

Ouachita Baptist University

## Scholarly Commons @ Ouachita

---

Arkansas Baptist Newsmagazine, 1985-1989

Arkansas Baptist Newsmagazine

---

6-27-1985

### June 27, 1985

Arkansas Baptist State Convention

Follow this and additional works at: [https://scholarlycommons.obu.edu/arbn\\_85-89](https://scholarlycommons.obu.edu/arbn_85-89)



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

---

#### Recommended Citation

Arkansas Baptist State Convention, "June 27, 1985" (1985). *Arkansas Baptist Newsmagazine, 1985-1989*. 109.

[https://scholarlycommons.obu.edu/arbn\\_85-89/109](https://scholarlycommons.obu.edu/arbn_85-89/109)

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, 1985-1989 by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact [mortensona@obu.edu](mailto:mortensona@obu.edu).

**"Then do what is good . . ." (Rom. 13:3)**

**good** (gud) *adj.* [IME fr. OE *gōd*] 1. of a favorable character or tendency 2. beneficial 3. valid, real 4. healthy or sound 5. honorable 6. agreeable, pleasant 7. adequate, satisfactory 8. virtuous, just, commendable

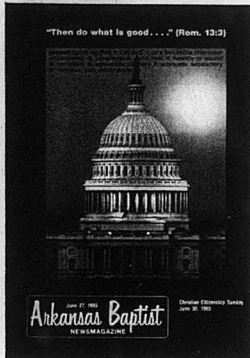


June 27, 1985  
**Arkansas Baptist**  
NEWSMAGAZINE

Christian Citizenship Sunday  
June 30, 1985

SOUTHERN BAPTIST HISTORICAL  
LIBRARY AND ARCHIVES  
NATIONAL COMMISSION, SBC  
MEMPHIS, TENNESSEE

## On the cover



More than any others, Christians have a responsibility to live as examples before the world. Responsible Christian citizenship, as part of our Christian witness, will hold the attention of Southern Baptists who observe Christian Citizenship Sunday, June 30.

## 'Then do what is good...'

by Larry Braidfoot

We as citizens have the responsibility of doing good. "Would you have no fear of him who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good" (Rom. 13:3-4, RSV).

God has established government to do good works. We as Christians citizens are responsible for doing the good works which God seeks to accomplish through government and its authorities.

God expects human life to be lived by moral standards. When these standards of justice and righteousness are followed, society fulfills its God-given purpose. Humans live in peace. The poor, the helpless, the needy and the defenseless are cared for. Justice is the standard by which all actions are measured.

In Paul's day, a different form of government prevailed. Freedom was limited. Authoritarian government ruled by the emperor provided few opportunities for citizen participation and influence.

But if it was imperative that these first century Christians do good works under such a government, how much more should we who are blessed with great freedom practice good works! Faith without works is dead. Our faith in Christ manifests itself in works of personal morality, in our social relationships and in the way we practice our citizenship.

Do you want to serve with others in fulfilling God's purposes? Let us be Christian citizens. Let us do the good works of a Christian citizen.

Christian Citizenship Sunday—June 30, 1985—is an appropriate opportunity for you and your church to emphasize Christian citizenship and to make a commitment to pursue the goals of justice and righteousness for our nation. "Then do what is good!"

**Braidfoot is director of Christian citizenship development for the Christian Life Commission.**

## In this issue

### 7-11 SBC final edition

Wrapping up the ABN's coverage of the 1985 Southern Baptist Convention meeting in Dallas June 11-13 are reports from an array of related meetings held prior to or during the annual meeting.

### 14-15 double up

Double Sunday School lesson commentaries are provided this week—for both June 30 and July 7—to allow for the regular ABN skip week for early July.

### No issue July 4

The first week of July is one of three weeks each year when the Arkansas Baptist Newsmagazine is not published. The next issue will be dated July 11.

JULY						
S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

AUGUST						
S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

SEPTEMBER						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

OCTOBER						
S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

## Next month in Arkansas

**July 1-5, Girls in Action Camp, Camp Paron.** Third of four weeks of missions education in a camp setting for girls in grades 4-6. Arkansas WMU is the sponsor.

**July 8-12, Girls in Action Camp, Paron.** Last of four weeks of camp. See July 1-5.

**July 12, Planned Growth in Giving Seminar, Mountain Home First Church.** Regional meeting to introduce pastors, staff members and laypersons to the program to increase giving, through the local church for SBC cooperative programs.

**July 18-20, Marriage Enrichment Retreat,**

**Fayetteville Hilton Hotel.** An annual event for Baptist couples who want to make good marriages better. The Arkansas Church Training Department is the local sponsor.

**July 22-26, Music Arkansas, Ouachita Baptist University, Arkadelphia.** An annual event for youth and adults which offers music education and music experiences through classes, rehearsals and worship services. The event is a program of the State Church Music Department.

**July 29, Planned Growth in Giving Seminar, Heber Springs First.** See July 12.

## Conference program includes pastors, judge

A Church and State Conference for Arkansas Baptists June 27-28 will feature three state pastors, plus Robert Maddox and Lee Boothby, staff members of Americans United for Separation of Church and State. Also speaking will be Judge William H. Overton of the United States District Court located in Little Rock.



Maddox

The meeting is sponsored jointly by four state Baptist groups, including the Arkansas Baptist State Convention. The meeting place is Little Rock's Immanuel Church at 10th and Bishop.

