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Arkansas Baptist Newsmagazine

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6-6-1991

### June 6, 1991

Arkansas Baptist State Convention

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# Arkansas Baptist



*Tulip marker Page 14*

Vol. 90, No. 12

June 6, 1991



## COVER STORY

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**Money  
trouble**

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**Brief filed in  
Lemon Test**

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**Missionaries  
stranded**

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# Arkansas Baptist

## At a glance

### 6 Money trouble

The trouble with money is there never seems to be enough of it. Christian money management begins by recognizing that everything in the world comes from God. In difficult times like these, Christians must manage their money wisely if they are to further the kingdom, help others, and still provide for their own needs.

### 7 'You did it unto me'

Noble Wiles, pastor of the Oxford Church in Izard County put Christ's teachings into practice when he and several members of his congregation overcame community opposition and provided spiritual ministry to an AIDS patient.

### 14 Tulip marker erected

The Arkansas Baptist Historical Commission held a dedication May 23 for a historical marker at Tulip commemorating the organization of the Arkansas Baptist State Convention in 1848. ABSC Executive Director Don Moore observed that Arkansas Baptists have not veered from the course that was set by their founders.

### 15 Amicus brief filed to revise Lemon Test

In a historic action, the SBC Christian Life Commission is asking the U.S. Supreme Court to revise a central element of its constitutional analysis on religious freedom, known as the Lemon Test, to accommodate religious pluralism in public schools in this country.

### 19 Missionaries stranded

Six Southern Baptist missionaries, including a father with his three young daughters, were stranded in Addis Ababa, Ethiopia, as of May 28 by rebel armies who invaded the city. The American Embassy urged all Americans to leave March 27, but SBC Foreign Mission Board policy allows each missionary to determine when, or if, to leave a dangerous situation. Commercial airlines currently have suspended flights in Ethiopia.

### 23 Strength from the Word

Missionary John Anthony says he drew strength from God's Word during the recent Scud missile attacks on Israel. In addition to the Scriptures, the prayers of other people and humor helped Anthony survive the trauma of the Persian Gulf War relatively unscathed.

## Cover story

Annuity Board photo



### Love always protects 4

Annuity Board Sunday is June 23. Churches can use this opportunity to review their care for church staff and their families in the event of retirement, disability or death.

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Next issue: June 20

# Retirement announced

J. EVERETT SNEED



Ketner are assisting the Newsmagazine in promoting circulation. Dr. Moore wishes to encourage individuals to support the Cooperative Program and special offerings, as does Miss Ketner.

With the help of these key people the editor is going from association to association, contacting pastors where the Newsmagazine does not go to all of the resident members. A brief presentation is made to the pastor to show how the Newsmagazine can assist local churches in fulfilling the commands of the New Testament. Thus far, there has been an excellent response to these presentations.

Another area with which the editor and trustees will be dealing in the next few months is finance. Like many of the Newsmagazine's sister publications around the SBC, we have been forced to deal with increasing expenses and declining revenues. The foremost culprit has been mailing costs. For example, when this editor was elected the postal cost was \$9,200. If we were mailing with the same frequency today, under a second class permit, the cost would be approximately

\$240,000.

In order to deal with the deficit that the Newsmagazine incurred last year, the staff of the Newsmagazine was reduced by three members who had left the employ of the Newsmagazine. The publication schedule has been reduced to every other week, and no salary increases will be given to the employees in 1992. These steps will enable the Newsmagazine to accrue needed operating funds in 1991. It also will make it possible for the Newsmagazine to deal with the past deficit.

The positive effect of a Baptist state paper is illustrated in many ways. In J.S. Rogers' *History of Arkansas Baptists*, he deals with the question of why there were so few churches present for the organization of the state convention in 1848. Dr. Rogers said, "There was no state Baptist paper to announce such a meeting and urge attendance." Soon after the formation of a state convention the Baptist state paper was developed.

The contemporary effectiveness of a Baptist state paper was pointed up in the research done by Dr. Madden. He discovered that Cooperative Program gifts and all special offerings are at least twice as much for churches that send the Newsmagazine to all of their resident members.

This is not surprising, because information is essential for our autonomous churches.

The editor, staff, and board of the trustees of the Newsmagazine are committed to the future. It is my hope to lay a foundation in the months ahead for the editors of the future to move the *Arkansas Baptist News Magazine* to new heights. Please pray with me to this end.

During a recent *Arkansas Baptist News Magazine* Board of Trustees meeting I announced my intent to retire on my 62nd birthday. This is approximately 17 months from now. The reason I shared this with the board is so they will be aware of and involved in the goals that we will be developing for the next few months. It also will provide them with opportunity to determine the kind of person who should succeed me as editor.

There are several goals that the editor, board, and staff of the Newsmagazine wish to develop in the months that are ahead. Our first goal is to enhance readership of the Newsmagazine by making it more attractive and readable for Arkansas Baptists. It is our goal to continue to provide the kind of information that pastors and church leaders require. But, we also wish to have information that will assist the average church member in everyday living.

This year we have started carrying features under "Faith at Work" that are designed to assist our lay people in daily living. We already have had topics such as "How can I know that I am a Christian?," "Teaching children decision making," and "Providing for parents in their senior years." Upcoming articles will include such things as money management, making a good marriage better, and the problem of being a single parent.

In order to increase readership it also is essential that we design the *Arkansas Baptist News Magazine* in such a way that individuals will be attracted to the articles which are helpful to them. In order to make this possible, we have redesigned the front cover. The front cover normally carries two pictures on articles that we believe will be of great interest to the readers. We also spotlight on the front cover three or four articles in bold type that are contained in the Newsmagazine. Page two, under the heading "Arkansas Baptist—At a Glance," summarizes five or six articles that we believe are of special interest to many of our readers.

Another area of concern is circulation. The Newsmagazine has been fortunate to obtain the services of Stan Madden, dean of the School of Marketing at Baylor University, Waco, Texas, in developing a method to increase circulation. Dr. Madden studied the church letters and discovered that churches which have the News-

## Arkansas Baptist

Full-time staff  
 J. Everett Sneed, Ph.D. . . . . . Editor  
 Millie Gill . . . . . Executive Assistant to the Editor  
 Darrell Bartlett . . . . . Operations Manager  
 Colleen Backus . . . . . Production Manager

Other staff  
 Diane Fowler . . . . . Production Artist  
 Mark Kelly . . . . . Contributing Editor  
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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 not 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. The *Arkansas Baptist* (ISSN 1040-6506) is published by the Arkansas Baptist News Magazine, Inc., 601-A W. Capitol, Little Rock, AR 72201. Subscription rates are \$8.25 per year (individual), \$5.76 per year (Every Resident Family Plan), \$6.48 per year (Group Plan). Foreign address rates on request. Send correspondence and address changes to *Arkansas Baptist*, P. O. Box 552, Little Rock, AR 72203; telephone 501-376-4791. Member of the Southern Baptist Press Association.

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BOARD OF DIRECTORS: Nelson Wilhelm, Waldron, president; Lane Strother, Mountain Home; Joanne Caldwell, Texarkana; Bert Thomas, Searcy; Wydon Finney, Little Rock; Phelan Boone, El Dorado; Harold Gately, Fayetteville; and Don Heuer, Batesville.

DON MOORE

## You'll Be Glad To Know



Another opportunity is upon us to undergird the Christian home. Father's Day is just around the corner, June 16. A survey of members of the American Psychological Association saw the break-up of the traditional family as a greater threat to Americans than unemployment, drug abuse or alcohol abuse. An article in *USA Today*, March 19, said, "The greatest threat to the mental health of the country's citizens is the demise of the traditional family."

*Life* magazine, *U.S. News and World Report*, and *Newsweek* have been carrying articles that reflect even secular-minded people are feeling the need to get back to majoring on our families. Other life goals and objectives have taken priority over the family for many people for many years. We are all suffering from it.

Tax laws have penalized the family. Court decisions have at times penalized the family. Sociologists have tended to minimize the family. Government has tried to take the place of the family. The media have mocked the family. Educators have tended to avoid the issue of families or corrupt them through school-based health clinics. Society practically laughs at the woman who gives priority to the family.

God may let crime, suicide, drug abuse, violence, and poverty run rampant until people begin to stand up and scream, "Deliver us from the holocaust we have created for ourselves by scoffing and ignoring the teachings of God about marriage, morality, and responsibility."

Father's Day is a good day to affirm and encourage conscientious fathers. It is also a great time to glorify the role of fathers-to-be. It appears that women have been forced to become the stabilizing force in most homes because of the abdication of leadership and responsibility by husbands and fathers. This is a loss to the men, women, and children. I could wish that June 16, 1991, would become a turning point by more men assuming their rightful place as "stackpoles" for God and for their families.

Plan now for a "Hope For The Home" emphasis in 1992.

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

Annuity Board



ANNUITY BOARD SUNDAY JUNE 23

## Love always protects

The unexpected can happen. Just ask Billy Usery of Clarksville. After Usery's second bypass heart surgery in 1989, he had to resign as pastor of First Church of Clarksville.

"I thought I would be able to return as pastor, but realized I could not maintain the pace. I had to go on disability at age 53, and the benefit I receive through the Church Annuity Plan has certainly made a difference," Usery said.

Bonnie Black of Conway lost her husband in January 1982.

"Kendall suffered a stroke in December and then had a heart attack while in the hospital. He was only 47 years old when he died, and we had two children in college and one in high school," Mrs. Black said.

"I still receive a monthly check through Kendall's participation in the Church Annuity Plan. It continues to be a helpful benefit," she said.

The benefits these people receive comes from their participation in the Church Annuity Board programs, including the Church Annuity Plan.

The retirement plan offers a protection section for its members. This valuable family protection is funded from the Cooperative Program dollars that match dollars contributed to a member's account by the member and his church.

These benefits can mean: —receiving up to \$67,500 in special survivor benefits if the member dies prior to

retirement or while receiving a disability benefit; and

—receiving up to \$300 a month if a member becomes disabled and unable to perform any gainful employment due to physical or mental incapacity.

In addition, up to \$35 each month can be credited to your retirement income account during your disability and your survivor benefits will remain.

"The Church Annuity Plan offers significant up-front family protection that leaves a minister's dollars free to build his retirement security. It is an important benefit that many ministers overlook in the retirement plan," said Frank Schwall, senior vice president of Member Services.

"The Board also offers added protection for a minister's family through our life, disability, and medical plans," Schwall said.

"I know my church was glad they had made sure my family and I were protected," Usery said.

"First Baptist Clarksville had been paying my coverage for more than 20 years. When I went on disability, the congregation saw the financial wisdom of their stewardship.

"I am grateful Southern Baptists established the Annuity Board and that my church was informed about the benefits available," he said.

"My husband's death was quite traumatic, but the benefits from the Annuity Board helped us immediately," Mrs. Black said.

CHRISTIAN CITIZENSHIP SUNDAY JUNE 30

## 'Righteousness exalts a nation'

Events of the 1980s made us conscious of great differences between the nations of our world. All countries aspire to greatness, recognition, and longevity. But much uncertainty exists as to the means to accomplish these goals.

The Bible gives us more than a clue to the greatness of a nation. God's Word offers us this prescription: "Righteousness exalteth a nation" (Pr. 14:13).

This prescription is for the United States, communist countries, the nations of South America, and Africa. It is a prescription for all times and all periods of world history.

The prescription was given to a nation chosen of God to be his instrument among the nations of the earth. The people of that nation thought themselves to be the most righteous nation in the world. But that

nation fell, and prophets denounced its religiosity and piety as false and empty.

Righteousness builds up a nation and its people. Actions, not words, tell the character of a people and show forth commitments and values.

Righteousness is a carefully chosen word. It fulfills demands of relationships, both with God and with humans. These relationships create demands. When the demands of these relationships are fulfilled, then individuals live righteously.

Righteousness is a word related to, and often translated as, justice. Amos spoke of justice and righteousness in the same breath as though they were almost one (Am. 5:24).

What does the righteous person do? Such a person cares for the poor (Jb. 29:12-15) and is a source of rejoicing (Pr. 29:2). A



righteous person lives with integrity among neighbors (Jb. 31:1-12).

