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Arkansas Baptist Newsmagazine, 1985-1989

Arkansas Baptist Newsmagazine

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7-11-1985

**July 11, 1985**

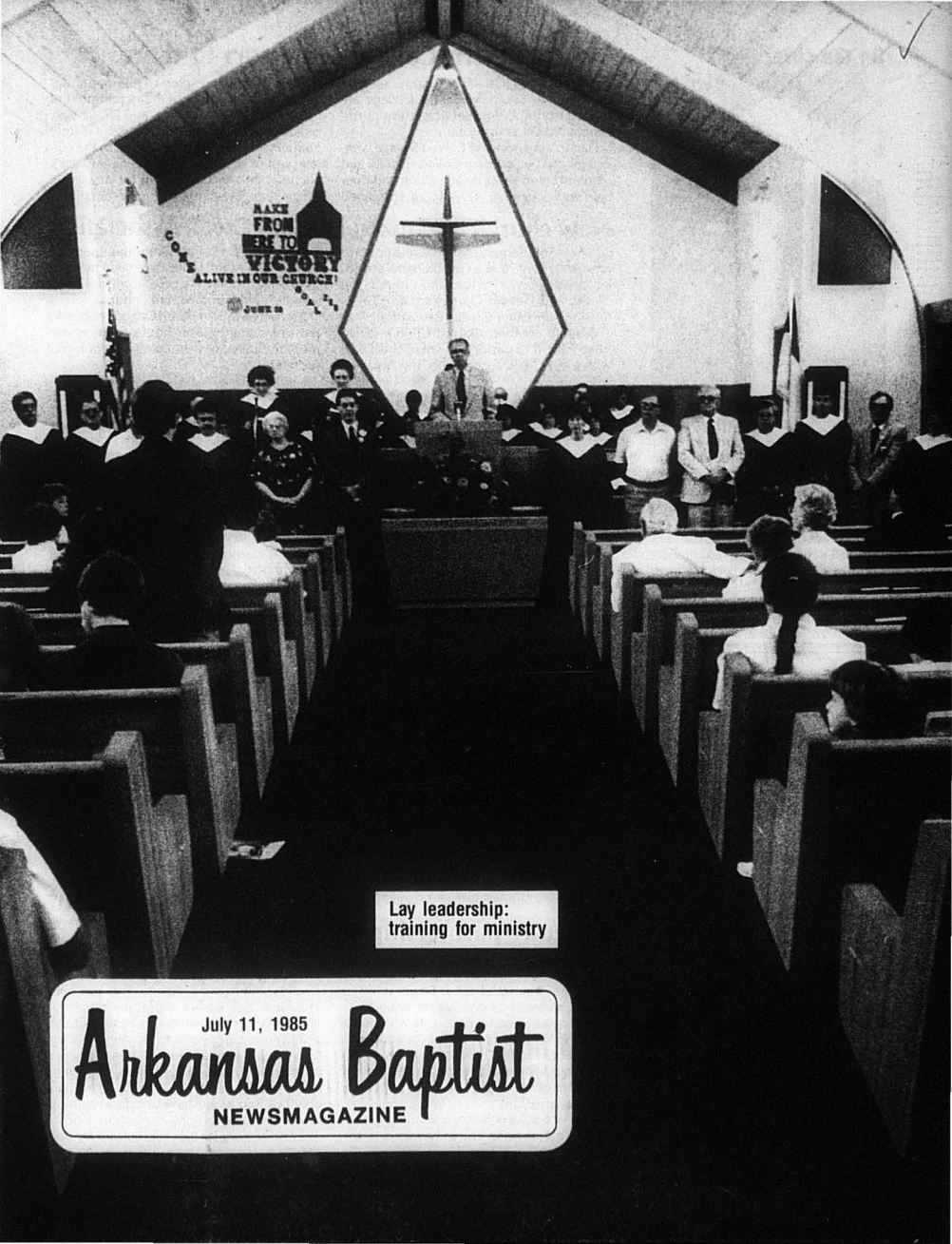
Arkansas Baptist State Convention

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MAKE  
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JUNE 12

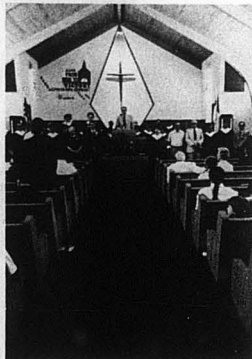
Lay leadership:  
training for ministry

July 11, 1985

# Arkansas Baptist

NEWSMAGAZINE

## On the cover



ABN photo / Millie Gill

When Crystal Hill Church in Little Rock installed its 1985 leadership June 30, 28 of the 60 held leadership diplomas from the Church Study Course program. Currently, 76 church members are enrolled in diploma programs, according to pastor Sid Carswell. The diploma requires 30 hours of study in Bible backgrounds, doctrine, age group behavior, basic organization and teaching methods.

## Two Southern College professors to retire

WALNUT RIDGE—Two veteran religion professors at Southern Baptist College are retiring from full-time service at the north-central Arkansas institution.

Dan R. Harrison and E. Fred Savage were recognized by Southern College faculty and administration recently at a campus dinner held to honor their 42 years of combined

work in the SBC religion department.

Harrison, chairman of the department of religion and social science, and Dr. Savage, professor of religion, each received a plaque commemorating his contribution to the college and its students. SBC President D. Jack Nicholas and Vice-President for Academic Affairs Jerol Swaim made the presentations.

## New church organized in Clear Creek Association

A new Southern Baptist congregation was organized May 26 in a constitutional service led by Mike Taylor, of Concord Church, Van Buren, and George Domeresse, director of missions for Clear Creek Association.

Graphic Southern Baptist Church called Mike Pollard as pastor and voted to affiliate with Clear Creek Association, the Arkansas

Baptist State Convention and the Southern Baptist Convention. They have been meeting since August 1984 in a community building between Alma and Mountainburg.

Sponsored by Van Buren Concord Church, the new congregation hopes to purchase property and start a building program this summer.

## Students helping start new congregations

Four students from New Orleans Baptist Theological Seminary are spending 10 weeks in Arkansas this summer, dedicating themselves to the task of helping start new congregations.

The students are jointly sponsored by the SBC Home Mission Board and the ABSC Missions Department. The Home Mission Board pays salaries for the students.

Richard and Dianne Vickers are working in Calvary Chapel, a mission of First Church,

Rogers, begun in April. The Vickers, natives of Alabama, are foreign missions volunteers.

D. J. Speckner and Farrell Ard are working with Elmdale Church, Springdale, in their effort to start a new congregation at Goshen.

Terrell Gordon of Fayetteville will meet with the students for a two hour seminar each week, in which the students will share their experiences and discuss their reading assignments. The students receive six hours seminary credit for their work.

## Two writers begin lesson commentaries

Two authors began last issue writing Sunday School lesson commentaries for "Lessons for living."

Gary Fulton, pastor of West View Church, Paragould, begins writing commentaries for the International Series lessons. Fulton, a native of Lepanto, is a graduate of Arkansas State University. Prior to coming to Paragould in 1981, he was pastor of Maple Grove Church, Trumann.

Fulton presently serves on the ABSC Executive Board. He and his wife, Susan, have three children.

Vester Wolber, former professor of religion at Ouachita Baptist University, begins this week writing commentaries on the Bible Book Series Sunday School lessons.



Fulton



Wolber

An Arkansas native, Wolber is a graduate of Ouachita and Southwestern Baptist Theological Seminary. He retired this year after 27 years on the OBU faculty.

## Uruguay partnership project produces 420

MONTEVIDEO, Uruguay—More than 420 Uruguayans, including a 100-year-old woman, accepted Christ as Savior during a 10-day partnership evangelism project.

Thirty-two volunteers, mostly Mississippi Baptists, participated in the project with Southern Baptist missionaries and 15 Uruguayan Baptist churches in the vicinity of Montevideo, capital of the small South American nation.

