

Ouachita Baptist University

Scholarly Commons @ Ouachita

Arkansas Baptist Newsmagazine, 1990-1994

Arkansas Baptist Newsmagazine

7-18-1991

July 18, 1991

Arkansas Baptist State Convention

Follow this and additional works at: https://scholarlycommons.obu.edu/arbn_90-94



Part of the [Christian Denominations and Sects Commons](#), [Mass Communication Commons](#), and the [Organizational Communication Commons](#)

Recommended Citation

Arkansas Baptist State Convention, "July 18, 1991" (1991). *Arkansas Baptist Newsmagazine, 1990-1994*. 128.

https://scholarlycommons.obu.edu/arbn_90-94/128

This Book is brought to you for free and open access by the Arkansas Baptist Newsmagazine at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Arkansas Baptist Newsmagazine, 1990-1994 by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact mortensona@obu.edu.

Arkansas Baptist



Berryville 100th

Page 11

Vol. 90, No. 15

July 18, 1991

COVER STORY

'And on earth peace'

Page 5

'I can't save now'

Page 6

PACT Church of the Year

Page 10

Baylor may house messengers

Page 15



Arkansas Baptist

At a glance

6 'I can't save now'

In the last of a four-part series on money trouble, the importance of saving money is emphasized. Families need to save money for emergencies, major purchases, and long-term needs. Being able to save for these needs requires a Christian family to make a commitment. Consistency is imperative.

10 PACT Church of the Year

On June 5 at the annual PACT Breakfast, Jacksonville Second Church was recognized as the 1991 PACT Church of the Year, West. Pastor Ron Raines was presented with the plaque. This award is given each year to two churches in the Southern Baptist Convention that have successfully achieved goals set by the congregation during a PACT study consultation.

11 Berryville celebrates 100

First Church, Berryville, celebrated its centennial June 16-30. The celebration was designed not only to assist the members in remembering the past, but also to challenge them as they moved into their second century of service. W.O. Taylor, who at 100 is the oldest minister in the Southern Baptist Convention, delivered the morning message.

12 CP gifts plunge in June

Cooperative Program unified gifts received by the Southern Baptist Convention Executive Committee for the month of June dropped more than 17 percent compared to the same month last year. Designated gifts fell 28.06 percent in comparison to this month last year. Adding both together, the shortfall compared to last year was 23.08 percent.

15 Baylor may house messengers

If necessary, Baylor University will open all of its facilities to house messengers to the annual meeting of the Baptist General Convention of Texas, scheduled Nov. 11-12. Within a few hours of more than 2,000 rooms being made available for reservations on June 20 by Waco-area motels, all had been reserved. Most, but not all, the reservations were made by conservatives. Baylor is offering its facilities in an effort to deter a "conservative" takeover.

Cover story

Christian Life Commission photo



'And on earth peace' 5

August 4 marks the day of prayer for world peace. Biblically, peace is more than merely the absence of conflict. Biblical peace brings wholeness, both in relationship to God and to other human beings. On Aug. 4, pray for peace; pray for wholeness in one's relationship to the Prince of Peace and for the world.

Also inside

Speak Up

You'll Be Glad To Know..... 4
Letters to the Editor..... 4

Local & State

Arkansas All Over..... 8

Nation

Across the Country..... 12
Task force work extended..... 15

Lessons..... 13-14

World

Polish Baptists cry 'foul'..... 16

Next issue: Aug. 1

'They that mourn'

J. EVERETT SNEED

When death claims the life of a loved one, it often is followed by extreme grief. Some mistakenly feel that a Christian should not experience grief, but sorrow is a normal, natural response.

Psychologists are in agreement that if we try to blot out an event from our minds, eventually we will pay a great psychological price. Hence, grief should be experienced according to the individual's personality. Since each individual is different, emotional expression will vary greatly.

Christ himself demonstrated the importance of grieving. Early in his ministry, Jesus said, "Blessed are they that mourn, for they shall be comforted" (Mt. 5:4). Christ apparently took mourning for granted. He saw it as something positive that would bring help to the lives of individuals.

Jesus was troubled and deeply moved when Lazarus died. He accepted, without comment, the apparent anger that came from Mary, Lazarus' sister, and he wept with the other mourners. Jesus knew that Lazarus was about to be raised from the dead, but still as one who could totally empathize, he was grieved. Jesus also withdrew and grieved when he learned that John the Baptist had been executed.

Grief may also go through various stages. First, there may be a period of shock. This is a natural reaction when the loved one dies suddenly or unexpectedly.

An individual may go through a period of numbness when he may not be able to cry or to communicate clearly. This is a psychological defense to help from being overwhelmed by grief.

Eventually, the experience of grief will come. The mourner may have a variety of emotions, including grief, anger, and guilt. But the worst possible disservice that a friend can render is to attempt to prevent such experiences.

Finally, there must be a time of rebuilding and developing a new life. But the most important question for those who are left behind is, "How do I satisfactorily cope with my loneliness and grief?"

Grief may be defined as something or someone who has been lost and the individual (griever) is faced with an almost overwhelming and time consuming period of readjustment. While grief is normal, there are instances in which it is intensified



sity of grief an individual will experience by their past behavior.

As Christians we can take comfort from God's Word. The greatest declaration of the Christian's hope is the bodily resurrection of Christ. His body after death was real and his followers could feel him. But it was a new and remarkable "resurrection body" which would never die again. This is the kind of body which is in store for all true believers.

Paul does not answer all the questions concerning the nature of the resurrection body. But he does rest everything on the fact that Christ was resurrected and that we will have the same experience (1 Co. 15:19-21).

It should be observed that the proofs of Christ's resurrection are numerous and irrefutable. A person can as easily prove the bodily resurrection of Jesus as he can that George Washington lived and died.

We can learn much by studying the appearances of Christ after his resurrection. Jesus was the same person and could be recognized by his followers unless he withheld his identity. Our Lord also was

tangible, flesh and bone that could be felt by others.

However, the Bible teaches that many of the problems that confront us during our earthly existence will be eliminated after the resurrection. John, the beloved disciple, said, "And God shall wipe all tears from the eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be anymore pain: for the former things are passed away;" (Re. 21:4).

The Bible teaches eternal life. This is not only quantity, but quality of life for the believer. A vivid illustration of consciousness after death, as well as rewards and punishment is found in the parable of the Rich Man and Lazarus the beggar (Lk. 16:19-21). While Jesus was not attempting to portray every detail of future life, he does give ample evidence of consciousness, joy and punishment. In discussing the after life, Jesus said, "I am come that he might have life, and that he might have it more abundantly" (Jn. 10:10).

Finally, a Christian honors his loved one by continuing his daily activities. Sorrow, within bounds, is normal, but God's grace should enable us to proceed with the tasks of daily living. Paul admonishes, "... that ye sorrow not even as others which have no hope" (1 Th. 4:13).

Each of us one day will rendezvous with death. Preparation involves providing for those we love both physically and spiritually. Spiritual preparation means not only trust in Christ, but a way of life which leaves a rich heritage to those we love.

Paul said, "I press toward the mark of the prize of the high calling of God in Christ Jesus" (Ph. 3:14). May each of us live today so that the victory for ourselves and our loved ones is assured tomorrow.

Arkansas Baptist

Full-time staff	Other staff
J. Everett Sneed, Ph.D. Editor	Diane Fowler Production Artist
Millie Gill Executive Assistant to the Editor	Mark Kelly Contributing Editor
Dorrell Bartlett Operations Manager	
Colleen Calkins Production Manager	Erwin L. McDonald, Litt. D. Editor Emeritus

Letters to the editor are invited. Letters should be typed double-space and may not contain more than 350 words. Letters must be signed and marked "for publication." A complete policy statement is available on request. Photos submitted for publication will be returned only when accompanied by a stamped, self-addressed envelope. Only black and white photos can be used. Deaths of members of Arkansas churches will be reported in brief form when information is received 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 501-576-4791. Member of the Southern Baptist Press Association.