How does righteousness affect a nation, a people? Justice, mercy, and peace are found throughout. Relationships are honored. Justice is practiced. Mercy abounds. The psalmist says, "... righteousness and peace have kissed each other" (Ps. 85:10).

Nations have risen and fallen throughout history. Economic and military powers are causes analyzed by historians. But to the eyes of faith, the character and strength of a nation are found in its righteousness. Righteousness is more than words. It involves, both personally and collectively, actions and character. Where justice is ignored, where peace is neglected, where mercy is trampled underfoot, the nation groans. Where justice, peace, and mercy are practiced, the nation rejoices.

*(Theme interpretation provided by the SBC Christian Life Commission.)*

## Woman's Viewpoint

### Luck or blessing?

MARY ELIZABETH HERRING

While I drove merrily on my way the other day, a black cat crossed the street directly in front of me and I thought to myself, "Now if I were a superstitious person I would stop the car and turn around to avoid bad luck." But I am a child of the King and for me there is no such a thing as bad luck.

Romans 8:28 says, "And we know that all things work together for good to them that love God, to them who are called according to his purpose." God promises that whatever bad comes our way will be turned into good and that means ultimate blessing. Isn't that great? We can laugh at that black cat crossing our path, not worry over a broken mirror, raise the umbrella in the house, or walk under a ladder with the assurance that God loves us and will take good care of us.



Our dictionary lists the first definition of "luck" as anything that happens by chance. The word "blessing" is defined as bestowal of divine favor. These two words, luck and blessing, really deserve some consideration. Let's not be narrow-minded and say that we should just erase the word "luck" from our vocabulary. But isn't it really better to use the Christian terminology and wish for our friends and loved ones God's richest blessing? Instead of saying, "Good luck on your test tomorrow," shouldn't we say, "I'll ask the Lord to bless you in your test tomorrow?" Let's speak up

for the Lord Jesus. All that we experience is not a matter of good luck or bad luck but is determined and brought about by the Lord of our lives, who intends nothing but good for those of us who belong to him. I wonder if my young friend who mentioned the other day that she had a stroke of good luck in getting just the perfect ticket reservations might give the Lord the credit for working out those reservations for her? James 1:17 says, "Every good gift and every perfect gift is from above, and cometh down from the Father. . ."

When we analyze our life situations in the light of our relationship to God, we don't give lady luck a thought; we give God all the glory and name our blessings one by one.

Mary Elizabeth Herring is a homemaker and wife of R. Wilbur Herring, pastor emeritus of Central Church in Jonesboro.

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FIRST OF A FOUR-PART SERIES

# Money trouble

*Christian money management recognizes that everything comes from God*

by Mark Kelly

Contributing Editor, Arkansas Baptist

The trouble with money is there never seems to be enough of it.

Most American families are struggling just to make ends meet. A roof over your head. Clothes on your back. Food on the table. Not to mention medical care, owning a home, and sending the kids to college.

Yet while hard-working American families are losing ground, experts say we create many of our own problems. Have you ever bought on impulse something you didn't need? Put something on a credit card because you couldn't afford to pay cash for it? Paid your bills and bought your groceries without banking anything for the future? As if getting by isn't tough enough, we often make it harder on ourselves.

In spite of the rising cost of getting by, many families could lessen their money troubles simply by being better managers of the resources they have.

## Who do you serve?

Christian money management begins by recognizing that everything in the world comes from God. If it is here, God either made it or he gave people the ability to make it. The Scriptures teach that when God had finished his good creation, he put humans in charge of it. We are trustees, responsible to God for the use we make of his creation.

This starting point affects every aspect of life, not the least of which is how we use our ability to work and the money we earn by our labor.

Followers of Jesus serve God, not themselves or material possessions. Christians dedicate themselves to carrying on God's redemptive work, helping others, and providing for their own families. A Christian's life should

reflect Jesus' own self-sacrificing commitment to God's work.

Jesus warned his followers about slavery to material possessions. Constant striving to accumulate wealth leads to spiritual bondage. Resisting the self-serving materialism of the world around us is no easy matter, but the Christian must be different.

More than that, Jesus' Sermon on the Mount taught that the Christian is to be above even worrying about life's necessities. His promise was that God will provide our basic needs, if we will concentrate on the work of his kingdom.

The importance of a godly approach to money can be seen in the fact that money plays an important role in so many of Jesus' parables. He praised the wise use of money. He encouraged a freedom from material bondage that allows us to give freely and sacrificially to God and others. Love and gratitude motivate us to give back to God the way he has given to us.

## Now, more than ever

Hard times make the wise use of money more important than ever. Working-class American families just cannot keep up with the rising cost of getting by. From 1973 to 1987, the me-

dian wage for men dropped 19 percent. Many wives were forced to seek jobs just to make ends meet. Yet, even though the number of working wives doubled, average family income went up only 6 percent.

At the same time, living costs increased dramatically. Housing costs rose 56 percent. College tuition shot up 87.9 percent. Medical costs soared more than 300 percent.

In difficult times like these, Christians must manage their money wisely, if they are to further the kingdom, help others, and still provide for their own needs. Future installments in this series will focus on how families get into money trouble and how they can get out.

## For further study

"A Christian's Guide to Financial Planning," an equipping center module published by the Baptist Sunday School Board.

*In Charge: Managing Money for Christian Living*, by Lee E. Davis (Broadman Press, 1984).

*Following Christ in a Consumer Society*, by John F. Kavanaugh (Orbis Books, 1981).

*Freedom of Simplicity*, by Richard J. Foster (Harper & Row, 1973).

## Treasure hunt

The Scriptures are a gold mine of wisdom about money and possessions. Dig these nuggets out for yourself and enjoy the wealth of wise counsel.

Genesis 1:26,31	Matthew 25:14-30	1 Corinthians 16:2
Deuteronomy 8:11-18	Luke 8:3	2 Corinthians 9:6-15
1 Chronicles 29:1-18	Luke 12:13-21	Philippians 4:11-13
Psalms 50:10-12	Luke 16:1-13	Colossians 1:16
Matthew 6:25-34	Luke 21:1-4	1 Timothy 6:6-11,17-19
Matthew 16:24-26	Acts 2:45	James 2:15-16
Matthew 19:16-26	Acts 17:28	1 Peter 4:10

## 'You did it unto me'

by Lynda Hollenbeck  
Special to the Arkansas Baptist

"... I was sick and you visited me ... Truly, I say to you, as you did it to one of these my brethren, you did it to me."

The pastor of the Oxford Church in Izard County put Christ's teachings (from Matthew 25) into practice when he and several members of his congregation overcame community opposition and provided spiritual ministry to an AIDS patient.

Noble Wiles, who has served the Oxford congregation approximately seven years, shared excerpts of that experience in a recent interview with the *Arkansas Baptist*.

The victim of that fatal disease is a young man who was raised in the Church of Christ, but who as a teenager several years ago had visited and presented special music in Wiles' church. The pastor had lost track of the boy, who had lived away from the community for several years. However, Wiles learned last fall that the young man had contracted AIDS and had returned to his family's home in Oxford.

One of Wiles' church members, who is related to the young man, said his relatives had been ostracized by his own church and their minister. "Their preacher won't have anything to do with them, and they're hurting," Wiles was told.

That was enough to convince Wiles to make a visit to the home, where he began establishing a relationship with the family. The compassionate pastor did not question the young man about the manner in which he acquired the illness. "I just asked him if he died, would he go to Heaven. He answered that he would. He said he'd been saved."

Wiles didn't stop there. He began researching the disease in an effort to learn everything he could personally and then set out to dispel many local residents' misconceptions about the means of contracting AIDS.

With the assistance of a medical friend, Dorothy Thompson, an AIDS awareness seminar was conducted on

a Saturday afternoon at Wiles' church. Twenty-two people attended that event, even though he pointed out that this is "about the hardest time to get anybody to come to anything."

Factual literature about AIDS was distributed and an open discussion was held about the disease itself, as well as the situation involving the young man suffering from that illness, Wiles said. "And after that, some of our people got relaxed and began to visit with him."

Not all of the people in Wiles' church were initially supportive of this outreach mission, Wiles said. "One man at the conference said you could get AIDS from sneezing across the room. He was really dogmatic ... but that didn't keep us from ministering

to him. All the information we read said it would be impossible to get it (AIDS) from casual contact."

Through Wiles' leadership, many of the church members came to accept the medical opinion that the disease may be spread through intravenous drug use, a transfusion of contaminated blood, and sexual intercourse with an infected person. Children born to mothers with the disease may contract it by blood exchange through the umbilical cord or during passage through the birth canal.

"There was this stigma that AIDS is a homosexual disease," Wiles said. "But ... that's neither here nor there. I've said to the church that it doesn't make any difference how he got it—when a man's got a need, we need to meet that need."

As resistance began breaking down, Wiles received inquiries about specific things that could be done to help both

the young man and his family. As an example, he mentioned that a woman known for her outstanding coconuts pies asked what she could do. "I told her to make a pie and take it to them. That's ministry."

He pointed out the extreme depression and trauma the family of an AIDS patient suffers. "Not only are they losing a son, the people that associated with them through the years cut them off."

The young man's father consented to the article about his son's circumstances in an effort to help others who might experience a similar

ABN photo / J. Everett Sneed



Noble Wiles

tragedy, Wiles said. "He said, 'If it will help somebody else, it will be good.'"

Invitations have been extended to the boy's family for all of them to attend services at Wiles' church. While they have not done so yet, it "makes them feel better that someone has got an open door for them," Wiles said.

While noting the rampant spread of AIDS, Wiles offered some advice to other pastors who might encounter situations similar to the one in his community.

"Get information about the disease that is authentic and documented, share it with your people and encourage them to be open to ministry," he said.

Wiles compared the trauma and isolation that accompany AIDS to similar circumstances brought on by leprosy in another day.

In the days of the early church, lepers were excluded from the city. "They were only out there to die. The same is true with AIDS. There is no cure. They're going to die, and many are dying alone."

That shouldn't be the case, Wiles contends. "If we follow Christ's example, we've got to believe Christ wants us to minister to people with AIDS. He (Christ) reached out and touched the untouchable."



# Arkansas All Over

MILLIE GILL

## People

**David Laird**, pastor of Maple Avenue Church in Smackover, has returned from Saudi Arabia where he served as a chaplain during Operation Desert Shield.

**David Preston** has joined the staff of Maple Avenue Church in Smackover as associate pastor and youth minister.

**Eddy Elrod** has announced his retirement as pastor of First Church in Thornton, effective June 9. He has served there for 11 years.

**Robert A. Parker** of Little Rock, retired director of Arkansas Baptist Christian Life Council, began serving June 2 as pastor of Mount Vernon Church near Benton.

**Ray Von Womack** of Melbourne died April 25 at age 70. He was a member and deacon of Midway Church, a Mason, and an Army veteran of World War II. Survivors include his wife, Theda Mae Willes Womack; a son, Coy Von Womack of Sage; six grandchildren; three sisters; and three brothers.

**Lee Roy Woodard** of Centerton died May 10 at age 44. His funeral services were held May 12 at First Church of Centerton where he served as pastor, coming there from Shreveport, La., in 1989. Survivors include his wife, Brenda Heflin Woodard; a son, Brian Woodard; and a daughter, Belinda Woodard, all of Centerton; his mother, Gladys Jones of Texarkana; one brother; and one sister. Memorials may be made to First Church of Centerton.

**Bill Gifford** has joined the staff of First Church in Casa as part-time minister of youth and music. He is a fine arts major at Arkansas Tech University, where he actively serves in Baptist Student Union.

**Doyle Simmons** has been named deacon emeritus by Central Church in North Little Rock, following the announcement of his retirement after more than 21 years of service.

**Larry Danley** has resigned as pastor of Happy Hollow Church, Vilonia.

**J.C. Myers** is serving as pastor of Emmanuel Church, Conway.

**David Ballard** is serving as interim pastor of New Bethel Church, Conway.

**Bob White** will join the staff of First Church in Warren June 23 as minister of music and youth. A native of Sterling, Ill., he is a recent graduate of Southwestern Baptist Theological Seminary. He also is a graduate of Northern Illinois University, DeKalb, Ill. While attending seminary he served as a music intern for Travis Avenue Church in Fort Worth.