The American volunteers teamed up with church members to visit in homes and present the gospel. They also visited schools,

children's homes, retirement homes and jails. The 100-year-old woman accepted Christ at a retirement home in Rocha. Two teachers in a local high school made professions of faith in Paso de los Toros. In Pando, site of a mission congregation of New Dawn Church in Montevideo, a new believer donated a tract of land for a church building.

Uruguayan leaders could recall no previous Baptist evangelistic effort resulting in as many conversions in so short a time. The last such major event in the country was the Campaign of the Americas in 1969.

## In this issue

### 8 good fences

The old adage about good fences making good neighbors applies very well to relations between church and state, said a keynote speaker at a recent conference in Little Rock.

### 9 one perspective

A leader among the "conservative" pastors in Arkansas outlines his point of view on the recent annual meeting in Dallas.

### Correction

An article in the June 27 "Your state convention at work" was mistaken as to the date for the 1985 World Hunger Day. The correct date is Sunday, Oct. 13.



Often, some well-meaning person will say, "It makes no difference which church you belong to. They are all working for the same thing." This statement reflects an immense ignorance of the nature and purpose of the New Testament church, which was to carry on the work of Jesus until he comes again. While it is true that an individual is not saved by his membership in a particular church or, for that matter, membership in any church, God's purpose of redemption is bound up in his purpose for the church. It is absolutely essential that every Christian seek to understand the nature of the church as set forth in the New Testament.

The church is divine in its origin. Jesus spoke of "My church." It is his by creation and purpose. However, there was no particular date when Jesus suddenly announced to the world, "Here is my church, it is a finished product." During the ministry of Christ, the embryonic church was set into motion. It developed more fully under the guidance of the apostles, whom Christ had charged with the responsibility. It reached a finished form later in the apostolic age.

Since the church is the personal handiwork of Christ, it is to carry out his mission. Jesus' main purpose was to "seek and to save that which was lost." His redemptive compassion for the souls of men was breathed into his early followers whom he sent forth to carry out his commission. It is natural that the church should have been formed around the principle of winning souls for Christ. It would be difficult to improve on the oft-quoted definition which declares, "The church is a group of baptized believers going with Christ after the lost."

If this definition is correct, the church was existent from the earliest part of Christ's ministry. Andrew brought his brother to Jesus, and Philip saw Nathaniel. Obviously, other elements were added as the church developed. Jesus set his disciples to baptizing, thus baptism became an essential element of the New Testament church.

The form and the purpose of baptism was clear from the beginning and should never have been confused. The Greek word "baptizo" always means "to dip, plunge, submerge or immerse." The purpose was twofold: (1) to picture the death, the burial and the resurrection of our Lord; and (2) to show the death of an old life, its burial and a resurrection to a new kind of life.

Toward the end of Christ's ministry the Lord's Supper was given to the church. As the disciples sat around the table they represented the first church assembled together. Another element was added when the resurrected Christ gave the church its

commission.

The church continued to grow after the death, resurrection and ascension of the Lord.

During the dark hours after the ascension of Christ, his followers, the church, assembled themselves together in the Upper Room. The togetherness in the Upper Room is one of the essential characteristics of a New Testament church. Here, they experienced fellowship (koinonia) and were able to give strength, comfort and guidance to one another.

The book of Acts records additional elements being added to the church. For example, the democratic process is clearly set forth in the selection of Matthias as a successor to Judas.

The unity of the Jerusalem church was expressed in three ways: (1) they followed the teachings of the apostles; (2) they worshipped together and partook of common meals together; and (3) they ministered to one another's needs. It is evident in this church that they developed a sense of Christian community, as they labored together.

Later in the book of Acts, we see the Antioch church functioning as a close-knit fellowship of believers. It was through this church that we see mission outreach being set into action as Paul and Barnabas were sent forth to spread the gospel.

By the eleventh chapter of Acts, we find a well defined sense of corporate life in local churches. Each local church was its own authority under the guidance of the Holy Spirit. It also is clear the officers of the church are to be the pastors (bishops) and deacons, who are to be the servants of the church, not its authority figures.

The purpose for New Testament churches is most clearly stated in the Great Commission (Matt. 28:19-20). Two things are evident in the Commission. First, it is the responsibility of every local New Testament church to share the saving message of the gospel with all men everywhere. The church is to consistently foster, pray for and promote a fervent spirit of evangelism. When a church loses its compassion for the souls of men, it has lost its purpose for existence.

Second, the church's commission is to "teach them all things." Through worship, study and fellowship, those who have been won to Christ are to become mature Christians.

Each of us should pray regularly for our own church as it seeks to reach the lost and to mature Christians. It is a glorious privilege to be a part of a church dedicated to the high purpose of God and following the pattern and practice set forth in the New Testament.

# Arkansas Baptist

NEWSMAGAZINE

Arkansas' third largest publication,  
meeting the information needs of Arkansas Baptists

VOLUME 84

NUMBER 26

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Bryer Kennedy . . . . . Managing Editor

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Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed. Letters must not contain more than 350 words and must not defame the character of persons. They must be marked "for publication."

Photos submitted for publication will be returned only when accompanied by a stamped, self-addressed envelope. Only black and white photos can be used.

Copies by mail 50 cents each.

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## Seven Arkansans earn degrees at Midwestern, Golden Gate

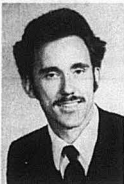
Seven Arkansas students received degrees recently during commencement exercises at Midwestern Baptist Theological Seminary and Golden Gate Baptist Theological Seminary.

**David Russell Adams** of Rogers, Art D. **Dunham** of Newport and **Donald F. Rose** of Omaha were awarded the master of divinity degree at Midwestern Seminary in Kansas City, Mo..

**Daryl Dean Dungey** of Little Rock received the master of religious education degree from Midwestern.



Adams



Dunham



Rose



Dungey



Pike

**June Summers Pike** received the doctor of ministry degree from Midwestern. A graduate of Ouachita Baptist University, Pike is the first woman in Midwestern's 27-year history to earn the D. Min. degree.

Receiving degrees from Golden Gate Bap-

tist Theological Seminary in Mill Valley, Calif., were **David Donald Benham** of Fayetteville, doctor of ministry, and **William Frederick Fort** of Fort Smith, master of religious education. Photos of Benham and Fort were not available from the seminary.



### The Southern accent

Steve Lemke

#### Majoring on the majors

Jesus Christ blasted the religious people in the day of his earthly ministry because they majored on minors. They were pre-occupied with the petty questions of faith, but Jesus charged that they had "omitted the weightier matters of the law: judgment, mercy and faith" (Matt. 23:23). They were masters of the minutiae of the faith, but they were abject failures in the matters that God regarded as most important.

How would Jesus evaluate Southern Baptists today? My conviction and burden is that the Lord's critique of Southern Baptists is that we are increasingly omitting at least three weighty matters of genuine Christianity:

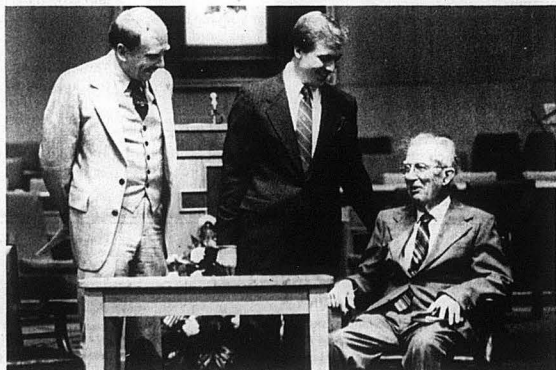
(1) The priority of incarnating love. We have not placed the priority on love that Jesus placed on it (Matt. 22:36-40, Mark 12:28-30). Agape love is not optional for the Christian; God requires it (Matt. 5:43-48, John 13:34-35, 1 Cor. 13:13, 1 John 2:7-11). A Christian without love is like a millionaire without money; it is a contradiction in terms. As persons, as churches and as a convention, we have allowed a competitive model concerned with winning at all costs to supersede the Christ-like model of forgiving love that answers evil with good.