VOLUME 90

NUMBER 15

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

Letters to the Editor

DON MOORE

You'll Be Glad To Know

I think you will be glad to know that one more church is taking seriously what the Bible teaches about meeting human needs, both physical and spiritual. Most individuals and most churches would like to do more to help the poor in their area.

"Living Touch Ministry" is made possible by the members of Mt. Carmel Church at Cabot. Their love and concern for the needy has resulted in the donation of funds, food, services, and time. An elected committee and volunteer workers are entrusted with the responsibility of distributing these helps on a regular basis to those within and without the church.

They have provided food, clothing, shelter, transportation, fuel, utilities, medication, and a variety of other things for the poor. Numerous people have received Christ and united with the church. In fact, some who have come into the church membership through the ministry are now working as volunteers in the program.

The church has developed operational guidelines; worker conduct guidelines; office procedures for receiving the people, securing the information, conducting the interview; record keeping, and reports. In other words, their volunteers are equipped to do the task effectively.

The pastor, Mitch Tapson, calls this "ministry-based evangelism." He testifies that many of the people who enthusiastically work in this ministry are people who have never felt comfortable in any other ministry in the church.

Dennis Seagraves, a layman in the church, is so sold on this ministry he is giving every spare moment to develop a plan that can be implemented throughout the state, that would enable many of our churches to develop such a ministry. Seagraves calls the state-wide ministry, "In His Steps."

I believe there are scores of churches who could implement such ministries. These men could help you find a way to do what you want to do—help the poor and win the lost (see Pro. 21:13).

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



Humanist protest

At last there is the possibility of having American humanists declared the religious group they are. In George W. Cornell's report of Friday June 21 there is American humanists' executive director, Frederick Edwards' appeal for members of other churches to come in.

Ages old are humanists, denying Christ Jesus in the theory of promoting education. Only here in America has it lined up the federal and state governments to support them in their growth spread of doctrine.

To have them declared a religion would, by their own promotion of "separation of church and state" through their legal arm, ACLU, put them out of being recipient of these funds.

Appeal to our legislators, national, state and local can bring them into line with your thinking on these matters. Removing humanists from their funds can be the route to budget deficits, to bringing America back to "In God We Trust" and right many wrongs in social life.—M. Aldridge Smith, Siloam Springs

Worship services

Our public worship services should be characterized by "rejoicing in the Lord," and "giving unto him the glory due his great name." In nearly all our Baptist worship services today, the purpose of true worship is defeated by customs that have sprung up, that "quench the spirit" of true worship.

When a singer or musician performs,

there is hand-clapping and applause of the person, and this is giving glory to men, not God. Hand-clapping and applause is proper at the opera, civic center, or some other non-religious gathering, but not in a service designed to give glory to God and Christ.

In Ecclesiastes we are told "there is a time to every purpose on earth," and there is a time to greet visitors to our church services. The time to do this is before and after the worship service, not in the middle of it. Yet in nearly all our Baptist worship services, the people are urged to "turn, shake hands with each other, and greet our visitors." This is followed by a bedlam of noise and confusion, heard at the country fair or a football game.

These things, along with wisecracks, jokes, gags by staff members, or someone else, defeat the purpose of a worship service, which is to help us realize the presence of God.

"Be still and know that I am God," "The Lord is in his holy temple, let all the earth keep silence before him," we are taught in Scripture. The admonitions teach us that a worship service should be to "Praise God, from who all blessings flow." God, we are told in Scripture, "is not the author of confusion, but of peace, as in all the churches."

The worship service of the church is the most important event of the week, and should be inspiring and uplifting as we "adore the Lord our God." It will be so, if we eliminate distractions and make it a worship service instead of a Sunday morning variety show.—Walter Watts, Fort Smith



Arkansas Baptist
Children's Homes and
Family Ministries

Position Available

Cook/Housekeeper—Little Rock
Emergency Receiving Home, 24
hours per week, salary, insurance,
paid vacation.

Call: Charles Flynn,
376-4791, Ext. 5119.

16th Annual Tom Cox
Bible Conference

July 27 — August 2

Ridgeview Baptist Church
1850 Huntsville Rd.
Fayetteville, AR 72701
501-442-9201

Preaching, Special Music, Mission
Emphasis & Patriotic Rally

DAY OF PRAYER FOR WORLD PEACE AUG. 4

'And on earth peace'

The world longed for it. The Savior's birth was the occasion for it. The angels were majestic messengers who proclaimed it.

"And on earth peace," the heavenly host said to the at first Christmas long ago (Lu. 2:14).

The message delivered then is as applicable today, even in August, as it was then.

At the time of Jesus' birth, war and strife had wracked the known world for centuries. The Promised Land had endured tremendous turmoil. Greeks, Romans, Egyptians and Babylonians all had fought for the land, mostly because it intersected the great trade routes linking the major regions of the known world.

Roman soldiers fought wars as pawns for Roman leaders. In the New Testament era, Rome ruled the land of Israel. Israelites bitterly resented Roman occupation. Because of their disagreement about how to deal with the Romans, Israelites lived with hostility toward each other.

Many voices promised peace. Israel longed for a future messianic age of peace and harmony. Mystery religions promised peace through union with pagan deities. Rome offered its citizens hope for peace through its *Pax Romana* (Roman Peace) achieved by the Caesar's legions.

Into this ancient world longing for peace, the angels came to announce the birth of the Prince of Peace. All too often we confine this message to the Christmas season. We should pray for peace each day of the year.

The angelic message brought more than anything for which humans could hope. Most of humanity, wanting to find the secret key, looked for peace in the future or in the hereafter.

By contrast, the good news of Jesus



Christian Life Commission photo

meant peace is possible now on the earth. Biblical peace brings wholeness. It is more than merely the absence of conflict. It means wholeness in relationship to God and to other human beings.

The peace of God, a gift from on high, differs from the peace of this world. Its great quality is "good will toward men." This peace, which only God gives, cannot be enjoyed privately. It is too bountiful to be restrained. It flows like a river and seeks other humans for whom God wants the absence of conflict and wholeness.

The world wants peace. The angels have told us of the birth of the Prince of Peace. God offers peace. Let us pray for peace.

And, having prayed for peace, let us live in peace. Let us work for peace. As we glorify God and act with good all toward other humans, he will teach us the meaning of being peacemakers.

(Produced by the staff of the SBC Christian Life Commission.)

The Arkansas Baptist's CHURCH SERVICES DIRECTORY

Air Conditioning

Griham Air Conditioning
505 Sixth Street
Hot Springs, AR 71913
Dale Kemp, Owner; 501-623-1202

Book Stores

Baptist Book Store (SBC)
9101 W. Markham
Little Rock, AR 72205
501-250-6009

Cemeteries

Roselawn Memorial Park
2801 Asher Avenue, Little Rock
Phone 501-663-0248
Ark. Largest Perpetual Care Fund

Electrical Contractors

Concord Electric Co.
6114 Alma Highway
Van Buren, AR 72956
Hm: 501-474-9232; Off: 474-3792

Flowers

Frances Flower Shop
1222 West Capitol
Little Rock, AR 72201
501-372-2203

Heating & Air Conditioning

Cox Heating & Air Conditioning
1612 Park Avenue
Stuttgart, AR 72160
673-2081

Insurance

Bob Stender - State Farm Ins.
Auto - Life - Home - Health - Boat
509 J.P. Wright Loop Rd.,
Jacksonville, AR 72076
982-9456 or 835-8150

Mailing and Addressing Eqptm.