**Harry Jacobs** died May 12 in Nashville, Tenn. He was preceded in death by his wife, Rachel, several months ago. Jacobs, a native of Harrisburg, had pastored Arkansas churches, including Carlisle and First Church, Osceola, as well as in Eagen, Tenn., and Mount Sterling, Ky. Prior to his retirement, he served for seven years as chaplain at the Cummins State Prison near

Pine Bluff and was a member of First Church, Pine Bluff. Other survivors are two daughters, Dr. Gayle Jacobs, and Karen Jacobs, both of Nashville, Tenn.

**Mark Ferguson** is serving as pastor of Wilmar Church, coming there from New Orleans Baptist Theological Seminary.

**Billy Reed** is serving as pastor of Eagle Lake Church, Hermitage, coming there from Harmony Church, Thornton.

**Mike Williams** has resigned as pastor of Prairie Grove Church, Fountain Hill.

**Ulysses Vandermolten** is serving as pastor of Black Oak Church, coming there from Evening Shade.

**Winfred Bridges** is serving as pastor of Bowman Church, Lake City.

**Darryl Harris** is serving as pastor of Smithville Church.

**David McLemore**, pastor of Second Church in Russellville, has returned from Sauda Arabia, where he served as a chaplain in Operation Desert Shield.

ABN photo / J. Everett Sneed



*Park Hill Church, Arkadelphia, held a noteburning service May 19. The congregation borrowed \$35,000 in 1988 to renovate the sanctuary and to purchase an adjoining lot. In January 1991, the congregation owed more than \$20,000. The pastor and church leadership made a special debt retirement effort and the note was paid off by the end of March. Pastor Bobby Cook, who has served the church for approximately four years, sees good potential for growth. Speaker for the occasion was Editor J. Everett Sneed. Pictured from (left to right) are Pastor Cook; Charles Holland, chairman of deacons when the renovation took place; Sonny Welberington, present chairman of deacons; and Floyd "Buddy" Manning, chairman of deacons in 1988.*

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**David Bond** is serving as a summer intern for First Church in Ashdown.

**Kristi Baber**, a University of Arkansas student, is serving as a summer youth worker for First Church in Batesville.

**Dollie Havens** will begin serving June 17 as administrative assistant to the pastor at First Church in Springdale. A graduate of Middle Tennessee State University in Murfreesboro, she has been teaching math for Shiloh Christian School in Springdale.

**James W. Ingram** of North Little Rock, a retired Baptist minister, died May 18. A member of Second Church in Little Rock, he had pastored churches at Fouke, Texarkana, Lewisville, and Sulphur Rock. Survivors are his wife, Henrius McGarrh Ingram; four daughters, Ouida Peters of North Little Rock, Betty Tucker and Clara Gatling, both of Hot Springs, and Sherry Grant of Alexander; his stepmother, Adele Ingram of Winona, Miss.; three brothers; two sisters; 14 grandchildren; and 21 great-grandchildren.

**Faye Sult**, a member of Olivet Church in Little Rock, was the Arkansas representative at the 39th national chicken cooking contest held recently at the State House Convention Center in Little Rock. The Arkansas native also has represented her state at the national chicken cooking contest in 1979, the national beef contest in 1980, and the national catfish contest in 1982.

**Ron Boren** has joined the staff of Matthews Memorial Church in Pine Bluff as interim music director.

**Kim Thornburg** has joined the staff of Park Hill Church in North Little Rock as summer intern.

**Carter Day** has resigned as pastor of Barnett Memorial Church in Little Rock.

**Jack Woodard** has resigned as pastor of East End Church in Hensley.

**Anton Uth** is serving as pastor of Trinity Church in Searcy, coming there from First Church in Detroit, Texas.

**Gene Craig** has resigned as pastor of Friendship Church, Marianna.

**Mark Winstead** has resigned as minister of music and youth at First Church in Marvell to join the staff of a Tennessee church.

**Ada M. Keck** of Fort Smith died May 16 at age 97. Survivors include two daughters, Kathleen Keck, and Marian Wintory, both of Fort Smith. Memorials may be made to the Lottie Moon Foreign Missions Offering or to First Church in Fort Smith, where she was a member.

**Henry West** of Covington, Tenn., former director of missions for Mississippi County Association, observed 50 years in the ministry May 19 when a reception was given in his honor at Rialto Church in Covington.

**Roland Chappell** has resigned as pastor of Armored Church.

**Ron Sanders** has resigned as pastor of First Church in Walnut Ridge.

**Jimmy Anderson** has resigned as pastor of First Church in Leachville to move to Hickory Ridge.

**Harrison Johns** of Harrisburg began serving June 1 as part-time director of missions of Centennial Association with offices in Almyra.

**Joe Nipp** is serving as pastor of Pleasant Ridge Church, Greens Ferry.

**Michael R. Stark** joined the staff of Grand Avenue Church in Fort Smith May 20 as administrator in charge of youth, music, and senior adults, coming there from Bartlesville, Okla., where he was serving on the staff of Highland Park Church. He is a graduate of Oklahoma Baptist University, Shawnee, Okla., and Southwestern Baptist Theological Seminary. He and his wife, Rebecca, have two children, Christopher Michael, and Joshua Lee.

**Roma Zeltner** and **Ellen McMillan**, members of Grand Avenue Church in Fort Smith, recently were in Birmingham, Ala., to participate in a writers conference at the SBC Woman's Missionary Union.

**Matthew John Jeakle**, a member of Lakeshore Drive Church in Little Rock, received his Eagle Scout Award May 30. He is the son of Jerry and Donna Jeakle.

## Clown ministry receives costumes

Thirteen clown costumes recently were given to the Missions Department to be used by summer missionaries for creative ministries. Six were made by Pine Bluff First Church and seven were crafted by individuals in Harmony Association.

Pete Petty, associate director of the Missions Department, said each costume, purchased commercially, would cost from \$75 to \$100, making their total value more than \$900. These costumes are property of the Missions Department and can be used for several years.

"Summer missionaries are given training in creative ministries which are designed to assist the missionaries to reach people for Christ," Petty said. Creative ministries include areas such as clowning, miming, puppetry, and illusion.



*Pictured are Pete Petty, Nell Bitely, Debbie Fricke, Norma Harvill, Myrina Marshall, Louise VanLandingham, Edith Bryant, Julie Bradley, Rhoda Tidwell, and Barbara Russell, coordinator of the clown costume effort. The two children are Sarah Dombrowsky and John Bradley.*

## Briefly

**New Hope Church** at Jonesboro celebrated its 125th anniversary June 1-2 with entertainment, activities, music, and a potluck meal. John Basinger was speaker June 2 when "Old Fashioned Day" was observed. Don Vuncannon is pastor.

**Amboy Church** in North Little Rock celebrated its 40th anniversary May 12 with a catered lunch and both morning and afternoon programs. Arnold Teel, who pastored the church for more than 28 years, was morning speaker, and former pastor Garland Brackett spoke in the afternoon. Other pastors of the church have been Claud Denham and Lloyd Farmer, who is now a missionary in Malawi, Africa.

**Ola First Church** recently purchased a 1985 Dodge van to be used in outreach ministries and for youth activities. Henry Magee is pastor.

**Ashley County Association** recently presented its annual Ouachita Baptist University Scholarship to Abby Hill, a recent high school graduate and an active member of North Crossett First Church. She is the daughter of Leslie and Lamar Hill.

**West Memphis Second Church** was in a recent revival that resulted in 11 professions of faith and more than 100 other decisions. Annis Shorosh was evangelist. The church sponsored a city-wide crusade May 12-15 with Keith Craft and Strike Force as leader. The team spoke in six different area schools during the day, as well as leading the evening services. The effort resulted in 50 professions of faith and over 400 other decisions. Tommy W. Stacy is pastor.

**Life Line Church** in Little Rock mission team, composed of Vernis and Doris Thompson, Bill and Dolly Spann, Orville and Bertha Meeks, and Ross Sparks will be in Rapid City, S.D., June 14-21 to assist in constructing Harmony Church.

**Pleasant Hill Church** in Harrisburg held a revival April 14-18 that resulted in 11 professions of faith. J.D. Webb was evangelist. Gary Arnold is pastor. The church observed homecoming June 2 and has planned a vacation Bible school carnival for June 15. Young adults of the church recently held a retreat at Cedar Glades Baptist Encampment with Glen Poole of Wynne as speaker.

**Jonesboro Central Church** members were given a report May 15 by Buck Rusher, chairman of the missions/evangelism com-

mittee, that covered the church's involvement in state, home, and foreign missions. A mission Sunday School has been launched in Walker Courts in Jonesboro, and members are assisting with work at Crossroads Chapel in Farmington Hills, Mich. Foreign mission efforts included members ministering in Guatemala and the Ivory Coast near Abidjan. In Abidjan, there will be Evangelism Explosion-type training among nationals and Pastor Rex Holt will preach for an open air crusade.

**Park Hill Church** in Arkadelphia honored Mr. and Mrs. E.N. Conant May 5 for their years of service. He was given plaques for 38 years of service as both church treasurer and a deacon. She has served as a Sunday School teacher, on various committees, and as a member of the church choir.

**Leachville Second Church** ordained Randy Rose, Rick Hamilton, and Johnny Hawkins to the deacon ministry May 19.

**Forest Highlands Church** in Little Rock has changed its name to Highlands Church. Paul Jackson is pastor.

**Salem Church** at Benton ordained Steve Baker, Tom Brown, Russell Morrison, Joe

Nantz, and Doug Vann to the deacon ministry May 5.

**Antioch Church** at Royal has launched work toward its Centennial Celebration to be observed Nov. 9-10. Committee chairpersons announced are Maxine Kinsey, steering and history; Adele Roach, commemorative items; Pauline Reynolds, public relations; Bill Harris, special programs; and Louie Roach, music history.

**Heber Springs First Church** launched its summer lakeside ministry May 26 that will be led by team members Jim Lambert, Collin and Freda Stark, and Wrenetta Newberry.

**Fordyce First Church** has launched a new program for single adults with the organization of a Sunday School class to be taught by Rusty Lynn.

**Park Hill Church**, Arkadelphia, held a revival May 12-15. The evangelist was William Blackburn, a vocational evangelist from First Church, Fort Smith. The music director was Bill Hill, music director at Highway Church, North Little Rock. There were four professions of faith. Bobby Cook is pastor.

## Arkansas Fellowship

"There were from 30 to 40 Arkansas Baptists who attended the 'moderate' meeting May 11 which gave birth to a new organization called the Cooperative Baptist Fellowship," according to Emil Williams, pastor of First Church, Jonesboro. The Arkansas group, which bears the name Fellowship of Concerned Southern Baptists, has conducted four meetings in Arkansas since its inception.

Dr. Williams emphasized that there is no organic relationship between the Arkansas group and the national group, although the Arkansas group suggested names for individuals to serve on the national steering committee.

The Arkansas representatives are John McClanahan, pastor of First Church, Pine Bluff; Marianne Williams, Jonesboro; and Layne Smith, pastor of Rolling Hills Church, Fayetteville.

During the Arkansas meeting at the national convocation in Atlanta, the group heard the presentation on alternate funding and alternate literature. Williams said the state group also made recommendations that were passed on to the national leadership.

Williams was asked to comment on whether the Cooperative Baptist Fellowship would ultimately become a

new denomination. In response, he said that there are a few on the national level who believe that it is likely that a new denomination will emerge. The vast majority who are involved in the organization, including most participating Arkansans, do not believe another denomination is desirable. He said, "It is our hope that this will never be necessary. But from a realistic appraisal, this could be the case. This will come to pass if the present policy of exclusiveness continues over a number of years. We hope that the Southern Baptist leadership in compassion and Christian love will include persons who do not agree with them entirely."

Williams emphasized that it was a matter of integrity with some who could not say in conscience that they agree with the present SBC leadership in every aspect.

Williams said that the steering committee's statement sets forth the essence of the reasons for the development and convening of the national organization (see statement in May 23 ABN, page 17). He said, "This represents the personal concerns of most of us who are involved in the organization."

The Arkansas group came into existence after the 1990 Southern Baptist Convention in New Orleans.



Chaplain David McLemore gives a devotional for Desert Storm troops.

