he went to the home of Zaccheus and ate with him; and he even went to the seaside to find his helpers.

As ministers or workers to youth we must go where they are. It means so much to a young person for us to go to their events and share in their lives; to get out there and cheer for a football player that never gets in the game or to cheer for your star athlete and let him know you care. Support your local school music program; go to their choir concert and let them know that you are there and how much you enjoyed their performance. Brag on the accomplishments of your youth and let them know that they are important.

You see, we must get outside of the walls of the church and get to where the youth are in their world. We can minister through our expression of love by sharing in their lives, but we must also equip our youth to

become ministers. We need to educate our youth how to minister in love and share the Gospel on their field of service. Think about it; Christian young people in the band sharing their faith, cheerleaders setting an example for Christ, student council members leading their school, choir members sharing and showing their faith, athletes acknowledging the "giver of their gifts," youth on Friday and Saturday showing the light of Christ, wherever they may be, and the everyday student being an example of Christ in the classroom. We can help youth learn how to change the world. Young people can reach more people for Christ than most any group because the field is white unto harvest.

Let's show young people how to witness by looking through the life of Jesus. They need to know he made a difference wherever he went and that still today, he is with us and we are not alone. Jesus met the challenge of his day with a message of hope, love, and salvation, and that challenge is even greater now. Let's go where the people are: to the ball fields, the bang-outs, the concerts, the assemblies, wherever they may be, and compel them to find the abundant life that Jesus gives to those that call on his name.

Richard Wade, a member of the ABSC Youth Net Task Force, is minister of music and youth at Monticello Second Church.



If you think the future  
will take care of itself,  
think again.

To reach tomorrow's leaders,  
today's leaders are going back to school.  
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# Summer's a match

*For kids, churches, and families*

by Marv Knox  
Kentucky Western Recorder

LOUISVILLE, Ky. (BP)—Children can have a happy, productive summer if their parents and churches work together, according to an informal survey of veteran ministers to children.

Teamwork, commitment and preparation are key ingredients for a successful summer ministry to youngsters, they said.

Here's a summary of the advice given by seven pastors on children's ministry: Children's ministry leaders and parents should sit down early in the year and brainstorm about summer events and activities that could serve families with children.

Then, the church could publish a brochure describing the plans and providing dates for the activities, so parents can plan family and business functions to accommodate the children's participation.

Some traditional church activities — such as Vacation Bible School, backyard Bible clubs, day camps, and day care — already provide ministry to children.

Churches also can modify those programs to meet the specific needs of families in their communities.

For example, curriculum for Vacation Bible School and day camps can be combined to strengthen the crafts/activity emphasis of day camp by adding the Bible/missions focus of VBS — and provide an all-day program.

A downtown church might want to modify its VBS program to meet all day, one day per week, all summer long. Then children could ride in to work with mom or dad; spend the day learning about missions, studying the Bible and participating in recreation and crafts; and then ride home after work.

Taking a different track, a church might want to focus on a specific subdivision or apartment complex to provide Bible school and/or day camp for children in that neighborhood.

And churches also can incorporate children's emphases into existing structures — such as a focus on children in worship, with youngsters providing music or drama, following up worship with a fellowship highlighting children's activities or interests.

Missions also provides numerous opportunities for kids during summer. Last year, a church renovated the home of an elderly couple and children worked with their parents to paint, garden, and do other chores. Churches in communities where

Habitat for Humanity builds homes for the poor can sign families up to do the work.

Ministries to residents of senior citizens' facilities also can be performed by children and their parents, and work in Christian social ministry centers is a good family project.

Many churches sponsor clean-up days, environmental awareness days, and special projects for labor-intensive tasks that need to be done around the church building.

And do not forget, summer is a great time for boys and girls to work on their missions action awards for Girls in Action and Royal Ambassadors.

The children's ministers encouraged churches to help families with their vacations as well. Sunday school department directors can prepare kits for children as they leave on vacation — complete with lesson materials, puzzles, and other information about the lessons they miss.

A large summer travel map could add interest for children. They can send back postcards from their travels, which are mounted on the map in the appropriate locations.

One church prepares a family travel booklet, featuring in-car games and the words and music to sing-along songs.

Another creates a travel grab bag with paper, crayons, markers, scissors, games, worksheets, and Bible story materials. It also provides discussion-starter questions, like, "What would you do if a stranger tells you he's supposed to take you to your mother?" or "Where would you go if a fire breaks out in our house?"

A display of worship bulletins brought back by members who visit churches on their trips can stimulate children's interest in attending church, even when they're far from home.

Beyond all the Bible-, missions-, and learning-oriented activities, the children's ministers urged churches to help children and their families have fun in the summer. Among their ideas:

—Sponsor a family game night in the fellowship hall following a churchwide pot-luck dinner.

—Rent or borrow a local gym for a night of family-oriented activities.

—Hold a hobby show with space for members of all ages to display their hobbies and give demonstrations.

—Conduct an environmental fair using recycled material to create crafts or works of art.

—Pig-out together on watermelon, ice cream, cakes, or pies.

—Sponsor a reading program or story time.

—Set out on a field trip — to water parks, miniature golf courses, bowling alleys, landmarks, industries, parks, zoos, museums.

—Designate one day a week as crafts day at church.

—Provide children's workshops — in art, drama, music, puppetry, nature.

—Urge families to pack a basket of food and meet somewhere for lunch.

—Set aside one day a week as movie day at church and show films for children or families.

—Put on a pet show and invite a veterinarian or kennel operator to teach obedience skills or how to groom pets.

—Conduct a bicycle rodeo in your parking lot.

—Hold a Bible olympics with various Bible knowledge games.

—Use your imagination and offer plenty of chances for children and their families to have fun together at church all summer long.

## Pam's Place



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## Arkansas All Over

MILLIE GILL

## People

**Ted J. Witchen** observed five years of service June 1 as pastor of First Church, Helena.

**Don Corbitt** has resigned as pastor of First Church, Cotter, and is residing in Ratcliff.

**Dale Carlton** is serving as summer youth director at First Church of Flippin. He is a student at Ouachita Baptist University.

**James Griffin**, who has been serving as interim pastor, has been called to serve as pastor of Quitman Church.

**Mike McCauley**, a senior at Ouachita Baptist University, is serving as summer youth director at Sugarloaf Church.

**Bruce Smith** is summer youth/children's director at First Church of Sheridan. He is a sophomore at Ouachita Baptist University.

**Kevin McCollum** is serving as minister of youth at First Church of Farmington.

**Emma Edrington Collier** of Moro, a retired schoolteacher, died June 13 at age 81. She was the wife of John R. Collier, a retired Southern Baptist pastor. Memorials may be given to Moro Church where her funeral services were held June 15. Other survivors include a son, William B. Edrington Jr. of Bartlett, Tenn.; a brother; a sister; three grandchildren; and two great-grandchildren.

**Billy Roby** resigned June 30 as pastor of First Church of Pochontas.

**Randall Kuykendall** has resigned as pastor of Shell Lake Church, Heth.

**Roy Kelems** has resigned as pastor of Neal's Chapel to serve as pastor of West Ridge Church.

**William Buchanan** has resigned as pastor of First Church of Tyrone to serve as pastor of First Methodist Church in Parkin.

**Glen Smith** is serving as pastor of Douglasville Church in Little Rock.

**Rudy Ring** is serving as interim pastor of Walcott Church, Paragould.

**Benny Massey** is serving as pastor of West View Church in Paragould, going there from Bethany Church, Manila.

**Mike Freligh** has resigned as pastor of Beech Grove Church, Paragould.

**Lynn Chiles** is serving as pastor of Board Camp Church, going there from Lakeside Church of Daisy.

**Duke Brown** has resigned as pastor of Grannis Church, Gillham, to continue his theological studies at Southeastern Baptist Theological Seminary.