(2) The necessity of bearing the cross. The path to Christian discipleship begins and ends at the cross (Matt. 16:24, Luke 9:23, Gal. 2:20). It is tragic when either laypersons or ordained ministers in significant places of Christian service do not obviously demonstrate in their lives a crucifixion of the flesh to egocentric pride, to selfish ambition and to worldly status. There is a crying need for more preaching on cross-bearing and the lordship of Jesus Christ.

(3) The imperative of producing fruit. One essential of genuine conversion is the production of spiritual fruit (Matt. 3:8, John 15:1-17, Gal. 5:22-24). Spiritual fruit cannot be faked; they are the outward expressions of who we really are spiritually. In the New Testament, spiritual fruit was seen as important a test of genuine Christianity as any doc-

trinal test (Matt. 7:15-20, 1 John 1:6-7, 2:8-11, 4:7-13). Belief without fruit is dead weight. Let's commit ourselves to major on the matters our Master deemed most important!

**Steve Lemke is professor and chairman of the Department of Religion at Southern Baptist College.**



ABN photo / J. Everett Sneed

**Christian citizenship award**—T. B. Maston (seated at right), retired professor of Christian ethics from Southwestern Baptist Theological Seminary, was the 1985 recipient of Little Rock Second Church's Brooks Hays Memorial Christian Citizenship Award June 30. James Dunn (left), executive director of the Baptist Joint Committee on Public Affairs in Washington, D.C., spoke during the morning worship service. Pastor Billy White (center) moderated a question and answer session with Dunn and Maston.

Don Moore

## You'll be glad to know...

...Time and opportunities are unparalleled. My goodness, what great days in which we live! Crisis builds upon crisis,

and disaster upon disaster. Tragedies, mysteries and surprises stalk the globe. Disease, deprivation, degeneracy and indecency we confront everyday. Crime, danger and constant threats to our persons, property and rights are as common as the sunrise. Crumbling foundations open the way for "the chief cornerstone" to be proclaimed.

...In Lebanon, with our missionaries in danger of abduction and death everyday, God is blessing. A new building is being built to house the Arab Publication Center, not because the old one was destroyed, but because of an expanding ministry. It will also serve as the center for mass communications which is receiving 900 letters per month from people inquiring about Jesus Christ.

...In Nicaragua, our missionaries were there to help with comfort and financial aid when members of one of our Baptist families were killed by guerrilla fighters.

...In Bangladesh, our missionary, R. T. Buckley, was there when 10,000 people perished in the recent typhoon. He will help the nationals drill 200 water wells soon so that the spread of disease can be averted from contaminated water. It is no wonder that Moslem society has been responding to Jesus in gratifying numbers.

...In Nigeria, where Coy and Vivian Sample (former pastor of Morrilton First Church) serve, they have seen 800 come to Christ in 42 different villages in the few short months of their ministry.

...At home, our home missionaries have assisted in starting 769 new churches and 2,140 new missions this past year.

These "shaky times" make a good environment for sharing the "unshakable" truth of God's Word. Wherever it is, whatever the circumstances, Jesus Christ comes through as Good News to the troubled, tired and trembling soul. We've never had a better opportunity. We've never had a better structure or system for facilitating the gospel message. May we seize the opportunity and enter the open doors. (See next week's column.)

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



Moore

## Letters to the editor

### Not an honest mistake

The Arkansas Baptist Newsmagazine is to be commended for its fair and accurate reporting of the Southern Baptist Convention which recently met in Dallas. However, I must take exception with Dr. Sneed's analysis on the ruling by the parliamentarian, that the convention body could not alter the make-up of the Committee on Boards, Commissions and Standing Committees, but could only reject the report of the Committee on Committees.

His article said that the ruling seemed to be in error. However, it also stated, "We believe that this was an honest mistake by Parliamentarian Wayne Allen, who said that the matter should be considered by the Executive Committee of the Southern Baptist Convention."

Having been a messenger, I would have to disagree that it was an honest mistake. The way in which the rest of the convention was carried out indicates that fairness was not a goal. First of all, there were three parliamentarians, not just one, that met to discuss the question. Second, those parliamentarians had a period of approximately six hours in which to reach a fair decision. They did indeed meet. However, they predictably ruled in favor of the fundamentalists who placed them in their offices.

Third, the article said that the 15 good parliamentarians who were contacted by your magazine reported that "the ruling was in error." Fourth, John Roberts, editor of the South Carolina Baptist state paper, reported that the convention's legal counsel told Mr. Allen that the ruling would be in error, prior to his ruling. Finally, even if Mr. Allen legitimately felt that his ruling was correct, a convention as large as ours has many capable parliamentarians who are knowledgeable enough to rule in a fair and correct manner and who should have been utilized.

We as Christians have a responsibility to act with integrity in everything that we do. I would urge all of us Southern Baptists to conduct ourselves as we feel that Jesus would in the same situation. Surely if this were done, then our wounds would be healed and the Lord would bless us as never before. — Jan Barker, Little Rock

### Did you hear it?

"What was that noise?" one man asked. "It sounded like a hammer to me," said another.

"I believe it was the rapping of the convener's gavel," replied a third.

"No," said a quiet bystander. "It was a hammer striking the nails."

Yes... it was a hammer striking the nails. For a while it seemed to subside. When the mighty host stood in silent harmony, the air smelled strangely sweet—kind of like a rose. Yet, the fragrance soon dispersed, to be

replaced with the foul aroma of bitterweeds and bitter hearts.

Did you hear it? It was the sound of a hammer striking nails.

It was hard to hear it, especially if your blood was racing and your heart was pounding. Pounding hearts fueled by the black bile of anger's adrenalin and pride's poison always drown out the full thuds of the hammer striking the nails.

The air soon became heavy with the shouts of angry men. The glaring lights and clicking cameras made sure to capture these moments. Total strangers, with pad and pen in hand, wrote feverishly to describe the strategies and accusations. Why did they not hear the steady beat? It sounded like a hammer striking the nails.

Applause... accusations... cheers... jeers... tears... turmoil. They were all there. Yet, deep within each one of us was a strange uneasiness. Was it the tightness of chest that accompanies conflict? Was it the pent-up frustration that follows unmet expectations? Or could it have been an aching heart that keeps time with the pounding beat of the hammer striking the nails?

"Oh Lord, what can we do?" the retired missionary asked.

"How can we silence that mournful sound—the sound of the hammer striking the nails?" the young preacher by cried.

"Love one another as I have loved you," said the quiet bystander.

Only then will the hammering be replaced by the grating stones of an empty tomb," he added. — Tom Smith, Bentonville

**Editor's note:** Since the annual meeting of the Southern Baptist Convention is over, now would be a good time for some of our readers to write "Letters to the editor" on subjects other than the convention controversy. We believe it is in order to minimize the controversy so the Peace Committee will have a chance to function.

It is not our desire to reject letters to the editor. Across the years, we have printed approximately 99 percent of all the letters to the editor which have met our guidelines. But we do believe it would be in order for our readers to practice restraint for the next few months. Thank you.

GOOD NEWS AMERICA



March 16 -  
April 6, 1986

GOD LOVES YOU

by Millie Gill / ABN staff writer

## people



**Bob Shaddox** will begin serving Aug. 1 as pastor of Irontron Church in Little Rock, coming there from Calvary Church in Helena, Mont., where he has served as pastor since July, 1977. A native of Harrison, he was ordained to the ministry by Harrison

First Church in 1952 and served that church as associate pastor from 1974-1977. He has served other churches in Arkansas, Washington and Canada. He served four summers as a Home Mission Board summer missionary in the Northwest Baptist Convention and served for eight years as a U. S. Army chaplain with tours in Germany, Vietnam and the United States. Shaddox is a graduate of Ouachita Baptist University and Southwestern Baptist Theological Seminary. He is married to the former Ethel Clark of Saskatoon, Saskatchewan, Canada. They have four grown children, Ken, Jamis, Klint and Kent.