Biblical backgrounds of religious liberty will be offered by Clyde Glazener, pastor of Little Rock's Calvary Church, at each of the four sessions. Sermons will be delivered by Francis Chesson, pastor of Camden First Church, and John McClanahan of Pine Bluff First Church.

The conference begins at 7 p.m., Thursday, June 27, and ends with the 7 p.m. session Friday. There is no registration fee.

## A return to church discipline

## The editor's page

J. Everett Sneed



The present age is characterized by a lack of discipline. This begins with the individual, continues with the family and is true in the life of most churches.

Most people like to be entertained, to be helped, to be passively taught and to be served. But only a few are willing to discipline themselves in work, in study and in unselfish service to others. Many are caught up in the quest of "something for nothing."

The same absence of discipline is manifest in many of our nation's homes today. Parents are not willing to provide the positive nurture for their children which grows out of a spiritual and emotionally mature family. Neither are these families willing to provide the correction which curbs disobedience. Many young people are reared completely without discipline, with the exception of the school, the society and the state. Thus, the school inherits the problems which are unsolved in the home.

Society is often burdened with the problem of an undisciplined people. This not only is revealed in the punishment of those who commit crimes but, also, is evidenced by many who are unwilling to submit to the discipline of public service.

Unfortunately, churches for the most part are no exception to the contemporary trend toward a breakdown of discipline. Church discipline, which was of great concern to Baptists of the past, no longer is practiced by our congregations.

Is church discipline biblical? First, it is important to note that some discipline within the Christian congregation was wrought directly by divine agency. When Ananias and Sapphira "lied to the Holy Spirit," by retaining part of the proceeds from the sale of a certain piece of property while pretending to give it all to the Christian community, each was stricken dead (Acts 5:1-11).

Discipline, on some occasions, was practiced by voluntary withdrawal from those who were truly Christian. This appears to be the import of the statement in 1 John 2:19: "They (certain anti-Christians) went out from us, but they were not of us: for if they had been of us, they would no doubt continued with us."

Discipline of members, however, was practiced by specific New Testament churches. In these instances, individuals who were not properly reflecting Christ to a lost world were dealt with by the congregation. Christ's statement in dealing with a Christian brother who trespasses (sins against another) makes the church the final appeal. Our Lord said, "And if he shall neglect to hear them, tell it to the church: but if he neglects to hear the church, let him be unto thee as a heathen man and a publican" (Matt. 18:17).

The apostle Paul, also, gave implicit instructions to the church

at Corinth regarding those who were involved in sexual immorality. He said, "When you are gathered together... with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (1 Cor. 5:4-5).

Almost all of our forefathers practiced church discipline. One of the clearest statements about Baptist church discipline is found in the "summary of church discipline" set forth in 1774 by the Charleston (South Carolina) Baptist Association. This "summary" gives both the positive and negative aspects of discipline. It says that it is the duty of every church member to submit repentantly to the church's discipline "so far as it is consistent with the Word of God." It further states that it is the duty of the church to administer the discipline with prayer and solemnity.

There are, undoubtedly, many factors which have produced the cessation of church discipline. Among these are the breakdown of the distinction between "church" and "world," the stressing of number gains in church membership, abuse in former practices of church discipline, the admitting of unregenerate people into the churches and the blurring of true ethics.

What can be done about the abandonment of church discipline? Can discipline be rightly restored without the abuse that often accompanies it? These are major questions that call for clear distinct answers.

Church discipline, because of its clear New Testament base, should have a rightful place in every Baptist church. The New Testament has more to say about church discipline than many other doctrines over which we debate. Dr. J. B. Gambrell, noted professor at Southwestern Baptist Theological Seminary for many years, often said, "We Baptists are many but not much." Church discipline, when practiced correctly, can help Baptists to be both "many" and "much."

We should, however, recognize that church discipline is a corollary of the doctrine of the Christian life. Paul repeatedly instructed that Christians were to "put off the old man" and "put on the new man." Church discipline is, also, implicit in our Baptist ecclesiology. That is, every church should be composed of regenerate members who reflect Christ to a lost world.

The practice of church discipline will depend to a large extent on those who have the responsibility of proclaiming the gospel of Christ and instructing Christian people. Yet, it should be the concern of all church members. The tide can not be turned overnight, but a return to biblical church discipline would enhance both the quality and the image of our churches.

# Arkansas Baptist

NEWSMAGAZINE

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

VOLUME 84 NUMBER 25  
J. Everett Sneed, Ph.D. Editor  
Betty Kennedy Managing Editor  
Erwin L. McDonald, Litt D. Editor Emeritus

Arkansas Baptist Newsmagazine Board of Directors: Lane Strother, Mountain Home, president; Mrs. J. W. L. Adams Jr., Texarkana; Charles Cheaser, Carlisle; Lyndon Finney, Little Rock; Leroy French, Fort Smith; Mrs. Jimmie Garner, Truman; Merle Milligan, Harrison; Tommy Robertson, El Dorado; and the Hon. Etajane Roy, Little Rock.

Letters to the editor expressing opinions are invited. Letters should be typed double-spaced 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.

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.

Advertising accepted in writing only. Rates on request.

Opinions expressed in signed articles are those of the writer.

Member of the Southern Baptist Press Association.