## 'His hand on us'

Chaplain notes prayer support's importance to troops

by Lisa Coleman  
ABN summer interns

Coyse David McLemore knows the power of prayer support. He is an Air National Guard chaplain who was on active duty in Operation Desert Storm until early in May. His unit was activated on Nov. 21, 1990, and left Fort Sill, Okla., on Jan. 21 to go to the Persian Gulf. They were in country—Saudi Arabia, Iraq, and Kuwait—for three months and 23 days.

McLemore said the experience gave him a greater "appreciation to God for what we have in a free country and especially a free religion... they have neither there. Of course, our purpose there was to liberate them from the government aspect, but even their religion is a religion by works. They have to meet their (Moslem) requirement of prayers five times a day."

His position with the Air National Guard gave McLemore the unique opportunity to witness both to his soldiers and to the civilians with whom he came into contact. It is against Saudi government policy for Christians to give out Scriptures or to witness, but both happened.

McLemore observed, "The cross on my uniform gave me the kind of credibility that I didn't have to earn." He always wore the cross on his uniform and helmet. McLemore said that every individual he came into contact with had an "interest in who God is and what is eternity."

McLemore said, "Ministry was very easy. It was not a matter of trying to convince someone of what was right and wrong or trying to persuade someone to understand the love of God. It was simply a matter of answering for them how they could know God and have the assurance of God. The presence of the chaplain gave some divine sanction to 'God is with us.'"

McLemore felt a special pride in representing American freedom and democracy. He said, "Just wearing the uniform gave me a feeling of pride."

In a well-documented departure from the internal conflict that marked the Vietnam era, the American public supported the troops during this action. McLemore said, "One reason we were able to maintain and continue (morale) was because of support. That goes from the standpoint of the yellow ribbons and the families that were supportive, but probably most importantly, to include the prayer support of everyone here."

Due to the prayer support, changes took place both in the lives of soldiers abroad and Americans at home. "Americans were praying more, and some were praying who had never prayed before. If nothing else takes place, the war was worth that."

McLemore cited prayer support as one of the reasons why there were so few casualties within the armed forces. He said, "I felt that God placed his hand on us."

## New veterans fellowship

Baptist Veterans Plus is the new fellowship group of the Arkansas Baptist Brotherhood. The fellowship is for veterans of the armed forces or for civilians interested in ministering to veterans.

Meetings will include a meal, personal testimony, and a discussion of ways to minister to veterans within the community.

The meetings and the organization as a whole are a means of evangelistic outreach in which veterans will be brought into the church. Hopefully, new Brotherhood and Royal Ambassadors programs can be started as a result, according to organizer Bob Parker, retired ABSC Christian Life Council director.

Baptist Veterans Plus is not being done in any other state thus far. Bob Parker and Charlie Winters, pastor of Cedar Heights Church, North Little Rock, two of the organizers of the new fellowship, hope that it will be a "pilot for the rest of the state conventions," building on new military interest resulting from the Persian Gulf crisis.

Those interested in joining the fellowship should contact ABSC Brotherhood Director Glendon Grober, P.O. Box 552, Little Rock, AR 72203; telephone 376-4791, ext. 5158.

## Nominations sought

Nominees are currently being sought for the third annual Margaret Elizabeth Ross Moore Award to be presented by Southwest Baptist University in Bolivar, Mo.

The award, funded through a trust established by E. Harmon Moore in honor of his wife, will be presented next fall to the wife of an associational director of missions involved in Southern Baptist work.

Nominations should be made by letter, addressed in care of the Margaret Elizabeth Ross Moore Award Committee, Southwest Baptist University, Bolivar, MO 65613. Nomination deadline is July 31.



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*Pastor Jorge Cerritos and his family stand inside the church under construction.*

## Coban construction

by J. Everett Sneed  
Editor, Arkansas Baptist

John and Katsy McAllister, members of First Church, El Dorado, recently led in the construction of a 3,120 square foot building in Coban, Guatemala. Four construction teams assisted the McAllisters in the erection of the new facility. Each team worked one week during the April 6-May 4 project.

The first three teams were from First Church, El Dorado, while the third team consisted of individuals from Liberty Association. There was a total of 32 people with 20 coming from First Church, El Dorado.

McAllister coordinated the construction work while Mrs. McAllister cooked for the team members and taught an English language class.

The work in Coban, about three and one-half hours north of Guatemala City, has long been noted for its work with Kekchi Indians. However, this work is with the Spanish-speaking people in the area.

In addition to furnishing the labor to erect the new facility, First Church, El Dorado, purchased the land for the building site at a cost of \$14,000. The church also purchased the materials for erecting the building at a cost of \$16,000.

The work teams completed the building except for roofing it. First Church, El Dorado, however, contracted the roofing of the building.

The McAllisters observed that many positive things transpired in connection

with the construction. For example, 10 people made professions of faith. Some of those accepted Christ through the door to door witnessing carried on by those who were involved in the construction. One accepted Christ as the result of Mrs. McAllister's English class. Some professions of faith were made as a result of the lifestyle evangelism of the team members.

One of the joys experienced by Mrs. McAllister was the privilege of leading an English language class. In preparing for this activity, she contacted Tommy Goode, ABCS director of Christian Social Ministries, to find someone to assist her in structuring the class. A lady in Ruston, La., assisted her in developing a 16-hour conversational English class.

The class was taught with the use of pictures, hand signals, motions, games, and songs. She discovered that an individual learns a new word after they have heard it repeated 60 times.

She said, "Verbs are acted out and we really had some exciting activities as we were teaching the class to learn verbs."

Mrs. McAllister taught this class for two hours for two nights each week. She had prepared for a maximum of 12 people and had told the church's pastor, Jorge Cerritos (George Littlehill) that eight would be ideal. She actually graduated 19 from the class. On the first weekend, she returned to the Baptist Building in Guatemala City to photocopy additional materials.

The leadership in northern Guatemala feels that the work will grow rapidly. They

have set a goal of having 170 Spanish speaking churches, missions, and preaching points by the year 2,000.

It is expected that the church at Coban will be a key center for the expansion of the work throughout the area. In addition to housing the new congregation, the church is expected to house seminary extension and other leadership training programs.

McAllister said, "My most significant memory is the close relationship that I developed with people during this activity. I was able to have a close relationship with national Guatemalans, though we were unable to communicate. I also developed a closer relationship with those I worked with from my church and the association."

Mrs. McAllister observed that the thing that stands out most in her memory is "the generosity of the people in the area." She said, "Although people have very little material possessions, on the last night each family gave us a gift. They also gave plaques to both us and the church."

## Magnolia Central witnesses in El Milagro

Central Church in Magnolia recently has returned from a May 4-11 evangelistic effort in the El Milagro section of Guatemala City. Central Church previously had constructed a church building there and has provided \$10,500 for its further construction and finishing work.

Each day during the trip, the evangelistic team performed door-to-door soul winning, preached the gospel at local produce stands, and held revival services at the church. Thirty-five people attended the first service; by the last service more than 150 people were present.

Eighteen people made professions of faith during the week-long trip. In their continuing effort, Central Church is sending a medical team of doctors, dentists, and nurses to El Milagro July 6-13.

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## 'Something I could do'

"This is something I could do," said Frances Hamilton of her recent mission trip to Guatemala. The mission was done by women for women. Three Arkansas women—Mrs. Hamilton, from Military Road Church in Jacksonville; Polly Reynolds from Gould First Church; and Phoebe Harris from Antioch Church in Royal—took their homemaking skills to Guatemala City to teach women how to make home decor items. These crafts—decorative pillows, aprons and kitchen curtains—can be sold to tourists or used for home improvement.

Each morning, the women would travel to different churches in the surrounding area and give a devotional and abbreviated demonstrations. In the afternoon, the

Guatemalan women were invited to the Academia Femenina Bautista (Feminine Academy), directed by Esther de Ortega, for more complete instructions.

The Guatemalan women were taught color and fabric coordination, followed by design and pattern construction. They were then allowed to pick materials for the project of their choice from fabrics donated by Arkansas Baptist Women. Two sewing machines—one a gift of Hope First Church and the other donated by Sears in Hot Springs—were available for those wishing to work on their projects. The machines will remain at the academy on a permanent basis.

Before leaving for Guatemala, Frances Hamilton thought perhaps the sewing mis-

sion wasn't needed, having seen some of the intricate work done by Guatemalan craftsman, but found that the instruction was much appreciated. Many of the Guatemalan women were their families' sole support; others wanted to improve their quality of life. Mrs. Hamilton remarked that the women were generous, giving the team beautiful gifts and expressions of gratitude, even in the poorest churches.

However, the real highlight of the trip, Mrs. Hamilton said, "was living in a missionary home." Pat Doyle (wife of missionary Dan Doyle, who was working with a construction crew in Coban), acted as chauffeur, translator and guide for the team. Mrs. Hamilton commented that the hardships of missionary life and separation from friends and family did not mar Mrs. Doyle's joy in the Lord, and that was "the real inspiration."

Photos / Frances Hamilton



Phoebe Harris, from Antioch Church in Royal, demonstrated fabric and color coordination.



Esther de Ortega and her son Juan, pastor of the Iglesia Jesucristo, translated for the Arkansas group.

## Looking Ahead

### June

- 1 Disaster Relief Training, Little Rock (Bbd)
- 4-6 1991 Southern Baptist Convention, Atlanta, Ga. (SBC)
- 7-8 GA Mother-Daughter Camp (grades 1-3), Camp Paron (WMU)
- 14-15 GA Mother-Daughter Camp (grades 1-3), Camp Paron (WMU)
- 17-21 Super Summer Arkansas, Ouachita Baptist University (Ev)
- 17-21 RA Camp, Camp Paron (Bbd)
- 18-19 RA Man and Boy Camp, Camp Paron (Bbd)

24-27 Young Musicians Camp, Ouachita Baptist University (M)

24-28 Arkansas Baptist Assembly, Siloam Springs (SS)

### July

- 1-5 Arkansas Baptist Assembly, Siloam Springs (SS)
- 8 Pre-Retirement Seminar, El Dorado First Church (SA)
- 8-9 Student Summer Missionaries Mid-Summer Retreat, (Ms)
- 8-10 GA Mini-Camp (3rd-6th grades), Camp Paron (WMU)
- 8-12 Arkansas Baptist Assembly, Siloam Springs (SS)

9 Pre-Retirement Seminar, Jonesboro Central Church (SA)

10 Pre-Retirement Seminar, Little Rock Baptist Medical Center (SA)

10-12 GA Mini-Camp (3rd-6th grades), Camp Paron (WMU)

11 Pre-Retirement Seminar, Rogers First Church (SA)

15-16 Parent Leadership Workshop, Little Rock Parkway Place Church (DT)

15-19 Arkansas Baptist Assembly, Siloam Springs (SS)

#### Abbreviations:

Ad - Administration; Bbd - Brotherhood; CL - Church Leadership; DT - Discipleship Training; Ev - Evangelism; M - Music; Min - Missions; SS - Sunday School; SA - Stewardship/Annually; Stu - Student; WMU - Woman's Missionary Union

ABN photo / J. Everett Sneed



Dedicating the Tulip historical marker were (left to right) Don Moore, Lawson Hatfield, Tim Reddin, Ralph Raines, Leo Mae Raines and Raymond Reed.

## Tulip marker erected

The Arkansas Baptist Historical Commission held a dedication of a marker, commemorating the organization of the Arkansas Baptist State Convention that convened Sept. 21, 1848 at Tulip. The dedication took place during the spring meeting of the commission May 23 at the Tulip Memorial Church.

Program participants included Raymond H. Reed, pastor of First Church, Grady, and chairman of the Arkansas Historical Commission, who moderated the service; Ralph Raines, pastor of the Tulip Memorial Church, who led the prayer of invocation; Tim Reddin, pastor of Barcelona Road Church, Hot Springs Village, director of the Arkansas Baptist Historical Commission; Lester McCullough, director of the ABSC Church Music Department, who led the congregational music; Ray Granade, director of the library services for Ouchita Baptist University, chairman of the SBC History Commission; and Lawson Hatfield of Malvern, past president of the ABSC, who led the prayer of dedication.