**Leslie C. Dennie** was among the top 20 youth selected by the Foundation for Christian Youth Leadership to participate in its annual awards ceremony in Washington, D. C. during the week of July 4. He is the son of James and Virginia Dennie, members of Geyer Springs First Church in Little Rock.

**Tom Steward** has joined the staff of Alma First Church as outreach and activities director. He has previously served on the staff Alma Trinity Church and Mulberry First Church.

**R. G. Merritt** is serving as pastor of New Hope Church at Dardanelle, going there from the Faith Church at DeWitt.

**Gary Hook** has resigned as minister of music at Searcy First Church following more than eight years of service. He has accepted a call to serve at Village Church in Oklahoma City.

**Jim Burleson** as resigned as minister of music at Windsor Park Church in Fort Smith to join the staff of First Southern Church in Del City, Okla. He will serve the Del City church as minister of youth music with responsibilities as coordinator of children's choirs and director of various choirs and ensembles.



Dennie



Steward

**Barbara Long** recently completed 15 years of service on the staff of Little Rock Second Church, where for 10 years she served as preschool director and in 1978 assumed the responsibilities of minister of education. Long was elected to serve as 1985-86 secretary of New Orleans Baptist Theological Seminary alumni at the recent Southern Baptist Convention in Dallas.

**Ron Mayes** is serving as pastor of Beebe First Church, coming there from Forsyth, Mont. Mayes and his wife, Jena, have a daughter, Rachel.

**Donald Strait** is serving as pastor of Bethabara Church at Lake City.

**Melvin York** is serving as pastor of Brookland Church near Jonesboro.

## buildings



ABN photo / J. Everett Speed

Alma First Church dedicated a 9,400-square-foot family life building June 23 that houses a full-size basketball court, seven classrooms, a parlor, a kitchen, two restrooms, storage areas and office space for activities director Tom Steward. Pastor Billy Kimbrough praised members for their contributions of \$174,456 toward the \$300,000 construction cost and shared how the center would be used as a witnessing tool for reaching community residents. Mark Brooks, pastor of Elmdale Church, Springdale, was dedication speaker.

**Harry Black** is serving as pastor of Immanuel Church in Newport. He is a recent graduate of Southwestern Baptist Theological Seminary. Black and his wife, Ivetta, have one child, Shadrack.

**James Paul Smith** has been named minister of education and administration by Pulaski Heights Church in Little Rock. He began serving the church as minister to youth in 1980. He also has served as a staff member at Augusta First Church, Pike Avenue Church, North Little Rock and Malvern First Church. Smith, a native of Wynne, is a graduate of Southwestern Baptist Theological Seminary.

## briefly

**Faith Church** at Siloam Springs ordained Everett Scott to the ministry May 31. Scott has been called to serve as pastor of Mount Pisgah Church, Willow Springs, Mo. Myrl DeMoss, pastor, preached the ordination message. Others participating were Lonnie Edwards of Gentry and Jack Barnes of Highfill.

**Wilmot Church** celebrated homecoming June 9 with a morning worship service, potluck luncheon and afternoon service that included both special music and a baptismal service. L. C. Hoff was guest speaker. Philip Bowles is pastor.

# Lavaca First Church celebrates 125-year heritage

text and photos by Millie Gill

Lavaca First Church, founded for the purpose of sharing the message of salvation, climaxed the celebration of its 125th anniversary June 15 with a "Heritage Day."

The church, founded on the third Sunday in June, 1860, boasts of the fact it was sharing the gospel before the Civil War, the advent of automobiles, airplanes, radio or World War I, not to mention World War II, the splitting of the atom, television, space satellites and moon walks.

The congregation, first named Oak Bower Church, received its mail from post offices listed as Meyers Landing, Bloomer and Military Grove. Though the town of Lavaca was founded in 1880, the church went by its original name until around 1930.

Members shared their first meeting place, a box house, with the Methodists until 1886. In July of 1886, the church entered its first building and in the late 1920's Sunday school rooms were added.

In May of 1943, the congregation voted to erect a new building that was used for the first time in June, 1945. The construction cost was \$8,500. A new educational building was added in 1954. Another expansion, an entrance and four classrooms, was added in 1958. Other building programs were undertaken in 1970, 1971 and in July of 1979.

One of the biggest steps in the history of the church was taken on Aug. 24, 1918, when members voted to call its first full-time pastor, which lasted a short time because records four-years later show a pastor was called half-time. Another attempt at a full-time pastorate in March of 1929 lasted only one year. On Feb. 21, 1943, F. R. Sawyer

became the first sustained full-time pastor in the church's history.

Harold Dean Law, pastor of the congregation, is the great-grandson of J. F. O'Neal, who was elected pastor on Aug. 26, 1899. The church, in conference, voted to pay him \$50 a year and more if they could. Another pastor, P. C. Mays, was labeled controversial because he spoke on such things as the aeroplane and submarine.

It is noted several times in minutes of the church that the congregation demonstrated love and caring for needs of people by writing obituaries for deceased members and building and preparing caskets when infants died in the community.

History reveals that as early as 1901 women were elected to serve on committees such as the finance committee, at that time raising \$26.95 to paint the church house.

It also tells of the organization, on Oct. 22, 1904, of the Baptist Young People's Union when A. L. Brown "Uncle Abe" was serving as pastor. The program later became known as the Training Union and continues to grow and function as Church Training. Church bulletins have been printed on a regular basis since 1948, and the first Cradle Roll department was organized in 1949 by Mrs. O. M. Stallings.

The congregation first became aware of world missions needs under the leadership of T. H. B. McCalister. The first missions offering was collected in September, 1891. Today, it both continues to support and work in missions throughout the world, providing missions teams to work in the Arkansas-

Indiana linkup and in Wyoming where a former pastor, Curtis Smithson, serves.

W. R. "Jack" Hull was commissioned by the Foreign Mission Board in May of 1959 to become the church's first foreign missionary.

Curtis Smithson, pastor of College Heights Church, Casper, Wyo., was "Heritage Day" speaker. Other guests included former pastors C. D. Peoples and Claude Stewart.

Smithson challenged members to deeper commitments to personal witnessing, discipleship, evangelism and missions. "God saves people so they might be committed to him and if we have received we are commanded to 'go and share,'" he said.

Law also encouraged members to look on-ly at the past as an inspiration for future growth.

Committees for the anniversary celebration included a historical committee composed of I. B. Ballance, chairman, Walter Andrews, Margaret Dooly, Donnie Green, Jessie Harkreider, Verna Jean Hogan, Euneva Kaylor, Joyce S. Moore, Joyce T. Moore and Vivian Pence.

Ann Staton served as chairman of the pictorial directory committee, assisted by Betty Balch, Herbert Brown, Lorrie Glidewell, Rita Helms, Rebecca Law, Pauletta Sexton and Cheryl Stem.

Publicity committee members were Gary Long, chairman, Frances Atkins, Carol Barber, Bob Brisco, Lynda Gayle Brown, Ann Smith and Shirley Townsend.

Millie Gill is a staff writer and photographer for the Arkansas Baptist Newsmagazine.



Harold Dean Law, pastor of Lavaca First Church, teaches a Sunday School class in the sanctuary on the morning of the congregation's 125th anniversary June 15. Law taught the class using a Bible which belonged to J. F. O'Neal, his great-grandfather, who was elected pastor of the same congregation on Aug. 26, 1899, at a salary of \$50 a year.



Putting memorabilia on display for their church's 125th anniversary are (left to right) Nancy Lively, Shirley Townsend and Frue Tate.



# Good fences needed in church-state relations, Maddox believes

by Betty J. Kennedy

The way Robert Maddox heard it, a well-known "TV preacher" is currently testing the waters and deciding whether to run for President of the United States.

This is not so out of character, Maddox claimed, because a growing group of well-funded folks are on a "holy crusade to baptise the government."

Maddox, executive director of Americans United for Separation of Church and State, based in Silver Spring, Md., noted these are many of the same people who are always "trashing the government." "They scream about laws allowing abortion or the sale of liquor," he pointed out, "but do nothing to help the alcoholic or the pregnant teenager." "And," Maddox said, "they play right into the hands of those trying to undermine our kind of government."