The Arkansas Baptist Newsmagazine (USPS 031-280) is published weekly, except the third week in April, at July 4 and Dec. 25, by the Arkansas Baptist Newsmagazine, Inc., Little Rock, AR. Subscription rates are \$6.36 per year (individual), \$5.40 per year (Every Resident Family Plan), \$6.00 per year (Group Plan) and \$19.00 per year (to foreign address). Second class postage paid at Little Rock, AR. POSTMASTER: Send address changes to Arkansas Baptist Newsmagazine, P. O. Box 552, Little Rock, AR 72303.



## The Southern accent

H. E. Williams

### Knowledge by revelation

Modern man, steeped in the tradition of evolution, has difficulty with the concept of knowledge that comes from revelation, yet that mental myopia may spell the doom of western civilization.

Those of us who accept the position that "the Word of the Lord" has been revealed and that it is rightly a part of the knowledge of mankind, also feel that such revelation is foundational and basic to individual and social life.

To hold that all knowledge is evolutionary in nature must assume there is no authority higher than man, or a self-existent universe, or material order. This concept denies the possibility of a Creator God who seeks to reveal himself in his creation, as well as through the prophets and his Son.

If there is no possibility of knowledge by revelation, where did the first idea originate?

What set into motion the intelligence which has grown into such vast proportions until human knowledge doubles every five years? The intelligent Christian has no difficulty in answering these questions with the belief that God spoke "in various and sundry ways through the prophets and, now in these last days, through his Son." We believe the first idea came from God, and that he, therefore, is the basis of all truth, whether in religion or science.

Admittedly, man accumulates and enlarges knowledge; however, the foundation is still revelation of God. "Ever learning, but never able to come the full knowledge of the truth" leaves man with many unanswered and fatal flaws in his knowledge. Scientific knowledge may tell us what we seem now to be, but it can never fully explain origin and destiny. Only the Creator God has done this, and

many believe, as I do, that he did this in what we call "the Bible."

Compared to all knowledge in the world today, it is evident God has not said much, only what is contained in the 66 books of the Bible. However, what he has said is foundational. It addresses the basic problems of mankind with eternal remedies. Evolutionary knowledge changes with the changing bias of its proponents. No social system of thought has ever been devised which has improved on the concept "Thou shalt love the Lord thy God, and thy neighbor as thyself." Nor will man ever invent an idea superior to "O death where is thy sting? O grave where is thy victory?"

H. E. Williams is president emeritus at Southern Baptist College.



## One layman's opinion

Daniel R. Grant

### Mark Baber's easy assignment: VENTURE!

My secret formula for administration at Ouachita is really not much of a secret. I just lay down the principles and let others do the work. Of course, it is important to select top-notch people to do that work for you, and that is what I have done recently with Mark Baber.

One year ago, Mark Baber accepted our call (and more importantly, God's call) to be BSU Director and Director of Religious Activities at Ouachita. One of his first assignments was to help us rethink our annual Youth Choir Day and consider the possibility of replacing it with an inspirational day for Arkansas Baptist young people that does not rely exclusively on music. After a lot of "brainstorming" and suggestions from many pastors and other church staff members over the state, a great new day at Ouachita has been born. It will have its debut on Saturday, Oct. 19.

The new day is called VENTURE! but that name did not come easily. Following my secret for administration, I merely laid down the principle: the name should give a favorable and accurate first impression of the

day and should be unique, simple, pronounceable and memorable. Formulating that principle was, of course, the hard part. I left the easy task of working out the details to Mark Baber.

A brainstorming group began thinking of Scripture passages that describe what the young people will be doing during the day ("Seek ye first the kingdom of God...") and an appropriate Greek word we could use. I was a little disappointed Mark had to go over to his office and consult his Greek New Testament first, but he informed us that "zeteeo" (pronounced zay-teh-o) is the Greek word for seeking, and "protos" is the word for first. That worked fairly well for a while, but no one could remember it from one meeting to the next, and we began to doubt if Arkansas Baptists would remember it from one year to the next. Our artist thought he could do great things with the "Z" (a little like television used to do with Zoro), but we continued our search for a name.

OBU religion professor Bob Stagg proposed the Greek word that is translated "favor-

able opportunity" ("eukairia," pronounced "yu-ky-ree-uh") and that sounded great for a brief time. However, we discovered it is the same word used in Matthew 26:16 when we are told Judas sought a "favorable opportunity" to betray Jesus. Dr. Stagg continued to join in the search for just the right Greek word, but it seemed that the words with the best meaning (e.g. "stir up the gift"; "liven up the fire," 2 Tim. 1:6) had a jaw-breaker pronunciation in the Greek (anzapourein!)

The story of the search has a good ending. Mark Baber returned to the English language and recommended we call the new day VENTURE! It sounds great to me, and I have seen enough of the program already—including Bible study, Nick Foster and two performances by Truth—to predict instant success.

Like I said, I just proclaim good, sound, simple principles and let good people like Mark Baber do all the work.

Daniel R. Grant is president of Ouachita Baptist University.

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

### ... Each and every day, I praise God for the generosity of Arkansas Baptists...

These are the words of a young lady who will be helped to prepare for missionary service through a scholarship she is receiving. These could have been the words of every ministerial student who has attended Ouachita Baptist University or Southern Baptist College or one of our seminaries.