Crocket Business Machines
1900 West Third
Little Rock, AR 72205
501-372-7455

Music & Sound

American Audio, Inc.
Ruston, La; 318-251-0290
Specialists in Audio Systems
and Acoustics Applications

Stigler Music Co.
Fort Smith, Ark.; 501-783-1131
Springdale, Ark.; 501-751-5961
Sound Equip. Sold & Installed Yamaha,
Peavey, Baldwin & Roland

WHY PAY MORE FOR LIFE INSURANCE?

VERY LOW NON-SMOKER MONTHLY COST!

Age	\$100,000	\$250,000
30	8.30	14.30
40	10.30	16.60
50	14.30	24.30
60	20.30	41.60
70	54.30	121.60

PLEASE CALL ROY HAPPER, KNOXVILLE, TENN.
TOLL FREE 1-800-374-0778 • 9-9 Mon.-Sat.
Kentucky Central Life, Lexington, KY. Newlife graded
premium life insurance form #76232. Above premiums are
first year only. Premiums increase annually to age 65 and
then remain level. Female rates illustrated above.

Williams Baptist College

Williams Baptist College is now accepting applications for the position of Instructor of Chemistry and Physical Science. Applicants should submit a letter of application, resume, and transcript (s) of academic record. Review of applications will begin immediately and continue until the position is filled. Only committed Christians need apply.

Faculty Search Committee
Williams Baptist College
P.O. Box 3663
Walnut Ridge, AR 72476



'I can't save now!'

by Mark Kelly

Contributing Editor, Arkansas Baptist

Saving money. We all know we ought to be doing it. We all have our reasons why we can't.

"I can't save any money now. I'm just out of school and in my first job. I don't make much money, and I want to have fun while I'm young. I'll have plenty of time to save money later."

"We can't save any money now. It takes everything we make just to cover the house payments and take care of the kids. Maybe when they leave home we can afford to put some money away."

"We can't save any money now. I had to take a loan last fall just to pay the kids' college tuition. I've got to use every extra penny just to keep them in school."

You think that when the children are gone and you are on your own again, you will finally be able to begin saving. By then, however, time will not be on your side. Retirement will loom before you, requiring enormous sacrifices to make up for your delay. And you will still have those debts left over from raising a family.

Failing to save sets a family on a collision course with disaster. Overwhelmed with the challenge of just getting by, most people find it hard to contemplate the future. If you do stop to think about it, you may get depressed. With the cost of living so high, how can you afford to save money and still pay all your bills?

You can't!

Many families must choose between the present and the future, to some extent. Having the things you will need tomorrow—like a secure income in retirement—means sacrificing some of the things you want today. You enjoy your possessions, but are you willing to pay the price of being unprepared for tomorrow?

This is a question of values and priorities, say financial advisors. Does your family think more of today's possessions and pleasures than tomor-

row's survival and security? Are boats more important than your children's education? Are new cars better than a house in your old age? Your priorities are shown by how you spend your money.

Saving money requires a family to talk about what matters most in life. What do you wish you could spend your money on? Which of those things are truly important? Do you have the commitment and discipline to spend your money on tomorrow's important things if it means giving up today's pleasures?

A family's "wish list" for spending money is its financial goals, says Betty Jeanne Sundling of the Cooperative Extension Service. She notes that many families fail to make out their "wish lists" and discuss them. As a result, they have conflicting goals—or the sum of their individual goals exceeds the family's income.

A family that can agree on its priorities and set appropriate goals will find it easier to reach those goals, Sundling points out. Families that fail to set savings goals will never reach them. If you want a home of your own, college for your children, and a secure retirement, it is up to you to set those goals and determine how you can achieve them.

Why and how

Families need to save money for three basic reasons, each requiring its own separate fund.

Emergencies. Unexpected developments can create serious financial pressures. Perhaps the car needs a major repair or the central air unit needs to be replaced. Perhaps the family's income is disrupted by an illness or layoff. Many financial advisors say every family ought to have three to six months' income put away in case of emergency. The average American family has less than one month's income in savings.

Major purchases. Many American families use credit to make major purchases, such as a new car or furniture.

The result is that they pay excessive finance charges and often wind up in money trouble. Putting money away for major purchases saves you more than finance charges. The interest your savings earns, if applied toward the purchase, reduces the amount of your own money used.

Long-term needs. A whole generation of Americans are suffering now because they depended on Social Security alone for retirement income. Do you know how much it will cost to provide you with adequate food, clothing, shelter, and medical care during your retirement years? Where will that money come from, if not from your own savings?

Being able to save for these needs requires a Christian family to make a commitment. Off the top of each paycheck, you must take care of your first priorities: giving to your church and saving for the future. Even if you start out with only a small deposit, developing a savings habit will pay dividends in years to come. Consistency matters more than size. Most financial advisors suggest you include your savings deposit as a fixed expense in your budget and make it a part of your regular bill-paying routine.

The message boils down to this: It is dangerous to live on 100 percent every paycheck. Decide now to take church gifts and savings deposits off the top of each paycheck. Then use the rest for living expenses. If you cannot live on the remainder, that does not mean you should not save. Rather, it means you must scale back your lifestyle to fit your income or find ways to increase your income. Giving to God and planning for the future must not take a back seat to the needs of the moment.

The most critical element for each family is time. Determining how much you need to save is easy compared to making a commitment and sticking to it. Your future security, however, largely depends on the plans and commitments you make today.

Resources for basic money management are available free of charge from the Cooperative Extension Service, listed in the blue governmental pages of your local telephone directory.

CROCKETT BUSINESS MACHINES, INC.



Small Mailing Machine



Large Mailing Machine



Direct Impression Printer



Folding Machine



Folding & Inserting Machine



Mailing Scale

**Ready to meet
your church
business
machine needs!**



Labeling Machine

LIST OF BLUE CHIP CUSTOMERS

Friden Alcatel 
MAILING AND SHIPPING SYSTEMS & SOLUTIONS

- Postage Meters
- Mailing Machines
- Folding Machines
- Mailing Scales
- Labeling & Addressing Machines

Crockett Business Machines, Inc.

1900 West 3rd., Little Rock, AR 72205 • 501-372-7455

We Fit Your Needs To The Letter

ALBERT GEORGE MFG. CO.

721 Poplar St., North Little Rock, Ark.
Phone 501-375-2921

Custom Manufacturers of

- Pew Cushions
- Kneeler Cushions
- Upholstered Seats and Backs
- Pulpit Chair Cushions
- Draperies • Fabrics
- Pulpit Furniture • Pews
- Steeples
- Baptistries



For Prices And Information, Write:
P.O. Box 5700, NLR, AR 72119

We Bend Over Backwards to Please You!

Crockett Business Machines

- Postage Meters
- Mailing Machines
- Folding Machines
- Mailing Scales
- Labeling & Addressing Machines



1900 West Third
Little Rock, AR 72205 • 372-7455

FLEET PRICES!



Churches can now buy at Fleet Prices
on cars, trucks & vans through our
commercial accounts department!

Call Collect
Bill Massey
501-982-5848

AIR BASE EXIT
JACKSONVILLE, AR

LONG
 **FORD**

Arkansas All Over

MILLIE GILL

People

Gary Kirkendoll has resigned as pastor of Pleasant Valley Church, Shirley.

Bill Ellis is serving as interim pastor of First Church of Prescott.

Dee Birdwell is serving as interim pastor of Mount Bethel Church in Arkadelphia.

Russell Shuffield is serving as interim pastor of First Southern Chapel, Bismarck.

Van Barrett is serving as interim pastor of Richwoods Church, Arkadelphia.

Chris Hicks has resigned as pastor of First Church, Beirne.

Len Fryar has resigned as pastor of Mount Bethel Church, Arkadelphia.

Kelly Hinkson has resigned as youth director at Park Hill Church in Arkadelphia.

Drew Smith has joined the staff of Richwoods Church in Arkadelphia as youth director.

Cody Rogers has resigned as pastor of Mount Zion Church, Arkadelphia.