**Allen Malone**, a senior music major at Ouachita Baptist University, is serving as youth minister for the Chapel Hill Church in DeQueen.

**Jeremy Smith** is serving as summer youth director for Spradling Church, Fort Smith.

**Sam Adkins** recently resigned as pastor of West Helena Church.

**Tommy Kimball** resigned June 22 as pastor of Immanuel Church in El Dorado to serve as pastor of a church in Billings, Mont.

**Rick Ellis** has resigned as minister of education at Trinity Church, Texarkana, to

serve as minister of education at Harvest Church in Fort Worth, Texas.

**Sam Parker** is serving as pastor of Perry Church.

**Gene Naramore** has resigned as minister of music at Rubyan First Church, North Little Rock, following nine years of service.

**Charles E. McAllister** will begin serving July 5 as pastor of Second Church of Hot Springs, coming there from Central Church of Chattanooga, Tenn. A native of South Carolina, he is a graduate of Clemson University, Clemson, S.C., and Southern Baptist Theological Seminary. He currently is studying for the doctor of ministry degree from New Orleans Baptist Theological Seminary. McAllister has pastored churches in Tennessee, Kentucky, and Georgia. He and his wife, Janice, have two sons, Chris and Jeff.

**Thomas V. Brisco** of Fort Worth, Texas, is serving as interim pastor of First Church of Arkadelphia. Currently the associate professor of biblical backgrounds and archaeology at Southwestern Baptist

Allen photo / A. Everett Bland



**Organ donated**—Levy Church, North Little Rock, has given its old organ to Williams Baptist College where it will be installed in the near future. The 35-year-old organ is valued at approximately \$800, but would cost approximately \$15,000 if purchased new. The college had a pipe organ that had become impractical to maintain because of repair costs. The Levy Church has purchased and installed a new Rogers-Cambridge Series Electronic Organ which has the equivalent of 43 ranks of pipes. The new organ, installed May 5, was dedicated May 17 with a concert by Dr. Michelle Dixon from First Church, Memphis. Pictured are Pastor Otto Brown and Minister of Music Glenn Britt.

Theological Seminary, he previously served on the staff of Ouachita Baptist University as instructor of religion.

**Audrey Nell Cobine** recently observed 55 years of service as financial secretary for First Church of Little Rock.

**Barbara Long** recently observed 22 years of service on the staff of Second Church of Little Rock, currently serving as preschool and Lake Nixon director.

**Eric Vaughn** will join the staff of Nettleton Church in Jonesboro July 12 as student minister.

**Charles Holcomb** has resigned as pastor of Hurricane Lake Church.

**John Clement** is serving as pastor of Riverside Church, Donaldson.

**Bill Ellis** is serving as interim pastor of Memorial Church, Hot Springs.

**Matt Caton** is serving as youth director at Pleasant Hill Church, Bauxite.

**Paul Bass** is serving as interim pastor of Mt. Zion Church, Arkadelphia.

**Lawson Hatfield** is serving as interim pastor of First Church, Malvern.

**Joe Cathey** has resigned as pastor of Dalark Mission to attend seminary.

**Doug Sarver** is serving as pastor of Northern Hill Mission, Springdale.

**Harold Elmore** is serving as pastor of Sierra Chapel, Fayetteville.

**Allan and Lynda Ellison** and children, formerly of Fort Smith, are working this summer, under the auspice of the Home Mission Board, in Hastings, Minn., with the Three Rivers Church. They will return to Southwestern Baptist Theological Seminary this fall.

**J.D. Webb** has resigned as associate pastor of senior adults at Beech Street First Church in Texarkana.

**Virgil Case** of Fairfield Bay died June 20 at age 56. His funeral services were held June 25 at Fairfield Bay Church where he was a deacon. Survivors are his wife, Dolores Case; a son, Leonhart Clifford Case of Saratoga, Wyo.; three daughters, Manilla Olga Owen of Gridley, Kan., Rebecca Kathleen Gill of Tecumseh, Okla., and Virgilta Vachel Case of Austin, Texas; a brother; and four grandchildren.

**Larry Grayson** will join the staff of Barling Cross Church in North Little Rock in July as minister of music and education. He will come there from First Church in Ashdown where he has been serving as minister of music and youth.



**Arkadelphia Second pays indebtedness**—Payment of the indebtedness on the Kluck Educational Building of Second Church in Arkadelphia was celebrated May 31 with a special service, including a noteburning service, at DeGray Lake. Pastor Shelby Cowling (left) and Bill Harkrider, chairman of the fund raising committee, stand before the building which was named in honor of Carl Kluck who served the church as pastor for 30 years, retiring in December 1990.

ABN photo / Millie Gill



**50th Anniversary**—The family life center of Immanuel Church in El Dorado was the setting June 14 for services commemorating the church's 50th anniversary. Adab Mayban served as anniversary committee chairman. The center, filled to capacity with members, former staff members, and guests, was declared free of a \$970,000 indebtedness in an afternoon noteburning service led by (l-r) Tom Reames, Scooter McKintney, Ray Bromley and Pastor Tommy Kimball. Reams commended members for payment of this indebtedness in nine years as a result of their sacrificial giving. Don Moore, ABSC Executive Director, and Pastor Kimball were speakers, encouraging the congregation not only to celebrate its past and payment of its indebtedness, but to seek God's guidance in preparing for future challenges in sharing the Word of God to all peoples. Receiving special recognition were Former Pastors Clyde Hart, J.T. Tolleson, and Roy B. Hilton, who currently are all members of the congregation.

## Briefly

**Farmington First Church** has begun construction of a new building that will be used for worship, fellowship, education, recreation, and administration. Hal Henson is pastor.

**Ashdown First Church** youth were in Washington, D.C. June 18-27 to do mission work for the Johnning Baptist Center.

**Springdale First Church** Music Department will present a patriotic extravaganza "Summer Freedom Celebration '92" July 5 at 3:30 p.m. and 7 p.m. The performances will feature a 200 voice choir, orchestra, and drama cast.

**Valley View Mission**, sponsored by the Home Mission Board, Mount Zion Association, and Central Church of Jonesboro, has been launched with Charles Collins, furloughing missionary from Guatemala, leading the new work. James and Serina Gray and their three children are serving as a Praxis Team.

**West Helena Church** ordained Mack

Deaton, Jerry Pugsley, and Jamie Woods to the deacon ministry June 14.

**Jonesboro Central Church** youth have planned a summer mission trip to Brushton, N.Y., where they will assist with a revival.

**Osceola East Side Church** observed its 23rd anniversary with homecoming June 7 with activities that included Sunday School, a morning worship service, a noon meal, and an afternoon program featuring the Master's Quartet of Searcy. Pastor Danny Brewer was speaker.

**Hermitage Church** recently licensed Robert Green to the ministry.

**Oak Grove Church** of Springdale honored Pastor Louls Dewett June 7 in recognition of 25 years of service. Activities included a fellowship meal and afternoon program that featured 25 years of church history in words and pictures. Among gifts presented to Dewett and his wife, Mary Belle, was an expense paid trip to Washington, D.C.

**Pine Bluff South Side Church** youth will be in Louisville, Colo., this month to assist the Front Range Community Church with backyard Bible clubs, worship services, and an outreach program. Kasper Hines, youth

director, is coordinator of the mission effort.

**Hope First Church** youth returned June 28 from a mission trip to Yuma, Ariz., where they assisted the Elohim Mission with a vacation Bible school and other outreach projects.