Moore

It could have been from an inmate, a tourist, a migrant farm worker, an abandoned or abused child or a foreign student who finds Christ. It could have been from a deaf or blind person, a Korean, Vietnamese, Chinese or Thai person. It could have been from a mission pastor receiving pastoral aid or a mission committee trying to get funds together to buy property. Never forget that, within Arkansas and far beyond our borders, everyday there are thousands of people who find help and hope in Christ because of your generosity. They do not take it for granted, nor should we. What a grand and glorious ministry we have together!

**... Your denomination is at it again!** Learning from U.S. State Department statistics that there are more than 2 million U.S. citizens living abroad, our Foreign Mission Board has started a Laity Abroad ministry. Estimates are that eight to 10 percent of our citizens living overseas are Southern Baptist or have a Southern Baptist background. From 130,000 to 150,000 of the people, then, could be Southern Baptists. Many of these live in the more than 100 countries of the world where we have no missionaries.

What a fabulous opportunity to motivate, encourage and utilize our lay people abroad! Where we have missionaries and ministries, they can help and can grow. Where we have none, perhaps they can start them. Starting last year, Laity Abroad has been in touch with 363 Southern Baptists in 36 countries. Contact Roy Nix, 376-4791, if you are going to be living overseas and would like to serve.

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

## Any true faith...

I am cautious of any man's faith that thoughtlessly and blindly follows the creed of another, as though he might follow any other as well. I am just as suspicious of a man's faith that is never enunciated plainly, be it a creed or simple confession. One wonders if such a person travels any road at all. Such a person goes nowhere, but wanders, hacking his own way through the wilderness, ending up each day's weary pilgrimage where he began. God says such a person has "no delight in understanding, but that his heart may discover itself."

The true believer is not a cagey craftsman of words with unsure and implied meanings, but an open confessor "commending himself to every man's conscience in the sight of God." He is a giver of light "of the knowledge of the glory of God in the face of Jesus Christ." "I believe and therefore have I spoken." Any true faith will openly reveal itself to public verdict. It is ever open to derision, ridicule and even persecution, but it is never hidden and silent if it is genuine. — **Staton Posey, El Dorado**

## At what point?

I'm really puzzled by Paul Simmons' letter stating a fetus is not really a person, but rather a potential person.

At what point does an unborn child "turn into" a person? At 24 weeks, when he thinks abortion should be prohibited? I know of a

child born only 18 weeks into his mother's pregnancy. Was he a person? He's now a sixth-grader in school.

At 11 weeks, an unborn child breathes (fluid, of course), swallows, digests, urinates, sleeps, dreams and wakes, tastes, feels pain from touch and heat and reacts to light and noise. In fact, after 11 weeks, no new organs begin functioning. Is this a person yet?

At 10 weeks, the baby's body is completely formed, down to the fingerprints. At eight weeks, doctors can hear the baby's heartbeat on an ultrasonic stethoscope, a heart that began beating at only three weeks.

At six weeks, brain waves can be measured. Only when they cease at death will this being be considered no longer alive.

When, I wonder, does an unborn child change from a "potential human being" to a "human being with potential?"

I, too, thought abortion was sometimes "the lesser of two evils" (if God's design of childbirth can ever be considered an evil), until my own physician educated me on a few simple facts about prenatal life. — **Kathy Hickey, Clarksville**

Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed by one person, though the name may be withheld on request. Mailing address and phone number of the writer should be included. Letters must not contain more than 350 words and must not defame the character of persons. Letters must be marked "for publication." Only original letters will be considered.

## 'The littlest messenger...'

Reports of very youthful messengers at this year's Southern Baptist Convention annual meeting apparently have some substantial basis in fact, according to Lee Porter, registration secretary for the convention.

By Porter's estimate, "75 to 100 children six years of age or younger" registered as messengers from their local churches to the Southern Baptist Convention meeting in Dallas June 11-13.

One youngster—a four-year-old—was registered by his parents, who presented a messenger card for the child, Porter said.

The registration process does not raise the question of a messenger's age. The SBC Constitution says only that a messenger must be "a member of the church by which he is appointed" (Article III).

Porter said the Dallas-area laypersons

working in the registration line expressed to him their shock at the tender ages of some of the messengers being registered.

He said, however, the registration of young children as messengers this year was "no more than usual" and that the practice "has been happening pretty regularly" for several years.

"Of course, there's nothing we can do," Porter observed. "Local churches decide who they take as members, and local churches decide who they will elect as messengers" to the annual meeting.

To set a minimum age requirement for messenger registration—as suggested by one motion made at the convention—would amount to instructing the churches as to who they may or may not accept as members or send as messengers, he said.

## MK Prayer Calendar

Home and foreign missionary kids  
who attend college on the Margaret Fund

### July

- 1 John Greg Wilson, S. Brazil, OBU Box 3360, Arkadelphia, AR 71923  
28 Donna Redmon, Costa Rica, OBU Box 3263, Arkadelphia, AR 71923

by Millie Gill / ABN staff writer

## people



McCone  
daughters, Cara, age three, and Alisha, age five months.

**Tom McCone** has joined the staff of Monticello First Church as minister of music and youth. He came to Monticello from Paris where he served on the staff of First Church. McCone is a native of Crossett.