Shelby Cowling began serving July 7 as pastor of Second Church in Arkadelphia, coming there from First Church in Big Sandy, Texas.

Bob Meredith has resigned as pastor of Marlbrook Church in Blevins, effective Sept. 30.

Aaron Wiebel has resigned as pastor of New Hope Church at Greenwood to move to Seneca, Mo.

Neal Helmucker has joined the staff of Grand Avenue Church in Fort Smith as associate pastor, coming there from First Church in Elk City, Okla.

Charles Hargett has resigned as pastor of South Fork Church in Gurdon, following six years of service to return to full-time evangelism and Bible teaching. He and his wife, Janice, reside in Arkadelphia.

Bill Jones, pastor of Monroe Church, was ordained to the gospel ministry June 16 by First Church of Helena.

Nick Farley, pastor of Hebron Church in Little Rock, recently returned from a mission trip to Akian and Sasogan in the Philippines that resulted in 100 professions of faith.

Paul D. McDaniel has resigned as pastor of Bates Church, Waldron.

Joe Davis is serving as pastor of First Church in Huntington.

Charles VanPelt is serving as pastor of Abbott Church, Mansfield, coming there from Crestview Mission, New Blaine.

Charles Paul Scantling has resigned as pastor of Pine Log Church in Booneville to serve as pastor of Calvary Church, Booneville.

Bruce Cardin is serving as pastor of First Church in Junction City, coming there from Louisiana.

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

Claude Gibbs has accepted the call to serve as pastor of Central Church, Bald Knob, and will move there from Wilmot Church.

William Gullick resigned as pastor of First Church in Corning July 7 to move to Seat-

tle, Wash., where he will serve as pastor of Boulevard Park Church.

Curtis B. Smith Sr. resigned as pastor of First Church in Marmaduke June 30, following more than seven years of service. The church honored him and his wife, Jean, with a banquet at which they were presented a wall clock and monetary gift. The Smith's will reside in Jonesboro and may be contacted through Central Church, Jonesboro.

John Dresbach will join the staff of Central Church in Jonesboro Aug. 1 as associate minister of music/university and singles. Dresbach will move there from Osceola First Church where he has served as minister of music and youth for approximately 15 years.

Robert W. McDaniel resigned as pastor of Highland Heights Church in Benton July 15 to serve as pastor of First Church in England.

Scott Miller began serving June 16 as pastor of Plainview Church. He is a

ABN photo / J. Everett Sneed



First Church, Atkins, dedicated a 7,160 square foot facility June 30, erected at a cost of \$165,000 with an estimated replacement value of \$265,000. Pastor Bob Richardson reported that building costs were kept at a minimum because several volunteer groups assisted with construction. The new 250-seat auditorium can be arranged to seat 300. It contains seven classrooms, three offices, choir room, five bathrooms, nursery, toddlers' room, and prayer room. It has central heat and air and a sound system equipped with remote controls for the hearing impaired. The old facility will be razed as repair cost is prohibitive. The dedicatory speaker was Jeff Cheatham, director of missions for Arkansas River Valley Association. Morning speaker was Editor J. Everett Sneed.

graduate of Southwestern Baptist Theological Seminary.

Charles Ballentine is serving as pastor of Community Bible Church in Glenwood.

Ralph Baker will begin serving Aug. 4 as minister of music and youth at Northvale Church in Harrison.

Coy Sample has resigned as pastor of First Church in Paragould, effective July 21. Sample and his wife, Vivian, will return to the foreign mission field of Nigeria in September. They will reside at 805 San Mateo in Hot Springs before leaving and may be contacted by telephoning 501-525-8576.

Briefly

Eastside Church in DeWitt hosted a reception June 23 for Centennial Association's new part-time director of missions, Harrison Johns, and his wife, Barbara. Eight

of the association's 13 churches were represented. Carter Tucker represented the ABCS Missions Department.

Ebenezer Church of El Dorado has entered an improvement program that includes an extension of the pulpit area, repositioning the sound system; painting of the auditorium; installation of wall to wall carpeting; and pavement of the parking lot.

Dermott Church Brotherhood recently assisted Gaines Church near Willmot with repairs caused by flooding.

Manila First Church recently ordained Tommy Towles and Allen Donner to the deacon ministry. The church's youth department will conduct a summer tour performing the musical "Awesome God." Debbie Costner is youth director and John Piercy is musical director. Williams Piercey is pastor.

Fayetteville First Church honored Homer and Kathleen Albright June 30 in recognition of his retirement as pastor of Sierra Estates Chapel.

Ridgeview Church in Fayetteville observed homecoming June 22-23 with former

pastors and staff members as speakers. A noteburning service celebrating payment of the church's indebtedness and the ordination of Darrin Garton to the gospel ministry were special weekend emphases.

Huntsville First Church observed Pastor Appreciation Day June 23 by presenting Pastor Leslie Elm with love gifts and with a food plating.

Reyno First Church observed homecoming June 23 with all-day activities. Program personnel included Former Pastor Charles Colbert, the children's choir directed by Mary Lamb, Darrel Hovis, Gladys Reynolds, Roger Hovis, and Howard and Sherry Huddle.

Judsonia First Church observed its 119th anniversary June 23 with a service that featured former pastor Bill Burnett as speaker.

Searcy Second Church officially changed its name to Calvary Church with a July 14 dedication service.

Ola First Church five member Acteens mission team will be in Houston, Texas, July 21-28 to work at the inner city mission centers directed by Home Missionary Mildred McWhorter. Charlotte Magee is Acteens director.

Mount Olive Church in Crossett will observe its 85th anniversary Aug. 18 from 10:30 a.m. to 2:30 p.m. Activities will include inspirational messages, music, fellowship, and a meal.

Paragould Immanuel Church was in a revival June 16-19 that resulted in 28 professions of faith. William Blackburn of Fort Smith was evangelist. Dan Minton is pastor.

Little Rock Immanuel Church construction mission team has returned from Albion, Minn., where they were assisted by a team from Hot Springs Village in pouring the concrete foundation and slab for the new Swan Lake Road Chapel.

Russellville First Church recently dedicated debt free a two story education building. The building houses 21 classrooms, a kitchen, and a dining room with a seating capacity of 600. John Wright, interim pastor of Second Church in Hot Springs, and Jimmie Sheffield, ABCS associate executive director, were speakers. Stephen Davis is pastor.

Waldron First Church was in a revival June 30-July 3 led by Evangelist William Blackburn of Fort Smith and Music Director John Lincks of Tulsa, Okla. Pastor Nelson Wilhelm reported 53 professions of faith, 26 baptisms, two additions by letter, and 35 rededications.

ABN photo / J. Everett Sneed



Dove Circle Church dedicated a 4,000 square foot facility June 23, erected at a cost of \$130,000 as a result of volunteer labor. The fully-carpeted auditorium, highlighted by a baptistry stained glass window, will seat nearly 200. The building houses two baptistry dressing rooms, pastor's study, library, and fellowship hall; all of which are used for classrooms. It has a nursery, restrooms, central heat and air, and a covered drive. Building indebtedness of \$85,000 includes construction costs, church furniture and fellowship ball furnishings. A grand piano was given to the church by Mr. and Mrs. Roy Lawson, the stepfather and mother of Pastor Bill Melton. The dedicatory message was delivered by Pastor Melton. Special guest Anita Bryant presented inspirational music.

PACT Church of the Year

On Wednesday, June 5, at the annual PACT (Project: Assistance for Churches in Transitional Communities) Breakfast, Home Mission Board President Larry Lewis presented a plaque to Ron Raines, pastor of Jacksonville Second Church, recognizing the church as the 1991 PACT Church of the Year, West. The breakfast, held at Hyatt Regency Hotel in Atlanta as part of convention-related activities, was sponsored by the HMB Metropolitan Mission Department.