The closing message was preached by Don Moore, executive director of the Arkansas Baptist State Convention, who spoke on "Committing Our Future." Moore observed that there were 73 messengers present for the organizational meeting of the Arkansas Baptist State Convention. Today, we number more than 489,000. He said, "We should, however, be challenged by the fact that 40 people accepted Christ as Savior during this organizational

meeting in 1848."

Moore chose as his text Luke 9:62 which says, "No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God."

There were three men who came to Jesus saying they wanted to commit their future to serving him, but each man had a reason for delaying his service.

Moore's first point was committing our future to something like plowing. He observed that in plowing an individual has to give his undivided attention. It also requires that a course be set and that one not veer from that course.

Moore noted that Arkansas Baptists have not veered from the course that was set by their founders. Article 5 of the original constitution observed that weak churches were to be assisted, that means were to be adopted for the achievement of education and that the cause of foreign missions was to be furthered.

Second, Moore observed that committing our future meant that we were not to look back. If one who is plowing looks back he will lose his intensity and his direction.

At the organizational meeting of the state convention there were only 23 churches present. In Rogers' *History of Arkansas Baptists*, he observed that this was true because there was no Baptist state paper. There also were no schools at this time. But plans were made for schools and for the development of an Arkansas Baptist

state paper.

Moore further observed that there are places in Arkansas where the gospel will not be preached if we today look back. He said, "Our goal must always be to enhance the work of Christ."

Finally, Moore observed that the best part of plowing is to keep our course, keep our direction, and finish the task. He observed that the statement in the text which reads, "Not worthy of the kingdom" does not mean that one will be lost if he doesn't follow the admonition of this command. It does mean that an individual is not reflecting the value of the kingdom. Jesus was saying, "I will enable you through my grace to accomplish the task that I have assigned you if you will let me."

In closing, Moore observed that when we quit we lose the blessing that God has for each of us. He said, "Our future is bright as we keep our eyes on the Savior and move forward."

The meeting was concluded by the audience going outside to the marker and having a prayer of dedication. The prayer of dedication and conclusion of the service was led by Hatfield.

## Spring Campers on Mission Rally

The Spring Campers on Mission Rally, held at Maumelle Park near Little Rock, broke all previous records in attendance. The meeting drew 45 recreational vehicles and 106 participants.

Pete Petty, ABSC Mission Department, and Amy Hester, US-2 missionary to Eureka Springs, were the highlight of the rally, which included food, fellowship, and worship.

Anyone interested in joining Campers on Mission can contact Lendol Jackson, state coordinator, at P.O. Box 94, Powhatan, AR 72458; telephone 878-6319.

## ABN summer intern

Lisa Marie Coleman, 20, is currently serving as a summer intern at the *Arkansas Baptist Newsmagazine*. She is a native of Jessieville and a member of Jessieville Church.

Coleman attends Trinity University in San Antonio, Texas, where she is a Speech Communications major and an English writing minor. She will be a junior during the 1991-92 school year.

She is the daughter of Ron and Betty Coleman, also of Jessieville.

CHRISTIAN LIFE COMMISSION

## Amicus brief filed to revise Lemon Test

by Louis Moore & Tom Strode  
SBC Christian Life Commission

WASHINGTON (BP)—In a historic action, the Southern Baptist Christian Life Commission is asking the United States Supreme Court to revise a central element in its Constitutional analysis on religious freedom, known as the Lemon Test, to accommodate religious pluralism in public schools in this country.

In an amicus brief filed May 14 at the Supreme Court, the CLC argues Lemon, which has been for the past 20 years the Court's litmus test for Establishment Clause cases, has created a hostile, artificially secular public school environment when what has been needed was an acknowledgement and accommodation of religious pluralism in this country.

"One of the values which public schools should transmit is respect and tolerance for the religious choices of others," says the CLC's brief. "Pluralism is promoted by exposing children and adults to differing religious beliefs and practices in a community, in a respectful, accommodating way.

"When school officials show respect and tolerance for the religious diversity of the community, they promote this public value," the brief says. "This enriches the educational experience and builds understanding and respect. Just as racial harmony cannot grow in the soil of racial segregation, neither can religious harmony spring up in a system of religious apartheid."

The brief was filed May 14 in *Lee v. Weisman*. That case resulted from two lower court rulings that said a rabbi's invocation and benediction mentioning God at a junior high school commencement exercise in Providence, R.I., formed an unconstitutional establishment of religion. The Court is expected to hear the case this fall or winter.

A cornerstone in the CLC's brief argues the ceremony was voluntary and thus did not violate the students' right to freedom of religious expression.

At issue in the Court case and in the CLC's brief is the so-called Lemon Test, delineated in the *Lemon v. Kurtzman* decision of 1971, as a basis for deciding whether a government activity violates the First Amendment's prohibition of establishment of religion.

The CLC's brief says the Lemon Test is

flawed and should be replaced with a new formula that both protects against the establishment of any official religion while at the same time allowing freedom of religious expression.

Lemon has been praised by some who support the separation of church and state while others who also support the separation of church and state contend it has been irresponsibly used to strip the public arena of religious expression.

Lemon "will always favor those of no belief over those who do believe" said Richard D. Land, executive director of the CLC. "I have heard more than enough about the Lemon test as a longstanding bulwark of church-state separation," he said. "It's been around 20 years — only 20 years — and that's 20 years too long."

J. Brent Walker, associate counsel of the Baptist Joint Committee on Public Affairs, said his organization will file a brief supporting the lower courts' rulings. The BJC's brief "will not defend Lemon per se" but "certainly the principle of neutrality imbedded in Lemon," Walker said. "We disagree with the Christian Life Commission's interpretation of the First Amendment," he said. "We oppose casually

discarding the time-honored Lemon Test for a water-weak standard of non-coercion. Lemon does not promote religious neutrality in our society; it promotes religious neutrality in our government. And that's good for religion, not bad. Churches and synagogues do better when Caesar stays out of the precincts of religion. When Caesar comes in—even when trying to help—religion usually loses."

The CLC's brief suggests the Supreme Court replace Lemon with a standard based on the following guidelines adapted from a law review article by University of Chicago Law School professor Michael McConnell:

- "Does the official accommodation facilitate the exercise of religious beliefs and practices, adopted through private, family, church, and community influences, independent from State influence, rather than inducing or coercing beliefs and practices acceptable to the government?"

- "Does the accommodation interfere with the religious liberty of others by forcing them to participate in religious observance?"

- "Does the accommodation favor one form of religious belief over another?" The Lemon Test requires any government practice survive a three part standard to avoid being an establishment of religion:

- It must have a secular purpose;
- It can neither promote nor restrain religion;
- It must avert excessive entanglement with religion.

## CLC publishes policy newsletter

WASHINGTON (BP)—The Southern Baptist Christian Life Commission has published its inaugural issue of a public policy newsletter designed to help Southern Baptists increase the effectiveness of their influence in the federal government.

The first issue of *Salt* was mailed on May 15. The newsletter, which is scheduled to be published four times in its first year, originates in the CLC's recently expanded Washington office.

*Salt* addresses the public policy aspects of the moral, social, ethical, and religious liberty concerns assigned to the CLC. The first issue deals with topics such as a Supreme Court case on prayer at public school graduations and government funding of sacrilegious and sexually explicit art. There also is a summary of legislation being considered or to be considered in Congress that includes the Religious Freedom Restoration Act as well as bills on sports gambling and parental notification

for abortions on minors.

"*Salt* will help Southern Baptists stay informed on how moral, public policy, and church-state issues are being dealt with in our nation's capital," said Richard D. Land, executive director of the CLC. "Ultimately, the goal of this publication will be accomplished only if it moves people of faith to action."

*Light*, the CLC's 16-page magazine, will continue to be produced quarterly. Those who receive *Light* also will receive *Salt*.

The names *Salt* and *Light* are derived from the CLC's theme on its logo, "You are the salt of the earth; you are the light of the world," taken from Matthew 5:13-14.

*Salt* was approved as a new publication by the SBC Executive Committee in February.

The newsletter may be received by sending requests to Christian Life Commission, P.O. Box 25266, Nashville, TN 37202-5266.



## Boomers expect options

### Baptists failing to reach 27- to 45-year olds

by Terri Lackey

Baptist Sunday School Board

NASHVILLE (BP)—Baby boomers expect options, convenience and promptness, and Southern Baptist churches without these items on their menu risk losing 27- to 45-year-olds to organizations that deliver them, a leader in single adult work said.

"Baby boomers are used to options, choices. They have a quest for immediate gratification, and they are used to getting what they want. They expect all these things when they come to church," said Ken Jordan, manager of the single/senior adult section of the Southern Baptist Sunday School Board's family ministry department. He spoke in mid-May at a conference for single adult leaders, sponsored by his section.

Baby boomers, born between 1946-64, make up 75-77 million of the American population. Thirty-five million of those are single adults, Jordan said.

"We (Southern Baptists) are doing a great job of reaching older adults, but we are barely holding our own with baby boomers," he said. "We have to figure out how to present the gospel to people with an entirely different value system."

According to a report by the board's corporate planning and research department, some baby boomer characteristics include:

— a need for personal development and

richer experiences;

— skeptic of authority;  
— more risk taking;  
— desire for truth, directness, and candor;

— need to be treated as individuals;  
— desire for fuller lives (Boomers are not content with what satisfied their parents.

They want more materially, socially, and psychologically. They ask more from life regarding fulfillment, intimacy, and pleasure.);

— well educated (one-fourth are college graduates);

— non-joiners (Boomers may be attenders, but they do not become official members.);

— spiritual concerns (While boomers have spiritual concerns, these concerns may not be expressed in traditional religious terms or ways. Boomers are interested in the meaning of life and facing life's problems, but they seek help from a variety of sources).

According to the research report, boomers are not interested in church or denominational names, Jordan said.

"They want their needs met and will go to churches that meet their needs. They may be seen as consumers looking for religious goods or services. They might attend multiple churches to have their needs met."

Baby boomers desire life-related preaching and teaching, he said.

One way churches might minister to single adult baby boomers is by offering single parenting and divorce recovery resources, Jordan said.

"Over 50 percent of boomer marriages end in divorce creating a baby boomer phenomenon of single parenting," he said. "The average length of marriage now is seven years. That is being called serial monogamy."

The family ministry department has compiled a list of recommended resources that could help churches draw single parent or divorced baby boomers into the church fellowship, Jordan said.

Meanwhile, Jordan said, churches also might "empower single adults for roles, responsibilities, stresses, and growth that go with life in the 90s. We add 10 percent more responsibility to our lives with every year that we live."

"In short," Jordan added, "one task of the church is to empower single adults for all challenges and changes bundled up in this thing we call life."

## Strategy for reaching ethnics

MIAMI (BP)—Beginning with Hispanics in 1992, Southern Baptists will concentrate evangelistic efforts on a specific language group each year through 1999.

Strategy for "Language Thrust A.D. 2000" was explained during a conference for catalytic home missionaries in Miami. The eight-year thrust is a joint venture of the Home Mission Board's language church extension division and evangelism section.

Ethnic leaders will help develop strategy for their groups, said Oscar Romo, HMB language church extension director. For example, he said Hispanics are considering crusades in the fall of 1992, but other groups may take different approaches to their evangelistic thrust.

Focus groups for each year are: Hispanic, 1992; Caribbean and deaf, 1993; Filipino, Korean, and Pacific Islander, 1994; Indo-Chinese, Middle Eastern, and Sub-Sahara, 1995; Asian Indian, Chinese, and Japanese, 1996; American Indian, 1997; Eastern European, 1998; and Western European, 1999.

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## Across the Country

### Bush to address Atlanta SBC

ATLANTA—Invited by Southern Baptist Convention officials, President George Bush has agreed to address the closing session of the Atlanta annual meeting June 6 at the Georgia World Congress Center. President Bush will arrive in Atlanta Thursday morning and speak at 11:45 for about 15 minutes, SBC and White House officials confirmed.

The SBC letter inviting Bush was dated Feb. 28, but official confirmation of Bush's acceptance was delayed until this week, apparently due to security reasons.

The president will meet for about 20 minutes with about 30 "key Southern Baptist leaders" prior to his convention address. Those key leaders will be invited to the session by Chapman.