**Goodwin Church** will celebrate its 35th anniversary July 3-5 with friends, former members, members, and former staff members and pastors as special guests. The weekend will be launched with registration at 6 p.m. July 3. July 4 activities will begin with a 7 a.m. breakfast and conclude with a 7 p.m. worship service. Sunday activities will include a 9:45 a.m. service, a fellowship meal at noon, and a 1:30 p.m. afternoon service. J.E. Hughes is pastor.

**West Helena Second Church** hosted a reception June 14 honoring Bert Freeman in recognition of 23 years of service as church secretary.

**Jessieville Church** held a revival May 31-June 3 that resulted in 54 professions of faith and 37 other decisions. William Blackburn of Fort Smith was evangelist and Clarence Hill of Hot Springs directed music. Eugene Anderson is pastor.

**Mount Judea Mission** in Newton County has been launched as a new work with Eagle Heights Church of Harrison serving as sponsoring church. Rodney and Ruth Stromlund are providing leadership.

Brotherhood Commission photo / David Nease



**Arkansas represented**—This group from Arkansas attended the Brotherhood Commission's Royal Ambassador University at Rhodes College in Memphis, Tenn., May 28-31. RA University offered training led by Brotherhood personnel and representatives of SBC missions agencies in conferences covering the full range of Royal Ambassador activities and programs. They are (from left to right): Jim Hughes of Benton, Bud Brown of Little Rock, Dale Beall of North Little Rock, Ozzie Berrybill of North Little Rock, Mike Rainwater of Little Rock, Billy Kilmer of Hensley, and Bruce Matheus of Batesville.



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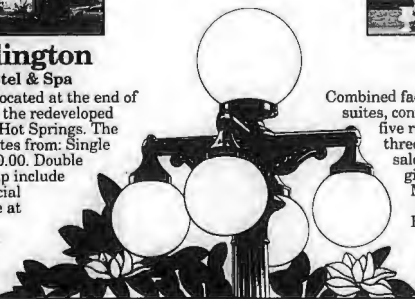
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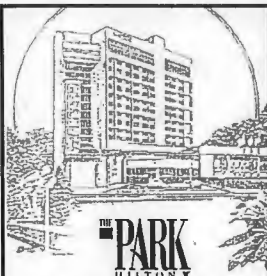


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# College Digest

## **Williams Baptist College**

**WBC to offer two new degrees—**Williams will offer two new degrees in the fall: the bachelor of science in education, major in vocal music K-12, and the bachelor of science in education, major in art K-12. WBC has offered the bachelor of science in education degree with certification in elementary education K-6 and elementary education 1-6 since 1989 and has graduated two classes with the bachelor of science in education degree. For more information, contact the registrar's office at 886-6741, ext. 104.

## **Ouachita Baptist University**

**Grants awarded—**More than \$8,500 has been awarded to 14 OBU faculty members to support "innovative approaches to learning for their students, outside the normal classroom environment," during the 1992-93 academic year. "The awards come from the university's Paul and

Virginia Henry Academic Enrichment Grant program.

**Summer session registration—**Registration for the second semester of summer school classes at OBU will be held on Monday, July 6. Classes are scheduled from July 6 through Aug. 16 on a Monday through Thursday basis. For more information, call registrar Mike Kolb at 246-4531, ext. 578.

**New student retreat—**Freshman and transfer students planning to attend OBU during the 1992-93 academic year will have an opportunity to become acquainted before the start of the fall semester at a New Student Retreat set for Aug. 9-11. The retreat will be held both on the OBU campus in Arkadelphia and at DeGray State Park. For more information, contact Randy Garner, director of admissions counseling, P.O. Box 3776, Arkadelphia, AR 71998-001; telephone 501-246-4531, ext. 110.

**Drug education grant—**OBU has been awarded a \$227,604 federal grant for the purpose of creating a drug and alcohol education and prevention program for 14 school districts in southwest Arkansas. OBU will work with the Southwest Arkansas Educational Cooperative in Hope to train teachers and improve drug education curriculum in the area.

**'Ouachita' program receives award—**A 30-minute television show produced by the OBU public relations office has won a national award in the 1992 Wilmer C. Fields Awards Competition sponsored by the Baptist Public Relations Association (BPRA). Titled "Ouachita," the entertainment and information program goes each month to 11 ACTS affiliates in Arkansas and Louisiana. The program received an honorable mention in the video production (news report) category.

**State Leadership Academy—**OBU has been named as one of the founding partners of the Arkansas Academy for Leadership Training and School-Based Management, an organization which will teach leadership skills to public school administrators and school board members.

## Orientation of Black Southern Baptist Churches

The Arkansas Baptist State Convention held an orientation June 13 for Black Southern Baptist churches. The purpose of the meeting was to acquaint Black Arkansas Southern Baptists with the structure of the Arkansas Baptist State Convention. The orientation, also, gave an overview of the ways the staff of the convention provides assistance to cooperating churches.

The ABSBC seeks to work with the black population of Arkansas in two ways. First, there is an ongoing relationship with the three National Baptist Conventions of Arkansas through the Cooperative Ministries with National Baptists.

A second newer ministry is to provide assistance for churches to establish black Southern Baptist congregations. This work is headed by Jack Ramsey, ABSBC director of Church Extension.



*Pictured is ABSBC Executive Director Don Moore speaking to the black Southern Baptists who attended the orientation on the structure and resources of the state convention.*



*Pictured is director of Church Extension Jack Ramsey talking with Paul Williams, pastor of the Greater Grace Church, Little Rock.*

ABN photos / J. Everett Sneed

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*Pictured is director of Church Extension Jack Ramsey talking with Paul Williams, pastor of the Greater Grace Church, Little Rock.*

ABM photos / J. Everett Groued



## MasterLife workshop to offer indepth training

A MasterLife Workshop will be offered in Arkansas the week of July 27-31. The workshop will be held at the Parkway Place Baptist Church in Little Rock.

David Carter, consultant for LIFE and MasterLife in the Discipleship Training Department at the Baptist Sunday School Board, will direct the workshop. Carter joined the staff of the Discipleship Training Department five years ago to give leadership to the LIFE courses and other Discipleship Training approaches, including MasterLife. He is an experienced MasterLife leader. Assisting him will be Glendon Grober, Brotherhood director for Arkansas Baptists.

MasterLife is a 26-week discipleship growth experience for adults. MasterLife leaders must be certified either by attending a MasterLife group for 26 weeks or by attending the workshop. MasterLife, now in use around the world, continues to bless many participants in churches across Arkansas.

The workshop will begin on Monday



Carter

evening, July 27 at 6:30 p.m. and adjourn on Friday morning at 11 a.m. The registration fee is \$82.50 (\$72.50 for accompanying spouse) and includes all materials.

For registration or additional information, call or write Robert Holley, Discipleship Training Department, P.O. Box 552, Little Rock, AR 72203; telephone 376-4791 ext. 5160.

## Arkansas graduates Golden Gate

Stacey A. (Melton) Roberson was among those graduating recently from Golden Gate Baptist Theological Seminary in Mill Valley, Calif. She earned a master of arts in Christian education. A graduate of Ouachita Baptist University, she holds a masters degree from the University of Arkansas at Little Rock in elementary education. Born in Little Rock, Roberson served as journeyman missionary in Nairobi, Kenya. She served as youth director at Sherwood Baptist Church.

## Corrections

The 6/18/92 ABBN article titled "Arkansans elected" should have reported that Robert C. Foster was appointed to the Southern Baptist Theological Seminary Board of Trustees, for a term expiring 1994, at the 1992 Southern Baptist Convention in Indianapolis. He is a member of Dove Circle Church, Holiday Island.