Maddox was in Little Rock to speak to a conference on church and state, sponsored by four Arkansas Baptist state conventions, when he explained his efforts to reclaim the proper understanding of "separation of church and state."

He outlined three main views of the relationship of religion and state held by Americans today. "One posture would be to see religion off on the perimeter with nothing to say to the life of the nation," he noted. Some persons with this view advocate taxing churches, according to Maddox.

A second view, which he identified with the religious/political "extreme right", is what he called the "TV preacher mentality." Maddox said people holding this view see religion as "a way to contain American citizens, to make us 'behave.'"

**"Baptists and Presbyterians in America knew nothing else but a state church, but they saw by experience the only way for them to be free in religious matters was to separate the church and the state."**

"There are a lot of them around and they are very well funded," Maddox asserted. "They seem to advocate some fusion between government and religion—not like Iran—but very close fusion, as some established state church."

Maddox cited studies by Harvard researcher Daniel Yankelovich which show that Americans are concerned about the moral climate of the nation and want to pass laws to make people behave, as long as the laws impact only other people.

Maddox sees those advocating the use of public monies for private church schools as representative of this way of viewing church/state separation.

The third view is most representative of Baptists, Maddox said. "In this middle

ground are those of us who recognize the importance of religion in American life, but still advocate institutional separation."

Baptists have historically supported a separation of functions, he said, meaning there are purely government spheres and purely religious spheres. But, they sometimes overlap, Maddox admitted.

"There's a lot of conflict from overlap these days," he said, citing vastly increasing pluralism as a catalyst.

"My wife teaches in a public high school where the handbook is written in 11 different languages." He noted that so much pluralism is very different from the Bible Belt culture.

And government at all levels is overlapping and intruding further and further into religious life, according to Maddox. He cited the case of a Fairfax, Va., church which has been told it cannot open its doors to the homeless in bad weather because it is not a hotel.

Maddox calls it a case of the government defining the mission of the church. It is the kind of case Americans United joins. They are also part of cases like the one in which a young woman was abducted for deprogramming after she joined the Hare Krishna sect.

Authorities closed their eyes as she was taken across state lines at the instruction of her parents, according to Maddox. "Some Southern Baptists might not see this as so wrong," Maddox admitted, "but consider the situation if the woman had become a Baptist and Catholic parents wanted her 'straightened out.'"

Another instance of government intrusion addressed by Americans United is the case of the Tennessee churches who joined together last year to fight a liquor referendum. After the churches paid for newspaper ads out of the church treasury, the state demanded they register as political action committees.

Registering as a lobbying group would mean opening church records to government inspection, according to Maddox. "It used to be accepted that churches would speak out on moral issues, even in referendums," he lamented. "Tennessee is saying they still can, but they must do the paper work, and state control goes with paper work. This opens all kinds of doors to repression of church ministries."

A more recent example of overlapping in the spheres of religion and state is the case of the Connecticut law that gave workers an absolute right to refuse to work on their Sabbath Day. The U.S. Supreme Court, ruled June 26 the state had gone too far to protect religion and the law needed also to provide relief for employers when the employee being off worked a hardship on the business.

Maddox is frequently asked why separation of church and state seems to translate into curtailing the "free exercise of religion"

guaranteed in the First Amendment to the U.S. Constitution. His reply to the standard question about restoring prayer in public schools is that honest, voluntary prayer has not and cannot be removed by court order.

He thinks the term "separation of church and state" has been distorted for political purposes and is often viewed as representing the idea of government refusing to cooperate at all with religion.

"Many Baptists do not realize church leaders of the colonial era carved out separation of church and state," Maddox explained. "Religious liberty comes out of the American religious community, not the political community."

Maddox said the early Baptists and Presbyterians in this country had to deal with state churches and learned from their experience "the only way for them to be free in religious matters was to separate the church and state."

What Maddox preaches for Americans United and the cause of separation of church and state is the same view expressed by U.S. Supreme Court Justice Felix Frankfurter in writing an opinion in 1948.

Frankfurter wrote: "We renew our conviction that 'we have staked the very existence of our country on the faith that complete separation between the state and religion is best for the state and best for religion. . . . If nowhere else, in the relation between church and state, 'good fences make good neighbors.'"

Maddox works to convince Americans that those fences need to be kept in good repair.

**Betty J. Kennedy is managing editor of the Arkansas Baptist Newsmagazine.**

## What a church can do and what they can't

Robert Maddox has some guidelines for pastors who are unsure what they and their churches cannot do to properly influence government, and he knows what they face because he has been a Baptist pastor for 20 years.

1. Whatever you do politically, do with the mind of Christ. "Some pastors imagine themselves as an angry Amos," he says. "They should remember how Jesus functioned."

2. The pastor should keep his call as shepherd above his political activities.

3. Be extremely cautious about urging the church to take a stand as a "church." Urge members as individuals to stand up. Do not write checks for political activities from the church treasury.

# Jackson sees Dallas SBC as positive move in 'conservative' trend

by J. Everett Sneed

Johnny Jackson, a leader of the "conservative" pastors in Arkansas, feels quite positive about the annual meeting of the Southern Baptist Convention, as well as things taking place in the Baptist work of Arkansas. He said he believes the Dallas convention produced "Some healing of the controversies we have been going through."

Jackson, pastor of the Forest Highlands Church, Little Rock, told the *Arkansas Baptist Newsmagazine* in an interview that, from his perspective as a strong conservative, the three most positive things in the convention were: (1) the election of Charles Stanley as president; (2) the election of the nominees of the Committee on Boards without change; and (3) the election of the nominees of the Committee on Committees without change.

"We felt these three things were absolutely essential in order to assure the convention would continue to grow in conservative influence," Jackson said. "In the system Southern Baptists have, whatever change is going to take place in our agencies and institutions must come through the trustees that govern our agencies and institutions. Those of us who wish to see change in the convention must do it in this way."

Jackson was very pleased to see the election of the Peace Committee. He said: "Although I have been exceedingly pleased with the direction the convention has been moving in the last few years, I feel the election of the Peace Committee is a good move. This will give opportunity for a lot of the rhetoric that is being used by both sides to be cooled down. This committee also can give positive attention to many of the problems that do exist within the SBC."

Jackson said he felt the Peace Committee had a good possibility for success. He said: "There are good conservative people on the committee such as Adrian Rogers and Ed Young, who will see that the complaints some of us have had are presented. When these are aired, I am hopeful the committee will investigate these, recommend changes or say they are not as serious as some had believed. I do believe our people, the convention itself, are ready for something to be done. Many are tired of the wrangling that has been going on. I would encourage everyone to pray for this committee."

Regarding the parliamentarian's ruling that there could be no change to the Committee on Committees report, Jackson said he was not an expert parliamentarian. He stated: "At the time, I accepted the decision as valid. I have not made a study of the mat-

ter. If it was a mistake, I believe it was a mistake in judgment. It was my desire to act on the committee as a whole rather than to consider them individual by individual or have a substitute report. Since I was pleased with the outcome and the vote, I would almost have to say I had no objection."

Regarding the voting irregularities mentioned by Lee Porter, registration secretary of the convention, Jackson observed no one could know how many of these occurred, or on which side of the controversy the individuals involved might be. "I agree with Porter there is little or nothing we can do which would absolutely eliminate this possibility. We must rely on the integrity of individuals and churches. I do deplore unethical practices such as these," he said.

In commenting on the election of the convention officers, Jackson said he felt Stanley did receive a very strong vote. He said: "I disagree with those who said that the 45-55 vote was not a strong one. Dr. Stanley had to overcome the opposition of many convention leaders. Many pastors of small churches came to the convention to vote against the evident organized effort of convention leaders to unseat Charles Stanley."

"Now on the election of Winfred Moore," Jackson continued, "all of us who were there would have to agree it was providential. It was unplanned. I know Ray Allen. I have travelled with him to Israel and believe that he did what he believed was God's will. I have high regard for Winfred Moore. He is a good strong Bible-believing conservative who has done an outstanding job in his church. I don't know why he couldn't support Charles Stanley anymore than I don't know why others didn't want to give him his customary second term. I feel it was the Lord's will for him to be elected."