Each year this award is given to two churches in the Southern Baptist Convention which have successfully achieved goals set by the congregation during a PACT study consultation.

In 1987, Second Church participated in a PACT Blitz (several churches do PACT simultaneously) sponsored by the North Pulaski Association. Don Hammer was the PACT consultant.

The church elected a Committee on the Future to research and study population demographics, a church history, records, and church and community surveys in preparation for setting long-range goals. The main goal set was to have a tithe of Jacksonville (3,000) enrolled in Sunday School by the year 2000.

Pastor Raines credits the success of reaching church growth goals to the work and leadership of the Committee on the Future.

According to Dale Sykes, minister of education, goals have fallen into several areas. Goals have been achieved to add staff, increase in stewardship, have more involvement in ministry, build facilities, and have educational organization.

Minister of Education Dale Sykes summarizes their involvement in the PACT Blitz by saying "It has helped us streamline our efforts, focus our vision and plan for the future. It has helped us do God's work in a more organized way, and the results of the effort are now being seen in a dramatic way."



(Left to right) State PACT Coordinator Tommy Goode, church members Dale Dobbs, Gary Catlett, Bob Sherman, and Pastor Ron Raines.

*Bi/Polar
Seminar*

**CREATIVE
CHRISTIAN
LIVING**

*For
Pastors and
Staff*

Purpose: To help you discover your strengths and to learn how to utilize them in relating more effectively to others.

When: September 26-27, 1991

Where: Baptist Building, Little Rock

Cost: \$55.00 for Seminar plus travel, lodging and meals. (Cost of seminar includes computerized analysis of your strengths, a seminar notebook, and other related materials.)

Leader: Jimmie Sheffield, Associate Executive Director, Arkansas Baptist State Convention and Certified Professional and Bi/Polar Program Leader.

For Information: Call Jimmie Sheffield's Office, 376-4791, (5103)
Registration Due: August 12



Busset Vans! People Movers!
New and Used—Champion
Call American TransCoach today
1-817-458-4844

Berryville celebrates 100

ABN photo / J. Everett Sneed

by J. Everett Sneed
Editor, Arkansas Baptist

First Church, Berryville, celebrated its centennial June 16-30. The celebration was designed not only to assist the members in remembering the past, but also to challenge them as they moved into their second century of service.

On Sunday, June 16, the church held an old fashioned day. Those in attendance dressed as individuals did 100 years ago. The speaker for the morning service was Rich Kincl, who served as pastor of the church from 1980-87. Kincl is now pastor at Central Church, Magnolia.

Sunday, June 23, a unique celebration took place with former pastor W.O. Taylor, who is currently celebrating his 100th year, serving as the morning speaker. Taylor's message based on Psalms 114 and 122 compared a model church and a model home. He emphasized that both the church and the home bring new infants into the world. Both know joy, happiness, and sorrow. Both the church and the home should be friendly places where strangers are welcome. Taylor said, "A church that loses out on reaching people is on its way to the cemetery."

A number of special guests were present for the June 23 occasion. Former pastors present included A. Eamon Webb, J.B. Measel, and Billy Ray Usery. A letter of greetings was read from Gray Evans, who had intended to be present for the celebration, but was prohibited because of illness. Former music directors present included Rex Rains and interim music director Bill Barton. Greetings from the Arkansas Baptist State Convention were brought by Editor J. Everett Sneed.

The morning service was concluded by the unveiling of a centennial wallhanging, depicting the centennial theme: "The Lord Our Shepherd." The wallhanging, designed by Dale and Sue Miers, was created from meaningful pieces of cloth contributed by the church membership.

The final Sunday of the celebration was held June 30 with ABSCE Executive Director Don Moore providing a challenge to the church as it launched into its second century. At the conclusion of the morning service, a time capsule containing centennial memorabilia was buried, to be opened in 50 years.

The church was founded under the leadership of Church Planter Isaac Standlee and Pastor James N. Edmondson. The church, then known as Berryville Baptist Church, had nine charter members.

The small congregation met in the Presbyterian church building until its own



Raymond Edwards and W.O. Taylor

building was completed in 1894. Due to the damage caused by a cyclone, the first building was razed and a new one was erected in 1923.

The second building, also, came into disrepair and a new one was built in 1943, which remains as the present auditorium.

The membership continued to grow, resulting in the additions of education facilities to the east and west of the main building. A renovation of the auditorium expanded the seating capacity, as well as beautifying the sanctuary.

A revival in 1923 brought 62 new additions to the church. There have been many dedicated Christian teachers, lay leaders, pastors, and staff members, who have assisted the church in its growth.

Pastor Raymond Edwards feels that the church has a great potential for growth. Currently, the congregation is averaging approximately 175 in Sunday School. The church has set a goal of averaging 200 by the close of 1991.

Pastor Edwards observed that although he only had been pastor of the congregation for one and a half years, the area is not new to him since he grew up in Alpena. He said, "Many people feel that no one cares for them. It is my prayer that as our congregation enters the second century of ministry, that people in our area will know that God cares for them and see that the membership of First Church, Berryville, also does."

Available—Hospitalization plan pays outpatient and prescription benefits. Coverage is available for most pre-existing conditions. Coverage also available for Medicare supplement insurance. Phone Mr. Stewart at 501-664-0511 between 9:00 a.m. and 3:00 p.m.—Reserve National Insurance Company (closed Wednesdays). 12/5

For Sale—Model 716 Leslie Speaker for Hammond Organ. \$1,600 or best offer. Fairfield Bay United Methodist Church, P.O. Drawer 1399, Fairfield Bay, AR 72088. 501-684-3373. 7/5

Classified ads must be submitted in writing to the ABN office no less than 10 days prior to the date of publication desired. A check or money order in the proper amount, figured at 80 cents per word, must be included. Multiple insertions of the same ad must be paid for in advance. The ABN reserves the right to reject any ad because of unsuitable subject matter. Classified ads will be inserted on a space-available basis. No endorsement by the ABN is implied.

Interested in a Ministry of Love?

Arkansas Baptist Home is looking for dedicated Christian singles (with no children) or couples (with two or less children) to live and work with children in a home-like setting. Salary, fringe benefits, and training are provided. Call or write Royce Aston, P.O. Box 180, Monticello, AR 71655; phone 501-367-5358.

Travel Free to Hawaii, England, Holyland, Europe, Russia, China, Scandinavia, South Pacific, Australia, Africa, South America, Caribbean and earn money too! We teach you how. Free. Enjoy your own group travel business for as low as \$250 deposit. Call 214-422-4839 for free details or write Freedom Group, P.O. Box 860417, Plano, TX 75086-0417.

For \$25 see the Great Passion Play & stay at Keller's Country Dorm Resort for GROUPS of 12-180, in Eureka Springs, Ark.
Air-conditioned lodging, swimming.
\$9 tickets, cheeseburger cookout, dessert and breakfast. All included!
Call 501-253-8418 today!



Quantity
VAN Sales

Used 12 and 15 passenger vans, special prices to churches. 501-268-4490, 1500 E. Race, Searcy 72143. Larry Carson

CP gifts plunge in June

NASHVILLE (BP)—Cooperative Program unified gifts received by the Southern Baptist Convention Executive Committee for the month of June dropped more than 17 percent compared to the same month last year.

The June gifts were 17.42 percent, or \$2,094,134, under the comparable June figure for 1990, according to Harold C. Bennett, Executive Committee president/treasurer. The \$9,927,427 channeled through the SBC Cooperative Program in June 1991 dropped the year-to-date total to 0.59 percent below last year.

The SBC fiscal year is from Oct. 1 through Sept. 30. After nine months of the 1990-91 fiscal year, Cooperative Program gifts were at \$105,642,489 compared to \$106,264,906 for the nine month period in 1989-90. The required basic budget monthly figure is \$11,444,377 and for the nine months period, \$102,999,393.