### Brotherhood breakfast to honor Smith

MEMPHIS, Tenn.—The Southern Baptist Brotherhood Commission will dedicate its annual Brotherhood Breakfast at the Southern Baptist Convention to James H. Smith, agency president since 1979, who plans to retire June 30.

Colin Powell, chairman of the Joint Chiefs of Staff, has received an invitation to serve as featured speaker for the event, scheduled for Atlanta's Omni Hotel on Wednesday, June 5, but has yet to confirm his plans.

### Williams considered for Brotherhood president

NASHVILLE—Baptist Sunday School Board executive vice-president, James D. Williams is the search committee's nominee for president of the Southern Baptist Brotherhood Commission.

Williams, 56, will be presented to Brotherhood Commission trustees June 5 during a special-called meeting at the Southern Baptist Convention in Atlanta. A Texas native, Williams taught adult education and was dean for advanced studies of religious education at Southwestern Baptist Theological Seminary for 22 years before joining the Sunday School Board staff in 1984.

Williams is a graduate of Southern Illinois and Southwestern Seminary. He has been a minister of music, youth and education for churches in Illinois and Texas.

### McSwain named provost at Southern Seminary

LOUISVILLE, Ky.—Larry L. McSwain, dean of the School of Theology at Southern Baptist Theological Seminary, will become provost at the Louisville, Ky., school Aug. 1.

McSwain has taught church and community at Southern Seminary since 1970. The Pond Creek, Okla., native has been dean since 1988 and was the seminary's director of master of divinity studies from 1980-83. As provost, he will be the seminary's chief academic officer. He succeeds G. Willis Bennett, who is retiring after 32 years as a professor and administrator.

McSwain, 50, earned the bachelor of arts degree from Oklahoma State University in Stillwater, the bachelor of divinity degree from Southwestern Baptist Theological Seminary in Fort Worth, Texas, and the doctor of sacred theology degree from Southern Seminary. McSwain has been pastor of Southern Baptist churches in Oklahoma and Indiana. He has authored or co-authored three books and written numerous articles.

### Porter takes retirement

NASHVILLE—Lee Porter has announced plans for early retirement from the Southern Baptist Sunday School Board, a condition required for his quest for a 15th term as Southern Baptist Convention registration secretary.

Porter, 61, was told last October he could not be nominated as a convention officer in Atlanta in June and continue to be an employee of the SSB. He said that restriction was "reaffirmed by board management to me this week."

Following the convention last year in New Orleans, Porter was told by board officials it would be "unwise" for him to serve as registration secretary again. Porter was said to have made disparaging remarks about Southern Baptist conservatives to a seminary class visiting the convention. He had told Baptist Press he would have a final decision about his candidacy in May prior to the Atlanta convention.

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## WIN schools reintroduced

### Lay Evangelism Schools first used in 1971

by Mark Wingfield  
SBC Home Mission Board

GLORIETA, N.M. (BP)—WIN schools for lay evangelism are being reintroduced by the Southern Baptist Home Mission Board.

Also known as Lay Evangelism Schools, the program was first introduced in 1971.

During 1971 and 1972, about 11,000 Southern Baptist churches nationwide held Lay Evangelism Schools using the WIN materials. The number of baptisms recorded in the Southern Baptist Convention rose 9.1 percent in 1971 and 12 percent in 1972. Southern Baptists have yet to surpass the total of 445,725 baptisms recorded in 1972.

Howard Ramsey, HMB director of personal evangelism, said he believes there is a connection between the increased baptism rates and WIN schools. In the climate of the Jesus Movement and other positive spiritual forces at that time, WIN schools equipped the laity to share their faith, he said.

Some churches have continued to have Lay Evangelism Schools, but the program has not been emphasized widely since its heyday in the early 1970s.

In preparation for a nationwide emphasis on personal evangelism in 1995, the HMB has reworked WIN materials. The updated program was introduced during the School of Evangelism and Church Growth at Glorieta Baptist Conference Center in May.

There have been some changes in the program, Ramsey said, but there "has not been a major overhaul. I tell people who have used the materials, 'You're going to appreciate the old and like the new.'"

WIN is a means of equipping lay people in personal evangelism that does not require as much time and memorization as

Continuing Witness Training, Ramsey explained. It is a flexible program that can be taught over four nights or one weekend.

The program includes three sessions of Bible study, creative activities, and training in giving a personal testimony and using the "Eternal Life" tract produced by the HMB. In the fourth session participants are sent out to use the techniques they have learned.

Follow-up to the WIN school calls for weekly evangelistic visitation over the next 12 weeks.

WIN schools are one of three programs Ramsey hopes churches will use in preparation for the 1995 simultaneous revival/personal evangelism emphasis called "Here's

Hope: Share Jesus Now."

The heart of the 1995 emphasis is to enlist 75 percent of Southern Baptists to share their faith 60 times during a 60-day period preceding nationwide simultaneous revivals.

Between now and 1995, Ramsey said he hopes 50 percent of all SBC churches will have WIN schools, CWT, or One Day Soul Winning Workshops.

Used together, these three evangelism training programs offer techniques that will appeal to different people, he said. "If you're going to train your people, you can't buy into just one thing. For example, not everyone can make the 13-week commitment required for CWT, but they might be willing to attend a One Day Soul Winning Workshop."

Information and materials for all three programs are available from the HMB's customer service center at 1 800 634-2462.

## Gimmicks are not growth

by Mark Wingfield  
SBC Home Mission Board

GLORIETA, N.M. (BP)—Getting people into a church building through gimmicks is not biblical church growth, Darrell Robinson said.

Instead, he offered five techniques the early church used as biblical means to church growth.

Robinson, vice president for evangelism with the SBC Home Mission Board, spoke at the HMB's first School of Evangelism and Church Growth at Glorieta Baptist Conference Center.

"You cannot grow a church simply on gimmicks," the veteran pastor said. "You have to build a foundation."

Robinson admitted he used a few attention-getting gimmicks as a pastor and might use some again to get people in church. However, he said persistent use of gimmicks will not result in true church growth.

"I am concerned about church growth at any cost," he declared. "Anybody can attract a crowd with gimmicks, but that is not church growth."

"When we become goal-driven we are likely to do unethical and unbiblical things."

Instead, a pastor with a passion for evangelism and ministry who clearly states these priorities to laity will foster church growth, he suggested.

Robinson listed five techniques he sees in the book of Acts that the early church used to reach unbelievers:

1. Public proclamation. While the ear-

ly church proclaimed the gospel publicly, the modern church proclaims it in a building where only believers come, Robinson said. "We've either got to proclaim the message outside the building or get the people who need to hear it inside the building."

2. Caring affirmation. Citing the biblical ministry of Dorcas, he said, "One of the most powerful techniques for reaching people is ministry—evangelism."

3. Mighty works. Robinson cited the biblical account of Peter and John healing a blind man at the temple gate, gathering a crowd, and seeing 5,000 Christian commitments. He urged pastors to look for "God's mighty works" and use them as a witness.

4. Geographic saturation. Robinson suggested churches should provide a "caring touch" for every resident of their communities every six months. "Not many people are saved through saturation," he said, "but it creates a climate for evangelism."

5. Personal confrontation with the claims of Christ. No matter what church growth techniques are used, the unchurched must be personally confronted with the gospel in a way they can understand it, he said.

More than 300 people attended the Glorieta school. Specialized training was offered on a variety of topics ranging from the family to street evangelism. A similar conference will be offered at Ridgecrest (N.C.) Baptist Conference Center Sept. 3-6.

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# Missionaries stranded

## Six missionaries, three MKs still in Ethiopia

by Craig Bird  
SBC Foreign Mission Board

NAIROBI, Kenya (BP)—Six Southern Baptist missionaries, including a father with his three young daughters, were stranded in Addis Ababa, Ethiopia, as of May 28 by rebel armies who invaded the city.

Live reports from Addis Ababa on the British Broadcasting Corporation said the fighting was concentrated in and around the presidential palace and life in the rest of the city of 1.5 million seemed relatively calm. Residents reportedly were walking the streets openly, and many were watching the firefight at the presidential palace.

The missionaries' two main options for leaving are either for rapid progress in the U.S.-brokered peace talks in London between the government and three rebel groups or for the rebels to allow charter flights to continue airlifting expatriates to safety.

The first option dimmed May 28 when Ethiopia Prime Minister Tesfaye Dinka announced he would not participate in the talks until rebel troops completely withdrew from the city.

As for the second option: "I have authorized any of our people to get on any plane flying any direction anytime they can," said John Faulkner, the Foreign Mission Board's area director for Eastern and Southern Africa in Nairobi, Kenya. The missionary personnel are in regular telephone contact with Nairobi, and have radio contact with the American Embassy in Addis Ababa.

They are Rob Ackerman of Wheaton, Ill., and his three daughters (9-year-old Bethany Nicole and 6-year-old twins, Melody Rene and Krista Joy); John and Mary Lou Lawrence of Jonesboro, La., and Amsterdam, Mo.; Sam and Ginny Cannata of Houston, Texas; and Hollandale, Miss.; and Jerry Bedsol of Foley, Ala.

Patty Ackerman, of Albuquerque, N.M., and Rosie Bedsol, also of Foley, Ala., were in Kenya attending a training conference when Ethiopian president Mengistu Haile Mariam fled the country May 21 and rebel forces completed their rout of the government army. They remain in Kenya along with David and Debbie Brownfield of Bozeman, Mont., and Columbus, Ohio, who also were out of the country on vacation when the civil war reached this apparently final stage.

Sam Cannata and Jerry Bedsol will remain, but the Lawrences, Ginny Cannata,

and Ackerman and his daughters will leave if possible. The Lawrences left Ethiopia April 30 but returned in mid-May when the civil war seemed to settle into yet another lull. But when Mengistu suddenly fled to Zimbabwe May 21 the government lines melted and the rebels surged to Addis Ababa.

"We're getting conflicting stories about whether the airport is open—but it really doesn't make any difference since no commercial flights are operating," Faulkner said. "The only way out is if they (the missionaries) can get space on a charter flight, and they're in contact with the American and British embassies to see if that can be arranged. Almost certainly any flights like that will have to be negotiated with the rebel armies who control the airport."

All roads also are closed but driving out of the country is a virtual impossibility anyway. The only areas not completely controlled by rebels lead to countries with major civil wars of their own (Sudan and Somalia) or across hundreds of miles of desert to Kenya.

A source at the American Embassy in Nairobi told a Kenyan Baptist missionary that several hundred Americans remain in Addis Ababa, "most of them missionaries who were advised to leave almost two months ago."

Foreign Mission Board policy allows

each missionary to determine when, or if, to leave a dangerous situation. Since March 27 missionaries have kept their exit visas updated and maintained reservations on flights to Nairobi—but the reservations became useless when commercial airlines ceased operating. Ethiopian Airlines flew its aircraft to Kenya, suspended flights in Ethiopia, and now runs its international operations from Nairobi.

Fighting, including heavy artillery, has been audible from the Southern Baptist compound. The missionaries live across from a major military rehabilitation hospital where hundreds of soldiers are stationed.

Commanders of the Ethiopian People's Revolutionary Democratic Front insisted for months they had no desire to invade Addis Ababa but only wanted to drive the ruling regime from power and to the negotiating table.

But when the United States, responding to reports of looting by Ethiopian army troops, asked the EPRDF to enter the city and restore order, the rebels complied. Hours earlier the government, led by Lt. Gen. Tesfaye Gebre Kidan, who took over after Mengistu fled, declared a unilateral cease-fire.

The American Embassy urged all Americans to leave March 27, the same date it began sending all diplomatic dependents and non-essential personnel out of the country. About 650 dependents of personnel at the 16 United Nations agencies based in Ethiopia flew May 26 into Nairobi on special charter flights.



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# Baptists feed Kurds

## Thousands fed despite mortar explosions

by Mike Creswell  
SBC Foreign Mission Board

MARIVAN, Iran (BP)—A Southern Baptist disaster relief team fed between 10,000 and 16,000 Kurdish refugees daily for a week in the Dolenov refugee camp before leaving the country to cheers, hugs and a multi-gun salute from friendly Iranian soldiers.

Equipment and training provided by the team will enable a 10-member Iranian Christian team to continue the food program for several more weeks, probably until the camp closes.