It also should have been reported that Dale E. Thompson, pastor of Fort Smith First Church, was appointed to the board of Southeastern Seminary for a term expiring in 1997.

## Looking Ahead July

6-8 GA Mini-Camp, *Camp Paron (WMU)*

8-10 Arkansas Baptist Assembly, *Siloam Springs (SS)*

7 State BMPT Committee Meeting, *Baptist Building, Little Rock (Ad)*

8-10 GA Mini-Camp, *Camp Paron (WMU)*

9 Baptist Joint Committee, *Baptist Building, Little Rock (NB)*

13-16 Secretary Certification Seminar, *North Little Rock Park Hill Church (DT)*

13-17 Arkansas Baptist Assembly, *Siloam Springs (SS)*

13-17 RA Camp, *Camp Paron (Bbd)*

14-15 RA Man and Boy Camp, *Camp Paron (Bbd)*

16 Retired Workers Meeting, *North Little Rock Park Hill Church (Ad)*

17-19 BSU Director's Family Conference, *Holiday Inn, Lake Hamilton (BSU)*

20-24 Arkansas Baptist Assembly, *Siloam Springs (SS)*

20-24 Hart of the Hills-Young Men, *Camp Paron (NB)*

20-24 State Building Tour (SS)

25 Associational Brotherhood Meeting, *Bryant First Southern Church (Bbd)*

27-31 Arkansas Baptist Assembly, *Siloam Springs (SS)*

27-31 Hart of the Hills-Young Ladies, *Camp Paron (NB)*

27-31 MasterLife Workshop, *Parkway Place, Little Rock (DT)*

27-31 Music Arkansas for Youth, *OBU, Arkadelphia (M)*

27-31 Summering for Senior Adults, *OBU, Arkadelphia (M)*

Abbreviations: Ad - Administration; Bbd - Brotherhood; CL - Church Leadership; CFHM - Children's Homes and Family Ministries; DT - Discipleship Training; Ev - Evangelism; M - Music; Mn - Missions; NB - National Baptists; SS - Sunday School; SA - Stewardship/Annuitiy; Stu - Student; WMU - Woman's Missionary Union

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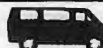


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## Camper's hold national rally

by Ferrell Foster  
Illinois Baptist

LINCOLN, Ill. (BP)—Motor homes and travel trailers blanketed the Logan County fairgrounds here for the annual national rally of Campers on Mission.

The assortment of recreational vehicles came from 19 states and Canada — 251 units in all, with 511 participants, for the June 16-18 rally held this year by Illinois and Indiana.

Twenty-four people from Arkansas attended the rally. Arkansas COM volunteer coordinator Lendol Jackson, pastor of New Hope Church, Hardy, led a ventriloquism seminar. Pete Pfluty, ABSC Missions Department associate, led a clowning seminar and a morning devotional during the rally.

Camper's on Mission is a "national fellowship of Christian campers who believe in sharing their faith wherever they may be," said Carl Reagan, a Mission Service Corps volunteer assigned by the Home Mission Board as national COM specialist. The group is sponsored by the HMB and the Baptist Sunday School Board's church recreation department but is open to any Christian.

Retired people made up a large portion of those attending the rally but there were younger adults, teen-agers, and children as well.

Folding lawn chairs provided seating in one of the fairgrounds' metal buildings and the campers identified their home states with name badges, caps, and vests. Relaxed conversation and laughter were plentiful.

Camper's on Mission is becoming more "diversified," Reagan said. Besides those with big recreational vehicles, COM includes tent campers, backpackers, and motorcyclists. Some rally attendees even stayed in a nearby hotel.

What the people have in common are an enjoyment of Christian fellowship and a desire to meet the needs of people, Reagan said.

In Illinois, the 85 COM families primarily do construction work for smaller churches and Illinois Baptist State Association facilities, said Leonard Knabel, president of COM's Illinois chapter.

Elsewhere, groups are involved in



ABSC photo / Pete Pfluty

Twenty-four Arkansans attended the COM national rally.

ministries at campgrounds, racetracks, fairs, and beaches, Reagan stated.

Reagan stresses the group's efforts in "marketplace evangelism" and his license plate reads "AS WE GO."

At the end of the rally almost half the participants congregated near the podium for a commissioning prayer. After the rally they were heading to various missions projects in Alaska, North and South Dakota, Utah, Montana, Oklahoma, and elsewhere.

Durwood Tyler of Mariana, Fla., accepted two honors on behalf of his state's chapter — "chapter of the world" and the state with highest attendance at the rally — 38 units and 66 people.

Mr. and Mrs. Art Wilkin of Apache Junction, Ariz., traveled the farthest to attend the rally.

## Audit keeps ministers on cutting edge

by Lesley S. Vance  
Seminary Extension

NASHVILLE (BP)—Seminary Extension has developed a new program to help affirm ministers' strengths and identify areas of their life and ministry needing further growth.

The new LifeAudit program helps ministers stay on the cutting edge in their vocations, said its author, Doran C. McCarty, executive director of Seminary Extension, a Nashville-based arm of Southern Baptists' six seminaries providing ministry education.

LifeAudit, which can be used in pastor retreats, director of missions conferences and other association gatherings, helps ministers take a look at key aspects of life — family, friends, financial, recreational, educational, and spiritual — to determine where enrichment is needed.

"Seminary Extension's LifeAudit program has helped me look at my life holistically and helped me see areas where I need to grow," said Bob Moore, missions director for the Baptist Convention of Pennsylvania/South Jersey and current LifeAudit participant. "It has helped me be more effective as a Christian, a husband, and a worker in my field."

Moore said the LifeAudit program will be used as a centerpiece to develop the Pennsylvania/South Jersey convention's strategy for providing training for their ministers.

The convention places a heavy emphasis on minister orientation programs, Moore said, through a two-day program addressing family life and ways to handle stress.

"We will be using the LifeAudit as part of a total ongoing support system" to help ministers acquire pastoral skills and get acclimated to their fields of service, Moore said. There tends to be a lack of tenure of pastors when they enter a new field, he said, because of a lack of orientation and continuing support.

"It is our goal that this would meet their needs and increase their tenure of service," Moore said. LifeAudit also will help new ministers in personal development and defining needs for continuing education, he said.

Meanwhile, the state convention's directors of missions are using LifeAudit as a part of their mentor program for ministers.

LifeAudit is only one way Seminary Extension is providing continuing education for ministers. As one of the largest theological training programs in the world, Seminary Extension has approximately 1,500 students in correspondence courses and 4,000-plus students in courses at local Seminary Extension centers. It was established following World War II in 1951 when Southern Baptists became aware that many of their pastors had only limited formal education for ministry.

Seminary Extension has more than 87 courses available from how to understand the Bible to systematic theology. In addition, it has courses in several languages such as Spanish, Korean, Laotian, and Cambodian.

For information about LifeAudit and other programs contact Seminary Extension at (615) 242-2453.

# God's man in the dump

## Philippine Pastor Tony Senora ministers in Manila's 'inferno'

by Michael Chute  
SBC Foreign Mission Board

MANILA, Philippines (BP)—Missionary Allen Hill cautiously trudges up Smoky Mountain to see Philippine Baptist pastor Tony Senora.

The Southern Baptist picks his way carefully, since the road is actually rotted waste packed down by garbage trucks. Refuse piled high over the last 40 years made the mountain. Dense smoke from fires set to burn the rubbish lent the name "Smoky." Scavengers collect "valuables." Bulldozers cover up the rest.

More than 20,000 people live here—metro Manila's largest dump. Most were born and reared in this spot since 1950 when the dump was opened. The mountain has grown tremendously over the last 10 years. So have the problems.