Cooperative Program monthly figures for the year appear like a roller coaster on a chart. Just last month the CP gifts were up more than six percent over a year ago and the total gifts for the fiscal year were nearly two percent above 1990 figures.

Designated gifts also lagged behind a year ago for the month. At \$9,829,844, the designated gifts fell \$3,834,610 below last year or 28.06 percent. Adding both CP and designated gifts, the shortfall for the month compared to last year was 23.08 percent.

Across the Country

Mark Wingfield elected Western Recorder news director

LOUISVILLE, Ky.—Southern Baptist journalist Mark Wingfield has been elected news director of the *Western Recorder*, newsjournal of the Kentucky Baptist Convention, effective July 22.

Wingfield, 29, is associate director of news and information at the Southern Baptist Home Mission Board in Atlanta. He has written and edited stories about the denomination's missions efforts in the United States for the Atlanta bureau of Baptist Press since 1988.

Previously, he was director of news and information for Southwestern Baptist Theological Seminary in Fort Worth, Texas. He is a graduate of the University of New Mexico.

Bailey Smith accepts Florida church's call

JACKSONVILLE, Fla.—Evangelist Bailey Smith has accepted the unanimous call of North Jacksonville (Fla.) Baptist Church. He will begin his new position July 21.

Smith, 52, last held a pastorate at First Southern Baptist Church in Del City, Okla. He resigned that position in 1985 to go into full-time evangelism. He was president of the Southern Baptist Convention from 1980 to 1982.

Smith has an agreement with the church to continue his Real Evangelism conference crusades on a limited basis. The church, located on 47 acres of land, has a new 3,500-seat auditorium. Currently the church averages 1,300 people in Sunday School.

Charles Sullivan accepts Indiana convention post

INDIANAPOLIS—A former Southern Baptist Convention Executive Committee chairman and Tennessee pastor, Charles Sullivan of Lenoir City, has accepted the unanimous call of the Indiana convention executive board as its executive director.

Sullivan was elected by the Indiana board in an executive session following the unanimous recommendation of a search committee which had met for five months.

The post was vacated by Mark Coppenger earlier this year when he accepted the position of vice president for public relations for the Southern Baptist Convention. Sullivan, 61, will assume the Indiana directorship in late August.

Sullivan is a graduate of Southwest Baptist College in Bolivar, Mo., and Southwestern Baptist Theological Seminary in Fort Worth, Texas.



A Symbol
To Depend On.

Griffin Leggett
Healey & Roth

Little Rock

Forest Hills
Memorial Park

Little Rock

Griffin Leggett/ Rest Hills

NUMBER ONE IN THE OUNDALE AREA • HIGHEST OFFICE RATES

GROSS
FUNERAL HOME

1911 Springs

PEOPLE TO DEPEND ON

VENTURE

Fighting for your life!

- ▼ TRUTH in Concert
- ▼ OBU Praise Singers
- ▼ Rick Briscoe, guest speaker

Deadline for registration is Sept. 16 — Call (501) 246-4531, ext. 539

SEPTEMBER 28, 1991 • OUACHITA BAPTIST UNIVERSITY

Convention Uniform

Ignoring distractions

by Lane H. Strother, First Church,
Mountain Home

Basic passage: Nehemiah 6:1-16

Focal passage: Nehemiah 6:9,15-16

Central truth: Don't be distracted from accomplishing God's specific purpose.

Nehemiah was called to complete a task—rebuild the wall around Jerusalem. There were other very important things that needed to be done. The people needed to have good relations with their neighbors. The people needed a king. However, Nehemiah was not called to be the negotiator of peace, nor was he called to be the king. He was called to rebuild the wall.

Nehemiah 6 begins with Sanballat, Tobiah, and Gesham trying to distract Nehemiah from his task. They wanted to have the "Ono Conference." However, Nehemiah realized that they actually intended to harm him, so he sent his messenger to them, telling them that his task was to rebuild the wall.

Not to be discouraged, Sanballat, in his own handwriting, again corresponded with Nehemiah. This time Sanballat used a false rumor, or invented a rumor, in order to threaten Nehemiah. He told Nehemiah that word had come to him that Nehemiah planned to rebel and make himself king. Again, Nehemiah remained constant to God's calling. He was not distracted. He continued to work.

To everyone's surprise, the wall was rebuilt in only 52 days. When their enemies heard of it and the enemies near to them saw it, they marveled at what the people, with the help of God, had accomplished. "... All the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God" (Ne. 6:16).

Many times God's people are distracted from their specific work and attempt to do other good things. Nehemiah did not. Likewise, there are times when God's people are distracted from their specific work for God in order to squelch false rumors. Nehemiah did not.

The lesson that can be learned from Nehemiah 6 is God's people need to discover his specific purpose for their lives and concentrate on accomplishing that purpose. Don't let other good activities or evil activities distract as you accomplish God's specific purpose for your life.

This lesson treatment is based on the International Bible Lesson for Christian Teaching, Uniform Series. Copyright International Council of Education. Used by permission.

Life and Work

The wicked ways of Jezebel

by Jim Flles, Windsor Park Church,
Fort Smith

Basic passage: 1 Kings 21:1-29

Focal passage: 1 Kings 21:8, 13, 18

Central truth: God calls his servants to stand against wicked schemes in his work.

In this lesson, we see the reason Jesus spoke about "that woman Jezebel" (Re. 2:20). Jesus instructed his people that they were not to tolerate her wicked ways in the church. The nature of Jezebel still controls many of God's people. We need to examine how she worked to stir up wickedness.

King Ahab, Jezebel's husband, wanted the vineyard of Naboth which was next to the palace. There was nothing evil in that desire, but God's law would not allow Naboth to sell the land (Nu. 36:7). When Ahab could not have what he wanted, he was "heavy and displeased" (v. 4). Many church members today behave similarly. It doesn't have to be an evil thing for them to pout and cause trouble—it may be they just don't get their way.

When Jezebel heard this, she went into a rage. She took the authority of Ahab into her own hands. Jezebel wanted to control the situation by intimidation. She used Ahab's name, seal, and people (v. 8) to get the vineyard. This is similar to the way many people use God's name and authority for their own benefit in our time.

There also is a lesson in Naboth's reaction to the invitation to the feast. He allowed himself to be "set up" by the flattery of the people. Naboth fell into Jezebel's trap by his own pride. They stoned him to death (v. 13), and Ahab got what he wanted.

God called Elijah to stand before Ahab again (v. 18). Elijah always was used by God to expose the sinister schemes of Ahab and Jezebel. Today there are many people who use whatever means are necessary to get their own way to control the church. Those who are called by God are called to stand against the wiles of the devil and not to tolerate these Jezebels.

Be careful, also, of the reaction of people when their schemes are exposed. Ahab mourned because he was caught in his wickedness, but there is no mention of any repentance. God is gracious even in Ahab's mourning, but the disastrous effects of his wickedness is only delayed for awhile. Genuine repentance brings forth evidence of a change in one's ways.

This lesson is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by the Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

Bible Book

The prayer of the king

by Marck Gibson, First Church,
Jacksonville

Basic passage: 1 Kings 8:6-11, 35-36a, 43, 59-61

Focal passage: 1 Kings 8:35-36a, 43, 59-60

Central truth: You can pray in public, too.

In his public prayer dedicating the temple to God, Solomon shows he is both a king and a priest of his people unto God. Similarly, Christ has made Christians both "kings and priests unto God" (Re. 1:6). Solomon's prayer contains five ingredients. By incorporating these five ingredients, you can lead in public prayers, too!

Recognition—like Solomon, we need to recognize who God is. We should see that sin brings consequences and punishment. Confession brings forgiveness and mercy. God is the giver of all that is good. Public prayers should give acknowledgement to these and other truths. We need an understanding of God's Word, an insight into God's ways, and an awareness of God's presence.