Jackson said he did not think the election of Moore would take away the possibility of accusations or give balance to the appointments to the Committee on Committees. "I understand Stanley said in a press conference that the constitution only required he 'consult with' the vice-president but that did not mean they had to agree," Jackson observed. "Stanley will still be president and will make the appointments. I do think that, since Moore is a strong Bible-believing conservative, they will agree on many of the appointments that will be made. I do believe Stanley will reserve the right to make the appointments himself and, because he will do this, he probably will receive criticism."

Jackson was exceedingly complimentary

of the Home Mission and Foreign Mission Board programs. He said, "These were high-points during our convention."

Jackson also complimented FMB President Keith Parks for the statement of support he made to President Stanley. He said, "This helped immensely and was a Christian gesture of the highest order."

Jackson criticized other agency heads who had not supported Stanley for not making a similar gesture. "They had the same opportunity to bring healing to the convention as did the head of our Foreign Mission Board but bypassed it," he said.

Jackson said he was sure there were only a very few professors in Southern Baptist seminaries who were theologically unsound. He said, "I do believe Dr. Russell Dilday (president of Southwestern Baptist Theological Seminary) owes Stanley an apology. If he should continue to oppose Dr. Stanley and other conservative presidents we hope we will elect, then something would have to be done."

Jackson said there were very few seminary professors who obviously should not be on the faculty of our seminaries. "The professors I know from Southwestern and other seminaries are good Bible-believing scholars," he said. "But even if there is only one that needs to be dealt with, we need to do it. That is what the whole conservative movement is about. The trustees, in the last few years, have become insensitive to the desires of grassroots people. That is my hope for the Peace Committee, that they can and will deal with these few problems."

Jackson doesn't feel the controversy on the SBC level will carry over into Arkansas Baptist life. "I believe the overwhelming majority of the messengers from Arkansas voted for Charles Stanley," Jackson said. "But I don't feel any animosity toward anyone that voted on the other side."

"I feel we are in excellent shape in Arkansas," Jackson continued. "Our Cooperative Program money is up above the national average. And, as far as I know, all of our agencies, institutions and Executive Board employees are doing a good job."

Jackson said he believed the *Arkansas Baptist Newsmagazine* gave good, balanced coverage to the convention this year. "I give the *Newsmagazine* an 'A plus' on their reporting of the convention."

J. Everett Sneed is editor of the *Arkansas Baptist Newsmagazine*.

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# Your state convention at work

## Sunday School WEE Workshop

The annual Weekday Early Education Workshop is scheduled for August 1-2 in Park Hill Church, North Little Rock. The



Ratton

workshop will begin with registration at 9:30 on Thursday morning.

Special interest conferences will be offered for day care-kindergarten directors, Mother's Day Out directors and teachers of infants and toddlers. These conferences will be

continuous. Conferences on art, music, discipline, science and nature, books, storytelling, and health and safety are also scheduled.

An idea fair and two make-and-take workshops are scheduled for Thursday afternoon and evening.

Program personnel will include Ray Evette, WEW consultant in the Church Administration department of the Baptist Sunday School Board.

Lunch and dinner on Thursday will be served at the church. Reservations are required for the two meals and the make-and-take workshops. Reservations are due by Thursday, July 25. For more information contact Pat Ratton in the Baptist Building.

— Pat Ratton, preschool consultant

## Missions

### Support for missions

Several pastors have indicated to me that their churches are not sponsoring a mission congregation, but they would like to

become involved to some degree in assisting a new work in Arkansas. They have asked how much money their churches should consider providing.



Tidsworth

Since it is approaching the time when budget or finance committees will be working on the budget recommendations, let me make this suggestion. How about placing a percentage in your budget for "local missions"?

The church may make a decision later about where they will sponsor. Some mission points will need two or three churches to join together to adequately sponsor.

It is much easier to help sponsor a mission if the money is already budgeted. Be

assured that the need is here. We know of 40 places in Arkansas where a mission is needed now! — Floyd Tidsworth Jr., church extension director

## Christian Life Council The tongue is a fire

Someone has interestingly noted that if everyone knew all there is to know about everyone else, no one would have anything to do with anyone.



Parker

Let's face it, Jeremiah years ago spoke of the human heart as "deceitful above all things and desperately wicked; who can know it?" (Jer. 17:9). Someone else has said, "There's so much good in the worst of us and so much bad in the best of us that it behooves all of us not to talk about anyone of us."

Oswald Chambers, in his devotional guide, *My Utmost For His Highest*, has as background Scripture for July 17, "Judge not that ye be not judged" (Matt. 7:1). Among other thought-provoking comments, he closes the day's reading with, "I have never met a man I could despair of after discerning what lies in me apart from the grace of God."

All of us Arkansas and Southern Baptists need reminding that there's a thin line between the will of God and Satan's will. We'd best be careful in the use of our tongue, especially when we label one another in any way besides "Christian." In the midst of confusion, let's remember who its author is! It is absolutely imperative that we resist and fight Satan instead of one another! — Bob Parker, director

## Evangelism The gift of life

On this fifty-fourth birthday (June 4), I wish that it were possible to tell my mother how much I love and appreciate her. This can only be fulfilled in memory since my mother went to be with the Lord at the early age of 44. Her physical presence has been missed for many years, but her spiritual influence has had a strong effect upon my life. She was the most committed Christian that I



Shell

have known. She had the patience of Job, the wisdom of Solomon and the faith of

Abraham. She had the gift of transmitting the love of Christ to her family and friends.

It was my privilege to grow upon attending the Gravel Hill Baptist Church. Today I praise God for this church because they taught me about and pointed me to Jesus. In 1943, at the age of 12, I was deeply convicted of my sins. I turned from those sins and placed my faith in the living Christ. Since that day, it has been a great privilege to know that Jesus is the Lord of my life. I am sure that many thought the summer revival was not much, only one 12 year old boy was saved. For that boy it was the gift of eternal life. Since I was the boy, it meant everything to me. I came to realize the truth of Jesus' words, "I give unto them eternal life and they shall never perish, and neither shall any pluck them out of my hand." — Clarence Shell, director

## Family and Child Care Thanks for Siloam

Forty-one youth and staff packed their bags, loaded the big yellow school bus, the white van and the station wagon early June 17 to attend the first week of Siloam Springs Baptist Assembly. For some youth, it was their first experience at church camp. But to others, such as Beverly Cash, honor camper last year, the week would be a repeat of a very good experience.

We attended, expecting good things to happen, and no one was disappointed. There were four professions of faith and 15 rededications to Christ in the group from the Children's Home. Surely those who sent money for camp fees and remembered to pray for us can rejoice with us about the good things that happened while there. We had two honor campers, Robbie Johnson from the junior high boys age group and Darrel Wilson from the senior high boys group. We are proud!

Our young people, led by Activities Director Guy Ripley, participated in all sports activities, making it to the finals in all of them. This year, for the first time a Sportsmanship Award was presented and the plaque is now on display in the office of Activities Director Guy Ripley at Arkansas Baptist Home for Children.

Some sponsors visited with the youth at camp and another group from First Church, Siloam Springs, had a tea for the girl they sponsor. Another church provided refreshments on the trip.

Each year, we not only enjoy the fellowship and blessings we receive while at Siloam, but we are also reminded of the goodness of God's children as they make Siloam and many other good things possible for us. Thanks again, Arkansas Baptists! — Eula Armstrong, director of special activities, Arkansas Baptist Home for Children

## Cooperative Program Statistics?

Statistics can mislead. Recently I picked up a publication obviously designed to discredit the work of Southern Baptists. One statement was that only about 18 percent of the Cooperative Program dollar ever gets to the foreign mission field.

At first glance one may assume that 82 percent was used by administration to get 18 percent to work. Not so!