The scene is like something out of Dante's "Inferno." Hundreds of scavengers, many of them children, sift huge piles of garbage with sharpened pail handles jammed into wooden blocks. People scramble for bits of scrap. Bulldozer operators wait patiently for people to clear out before pushing what remains under the surface. It is a compassionate gesture for this kind of place. This picture plays every hour of every day.

A young girl models an Easter basket on her head. Boys play with a woman's wig. One dons the black locks, pulling a shirt tail over his nose and mouth, eyes flirting. Children rifle pages of a magazine, oblivious to the commotion around them. Still, you either grow up quick in a place like this — or you don't live.

A truck strains up the mountain. Red letters on the side proclaim: "Christian Community of Holy Word." Religious groups swarm over this territory. Catholics, Assemblies of God, Jehovah's Witnesses—they're all here—even homegrown Philippine groups like Christ for Greater Manila and Jesus Is Lord.

Tony Senora's work with Co-Worker Baptist Church comprises the only Baptist effort on the mountain.



*'Main Street'—Tony and Anita Senora stroll down the main "street" in Smoky Mountain, Manila's largest dump and home to more than 20,000 people. The Senoras and their four daughters live in Co-Worker Baptist Church at the dump, where he is pastor. The family sacrifices a lot to serve God here: their food is rancid. The air is not fit to breathe. The water is polluted. Most Christians would not understand their commitment to stay. But they believe God brought them to Smoky Mountain. When asked if that means he plans to stay, Senora confides tongue-in-cheek: "No, I 'plan' to live in America and pastor a church there, or anywhere else outside the Philippines. But since God's called us here, we'll continue to adapt ourselves to this place."*

The smell of rot in the tropical heat overwhelms the senses. Hill, a missionary since 1975, confesses he "gagged for five minutes" the last time he came to visit Senora. "It's embarrassing," he said. "You can't go in a guy's house gagging."

As Co-Worker Baptist Church's crude steeple, fashioned from discarded lumber, comes into view, Hill adds: "Tony's unusual. But it takes an unusual guy to live out here."

Senora comes to meet his friend. He sports a Chinese-style Fu Manchu mustache with graying hair pulled back into a ponytail, tied up off his neck. His black "BSU" T-shirt and tan pants are at least two sizes too large. Mismatched blue thongs—both for the left foot—came courtesy of the dump.

"I'm known as the pastor with big pants," Senora jokes, explaining the clothes are gifts from missionaries. "God has given me a mind of sufficiency. I'm satisfied although we don't have material things."

An explanation also lurks behind the hair and beard. Robbed many times, Senora decided to change his image. He used to wear a coat and tie. Now he identifies with the community. Those who used to mug him now call Senora "tataang"—a respected title reserved for old men. But he is only 50.

Poor Roman Catholic parents—made

poorer by World War II—sent Senora from his home in the provinces when he was 17 years old to find work in Manila. A gas station signed him on as a "pump boy." An explosion soon after nearly killed him.

A sister, a Baptist who lived in a Manila suburb, nursed him back to health. She took Senora to church for the first time. His life changed there: He accepted Christ as Savior, met his future wife, Anita, and decided to preach.

Southern Baptist missionaries Howard and Majorie Olive, now retired, began work on Smoky Mountain 20 years ago. A radio ministry they directed sparked interest in the gospel among the inhabitants. Tony and Anita Senora moved to the dump in 1975 to help the Olives.

A dirt path leads down a steep bank to the front door of Co-Worker Baptist Church. The building originally stood at street level but years of trampled garbage raised the road 5 feet. Inside, rough handmade pews and a concrete floor give the church a rustic feel. Candles light the interior since there is no electricity.

The Senoras live upstairs with four daughters, each given a biblical name. The Senoras moved to Smoky Mountain with their first two girls, just babies at the time. Three other daughters were born here but the youngest, Amosiah, died of measles five years ago. She was two years old.

The girls are "scavengers," gathering most of the food the family eats.

"Last night they collected these rotten grapes and we ate them. We had a nice supper," Senora says with a laugh, white teeth flashing against tanned skin. "The Lord provides, then we eat. If the Lord doesn't provide, then we don't eat."

Mrs. Senora quickly adds: "If there's food, we thank him. If there's none, we still thank him."

The family sacrifices a lot to serve God here. Their food is rancid. The air is not fit to breathe. The water is polluted. One family member or another is sick most of the time. Most Christians would not understand their commitment to stay. But they believe God brought them to Smoky Mountain for this work.

Besides, others are not exactly standing in line.

The miserable conditions on Smoky Mountain periodically force the government to relocate the people. But the dump remains and many residents find the way back. Officials are powerless to do much about it.

Co-worker church has lost, or gained, many members — depending on how you look at it — to these relocation schemes. Relocated church members have started churches in five resettlement areas. Today Co-Worker counts more than 600 members meeting every Sunday in six locations. Now the smallest congregation, averaging 20 members, meets at Smoky Mountain. Senora often travels to the other sites to preach and train lay leaders.

(BP) photo / Joanna Pinno



Tony Senora

At the mountain's crest a huge cross peeks through the smoke. It rests atop a Catholic church built by Manila's mayor. Seven Catholic churches dot Smoky Mountain and the barrio surrounding it.

Back down the mountain, Senora leans on the crude picket fence that borders the church. He gazes toward a tiny wooden casket resting on a nearby porch. Glass covers the body of an 8-month-old girl nestled in the whitewashed box. The

mother recovers in a local hospital bed. She ate something that poisoned the baby she was breast feeding. An aunt maintains a solemn vigil over the coffin, shooping flies. The child was never named.

"My heart belongs to the Lord. My plan is to help the squatter," says Senora, visibly moved by the sight he doubtless has seen many times before.

Senora is determined to do something about the misery here. He pulls a picture from a worn family album. It shows Co-Worker Baptist Church standing untouched among the rubble left when bulldozers leveled shanties in the government's latest relocation scheme.

The church was left, the pastor explains, because the tiny Baptist congregation actually owns Smoky Mountain. Reading the biblical book of Joshua one day, Senora realized God owns the land, not individuals or governments. He surmised the church should possess this tract of land,

just as the Israelites possessed Canaan.

Untrained in legal matters, he set out to make it happen. He learned who legally owned the land, went to the man and asked for the deed. The owner signed it over, so the church has clear title to the property.

Senora wants to parcel out the land among the squatters. He dreams of a Christian community someday standing where the dump is now. Of course, land development takes money and Senora does not have any. Still, he prays the dump will move and a town will spring up in its place.

When asked if that means he plans to stay, Senora confides tongue-in-cheek: "No, I 'plan' to live in America and pastor a church there or anywhere else outside the Philippines. But since God's called us here, we'll continue to adapt ourselves to this place."

For Tony Senora, God's plan is perfect, even in an imperfect place like Smoky Mountains.

## The Arkansas Baptist's

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## Cuts challenge ministries to poor

by Sarah Zimmerman  
SBC Home Mission Board

ATLANTA (BP)—Unrelenting recession and demands for balanced budgets are a dangerous duo for America's poor and for Christians committed to the biblical mandate to minister to those in need.

"In the first five months this year we had a 27 to 60 percent increase in the people we served (from the emergency food pantry) compared to the same months last year," says Paula Dickson, director of the Telegraph Center in Oakland, Calif.

The increased need stems in part from financial cuts in a county welfare program. Possible cuts in the state budget "frighten me to death," Dickson says, because the less people receive in financial aid, the more they will seek at the Telegraph Center.

"Where are we going to get what it takes to help the people?" asks Dickson, a Southern Baptist home missionary.

Last year, 40 states froze or cut benefits in Aid to Families with Dependent Children, according to the Center on Budget and Policy Priorities in Washington. These were reportedly the deepest AFDC cuts in at least a decade.