He and his wife, Jan, have two

**Garry Looney** has joined the staff of Rosedale Church, Little Rock, as youth director.

**Earl Mangrum** has been called as pastor of Bethel Station at Paragould.

**Melvin York** is serving as pastor of Brookland Church near Jonesboro, going there from Big Creek Church at Paragould.

**Alan Alford** has resigned as pastor of Lambrook Church.

**Greg Moore** has resigned as minister of music at West Helena Second Church to continue his education at Southwestern Baptist Theological Seminary.

**Rick Porter** is serving as pastor of Lakeshore Heights Church in Hot Springs.

**Joe Campbell** is serving as pastor of Lonsdale Church near Hot Springs.

**James Newman** is serving as pastor of Walnut Valley Church near Hot Springs, going there from First Church, Imboden.

**Joe Burt** has resigned as pastor of Hickory Grove Church near Star City to become pastor of Bellaire Church in Dermott.

**Bill Passmore** has resigned as pastor of Yorktown Church at Star City to become pastor of Claud Road Mission at Pine Bluff.

**George H. Fuller Jr.** is serving as pastor of Richwoods Church at Arkadelphia, coming there from Jonesville, N. C. He is a 1980 graduate of Ouachita Baptist University and a 1983 graduate of Southeastern Baptist Theological Seminary. He and his wife, Tammy, have

two children, George III and Steven.

**Milton Edmonson** is serving as pastor of Spadra Church at Clarksville. He is a graduate of Arkansas Tech at Russellville. He and his wife, Esta Lee, reside at Lamar.

## briefly

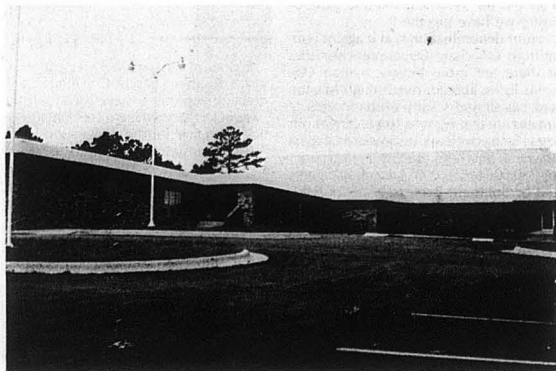
**Malvern First Church** conducted a "Festival of Christian Preaching and Singing" May 20-24 that featured a different preacher and singer each evening. Pastor Zane Chesser reported the festival reached both members and community residents. Speakers and musicians included Doug Dickens, Nick Garland, Larry Bradley and Loren Hancock, all of Hot Springs; Randel Everett and David Pierce, both of Benton; Mike Huckabee, John McClanahan and Bruce Rodtnick, all of Pine Bluff; and Jerry Miller of Malvern. Special music included a mixed quartet from Immanuel Church in Pine Bluff, a 50-voice youth choir from Benton First Church and the sanctuary choir from Hot Springs Second Church.

**Botkinburg Church** ordained pastor Johnson Evans Jr. to the ministry June 16. Glen Williams served as moderator with Randy Ginn, the candidate's brother-in-law, serving as clerk. Evan's father, Johnson Evans, preached the ordination message and his grandfather, Bill Evans, led prayer. Others participating were Lester Nixon, Lyle Koone, Lewis Isom and Doyle Scroggins.

**Blaney Hill Mission** at Conway will organize into a Southern Baptist Church July 14. Steve Kelley, pastor of Brumley Church, the mission's sponsor, will be speaker. Floyd Tidsworth, director of church extension for the Arkansas Baptist State Convention, will also be present. Robert Flowers is pastor of the organizing church.

**West View Church** at Paragould Brotherhood recently voted to assist with the Ethiopian crisis through a monthly love offering to the world hunger fund. H. E. Williams of Walnut Ridge, state world hunger committee chairman, was speaker when plans were made to assist.

## buildings



**Bella Vista Church** dedicated an 11,000 square foot educational building June 2. The two story building, estimated to cost \$390,000, houses both educational space and a fellowship hall. Almost half of this cost has been paid for through faith promises, according to pastor George L. O'Neel. Building committee members were Darwin Pierce, chairman, Denny Beckman, Vic Morris, Paul Parish, Mrs. Marge Richmond, Lana Tabler and Wayne Winkle. Participating in the dedication were O'Neel, Harry Wigger, Pierce, Claude Wylie, Shannon Seale, Ted Wylie and Joe Atchison, director of missions for Benton County Association. Don Moore, executive director of Arkansas Baptist State Convention, was speaker.

# Pre-convention meetings challenge, inspire messengers

compiled from Baptist Press releases

## Pastor's Conference

DALLAS—Southern Baptist pastors packed the 20,000-seat Dallas Convention Center to give a Texas-sized finale to the largest Pastors' Conference in their 50-year history.

Their heroes were obvious in ovations given to the patriarch pastor of Southern Baptist conservatism, W.A. Criswell, pastor of Dallas' First Church, and to Southern Baptist Convention President Charles Stanley.

Fourteen speakers and uncounted musicians helped focus attention on an upbeat theme, "Tracing the Rainbow Through the Rain... Preaching the Precious Promises."

But the pastors saved their biggest attraction, Criswell, for the concluding presentation and he didn't disappoint them.