The Cooperative Program dollar is divided in Little Rock with 60.09 percent being used in Arkansas and 39.91 percent going to worldwide causes. Out of this 39.91 percent the distribution is as follows: Foreign Mission Board, 19.74 percent, all other SBC causes, 20.17 percent.

Eighteen percent of the Cooperative Program dollar represents 91.19 percent of the dollar received by the Foreign Mission Board. So 18 percent of the Cooperative Program dollar means that, of every dollar received by the Foreign Mission Board, over 91 cents gets to the field.

It is also helpful to remember that the \$8.81 of every \$100 used by the Foreign Mission Board to involve the other \$91.19 also makes it possible to use 100 percent of the Lottie Moon Offering and 100 percent of the money received for world hunger for their designated use.

I know of no one doing a more efficient job. The Cooperative Program does many things, only one of which is foreign missions. When you see statistics quoted be sure they are interpreted in light of the total picture. Statistics can mislead. — L. L. Collins, Jr., associate executive secretary

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## Church Administration Bold Mission Thrust

Bold Mission Thrust... nothing else has so captivated the imagination of Southern Baptists. "To give every person on the face of the earth the opportunity to hear and respond to the gospel by the year 2000": quite a challenging goal, but accepted by many who believe under God it can happen.

Southern Baptists recently adopted Bold Mission Thrust plans in three challenging areas for 1985-90. We have committed ourselves to a continued effort to Reach People and Develop Believers. To these efforts, we will add Strengthen Missions as a third focus of our attention.

We will continue our efforts to reach people, as we seek to increase baptisms, establish new churches and reach people. We will continue our efforts to Develop Believers through emphasis on intercessory prayer, by increasing the number of our members in discipleship training, through a strong stewardship emphasis and by challenging an increasing number of volunteers in the ministry.

We will emphasize Strengthen Missions through increased mission support to the Cooperative Program by involving more people in missions education and challenging them to short-term mission service.

Oct. 6 has been suggested as Bold Mission Thrust Launch for 1985-90. Through worship, Sunday School and Church Training, the activities of Bold Mission Thrust Launch Day can focus attention on these challenging goals. For help in planning Bold Mission Thrust Launch Day consult the following periodicals: *Proclaim* (Oct.-Nov. 1985), *Church Administration* (July & Sept., 1985), *Sunday School Leadership* (Aug. 1985), *Church Training Magazine* (Sept. 1985) and *Church Musician* (July 1985). — Robert Holley, director

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## Peace demonstration commemorates bombings

The 40th anniversary of the atomic bombings of Hiroshima and Nagasaki will be observed with a "Peace Happening" in the nation's capital on Aug. 4.

Church Women United of Arkansas and Peace Links are organizing a bus to the event, leaving Friday, Aug. 2.

On Sunday, July 21, at 3 p.m., Church Women United will unfurl an 800-yard "Peace Ribbon" on the state capitol grounds. The ribbon segments highlight "cherished" aspects of life members would not want destroyed in nuclear war.

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## Grand Avenue grows through Sunday School commitment

FORT SMITH, Ark. (BP)—A Sunday School commitment for reaching people has been the basis of church growth during the past 11 years at Grand Avenue Church.

That commitment began with a Sunday School revival in 1974 and is what makes the church a "Sunday School church," said Steve Stege, minister of education.

Growth for the church has meant a \$2.5 million, 2,000-seat capacity sanctuary completed in 1980, a \$2.5 million educational building addition completed in 1985 and a \$1.45 million budget which includes 27 percent for the Cooperative Program and associational missions.

Bold reaching with scheduled outreach activities, enrollment goal setting and use of the Super Growth Spiral for organized growth planning are plans which are working for the Grand Avenue church.

"The church made a commitment to reach people," Stege explained. "The people took those principles of growth learned in the Sunday School revival and started reaching people."

Sunday School attendance grew from 500 in 1974 to 900 by 1980. The church started dual Sunday Schools in 1980 and attendance soon increased to 1,200. When the Sunday School moved into new facilities on the last Sunday in February of this year, more than

1,500 were present.

Now the church has goals for an enrollment of 4,300 and attendance of 1,800 by September 1986, Stege said.

Sunday School growth depends on involvement of church members and strong volunteer leaders, said Stege. "It doesn't matter who the pastor or minister of education is. The people have to be committed."

Stege and the pastor, James W. Bryant, have with the church less than two years.

Since 1974, Sunday School has been at the heart of evangelism at the church. The Sunday School enrolled 450 new members and 176 persons were baptized into the church in 1984. Most baptisms were from the Sunday School, Stege said.

"People here are leading others to the Lord. Even the Together We Build program became an evangelistic effort for some members," Stege said, explaining witnessing opportunities that some members found during the recent campaign to finance the education building construction.

Training Sunday School leaders is an ongoing project with weekly worker meetings, quarterly workers training and annual worker preparation week programs.

In October 1984, Stege called for 215 new Sunday School workers and enlisted 244. Those workers plus the 315 existing workers

filled the needs for the 70 departments and 133 classes in the expanded Sunday School.

Grand Avenue is a Sunday School church because people are reaching, teaching, winning and developing, Stege said.

"They have a heart for reaching people. They teach people the Word of God. Evangelism is at the heart of the Sunday School and they minister and develop new Christians," he explained.

Being a Sunday School church means Sunday School is the top priority in planning. "Everything we do in this church relates to the Sunday School somehow," Stege said.

The Super Growth Spiral which the church has used since October 1981 has been the focus of Sunday School development and even was the basis for the recent building program, according to Stege.

"The Growth Spiral gave a vision of what was possible. They built the new building because they wanted to reach more people for Christ," Stege explained.

Dual Sunday Schools have been continued even though the new space would permit one. However, dual Sunday Schools will allow room for the 1987 enrollment goal of 5,000 and average attendance of 2,500.

"There is no saturation point or peak," Stege contends. "There is no saturation point until the whole city is won to Christ."



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As Baptists, we traditionally look for better ways to serve. A better way is to preserve the sophistication and assure the safety while bringing down the costs. That's why out-patient service at a Baptist Medical System hospital is a good idea for today.

The next time your doctor tells you that you must be hospitalized, tell him you prefer a Baptist Medical System hospital. Together, we will continue to provide the standard of excellence for health care in Arkansas.



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# An open letter to parents of college students

Dear Parent:

Will your son or daughter grow as a Christian in college? Would you like to try to help him or her in this new adventure and pilgrimage?

The local Baptist Student Union (BSU) on your son's or daughter's campus wants to contact your student. Local churches in the college town are eager to minister.

There are 25 active Baptist Student Union organizations on college campuses in Arkansas, each supported by Arkansas Baptist State Convention churches through the Cooperative Program. Dedicated BSU Directors want you to involve you son or daughter in fellowship and worship experiences, mission education and service, and in Bible study groups and witness training.

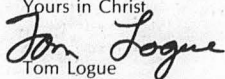
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Each name will be forwarded to the appropriate BSU Director who will make every effort to contact your student

Thank you in advance for making this possible.

Yours in Christ

  
Tom Logue

Director, Student Department

## International

### *God's patience with sin*

by Gary D. Fulton, West View, Paragould  
Basic passage: Hosea 4:1-2; 5:15-6:6

Focal passage: Hosea 4:1-2; 5:15-6:3

Central truth: God waits for the repentant, backslidden Christian to return to him.

The prophets were often sent to tell people about their faults and to warn them of God's inevitable judgment. Hosea was sent to present God's case against them and announce the judgment of God. The discipline of God will come upon God's people for their sin, yet he awaits their return to him. He is very patient with his people.

God's people are charged with sins of omission and commission. Certain works are expected from the children of God. Hosea declares Israel was failing in truth, which means they were not faithful to the Lord and his Word. They were failing in mercy, which means they were not demonstrating to God and others a steadfast love. They also were charged with failing in a knowledge of God, which means they were not walking with God in an intimate relationship. Christians today have basically the same responsibilities, and we often fail to be faithful, to demonstrate God's love and to share a close relationship with our Lord.