In addition, 27 of the 30 states with state-funded general assistance programs cut or froze the benefits. Ohio, for example, cut state benefits in half.

Earlier this year, Ohio made further cuts that resulted in increased demands on the resources from the Greater Cleveland Baptist Association, where David Fuller is director of urban strategy.

Fuller, also a home missionary, concentrates his ministry in two government-subsidized housing projects in Cleveland's inner city. The ministry is a combination of self-help seminars, Bible studies for new Christians and distribution of 5,000 pounds of food a week to 400 to 450 families a month.

Despite the inevitable increase in requests for help, Fuller says he does not totally oppose cutting welfare programs.

Some programs encourage illegitimate children by offering more money to women who have additional babies, he says. Teen-agers who want to be on their own have a child so they can receive welfare payments and move into an apartment, he says.

Fuller's complaint is that welfare changes do not go far enough.

"White, middle-class America says, 'These people have been on welfare long enough. They've got to start paddling.' But we've got to teach them how to paddle," Fuller says.

Dickson urges Christians to examine

their attitudes about people who receive welfare and to "get outside the walls of the church and help meet these needs."

"Not everybody is out to get all they can" from the government, Dickson says. "Many people have genuine needs."

One stereotype is that welfare recipients are too lazy to work. Dickson says 15 people work at the Telegraph Center as a requirement to receive financial aid.

"Any one of them would go to work now if they could find a job," Dickson says. "There simply are not jobs here to be had."

One of Fuller's goals is to help create opportunities for people to work. He notes that local stores overcharge for groceries because owners know people have no transportation to other shops. He would

like to establish a grocery store employing local residents and charging fair prices for food.

Another home missionary, Chet Cantrell, director of the Christian Activity Center in East St. Louis, Ill., adds people in poverty need more than food and jobs.

East St. Louis, across the Mississippi River from St. Louis, Mo., has been called America's most miserable city. Once a thriving railroad and stockyard center, it is now the fourth poorest city in the nation.

From his office, Cantrell stretches out his left hand to point out the city's "red light district." He motions with his right hand to pinpoint neighborhoods controlled by gangs.

"We're the neutral spot in between," Cantrell says. "One reason we're so popular is the kids feel secure here."

## Across the Country

### WMU now accepting grant applications

BIRMINGHAM, Ala.—Southern Baptist Woman's Missionary Union is now accepting applications for Second Century Fund grants, through Nov. 1.

Gifts are given in three categories: to develop missions organizations abroad; to enhance WMU leadership development in the United States; and to foster education about missions and WMU among Southern Baptist seminary students and faculty. Grant applications are available from Second Century Fund, WMU, P.O. Box 830010, Birmingham, AL 35283-0010. Applications also may be requested by calling (205) 991-4026.

### Shackleford accepts post as Mature Living editor

NASHVILLE, Tenn.—After two weeks of prayer, longtime Southern Baptist journalist Al Shackleford has accepted the position of editor of *Mature Living* magazine published by the Southern Baptist Sunday School Board. He will assume the position July 1.

*Mature Living*, a magazine for senior adults with a monthly circulation of 355,000, is published by the board's family ministry department.

Shackleford, dismissed in July 1990 as vice president for public relations and director of Baptist Press of the Southern Baptist Convention Executive Committee, said he has been unemployed for 23 months. He has held several part-time, temporary positions.

### Brotherhood president undergoes bypass surgery

MEMPHIS, Tenn.—James D. Williams, president of the Southern Baptist Brotherhood Commission, underwent quadruple arterial bypass surgery June 19 at Baptist Memorial Hospital East in Memphis.

Doctors for Williams, 57, called the operation a success and expect full recovery after a recuperation period of four to six weeks. Before the surgery, they assured Williams the heart muscle itself is in good condition and his overall physical health is excellent.

The four-hour procedure repaired blockages near Williams' heart revealed by an angiogram June 17. The difficulty was first detected by physicians during Williams' annual physical examination two weeks earlier. An interim management plan has been established and Williams' commitments for the next four to six weeks have been delegated to the agency's executive staff.

## Convention Uniform

*When wisdom fails*

by Earl Humble, retired, Walnut Ridge  
Basic passage: Zephaniah 1:1-3,7,12;  
2:1-3

Focal passage: Zephaniah 1:1-3,7,12;  
2:1-3

Central truth: God is active in the affairs of nations, especially when his people are concerned.

Zephaniah labored in Judah and wrote about 630 B.C., during the reign of King Josiah, who reigned from 640 to 609 B.C. In chapter 1, Zephaniah speaks of the coming judgment of the Lord on Judah's enemies, but also upon Judah. The prophet uses the term "Day of the Lord," as a time when sinners will be judged and God's true people will be vindicated and delivered. There would be both judgment and mercy in that crucial time. He wrote about 630 B.C. We know that there was a span of about 45 years before the Chaldeans came to besiege Judah.

Unfortunately, many Jews felt that God would not judge them, but only their enemies. Though in the New Testament the reference to God's peoples' correction is usually chastening, we also read that judgment must begin at the house of God. It was widely held in Zephaniah's time that no god could continue to exist without a people. Apparently, some people in Judah applied that to God. Many lived as if there was to be no accounting.

In verse 7 the prophet calls a nation to worship, threatening his people with the approaching Day of the Lord. Judah would not be spared (1:4). Israel had been destroyed in 722 B.C., almost a century before Zephaniah wrote, but Judah seemed to have forgotten.

Zephaniah picks up on a saying among the Jews about God. In verse 12 he quotes the people of Judah as saying, "The Lord will no do good or evil." This is the height of arrogance. It says that God either is not able to do anything or that he does not care. In either case, it is a practical atheism. He knows that Judah's days are numbered, but no one seems to agree with him.

In chapter 2:1-3 the prophet seeks to shame his people, as he refers to them as a "nation without shame." He threatens again about the coming Day of the Lord, then makes a plea for humility, repentance, and active seeking of the Lord's forgiveness and grace. God's call to repentance is itself a sign that God cares.

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## Life and Work

*Trusting God*

by Mitch Tapson, Mount Carmel Church, Cabot

Basic passage: 1 Samuel 17

Focal passage: 1 Samuel 17:4,10-11,  
37,45-47,50

Central truth: There is no opponent too great for God's man.

Certainly one of the most vivid and memorable stories in the Old Testament is this account of young David and the fearsome Goliath. It has all the ingredients for a hit movie. But there is a reason beyond entertainment for us to know of the heroic battle between two men of unequal size and expertise.

The stage for this battle scene is set early when we are brought into contact with the information concerning Goliath's awesome dimensions (17:4-7). In calculating cubits to inches and shekels to pounds, we discover that Goliath stands approximately nine feet, eight inches tall. He carries a protective coat of steel weighing 188 pounds. His spear head alone weighs 23 pounds. Besides Goliath's enormous height and substantial armor, he has been a trained fighting man from his earliest days (17:33).

David, on the other hand, is only at the front lines to deliver food to his brothers. His job is to tend the flocks of his father. He is young, unskilled in warfare, and without weapons or armor (17:33,38-39). Yet, there is one possession he does have that makes him fit to tackle an opponent of overwhelming superiority. David has complete trust in God, and with God nothing is impossible (17:45-47).

We have before us three confrontations. There is the personal confrontation of a man and his own fear of defeat or failure. There is the confrontation between two armies, each vying for victory and superiority. There also is a spiritual confrontation, the people of God (Israel) against the forces of evil (Philistines).