Confession—Solomon's public confession through prayer taught the Israelites that he humbly accepted God's lordship over himself and the nation. We are to recognize that we have sinned and confess our sins to God. Corporate sins of a nation or a church should be publicly confessed.

Supplication—we are to tell our heavenly Father what we desire. While God already knows our needs and wants, we are to bring our requests to him in prayer. In identifying our needs publicly, we show we believe that God is good. We evidence trust that God can and will provide our needs.

Intercession—interceding for one another is a privilege and a responsibility. While the Apostle Paul taught us to pray for those who are leaders and have authority over us, Solomon demonstrates the converse is true also.

Adoration—the main reason for man's existence is to bring glory to God. We are to praise God, acknowledging his greatness before others. Why build a temple or place of worship if no worship is going to take place? A church should be more than just called a place of worship... it ought to be a place of worship. How much of our prayers are actually praise directed to God? We can pray, "Father, we adore you. You alone are worthy of our lives!"

This lesson treatment is based on the Bible Book Study for Southern Baptist churches, copyright by the Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

LESSONS FOR LIVING

Convention Uniform

Traditions

by Lane H. Strother, First Church, Mountain Home

Basic passage: Nehemiah 8:1-17

Focal passage: Nehemiah 8:3-6

Central truth: Being attentive to God's Word is more important than all the traditions.

In the Bible, the book of Ezra is placed before the book of Nehemiah. However, Nehemiah began his ministry before Ezra. This lesson concerns Ezra's reading God's Word to God's people.

What can be learned from Nehemiah 8? It is like a history lesson demonstrating some important traditions still practiced in churches today. For example, one finds:

(A) When God's Word was read, the people were attentive.

(B) Ezra read God's Word from a pulpit, which was elevated above the people so that all of the people could see him.

(C) When Ezra opened God's Word, all the people stood up.

(D) After reading God's Word, Ezra offered a prayer of praise to God and all the people said, "Amen, Amen" (they even raised their hands).

(E) Then they bowed their heads and worshipped the Lord.

(F) The people also were instructed to be quiet, for this was a Holy Day!

Traditions are very important in the world. Remember *Fiddler on the Roof* and how that it was tradition that allowed the fiddler to maintain his balance while playing his fiddle on the rooftop? Traditions allow people to maintain their balance while living life on a roof top or on a high wire, where life is usually lived. To learn that God is worshiped today in much the same way as he was worshiped during Ezra's day is encouraging. Traditions have been maintained. The question is, "Are these traditions being passed on to the children?"

More important than whether one stands or sits during the reading of God's Word, or that one says "Amen, Amen" to show appreciation for what has been said or done, or that hands are raised or heads are bowed, is the need to be attentive to God's Word. The people of Judah were attentive to God's Word. By being attentive they accomplished God's purpose for them in their time! Are we attentive to God's Word? Are we accomplishing God's purpose for us in our time?

This lesson treatment is based on the International Bible Lesson for Children's Teaching, Uniform Series. Copyright International Council of Educators. Used by permission.

Life and Work

The passing of the mantle

by Jim Files, Windsor Park Church, Fort Smith

Basic passage: 2 Kings 2:1-15

Focal passage: 2 Kings 2:7, 10, 14, 15

Central truth: The same Holy Spirit works in all God's servants in all generations.

As we see God's anointing transferred from Elijah to Elisha, we see a beautiful picture of Jesus' words to his followers in John 14:12 "... greater works than these shall he do; because I go unto my Father." Elijah had been used by God for more supernatural acts than any other man in the Old Testament. With the passing of the mantle, the ministry of Elisha would increase in quantity while retaining the same supernatural character as Elijah's. But first, some necessary tests had to be passed.

The journey from Gilgal to Bethel to Jericho to Jordan surprisingly was filled with opportunities to turn back. The words in verses 2,4,6 were to test the willingness of a servant to move on with his master. Elisha could not be deterred from his mission. Likewise, to move on with God is a "voluntary" matter of the heart. Even the sons of the prophets saw the steadfastness of his devotion.

In crossing the Jordan with Elijah, we see a distinguishing characteristic between Elisha and the other prophets. The prophets "stood to view afar off" (v. 7). Elisha let nothing separate him from his master and entered into his every experience. Where Elijah went, Elisha was with him! When Elijah saw that Elisha had crossed with him, he then asked what he could do for Elisha. Elisha requested a double portion of the spirit that was upon Elijah.

The proof that Elisha had received the double portion of the spirit of Elijah is demonstrated by the fact that he could do what Elijah had done—he too struck the water and it was divided (v. 14). The same spirit that was on Elijah that enabled him to do his work was now on Elisha to do even more. The same Spirit that descended in the form of a dove and led Jesus is the same Spirit he gives to us to do his works. The question that must be answered today is, "Are we really doing the works of our Master?"

His works were supernatural and life-giving; thus our works should be of the same nature and quality for us to say we have the same Spirit as our Lord.

This lesson is based on the Life and Work Curriculum for Southern Baptist Churches, copyright by the Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

Bible Book

The life of a king

by Marck Gibson, First Church, Jacksonville

Basic passage: 1 Kings 9:3-7; 10:1, 6-7, 22-25a

Focal passage: 1 Kings 9:3-7; 10:1, 6-7, 22-25a

Central truth: Christians can live the life of a king.

Like Solomon, Christians can live the life of a king. "Living like a king," is a phrase often used to describe an enviable, enriched, and enjoyable life-style. This is the Christian's life.

The life of a king is a life of godliness. A king should conduct himself in a manner befitting his title. God charged Solomon to follow the example of his father (1 K. 9:4). We should follow the pattern Jesus has left for us. A crown cannot hide a corrupt life. An inconsistent life can not command respect.

The life of a king is a life of security. Some people wish to be king for a day. Others dream of being king for a lifetime. God makes us kings for an eternity. God promised Solomon and his descendants a continuing kingdom (1 K. 9:5) if he lived in God's will. God promises us an eternal kingdom. All we have to do is trust in the ever living Lord and Savior, Jesus Christ.

The life of a king is the life of responsibility. A king has a responsibility to his subjects. His life affects others (1 K. 9:6-7). He does not live unto himself. How we live our life will determine the present and future for those around us. We can be either a blessing or a curse to others.

The life of a king is the life of abundance. Most would envision a king as having a surplus of everything—without want. Such was Solomon's life (1 K. 10:1,6-7,22-23). Whether sitting on a royal throne or in a sheep's pasture, those who trust in the Lord can say, "The Lord is my shepherd, I shall not want" (Ps. 23:1). The child of God has the abundant life as well as the life of abundance. God graces the one who trusts him and blesses the one who loves and obeys him.

The life of a king is the life of recognition. The world recognized and honored Solomon with praise and gifts (1 K. 10:24-25). The world envies those who live like kings. It often admires and respects the man who lives a godly life. God honors those who serve him (Jn. 12:26).

A king should live like a king!

This lesson treatment is based on the Bible Book Study for Southern Baptist Churches, copyright by the Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

Baylor may house messengers

by Toby Drulin
Texas Baptist Standard

WACO, Texas (BP)—If necessary, Baylor University will open all of its facilities to house messengers to the annual meeting of the Baptist General Convention of Texas, scheduled Nov. 11-12 in the university's Ferrell Special Events Center, according to a university spokesman.

Mike Bishop, vice president for communications, said Baylor, whose relationship with the convention will be the major topic of discussion at the convention, will work with Waco Baptist Association and state convention officials to see every messenger and any interested Texas Baptist has a place to stay if he or she wants to attend the annual meeting.

Within a few hours—a few minutes in most cases—after more than 2,000 rooms were made available for reservations June 20 by Waco-area motels and hotels all had been snapped up. In some cases persons stepped to the reservations desks at 12:01 a.m. June 20 and using checks, cash and credit cards from other persons attempted

to reserve all of the rooms the hotel or motel was setting aside for the convention.