In a message which he said he'd given more preparation to than any he'd ever delivered, the silver-haired pastor of Southern Baptists' largest congregation (20,000) traced a pattern of decline he said had befallen victims of neo-orthodoxy and German higher biblical criticism.

This pattern led to the downfall of British Baptists and the censoring of Charles Hadden Spurgeon, Criswell said. He said there's a lesson in this for Southern Baptists.

"Whether we continue to live or ultimately die lies in our dedication to the infallible word of God," Criswell said.

He claimed that the very future of Southern Baptists' missionary enterprise lives in their faithfulness to the Word of God. If higher criticism continues to grow like a "parasite" in our seminaries, he said, "there will be no missionaries to hurt. They will cease to exist."

Criswell closed on the hope that "we can experience in our midst a great revival... our mighty God is marching on... Glorious triumph is coming... our greatest days are yet to come."

He cited revival occurring in Korea, South America and Africa, then asked: "Why not America and why not now?"

SBC President Stanley received two standing ovations in a brief appearance at the final session, one when he declared Southern Baptists will send "a very certain signal to the world that we still are bound to the Word of God as the revelation of God."

But Stanley also said he wanted a second signal to go out from the convention: that Southern Baptists still know how to be forgiving and loving toward one another.

Robert Hamblin, the Southern Baptist Home Missions Board's vice president for evangelism, urged the pastors to lead out in "Good News America, God Love You, a simultaneous evangelistic effort in the spring of 1986.

"It is not our politics that will bring people to Christ," he said. "We must pray and depend upon God...who alone can quench the spiritual thirst in our land."

In an afternoon session, Criswell nominated Morris Chapman, pastor of First Church, Wichita Falls, Texas, as the 1986 president of the pastors conference. Chapman was elected by acclamation.

Other new officers are Ned Matthews, pastor of Parkwood Church, Gastonia, N.C., vice-president; and Dwight Reighard, pastor of New Hope Church, Fayetteville, Ga., secretary-treasurer.

## Forum

DALLAS—Speakers representing Southern Baptist Convention agencies, universities and local churches addressed a variety of issues including convention political activity and soul competency at the second annual SBC Forum at the Dallas Convention Center.

More than 5,000 attended the meeting, more than doubling last year's attendance of 2,000.

William L. Self, pastor of Wieuca Road Church, Atlanta, Ga., drew the longest standing ovation when he declared, "We're not dealing at this convention with who's going to be our next presiding officer. We're dealing with bigger issues and larger issues."

"I firmly believe we're dealing with some kind of coalition between certain political groups and certain religious groups, because the political groups want access to the resources of our convention."

Self urged Forum participants to place God above secular politics. "I was taught that God was not a Republican. Somehow, I was taught that God is bigger than political organizations. God is above all governments and above all man-made institutions. Our gospel should not be shackled to any man-

made political organizations."

Catherine Allen, associate executive secretary of the Woman's Missionary Union, Birmingham, Ala., also received several standing ovations from the crowd.

Allen, speaking on "The Doctrine of First Things" asserted that the current denotation controversy is not about doctrinal disputes, but rather about stewardship and cooperation. Southern Baptist as a whole must join with the WMU to support the Foreign Mission Board as evidence of that stewardship and cooperation, she said.

"We pray for missionaries every day. It's our ritual, and we like it that way. We know what they believe, and we know what they're doing. And we are going to have the fury of a feline mother if they and their leaders are accused or abused or made to feel anxiety about their support."

Claiming soul competency as the bedrock Baptist principle and most important contribution of Baptists to religious thought, Walter Shurden of Macon, Ga., said the principle stands as a safeguard against intimidation, coercion and peer pressure.

Shurden, chairman of the Department of Christianity at Mercer University, said there is no meaning in life apart from freedom.

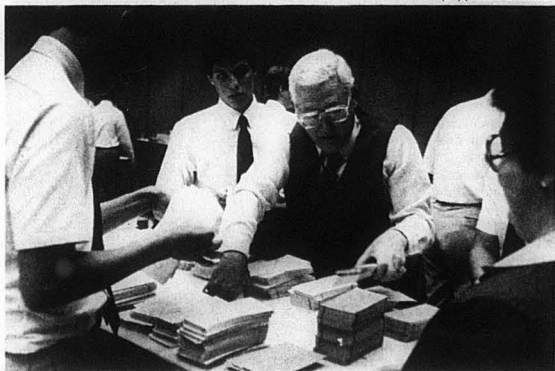
Southern Baptist Convention



# 1985

Dallas, Texas, June 11-13

(BP) photo / Ken Lawson



The record number of messengers in Dallas put special strain on the registration process. The 34,000 ballot packets brought by Lee Porter, registration secretary for the convention, proved insufficient for the surprise registration of more than 45,000. Porter above instructs Royal Ambassador pages in assembling another 10,000 ballots by hand.



Cecil Sherman, pastor of Broadway Church, Fort Worth, predicted that Southern Baptists are on the verge of "losing the dream" and said the denomination needs a "transfusion of idealism," encouragement and personal healing.

"We need to be responsible denominationalists whether anybody else is or not. . . Men and events may take you out of the mainstream, but nobody can take away your heritage, and no one can keep you from being a part of God's coming kingdom."

The SBC Forum had no budget to hold its meeting and Gene Garrison, pastor of First Church, Oklahoma City, Okla. who presided the meeting, announced that the costs for the facility and reception Monday evening were \$22,000. During the offering, more than \$23,000 was collected.