God's people also are charged with sins of commission. Israel is accused of breaking five of the Ten Commandments. All five relate to man's relationship with his fellow man. When we, God's people, fail to do God's work and continue in sin we contribute to the spiritual death of many.

Hosea expresses God's disapproval of Israel's sin, but he also expresses God's desire they return to him. In 5:15, God declares he is waiting for his people to repent, confess their sin and seek to renew their relationship with him. God awaits the repentance and return of many Christians today.

In chapter six, Hosea encourages Israel to return to God, who can heal and bind up their wounds. He declares there is hope for revival through God's grace and mercy. This revival will be as fresh as rain on a dry land which refreshes it and makes it fruitful. There is always hope in Christ.

The Word of God is filled with messages of hope. God remains patient with us today, desiring that we confess our sin and renew our fractured relationships with him. The church can experience revival today through our willingness and God's grace and mercy.

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## Life and Work

### *Life after death*

by Nelson Wilhelm, First Church, Waldron  
Basic passage: Job 12:1-12:22

Focal passage: Job 14:1-3, 10-17

Central truth: The human will continue to exist, even after physical death.

Job did more soul searching than any other character of the Bible. There are two things in life that will cause you to firm up your beliefs, that will cause you to purify, clarify and solidify your convictions. Those two things are adversity and strong verbal attack. Job knew both.

Throughout the book, it is interesting that Job feels God just will not meet with him and talk, yet Job keeps coming up with correct thoughts that simply are not possible from just within a human mind. Job sees the theme of all life and begins to realize that God has more for us than just an earth time existence. He sees the cycle of growing, flourishing, declining and death. He sees the parched ground, the dead roots, that they are able to resurrect into new life, and gradually sees that God also makes it true for the human being.

So in Job's hard journey in life, he begins to have hope for the future, even though he cannot define it all. Where God and revelation are concerned, if God does not make it clear and plain, man sure will not be able. We must see that much more is involved in this passage than just Job forming answers by himself. This is not hopeless rationalization.

You can feel that Job has an answer in his heart to the question, "If a person dies will he live again?" And his answer is a definite, "Yes!"

Notice the seeds of doctrine God gives him. He says, "I will wait for my change." This doctrine is not fully revealed until New Testament Scripture. Then he says, "God will have use for work by my hands." God has given his heart assurance that life after death will be meaningful and fulfilling, and that we will be fully aware.

I have tried to speak only from Job's point of view. Job did very well, don't you think, to come up with such hope with no more of God's revelation than he had? Compare that with what we know about eternal life, and let your heart praise God.

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## Bible Book

### *Jeremiah's call*

by Vester Wolber, Ouachita Baptist University

Basic passage: Jeremiah 1:1-6:30

Focal passage: Chapters 1 and 2

Central truth: God is in control

(1) God has his eye upon us and has plans for us long before we are aware. If the foreknowledge and sovereign purpose of God for us constitute an intellectual problem for us, it is because we have not fully accepted either our status as creatures or God's wisdom and authority as creator. Some puny creatures have attempted to reverse those roles, claiming for men the functions of creator while thinking of God as the product of their collective imagination.

A person is made ludicrous in asserting his independence from God. The Lord is not in the habit of asking one if he would like to be conceived and become a person. In all such decisions, God seems to do quite well without any counsel from us, and our lives are well under way before we first become conscious of our existence.


A vase does not challenge its potter, saying "Why have you made me thus?" If a piece of pottery were to set about to create a potter, it would remind us of the senseless effort of a man to fashion a creator after his own concepts.

(2) Why do some persons lose their fervent love for God? A modern theologian would answer comprehensively, "The world, the flesh, and the devil;" but Jeremiah limited his answer to the influence of the world, saying, "They went after worthlessness and became worthless." A century and a half earlier, Hosea had said of the people in Israel that they "became detestable like the things they loved" (Hos. 9:10).

(3) It doesn't make sense at all for one to forsake God and turn to other gods. Common sense says that we need God. God's Word says that we need common sense.

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Psychology For Christian Living



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## BWA headquarters will move to new location

WASHINGTON (BP)—The Baptist World Alliance will have a new home in McLean, Va., beginning Oct. 1, 1985.

BWA officials explained the old building, located at 1628 Sixteenth Street, NW, in Washington, no longer meets the needs of the growing worldwide ministry of the Alliance and joint ownership with the District of Columbia Baptist Convention prohibited a possible expansion at the present site. The move into the four-year-old office building in McLean, approximately 12 miles from Washington, will mean more space for all divisions and departments of the Alliance.

The new headquarters building was acquired for \$1.28 million. Remodeling and new furnishings will require additional funds. The BWA will start a \$1.5 million fund raising campaign as soon as a master solicitation plan has been developed.

Beginning in October, the new address of the Baptist World Alliance headquarters will be: 6733 Curran Street, McLean, VA 22101.

The Baptist World Alliance is a voluntary fellowship of 131 Baptist conventions/unions with headquarters in 93 countries, and a total membership of more than 34 million Baptist believers.

## Maryland newspaper names assistant editor

LUTHERVILLE, Md. (BP)—Robert E. (Bob) Allen of Marion, Ill., has been named assistant editor of the Baptist True Union, newsjournal for the Baptist Convention of Maryland/Delaware, according to W. Fletcher Allen, editor.

Allen is a graduate of Southern Baptist Theological Seminary, Louisville, Ky. He joined the staff June 25.

Allen currently is news director at

Southern Seminary. He was editor of the campus newspaper, *The Towers*, previously. His journalistic experience includes internships with the *Western Recorder* and the *Arkansas Baptist Newsmagazine*, state convention papers of Kentucky and Arkansas. He also has worked in the press room at the SBC annual meeting.

The new assistant editor is married to the former Vicki Johnston of Little Rock, Ark.

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## Teen suicide epidemic calls for church action

GLORIETA, N.M. (BP)—Churches can take an active role in the fight against the rising epidemic of teenage suicide by simply "lending a listening ear," according to Joe Richardson, personnel counselor for the Baptist Sunday School Board.

Richardson, who led sessions on parent/teen communication during this year's summer youth celebrations, noted suicide is the third leading cause of death among teenagers today, outnumbered only by accident-related deaths.

He challenged parents and leaders of youth to lend a helping hand because "most persons are ambivalent about death when attempting suicide."

Explaining research supports the theory that listening and talking is of great importance to a person considering suicide, Richardson said, "Don't think that once a person decides upon suicide there is nothing you can do to prevent it. Quite the contrary is true; part of them wants to live and anything you can do to give them a reason to live may help."

According to Richardson, the church should play an increasing role as care-giver to youth because a vast majority of teens are growing up in broken or fragmented homes or in situations where there has been no central adult model providing care and concern.

He believes parents and youth leaders can be generalists at providing the counseling services of understanding, listening, respect, care and confidentiality. However, he stressed the importance of not playing therapist when the problems become too great.

"The time to provide professional help is when there are serious behavior problems,

personal and family problems, extreme social problems or when you as the adult cannot maintain an objective outlook," Richardson said.

"It's time for us to realize that it's okay to seek the help of a competent outsider who can give us an objective opinion. We need to admit we are human and give ourselves a chance to come out of a bad situation whole by seeking professional help."

Richardson listed several clues parents and leaders can look for which may indicate a tendency toward suicide. The list includes: giving away treasured objects, sudden behavior changes, verbal clues in notes or conversations, substance abuse and unresolved disappointments.

"We should never consider a teenager's loss as insignificant, no matter how we may feel. Failure to make the team may be a great disappointment to a youth even though adults don't see it as very significant."

Richardson said in addition to caring for teens who may be considering suicide, the church must minister to the remaining victims of those persons whose attempts have been successful.

"Ministering to the families and friends of a suicide victim is a long-term process," he noted. "The grief process can take years. All go through the stages of denial, anger, bargaining, depression then adjustment."

He noted these stages are God-given emotions which help a person deal with the significant loss of a friend or family member.

"The best thing we can do for the remaining victims is to care for them, listen to them and stand by them through the entire grief process," he said.