It cannot be emphasized enough that on the side of Goliath was every conceivable advantage. Against this seemingly indestructible warrior comes an unlikely opponent armed with only one thing, the name of the Lord on his lips and in his heart (17:45). And we discover that this is sufficient to defeat the most intimidating force imaginable. Are you fighting battles with a superior opponent today? Trust in God.

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## Bible Book

*Receiving God's help*

by Bruce A. Swilhart, East Side Church, Paragould

Basic passage: 2 Kings 4:18-20,32-35;  
5:1-3,13-15a

Focal passage: 2 Kings 5:11-15a

Central truth: God faithfully provides an instrument of help in time of need.

Quite often those who need God's help the most are the last willing to do what is necessary to receive it. Naaman had leprosy, a deadly disease. However, that was not his greatest problem. How do people receive God's help?

(1) Acknowledge the problem. Naaman had heard through his wife's servant girl that there was a prophet in Samaria who could help. He had received permission from the king to go and seek help. When he arrived he became angry by what he thought to be a superficial treatment. His preparations for the journey—the diplomatic involvement of the king, the gift he had brought—all seemed to be rejected in a casual way by the prophet. Pride seized him. He could bathe for cleansing in better rivers in Damascus. "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean? So he turned and went away in a rage" (5:12). Sinful pride is the problem that keeps many from the healing power of God.

(2) Accept the wisdom of others. Naaman's pride would not allow him to be humiliated by immersion in waters inferior to those he knew. Naaman was wealthy and powerful. The gift which he had brought now faded into insignificance. His servants gave Naaman wise counsel. He would have gladly attempted some great feat. Why not obey the prophets' instruction? Why is it so hard to do the simple thing God requires?

(3) Act in faith to obey. Only God's chosen prophet, not the king, could be God's instrument. Only God's chosen place could be the setting. Only obedience to God's command could bring healing. Naaman's obedience brought the healing he sought. Faith and obedience are the prerequisites for receiving God's help.

Naaman's position led to a pride which had to be humbled. He expected Elisha to perform a ritual which was pagan in nature. However, Naaman was required to acknowledge the sovereignty of the God of Israel. To receive help from God you must operate on his terms and do what he requires.

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# LESSONS FOR LIVING

## Convention Uniform

### *God's restoration plan*

by Earl Humble, retired, Walnut Ridge  
Basic passage: Zephaniah 3:12,14-20

Focal passage: Zephaniah 3:12,14-20

Central truth: The wisest thing to do is go with God.

Zephaniah's condemnation of Judah reads like a court docket of judgments. Jerusalem is the culprit from high to low. Zephaniah speaks of the city as a hot-bed of rebellion, reeking with defilement. In her arrogance the city had let God's call to repentance go unheeded. Her people refused to be instructed. They did not trust in God and refused to come near him. Jerusalem was branded as a tyrannical city.

As Zephaniah brings his message toward the close, he switches from condemnation to hope. In verse 12 he tells Judah that God would make them a humble and lowly people, but their refuge would be in the name of the Lord. This lowly people also are called the remnant, even as Isaiah had called them long before. Now the prophet bids Judah to about for joy. He calls the remnant daughter of Zion, Israel, and the daughter of Jerusalem (3:14).

In the rest of the book we see nothing but positive things said about this restored remnant. All of their oppressors will be dealt with. Though it would be almost a century before these prophecies would be fulfilled, it was to Zephaniah as sure as if it had already happened.

God sees the end from the beginning. He not only knows the future, but he controls the future. The elect of God are not under the circumstances; they are under God, and he is not subject to circumstances. God is sovereign, but man is not a robot. God chastises us when we sin, and brings us back to himself, restored and revived.

We see in Zephaniah a parable of the Kingdom of God. God is king and his people are subjects. The subject should reflect faithfully the character of their sovereign. When this is no longer true, "judgment must begin at the house of God." God loves his people, and he will spare no effort to bring his sinning children back to himself.

In Romans 9:6, Paul speaks of the Israel which is within Israel. "For they are not all Israel who are descended from Israel." Then in Romans 9:25 he speaks of the those who are beyond Israel. "I will call those who were not my people, 'my people.'" This is a reference to Gentiles. All who are saved are the chosen of God.

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## Life and Work

### *The value of others*

by Mitch Tapson, Mount Carmel Church, Cabot

Basic passage: 1 Samuel 30

Focal passage: 1 Samuel 30:8-10,21-25

Central truth: A principle of God's people—share and share alike.

The Christian community in Acts pooled their possessions together and from this distributed to every one or family that was in need (Ac. 2:44-45). I am sure that this practice was as extraordinary to the world they lived in as the miracles that were performed. Man is by nature a selfish creature, and for someone to do without so that others may have is truly remarkable.

David and his men return from battle to find their homes looted and their families taken captive. The Amalekites had come while they were away and had carried off to another place their booty, women, and children.

David seeks council for Abiathar, the priest, as to his course of action. The Lord speaks to them and encourages them to pursue and they will bring back all that has been taken. So David and his 600 men begin pursuit. Wearing by the past battles and journey, 200 men stay by the brook Besor and guard some equipment as the others go on.

On the way they come across an Egyptian youth who had served one of the Amalekites. He had been several days without food and water and was close to death. David and his men restored the young man's life and then asked where the Amalekites had gone. The youth, worried for his life, made them swear they would not harm him later, to which they agreed.

After the rout of the Amalekites, all booty, families, and more was returned unto David and his men. When they came back to the 200, David shared the conquered possessions in an equal portion with these, as well as the 400 who had fought for it. David met the 400's objections by declaring that they share and share alike. Those that go to battle and those that guard the equipment will share equally.

Jesus said for us to do for others as we would want them to do to us. We are all creatures of the living God and therefore deserving of fair, humane, and loving treatment. There are no second-rate citizens in God's eyes. David affirms to us that at all times love, fairness, and compassion are always at work.

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## Bible Book

### *God of the impossible*

by Bruce A. Swihart, East Side Church, Paragould

Basic passage: 2 Kings 6:14-19; 7:1,6-7,16

Focal passage: 2 Kings 7:1,6-7,16

Central truth: God faithfully achieves his purpose even when it appears humanly impossible.

The Lord always works on his own schedule to accomplish what seems impossible to us. The bankruptcy and collapse of communism in Eastern Europe and in the Soviet Union should cause every Christian to realize that nothing is impossible with God. When does God do the impossible?

(1) When it corresponds to his purpose. When God's own people doubt his ability to act and the truth of his Word, God does the impossible. An officer of the king of Israel doubted God's Word spoken through Elisha. He said, "Look, even if the Lord should open the floodgates of the heavens, could this happen?" (7:12). The Israelites assumed defeat at the hand of the Assyrians. It is a great sin to doubt God's Word. God is always true to his purpose as spoken by his Word. God's promises call for his people to trust him completely.

(2) When it demonstrates his power. God caused the army to hear chariots and horses that were not there. Fear gripped them and they fled for their lives. Four unlikely beggars went to surrender and beg for mercy only to discover God's deliverance. Almighty God is as powerful today as he has always been. He demonstrates that power and extends grace to those in need when it appears nothing else can be done to help.

(3) When it provides plenty. Unbelief caused the officer of the king to miss the blessing and provision of God. Unbelief is your greatest enemy. God saw to it that his starving, defeated people were blessed with the abundance of his plenty. God still does the impossible for those who believe.

God's historical promises call for faith from his children. Using unexpected sources and at the most surprising moments, God transforms defeat into relief and victory. Against all odds, God defeated the Assyrians. God is still able to succeed in whatever he desires, against all odds. The person who refuses to believe God's promises does not gain the benefit of them.

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# Taking sermon notes.