## Evangelists

DALLAS—Charging they had been betrayed, supporters of Charles Stanley turned the Conference of Southern Baptist Evangelists Wednesday afternoon into a call to arms to defeat an attempt to replace the SBC Committee on Boards.

In a departure from the announced order of service, Oklahoma evangelist Sam Cathy came to the podium in First Church here to urge the 2,500 people attending to retaliate against the "liberals."

At issue was a motion before the conven-

"In grace and love and kindness, we've got to fight. Truth and error cannot co-exist. We've got compromise. We've got liberals. They've come out of the woods. We know who they are. Let's get 'em."

In a scheduled address, Bill Stafford, evangelist from Chattanooga, Tenn., recounted the struggle of Paul with the "thorn in the flesh," an unknown affliction from God that kept Paul humble. Stafford said God used the thorn to teach the apostle about God's sufficiency.

"You can never come to the sufficiency of God's grace until he drives you out of your own sufficiency," Stafford said.

Bob Hamblin, vice-president for evangelism at the Home Mission Board, Atlanta, preached on the "slavery of evangelism." He too recalled the example of Paul, who cited his own slavery to Christ as a credential for his ministry.

Seeing ourselves as slaves would lead to holy actions, he said. "Holiness means surrendering to a holy God. 'We don't need to strut. People need to see that we have been with Jesus, and recently.'"

## WMU

DALLAS—Southern Baptist women heard two days of pleas to maintain their "First Love" and warnings that they face a rebuke from God if they forsake it.

More than 2,000 participants explored the "First Love" theme in four sessions at the 97th annual meeting of Woman's Missionary Union, S.B.C.

In business sessions, they re-elected Dorothy E. Sample of Flint, Mich., as na-

ABN photo / Millie Gill

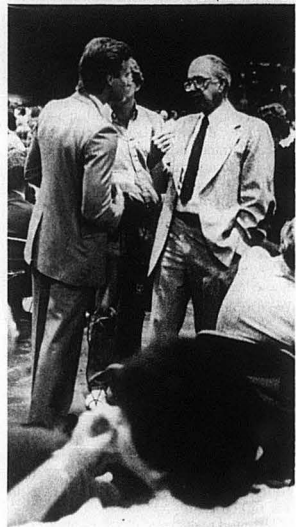
tional president of the 1.1-million member women's auxiliary and Betty Gilreath of Charlotte, N. C., as recording secretary.

Several speakers cited biblical references to how God threatened to withdraw from the Ephesian Christians unless they repented and returned to the "first love" they had forsaken, the love of Jesus Christ which overflows in missions.

"Southern Baptists may be earning the same rebuke," Sample warned. "We're intensely busy and perhaps tensely concerned about the condition of the denomination. Are we in danger of falling from the lofty ideal of our first love?"

"Perhaps leaving their first love also includ-

ABN photo / Millie Gill



Little Rock Crystal Hill Church pastor Sid Carswell was one of several Arkansas pastors sought for interviews by the media. Most were reluctant to talk, fearing anything that might jeopardize the SBC peace initiative.

ed lack of love for their brothers and sisters," WMU Executive Director Carolyn Weatherford said of the Ephesian Christians.

William M. Pinson Jr., executive director of the Baptist General Convention of Texas, said many students of the Scriptures believe the zeal of the Ephesians to ferret out the "false apostles" and maintain the "right doctrine" caused them to develop an unloving spirit.

"The history of the Christian movement demonstrates that disputes over methodology, doctrine and ecclesiastical structure result in diminishing evangelistic and missionary zeal," Pinson said.



Corning First Church pastor Dennis Jones was among many parents with small children who found the crowded conditions at the SBC a challenge.

## Southern Baptist Convention



# 1985

Dallas, Texas, June 11-13

tion to replace the nominees to the Committee on Boards, proposed by the Stanley-appointed Committee on Committees.

Stanley's ruling Wednesday morning that the suggested replacements be voted on individually was overruled by a vote of the messengers.

In an apparent reference to public gestures of reconciliation in the strife-torn denomination, Cathy said, "Yesterday was a sham, yesterday was fakery, so that the liberals, not the moderates, can take control.

"For years I've been saying we've got to take off the kid gloves," he said. "People who don't believe the Bible can be mean as hell.

## Vote tally omitted

In the issue of June 20, the results of balloting for first vice-president were inadvertently omitted from the Tuesday evening coverage. Winfred Moore of Amarillo won that contest with 22,791 votes or 66.9 percent of the 34,079 votes cast. Zig Ziglar of Dallas polled 10, 957 votes or 32.2 percent. Henry Huff of Louisville, received 301 votes or .09 percent.

## Women in Ministry, SBC

DALLAS—The third annual Women In Ministry, S.B.C., conference continued its rapid growth this year, doubling its attendance over the 1984 meeting in Kansas City.

About 350 people registered for this year's meeting, one of several held before the June 11-13 Southern Baptist Convention.

Some 500 people attended a Sunday morning worship service, in which Molly Marshall-Green, assistant professor of theology at Southern Baptist Theological Seminary and interim pastor at Deer Park Church of Louisville, preached.

Following the theme, "Voices of Hope from the Exile," the women were encouraged to continue their pilgrimage despite struggles.