During their final days in Iran, the Southern Baptist team members were praised and formally blessed by a Muslim leader who anointed their hands with rose oil. But the workers narrowly missed being hit by three artillery rounds which exploded within 100 yards of their campsite on the night of May 25. The shells hit very near an area used by volunteers as a latrine.

Iranian soldiers declined to explain, comment, or even acknowledge the shells had fallen, workers said.

In a separate incident, Iranian soldiers guarding the camp fired automatic weapons one night at a point on the mountainside across from the cooking camp, less than a mile away. Although the tracer bullets were clearly visible going through the air, the team again received no word about possible targets.

The killing of three Iranian religious police by Kurdish rebels in the nearby town of Marivan the night before, might have been related to the shooting, but ties between the incidents never were officially confirmed, said team member Jim Furgerson, Baptist Men's director and disaster relief coordinator for the Southern Baptist Brotherhood Commission, Memphis, Tenn.

Iranian soldiers also fired automatic weapons in the air another night to break up a flight which began between two factions of Kurdish refugees when one group accused another of receiving more food than it had received. Two men were arrested by troops and Southern Baptist workers helped disarm another man who threatened to attack another refugee with a paddle.

When Iranian soldiers introduced the two Imams, or Muslim leaders, to the team members, they chose words of high praise. "These men are not like other Westerners we know," a major told the religious leaders. "They don't smoke or drink or chase our women. They are really good men."

The older leader then gave the team his blessing as he anointed their hands with rose oil. "It was amazing," Furgerson said.

When the team left, hundreds of Kurdish refugees lined the road for a mile to the camp entrance, cheering their American benefactors.

"I don't know how many hundred were on the road hugging us and telling us they loved us," Furgerson said. Then the troops saluted them by firing their automatic weapons into the air. "(The soldiers) really had become our friends. It's hard to believe that could happen in one week. If you used one word to describe it, you'd have to say 'miraculous,'" Furgerson said.

"I feel like we've really made a statement to the Kurds," he added. Despite the flare-ups of violence, he said the team felt very good about the feeding program. The meals of rice, vegetables and meat were received enthusiastically by the refugees, he said. On May 26, the final day the Southern Baptist team was present, the Iranian Christians handled the complete cooking operation. "They started cooking at 1 a.m. the night before and they did an excellent job," Furgerson said.

Besides cooked rice, the government distributed bread and olive oil to the refugees. Southern Baptist team physician C.R. "Dick" Hurst of Tyler, Texas, distributed thousands of bottles of vitamins. Earlier the team delivered \$300,000 in medicines to camp physicians to use in treating the refugees. Hurst treated hundreds of patients in the field clinic during the week.

Furgerson estimated they distributed almost 13,000 meals the final day. But Iranian Christians also dispensed extra food to many Kurdish refugees leaving the Dolenov camp, originally estimated to contain about 15,000 persons. Forty to 50 percent of those had left the camp by the time the final Southern Baptist team members departed, Furgerson said.

Some refugees returned to Iraq, but those who did not feel safe there were to be resettled in a United Nations-sponsored camp east of Sanandaj in central northern Iran.

Furgerson joined other team members in praising the Iranian government's treatment of the Kurdish refugees. "I think we'd have to say the Iranian government has been doing the absolute best they could do for the Kurds."

Iranian government officials estimated about 1 million Kurds took refuge in Iran,

fleeing from violence associated with a failed Kurdish revolt against Iraqi President Saddam Hussein.

Along with Furgerson and Hurst, other team members departing Iran May 26 were Dennis Quinn of St. Peters, Mo.; Bill Adkins of Fort Worth, Texas; and John LaNoue of Dallas, Texas.

Team members who arrived earlier and departed Iran May 22 were John Lilly of Houston, Texas; Larry Blanchard of Lindale, Texas; Warren Hart of Belton, Texas; George C. "Cal" Jones of Alexandria, La.; Mafa Barsani, a Kurdish immigrant to the U.S., now living in Dallas, Texas; Reggie Quimby of Montgomery, Ala.; and Jim Burton of Memphis, Tenn.

Southern Baptist ministry in Iran is part of a continuing effort to aid the Kurds and other victims of the war in the Middle East. Total cost of the effort will be about \$2.4 million.

(BP) photo by Terry McMahon



**Touch of compassion**—As an allied coalition soldier and a Kurdish woman look on, Southern Baptist volunteer physician Robert Mann shares a tender moment of care with a child in a Kurdish refugee camp in northern Iraq. Mann, a pediatrician from Arlington, Texas, is among some 20 Southern Baptist volunteers who have aided Kurdish refugees in Iraq and Iran in feeding and medical ministries costing some \$2.4 million in Southern Baptist relief donations to date.

## Convention Uniform

### *Facing obstacles*

by Richard Maness, Immanuel Church, Fayetteville

Basic passage: Ezra 5:1-11

Focal passage: Ezra 5:1-5

**Central truth:** Facing and responding to obstacles enables us to accomplish God's will for our lives, provided we make the proper responses.

This session deals with the opposition to rebuilding and completing the temple. As we study Ezra we must keep in mind that the material is not necessarily arranged in chronological order. This requires a knowledge of the background and historical events which took place during the life and ministry of Ezra, the scribe.

It is apparent that work on the temple had been suspended for a considerable time. The prophets Haggai and Zechariah encouraged a resumption of the work to complete the temple.

The obstacles Ezra encountered were twofold, internal and external. Strange as it may seem, the Jews were living in well-built houses and pursuing prosperous economic and agricultural interests while the temple lay in ruins, incomplete. Perhaps the greatest obstacle Ezra had to overcome was the spiritual apathy of the Jews. Their own goals and interests had replaced God's purposes. Their self-centered ambitions became their focus rather than those given by God. Is it any wonder the prophet of God called on the people to "consider your ways"? It is easy to see the external obstacles as hindrances to God's work, but how tragic it is when our own attitudes and actions are the reason God's work is unfinished. We must face up to the reality of our own spiritual apathy when God's work goes undone.

The second obstacle Ezra faced was external in nature. Tattenai, the governor of Trans-Euphrates, and others questioned the source of the Jews' authority for their work (vv. 3-5). We can expect opposition from the outside to manifest itself when we are involved in God's work. We should not be surprised when we encounter questions from those around us. One sure safeguard is to make certain we are carrying out God's authorized instructions. We can experience a deep sense of assurance when we witness, make disciples, and baptize in the name of the Father, Son, and Holy Spirit. We are carrying out the Great Commission.

## Life and Work

### *The walk of the believer*

by Joseph W. Jones, First Church, Prairie Grove

Basic passage: Ephesians 5:1-20

Focal passage: Ephesians 5:1-2

**Central truth:** The child of God should be careful how he conducts himself in this world.

Several times throughout the scripture, we are told how to walk. In Ephesians, as well as in 1 John, we are told to walk in the light. As Christians, we need to realize that we are on a long journey in life and it is important how we conduct ourselves along the way. Ambassadors (and missionaries) who are working in foreign countries are very careful of their conduct. They learn as much as they can about the customs and language of that country so that they will not offend the host country. All Christians live and walk through a foreign land, and how we conduct ourselves on earth also is important.

Paul writes in verse three that immorality and covetousness are labels Christians should not have. There are some well-known evangelists whose names are associated with immorality and covetousness, and although God has forgiven them, they will carry those labels all their lives.

Verse four deals with the sins of the tongue. An example of foolish talking would be bragging or boasting, especially about sin. Have you ever listened to someone brag about how drunk they got at a party or how they cheated someone? This is foolish speech. Jestings is not the good clean humor of kidding one another, but rather joking which contains or hints at immorality. An example of this would be telling dirty jokes. Paul says to use our tongues to give thanks rather than to sin.

As Christians, we are to be careful how we walk in this life, being always mindful of the sacrifice from which we received the grace of God (v. 2). The children of God should walk as wise persons, understanding the urgency of the hour and the importance of living for God. Our goal is to walk within the will of God like a train that runs on the tracks.

Finally, children of God are to be filled continually with the Holy Spirit and to sing from our hearts to the Lord, giving thanks unto God for all things. As a child strives to imitate his father, let us as children of God strive to imitate our heavenly Father.

## Bible Book

### *David returns to power*

by J. Troy Prince, First Chapel, Jonesboro

Basic passage: 2 Samuel 19:11-15a; 20:1-2, 6-22a

Focal passage: 2 Samuel 19:11-15a; 20:1, 2, 6, 20-22a

**Central truth:** Generosity and forgiveness will assist in overcoming problems.

Abshalom's army was soundly defeated and the newly anointed king had been slain. It would seem that David would be able to return to Jerusalem in the midst of pomp and glory. Not so! Once a leader has his position successfully challenged, it is difficult for him to assume his former role as the leader. David discovered that it is hard to go home again.

People in Judah and Israel were demoralized. David had to be threatened before he would take "his seat at the gate." Men in the army had returned home and strife was found throughout the land. Questions arose regarding the return of David as king of Israel. He had to pressure Zadok and Abiathar to issue a call to Judah to bring the king back home. Eventually he received invitations from both Israel and Judah to return to the throne.

When he returned, David discovered problems that must be faced. Joab was throwing his weight around as usual, and could have challenged David for the scepter. Shimei, who had cursed David relentlessly, came with a humble apology for his actions. Forgiveness was granted. Mephibosheth, Saul's son, and Ziba, Saul's servant, were threats to him. Saul's inheritance was divided between them, and the problem settled. Sheba tried to instigate another rebellion against David among the people of Israel. David dealt swiftly with him. Joab pursued Sheba until he was found. The inhabitants of Abel Bethmaach beheaded Sheba and threw his head out to Joab, who promptly withdrew his troops and returned to Jerusalem.

The aftermath of war is ugly. In order to secure his position as king, David had to resort to bloodshed. He discovered people within his government who would do almost anything to discredit him. The head that wears the crown is an uneasy one.

We continue to see the hand of God as he gives direction to David. Earlier God had sworn to provide this protection, and we see that he keeps his promise to David.

# LESSONS FOR LIVING

## Convention Uniform

### *Responding to opportunity*

by Richard Maness, Immanuel Church, Fayetteville

Basic passage: Ezra 7:11-16, 25-28

Focal passage: Ezra 7:27-28

**Central truth:** Our response to God-given opportunities should be characterized by humility, thanksgiving, and wisdom.

This session presents a study of Ezra leading the return of the second group of Jews to Jerusalem. The fact that Ezra is given the responsibility by God of a second return trip to Jerusalem is amazing. Ezra proved to be trustworthy and responsible. He is characterized as a faithful leader of God's people. He may be one of the most underrated leaders in the Old Testament. The manner in which he responded to opportunity makes him an example for modern day leaders. How did Ezra respond to the opportunity to make a second return trip?

First, while Ezra acknowledged the king as instrumental in the progress toward the completion of the temple, he realized it was God who made it possible. All true opportunities for service come from God. He is the one who opens the doors before us (v. 27). God has given his people a part to perform in his purposes. We should be humbled by the possibilities of serving him, rather than lifted up in sinful pride.

Ezra also responded by expressing his thanksgiving to God. Thanksgiving is always in order after acknowledging God's provision. Ezra's spirit of gratitude is reflected in his awareness that God's mercy had once again been demonstrated in his life. The events in which we experience God's grace and mercy tend to make a lasting impression upon us because they are the evidence of God's love for us. Whether we are grateful is evident in our attitude and actions. Have we taken the time to truly thank God?

Finally, Ezra demonstrated wisdom in responding to the opportunity before him by choosing leaders to accompany him on the trip to Jerusalem (v. 28). We must be wise in using the available resources God has provided for us to accomplish his will. People who will work with us in achieving God's purposes are our greatest human resource. God is able to raise up those who will follow the Ezras of our day, men who take advantage of every God-given opportunity.

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## Life and Work

### *The church as bride*

by Joseph W. Jones, First Church, Prairie Grove

Basic passage: Ephesians 5:21-6:9

Focal passage: Ephesians 5:22-23, 32

**Central truth:** The Bible's use of marriage as a symbol of Christ's relationship to the church makes marriage even more sacred.

The Bible has been likened to several things throughout Paul's epistle to the Ephesians. We will see in our lesson this week that the church is likened to a bride and wife of the Lord Jesus.