"Fundamentalists" had engineered the effort to deny Texas Baptists the right to express themselves on the Baylor issue and warned other state conventions to expect similar plays as conservatives move to take over state conventions in the same manner they have gained control of the Southern Baptist Convention, said Bishop.

Baylor officials and trustees cited the fear of a conservative takeover last September when the trustees voted to change the university charter to end governance of the school by convention-elected trustees. The convention's future relationship with the university will be determined at the convention on the Baylor campus in November.

The room-reservations effort by the conservatives would underscore the reality of the threat and would "backfire," Bishop said.

"We think it is the greatest thing they have done," he told the *Baptist Standard*, the Texas Baptist paper. "It gives final

evidence that they do intend to take over the state convention, and they would seek to take over Baylor University if that hadn't already been thwarted.

"People who have seen Baylor as overreacting to the threat of a fundamentalist takeover now see Baylor as having acted very prudently."

Waco-area hotel and motel managers and reservations clerks for the most part were tight-lipped about who had secured the reservations. Conservatives did not get all of them. Some churches who take no positions in the denominational or Baylor controversy are known to have secured reservations, although one pastor told the *Standard* his secretary had called for two hours in the early morning of June 20 before getting rooms for their church's messengers. Texas churches can send up to 25 messengers to the annual meeting. The 1990 convention drew a record 7,540 messengers, but the 1991 meeting may eclipse that.

Neither the Baylor Alumni Association nor the Texas chapter of Baptists Committed has reserved any of the rooms for the convention, said spokespersons for those organizations.

EDUCATION COMMISSION

Task force work extended

CHARLOTTE, N.C. (BP)—Members of the Southern Baptist Education Commission meeting in annual session voted to extend the work of a task force studying the feasibility of establishing a Southern Baptist accrediting agency and authorized a called meeting of the full commission in March 1992, to consider a report on accreditation to be presented to the Southern Baptist Convention at its annual meeting next June.

The commission acted in response to a referral of a motion made by E. C. Hooper of Virginia, during the 1991 Southern Baptist annual meeting June 5.

Hooper's motion, referred to the Commission by the Committee on Order of Business in accordance with SBC Bylaw 23, asked the SBC Executive Committee be directed to provide the convention at its 1992 meeting "...the pros and cons of disassociation from secular accreditation agencies and establishing an SBC accreditation process."

Hooper also requested a draft of a charter accompanied by constitution and bylaws "which will allow the 1992 SBC Convention messengers to make a positive decision on the matter of accrediting our seminaries and other Christian schools."

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

To Reach Tomorrow's Leaders,
Today's Leaders Are Going Back to School.
School of Evangelism and Church Growth

RIDGE REST
September 3-6, 1991

1 800 634-2462

Subscriber Services

The Arkansas Baptist Newsmagazine offers subscription plans at three rates:

Every Resident Family Plan gives churches a premium rate when they send the Newsmagazine to all their resident households. Resident families are calculated to be at least one-fourth of the church's Sunday School enrollment. Churches who send only to members who request a subscription do not qualify for this lower rate of \$5.76 per year for each subscription.

A Group Plan (formerly called the Club Plan) allows church members to get a better than individual rate when 10 or more of them send their subscriptions together through their church.

ADDRESS CORRECTION REQUESTED

Arkansas Baptist Newsmagazine, Inc.
P.O. Box 582
Little Rock, AR 72203

Non-Profit Org.
U.S. Postage
PAID
Little Rock, AR
Permit No. 2008

CAR-RT 50RT **CR39
017557 CMP 2230
HISTORICAL COMMISSION
901 COMMERCE ST #400
NASHVILLE TN 37203

Subscribers through the group plan pay \$6.48 per year.

Individual subscriptions may be purchased by anyone at the rate of \$8.25 per year. These subscriptions are more costly because they require individual attention for address changes and renewal notices.

Changes of address by individuals may be made with the above form.

When inquiring about your subscription by mail, please include the address label. Or call us at (501) 376-4791, ext. 5156. Be prepared to give us your code line information.

WORLD

Polish Baptists cry 'foul'

by Mike Creswell
SBC Foreign Missions Board

WARSAW, Poland (BP)—Polish Baptist leaders are crying "foul" over delays in the return of Baptist church properties from the Polish government, even as 2,000 properties are being returned to the powerful Roman Catholic Church.

The church buildings were seized by the communist government after World War II. Now, since Poland has adopted a democratic government, a move is on to restore such properties to church groups.

According to recent press reports in Warsaw, the government already has approved the return of 56 Catholic properties, and Catholic authorities have filed more than 1,500 applications on other properties. They expect to file at least 500 more applications later, reports stated. At least 90 percent of Poland's people are said to be Catholic.

In some cases the government converted seized Catholic properties into public schools. If those properties are returned, the schools will have to be closed or relocated at major expense. But government leaders reportedly are ready to pay the bill.

Meanwhile, the government has not responded to requests made in early 1990 by leaders of the Baptist Union in Poland to return a handful of church properties seized after the war.

"Now it's 1991 and they don't tell us no, they don't tell us yes," said Igor Barna, Baptist general secretary. "They tell us nothing. Since the government has changed, they tell us we're low priority."

Barna criticized a new Polish law governing the return of church properties because it applies only to the Roman Catholic Church and not to other groups such as Baptists, Seventh Day Adventists, and the Polish National Catholic Church, a church not affiliated with Roman Catholics. A law that would return seized Orthodox church properties passed one house of the Polish parliament but hasn't emerged from the second.

At issue for Baptists are a dozen properties scattered across Poland that were seized after World War II. Some Baptist church buildings were taken and adapted for government use. In Barzozycze, a city in northern Poland, the government seized a Baptist church building and forced the congregation to accept a smaller building. When local church leaders petitioned Polish President Lech Walesa for the return of their original building, they were informed they could not have the building because they would be "unable to pay for its upkeep."

So far only one church building has been returned. That 100-year-old structure was returned in May 1990 but is in such a devastated condition it is unusable. "We took it anyway," said Baptist leader Konstancy Wiazowski. "So far we just patched up the roof to stop further damage. It is not restored yet because we do not have the money."

Three buildings once owned by Baptists are in Lodz, Poland's second largest city. One is used by Roman Catholics, one by the Polish National Catholic Church, and the third has become a movie theater.

Barna and Wiazowski said a combination of complex historical events, the growing power of the Roman Catholic Church, and the current unsettled condition of the Polish government will make recovery of the properties difficult.

Two Baptist unions existed in pre-World War II Poland, one German-speaking and one Polish-speaking. Many German Baptists fled during the war, leaving their properties behind. Some of their church buildings were taken over by the government and some by the Catholics.

In those times, church buildings sometimes were listed under private names instead of church names. The communist government later seized properties if the property owner's name was German, Wiazowski said. Also, Baptists did not have official government recognition in the early decades of the century. Today, difficulties with the Catholic-dominated government continue despite government recognition.

Court appeals are not possible because the laws under which an appeal would be made have not been passed yet, he said. And getting laws passed favorable to Baptists will be difficult because of the influence of the Catholic Church, he added.

The property issue highlights fears by non-Catholic leaders that the Roman Catholic Church is moving aggressively to resume its dominant role in Polish life.

For a decade the Catholic Church aligned itself with the Solidarity trade union movement, which ultimately brought down Poland's communist government and led the nation to adopt a democratic government. Now, about 75 percent of members of the Solidarity-controlled Senate describe themselves as active or devout Catholics.

To Baptist onlookers, the picture is simple to analyze: "The Catholic Church controls Parliament. It can block the appointment of people. The Senate now looks to the Catholic Church for decisions instead of to the Communist Party," charged Wiazowski.