## Helps congregational memory

by Keith Hinson  
Baptist Press

NASHVILLE (BP)—Some people are restless during the Sunday sermon. They doodle on the bulletin, which is discarded soon after the service.

But a growing number of pastors are encouraging their listeners to write down something worth saving: notes from the sermon.

The practice has become popular in some churches, where a high percentage of the congregation is busy taking notes while the preacher preaches.

"It seems to me that almost everybody in our church is taking notes," said Buddy Gray, pastor of Hunter Street Baptist Church in Birmingham, Ala. "The response has been overwhelming. People love it."

Gray and other pastors encourage note-taking by inserting a sermon outline in the Sunday bulletin. The outline usually lists the main points of the sermon and omits a few key words, which are written by the congregation as they "fill in the blanks."

David Dykes, pastor of Green Acres Baptist Church, in Tyler, Texas, said, "I've had parents say that even their youngest child uses the outline and fills in the blanks. It makes the children listen to the sermon."

Many pastors also print the sermon's scriptural passages on the outline.

"It allows me to use the version I think best renders the translation," Dykes said, "and everybody's looking at the same version. Sometimes I can use the Living Bible, sometimes the Williams translation or whatever version seems to say it best."

Congregational note-taking also helps people remember what they have heard.

Rick Warren, pastor of Saddleback Valley Community Church in Mission Viejo, Calif., cited a survey by the United States Air Force. "It discovered that we forget 90-95 percent of what we hear within 72 hours, if we don't write it down," he said. "If you want a statistic to depress the average pastor, that's it."

"What that means is I spend 16-20 hours preparing a message for Sunday. I get up, I deliver it and they've already forgotten it by Wednesday. They only remember maybe 5 percent, unless they write it down," Warren said.

Some laypeople keep their sermon notes in a file or binder for future use.

"It's encouraging to me to go into somebody's home for supper," Dykes said, "and there in their Bible, they'll have a stack of sermon notes. They've got every blank filled in completely... with even

stuff between the blanks. It lets me know they listened."

Nathan Blackwell, pastor of Cornerstone Baptist Church in St. Cloud, Fla., told of a couple in his church who were counseling friends in a troubled marriage.

"They were able to go back and pull out some of the outlines from my series 'Building a Strong Marriage.' That helped them minister," Blackwell said. "I've had that happen on more than one occasion."

Other laypeople use the outlines to lead Bible studies at work or home. Warren said dozens of businessmen in his church use the outlines as a basis for Bible studies at work.

"I always present the message in a transferable form so they can pass it on," Warren said.

Jeff Iorg, pastor of Greater Gresham Baptist Church in Gresham, Ore., also encourages note-taking. He grew up in Elmcrest Baptist Church in Abilene, Texas, which he said trained its members to take sermon notes.

"I came into adulthood thinking everyone took sermon notes," Iorg said.

He was pastor of a Missouri church for six and a half years where many people took notes. Later he moved to Oregon as Greater Gresham's founding pastor under a Home Mission Board appointment.

"I preached the first couple of weeks and noticed no one was taking notes," Iorg said. "So we had a meeting and I made a comment, 'No one's taking sermon notes. What do we need to do about this?' And one of the women said, 'I don't have any idea what you're talking about.'"

Iorg began giving out what he calls a "listening guide," similar to the outlines used by other pastors. He said about 75 percent of the people now take notes.

"It's so noticeable because whenever I get to a certain point in the message where they have to turn the page over," Iorg said, "the noise is such a distraction that usually I just stop, let them flip over, re-fold, and then here we go again."

"I've even had to learn to be careful what I put at the end of the page," he said, "because I don't want to be in the middle of one of my key applications and everybody's flipping pages."

Dykes sometimes has a similar experience toward the end of the sermon. "The funniest thing about these outlines," he said, "is that when people fill in the last blank, even if you're not through preaching, you can hear them get their purses, car keys, and Bibles."

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## GAZA

# Baptists fight to stay effective

by Marty Coll  
SBC Foreign Mission Board

GAZA (BP)—It was just like any other day at the Baptist compound in Gaza, the tiny strip of land along the Mediterranean Sea between Israel and Egypt.

Inside, a Southern Baptist doctor tended his patients while 20-year-old Arab nursing students read life science textbooks.

Just outside the window, Israeli soldiers brandished automatic weapons while they angrily raced after a group of Palestinian youths who had hurled stones at them.

Seething violence — rooted in a decades-old conflict between Palestinian Arabs and Israeli Jews — has weakened Southern Baptist impact in this fenced-in, Israeli-occupied territory 25 miles long and five miles wide. When they are not confined by all-too-frequent curfews, Baptist representatives warily avoid sniper fire and stone fights.

Life in Gaza has taken a toll on the Southern Baptist workers. They are asking for reinforcements just to keep their nursing program alive. As Palestinians have struck out at their Israeli military rulers, lawlessness has become standard.

"It's pretty fantastic we're maintaining anything at all at this point," said Dona Fitzgerald of Bartlesville, Okla., chairman of the organization of Southern Baptist representatives in Gaza. Fitzgerald and her husband, Dean, a physician from Tulsa, Okla., came to Gaza in 1978.

"If we hang in there, maybe things will get better," she said.

Eleven Southern Baptist workers are assigned to Gaza now, down from 22 in 1985. Five teach in the School of Allied Health Sciences. One nurse educator will go to the United States on furlough this summer and plans to work in continuing education when he comes back next year. Another plans to leave next March for good.

Remaining workers will have to shut down the nursing program if they do not get new personnel. The Baptist program, one of only two nursing programs in Gaza, has produced some of the territory's best nurses, Fitzgerald said.

"It's a very difficult place to live and it's questionable how long some of (the workers) should stay," said Dale Thorne, area director for Southern Baptist work in the Middle East.

Living in Gaza is like "living in a cage with 750,000 angry people," he said. "You never know when your car windows are going to be broken out as you drive down the street ... and if you could get caught

in crossfire between the army and demonstrators. Those kind of things are very frightening — just the fear there all the time of what might happen to you."

Still, Thorne wants Southern Baptists to send two nurses and a business manager to Gaza. The representative assigned as a science teacher has had to fill in tending to finances for the other workers.

Circumstances make it difficult to teach nursing. Electricity and water are sometimes shut off, books are hard to come by, and travel is often impossible for days at a time. Fourteen students will graduate with the current class next March.

Life in Israel has continued to modernize and improve since Israelis seized the Gaza Strip from Egypt 25 years ago. On the other hand, Gaza seems frozen in time. Passing into Gaza, a visitor sees broken-up roads, donkey carts, and masses of people milling about on roadsides. The most significant changes: a growing Palestinian refugee population and escalating violence.

Palestinians in Gaza are Arabs whose ancestors lived in Palestine before the nation of Israel was established in 1948. During the months of conflict that gave birth to Israel, they fled into Gaza where they and their descendants live in refugee camps to this day. Since December 1987 they have been fighting back through the "Intifada," a movement using harassment of occupying soldiers, work shutdowns, and killings of Israelis and Palestinians suspected as sympathizers.

Southern Baptists are the only Christian organization maintaining an outreach in Gaza. A lone Baptist church struggles along. Its last pastor now attends seminary in the United States.

Earlier this year Southern Baptists' reading room library, the Center of Culture and Light, was robbed and burned. The largest of three library facilities in the region, it probably will reopen this summer. One bright development: Workers believe they are close to winning government approval to offer English classes there.

Fitzgerald urged Southern Baptists to pray that the workers will know God's purpose in the nursing school's future, the library will open without violence and the Baptist church will find a pastor.

"We feel our work here is not done," Fitzgerald said. "Often in (Christian work), things are going real well and you're getting a lot of good outward results. Then other times you just have to hang on until things get better."