Paul states in verse 22 that wives should submit to their husbands. The word "submit" does not necessarily mean to obey, but is the Greek military term which means to place under or to subordinate. A better interpretation of this verse would be: "Wives respond to your own husbands." In comparing this relationship to Christ and his church, we see that the church should respond to Jesus. We are speaking of a love relationship. In 1 John 4:19, the Bible teaches that we love him because he first loved us. God does not order us to love him, but instead he initiates a love for us and we respond to his love. In married life, the wife responds to the love that is initiated by her husband.

Husbands are also told to give themselves totally to their wives. Men are not to act like kings with their wives and children being treated as servants, but rather to become servants and give of themselves to their wives. Jesus, out of his great love for us, took upon himself the attitude of a servant. When we follow the example of Jesus in the marriage relationship, we give an example of Jesus' love for his church.

Husbands are to sanctify their wives (v. 26). This means that the husband is to set her apart for himself. A man may have friends and co-workers of the opposite sex, but his affections and desires are to his wife only. She is the one who has been set apart above all others. Jesus has sanctified his church and set it apart for himself. He is totally devoted to his bride, the church.

Finally, husbands are to supply the needs of their wives (v. 28, 29) as Jesus meets the needs of his church, the church. Because the Bible, in many places, uses the relationship of marriage as a symbol of Christ and the church, it becomes very important. For what God has joined together, let not man put asunder.

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## Bible Book

### *The lamp of Israel*

by J. Troy Prince, First Chapel, Jonesboro

Basic passage: 2 Samuel 21:1, 3-6, 14b-17; 22:29-31

Focal passage: 2 Samuel 21:1, 3-6, 14b-17; 22:29-31

**Central truth:** Thanks be to God who giveth us the victory (1 Co. 15:57).

The lesson today has two very distinct events to present. Neither of them will fit into the chronology which has been followed this quarter. There is no mark of time to show in what part of David's reign the famine took place. Certainties include the length of the famine, three years, and the fact that David tried to find its cause.

God places blame for the famine squarely upon Saul because he broke an oath made with the Gibeonites. David confronted them and asked for a proposal that would end their hostilities. Ordinarily, a monetary settlement could be reached, but they rejected this concept as well as putting anyone in Israel to death for the breach of faith.

Their condition for appeasement was "let seven of his (Saul's) sons be given to us, so that we may hang them up before the Lord at Gibeon..." (2 S. 21:6). An agreement was made and the seven were executed. God then heeded the supplications of Israel.

The second group of events gives an account of four attempts by the Philistines to invade Israel. Each time they were repulsed. The intent of the Philistines was to kill David. Finally, the men refused to allow David to go into battle again. They were unwilling to permit "the lamp of Israel to be quenched" (2 S. 21:17b).

The final passage in today's study (2 S. 22:29-31) is a tribute to God for his blessings upon the king and his subjects. God is described as a lamp, a source of unusual strength, the perfect way, a keeper of promises, and as a refuge.

These attributes of God's care for his people could be applied at any given time and under any set of circumstances. God is one who keeps his covenant with his people. He does not back down on his promises to them.

Those who are God's people will do well to remember his faithfulness and offer thanksgiving for his protection, even when we are not aware of his watch care over us.

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## Strength from the Word

### Missionary recounts experiences during Gulf conflict

by Lynda Hollenbeck  
Special to the Arkansas Baptist

Missionary John Anthony says he drew strength from God's Word during the recent Scud missile attacks on Israel.

In addition to the Scriptures, the prayers of other people and humor—always helpful during times of stress—helped Anthony and others survive the trauma of the Persian Gulf War relatively unscathed, he said.

It was a frightening time, Anthony said. "Many missiles were not being identified... You could hear them going over the city, and we really expected Jerusalem to be hit one night."

The act of taking refuge in a sealed room with gas mask intact is indelibly etched in Anthony's memory. "In the sealed room, we had water, a television, two short-wave radios, a telephone, a flashlight and batteries, food, a change of clothing and things like that... because you didn't know how long you'd be in there." The gas mask kit also included a straw, skin powder, gauze pads, a hypodermic and antidote to use in case of a chemical warfare attack.

"There were several Scriptures that meant a lot to me personally during those times," he said. Among these was Psalm 91:5, "You will not be afraid of the terror by night; or the arrow that flies by day; or the pestilence that stalks at darkness; or the destruction that lays waste at noon. A thousand may fall at your right side, 10,000 at your right hand, but it shall not approach you."

"The arrows flying were being equated to the Scud missiles falling," Anthony said. "We had eight minutes from the time they were shot before they landed in Israel. It took about two minutes for them to be detected, another two or so to notify the country, and about two minutes to get in to the room and get the gas mask on. Then... they hit."

Another passage that sustained him was Jeremiah 51:1-2, "Thus says the Lord, 'Behold, I am going to raise up against Babylon and against those who dwell in 'Leb Kamal the spirit of a destroyer. She shall dispatch foreigners to Babylon that they may winnow her and devastate her land, for on every side they will be opposed to her in the day of her calamity.'"

Noting that Old Testament Babylon is modern-day Iraq, the "foreigners to Babylon" were interpreted to be the "people of the coalition" against Iraq, he said.

ABN photo / J. Everett Sneed



Missionary John Anthony displays his gas mask and a piece of Scud missile.

He also referred to verses 5 and 8 of that chapter, "For neither Israel nor Judah has been forsaken but his God, the Lord of hosts, though the land is full of guilt... Suddenly Babylon has fallen and broken... for judgment has reached to heaven and towers up to the very skies."

"Right now there is a tremendous degree of sadness there," Anthony said. "There is guilt, pain, frustration, fear... because Israel committed things against Arabs, as well as the Arabs against the Jews."

He referred to a comment made by Saddam Hussein in a television appearance, "Let this war, this mother of all battles, show who is on God's side and who is on the side of the devil."

Noting that the Persian Gulf War was "like a biblical war of Old Testament times," Anthony said God answered Saddam Hussein's challenge and "judgment reached to heaven. It (the outcome of the war) proved that he (Saddam Hussein) was not on God's side," for never was there a war in history where there were so many fatalities on one side and so few casualties on the other.

Can there ever be peace there? "We're entering a new era... we cannot go back to the old Middle East," Anthony said. "And the easy answer is to say that the

only peace is in Jesus, and hopefully everybody will come to know the Lord and then there will be peace.

"But the Jews are not going to go away, and Israel will have to make peace with the Arabs," he said. "Another thing—this is the first time in a war that Israel has ever had that Russia is not going to be able to refuel an Arab nation against them."

Citing two extremes, one would be to "let them have a Palestinian state. When you can shoot a missile from Iraq (over Jordan) to Tel Aviv, more than just land is needed as protection. This war has proven that the length of the land is no longer a buffer... The other extreme would be to transfer all of the Arabs out, to keep the land and everything in between and not give an inch."

The typical Jew wishes the United States had carried the battle "all the way to Baghdad," Anthony said. "They hoped Saddam Hussein would have been killed..."

He finds it interesting that the war's end coincided with the beginning of the Jewish celebration of deliverance. "And the rain and weather were also signs of miracles. Israel was in the middle of a drought... on the very day that the Scud missile attacks began, many missiles were blown off course because of the weather."

The manner in which weather contributed to the war was never reported on TV, Anthony pointed out. "But the rain was helping to do this... I was saying, 'God is still performing miracles'... and the fact that Israel didn't respond to the attacks was also a sign of a miracle."

He predicts there will be many "new Jewish believers out of this" and explained that Jews who become believers in Christ are no longer ostracized from their families. "Years ago when a Jew became a believer in Jesus, he had nowhere to go. He didn't have a community. But now that the community of Jewish believers is getting stronger and bigger, they can come out of their Jewish background and plug into the Jewish-believing community. They don't call themselves Christians... they are Jews who believe in Jesus."

He recalled hearing an interview with a Russian soldier who described the horrors of the Afghanistan War, where so many Russian lives were lost. Calling it "Russia's Vietnam," he said the soldier described how they were out in the foxholes praying for help from "this God they were told did not exist. When they got back to Russia, they became believers in Christ. This contributed to the fall of communism, and this is something that is never reported in the news."

Anthony plans to return to Israel soon to continue his mission work.



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## WORLD

### SOVIET UNION

## Focus: Bibles

by Art Tolstoin  
SBC Foreign Mission Board

RICHMOND, Va. (BP)—Not long ago, Southern Baptist volunteers would have been jailed for it. Late this summer they'll do it openly—distributing New Testaments in the Soviet Union.

Fifty Southern Baptist volunteers are being enlisted for a Soviet Union-wide Bible distribution effort by a number of Christian groups based in the United States, Europe, and the U.S.S.R.

Four million New Testaments will be distributed this year during the campaign, known as the "Moscow Project."

Besides Bible distribution, volunteers also will have opportunities for preaching, leadership training, children's work, music, and other ministries.

Initially aimed at the Moscow area, the project grew to encompass regions in the Soviet Union identified as sorely in need of Bible distribution. Southern Baptists and other groups will distribute the New Testaments in different ways, times, and regions throughout the country.

From Sept. 2-10, the volunteers will work with Baptist churches in Frunze, capital of the Soviet republic of Kirgizia with 630,000 people, and Yalta, a city on the Black Sea with 100,000 people. Some of the volunteers also may assist at an evangelical publishers' booth at the Moscow International Book Fair sponsored every other year by the Soviet government.

Almost 30 of the needed volunteers already have been enlisted by the Baptist Young Women's arm of the Southern Baptist Woman's Missionary Union. Others interested in volunteering for Bible distribution efforts in the Soviet Union in September or at other times may contact the Southern Baptist Foreign Mission Board, P.O. Box 6767, Richmond, Va. 23235 or 804-353-0151.

Donations for Bibles for the Moscow Project also may be sent to the board or designated through local Baptist churches. Each dollar will be matched by the International Bible Society. The Bible Society and the Evangelical Christian Publishers Association are two of the Moscow Project's key sponsors.

Funds for more than 34,000 Russian-language New Testaments have been donated by Baptist bookstore customers.

Southern Baptist involvement in the project is part of the long-range vision of a Worldwide Bible Distribution Task Force of representatives of five Southern Baptist agencies—the Sunday School Board,

Foreign Mission Board, Home Mission Board, Woman's Missionary Union and Brotherhood Commission.

The task force, formed in 1988, is exploring ways to advance the use of Bible distribution in Southern Baptists' Bold Mission Thrust emphasis on sharing the gospel worldwide by the year 2000.

Johnnie Godwin, vice president of general publishing of the Sunday School Board, was the catalyst for the task force's formation. Five years ago while driving to work, he was mulling over Southern Baptists' "Good News America" campaign, for which the Sunday School Board had provided Scriptures for the mass evangelism effort led by the Home Mission Board.

"The excitement hit me: Why not 'Good News World' instead of Good News America? Provide a Scripture for every home."

Godwin wasn't daunted by the size of the challenge, reasoning, "We may not be 100 percent successful but if we're only 75 percent successful, that might be success in God's eyes, as against not trying to do it."

And through his membership in the Evangelical Christian Publishers Association and its Soviet Union task force, Godwin helped initiate the Moscow Project.

Besides fostering Southern Baptist involvement in the Moscow Project, the Worldwide Bible Distribution Task Force envisions pilot projects by the Foreign Mission Board with volunteers in several other countries before designing and implementing a worldwide Scripture distribution. The Home Mission Board and state Baptist conventions will conduct stateside pilot projects, and the Sunday School Board will plan for and publish needed Scriptures. Prayer support and volunteer enlistment will come from the Woman's Missionary Union and Brotherhood Commission.

While the task force gives new focus to Bible distribution, the Foreign Mission Board has long been involved in such efforts. In 1990, for example, the board allocated more than \$400,000 for 31 Bible-related projects in such countries as the Soviet Union, Germany, Cuba, El Salvador, Sudan, Uganda, Ethiopia, Jordan, and Indonesia.

"Our missionaries are keenly aware that Scriptures are essential for the evangelization of lost people," said Thurmon Bryant, Foreign Mission Board associate vice president for mission personnel. "They constantly struggle with not having sufficient Scriptures to meet the needs."