Speaking from her perspective as the first Southern Baptist woman ordained (in 1964), Addie Davis of Covington, Va., challenged the women to "keep on dreaming and cherish the dream God has given you. You will be delivered from exile."

Leaving the participants with a word of encouragement, Marshall-Green in her sermon told the women not to look at the past, but to the future.

New steering committee members elected this year to serve two-year terms were Elizabeth Barnes of Cary, N.C.; Elizabeth Smith Bellinger of Waco, Texas; Debra Harless of Indianapolis, Ind.; Diane Eubanks Hill of Durham, N.C.; Meredith Neill of Greensboro, N.C.; Deborah Whisnand Stinson of Houston, Texas; Susan Lockwood Wright of Chicago, Ill.; and Karen Mitchum of Bradenbury, Ky.

## Directors of Missions

DALLAS—The importance of planning, quality programs, action, Christian retirement plans and retirement was emphasized during a two-day meeting here of 310 directors of associational missions.

William Pinson, executive director of the Baptist General Convention of Texas, Dallas, issued the call for action.

Reminding his hearers that dreams have played a central role in the history of the Christian church and Southern Baptists, Pinson cited efforts of early Baptist leaders such as Luther Rice saying, "We are what we are today as Southern Baptists because of dreamers of the past."

But Pinson warned the directors of missions that a dream can become a nightmare if nothing is done with it.

"Only those who persist will see their dreams come true. Don't let your dreams become nightmares. Live them out in the spirit and will of God," he urged.

In the business session Bob Lee Franklin of Atlanta, Ga., was re-elected president of the organization for a one-year term.

Other new officers include Carl Duck, Nashville, first vice-president; Mack Smoke, Maurice, Texas, second vice-president; Baitrice Flowers, Laurel, Miss., secretary;

Bob Wainwright, Oxford, N. C., treasurer; Everett Anthony, Oak Park, Ill., editor; and Russell Barker, Atlanta, 1986 host director.

## Ministers' wives

DALLAS—Wives of Southern Baptist ministers were encouraged here to use their God-given gifts.

During a luncheon highlighting the 30th annual Conference of Ministers Wives the women heard a musical theme interpretation of spiritual gifts presented by Ragan Courtney, faculty member at Southern Baptist Theological Seminary, Louisville, Ky., and Cynthia Clawson of Louisville, a two-time Grammy Award winner.

The ministers' wives were told that, while being the wife of a minister is important, it is important to remember their own gifts. Courtney said "all of you are gifted, and the greatest of these gifts is love."

The presentation honored 19 women who were chosen as typical wives of ministers who serve in a variety of ways in their own right. Among those honored was Jo Nell Caldwell of Little Rock, Ark.

Officers for 1986 are Mrs. Russell Dilday, Fort Worth, Texas, president; Mrs. Peter Rhea Jones, Decatur, Ga., vice-president; Mrs. Ray Rust, Columbia, S.C., secretary-treasurer; and Mrs. Bill Hinson, New Orleans, La., corresponding secretary.

Elected as officers for 1987 were Mrs. Ted Sisk, Lexington, Ky., president; Mrs. John Hewitt, St. Louis, Mo., vice-president; Mrs. Jerry Hayner, Cary, N.C., secretary-treasurer; and Mrs. Don Moore, Little Rock, Ark. corresponding secretary.

## Music Conference

DALLAS—Declaring "God has given to us the dignity and danger of decision," Frank Pollard, president of Golden Gate Baptist Theological Seminary, warned his fellow Southern Baptists against making the Bible their God during the final session of the Southern Baptist Church Music Conference.

"I believe the Bible is everything it says it is," said Pollard, addressing close to 1,500 church musicians and guests at First Church, Dallas. "I am an inerrantist. I believe in the verbal, plenary inspiration of Scripture. I believe the Bible is the word of God, but it is not God.

"Jesus Christ is the Word of God with a capital 'W,'" he said. "We need to be lifting up the Lord Jesus Christ."

Pollard challenged the church musicians and guests to emulate a servant leadership model and catch the evangelistic, missionary vision of the apostles.

"They (the apostles) did not offer a creed. They offered Christ," he said. "They did not offer rules. They offered a relationship. They shared Christ with their world, and we must share our Lord Christ."

Music conference officers installed were Harry Cowen, minister of music at First Church, New Orleans, La., president; Hugh McElrath, Southern Baptist Theological Seminary, Louisville, Ky., president-elect; and Mary June Taber, associate music secretary, Baptist General Convention of Oklahoma, secretary-treasurer.

Southern Baptist Convention



1985

Dallas, Texas, June 11-13



ABN photo / Mark Kelly

An uncommon commitment was required from the Dallas-area laypersons who staffed the SBC registration desk on Sunday, Monday and Tuesday during the week of the annual meeting. A total of 45,431 persons registered during the week.

## Campus Ministers

DALLAS— Southern Baptist students have become desensitized to the major ethical issues confronting society, a Southern Baptist ethicist told about 90 persons attending the annual meeting of the Association of Southern Baptist Campus Ministers.

The college campus does not appear "alive and aware there are ethical and moral issues which need to be addressed," charged Paul Jones, executive director-treasurer of the Christian Action Commission for the Mississippi Baptist Convention, Jackson.

Jones said Baptist students seem concerned with outward forms of spirituality, primarily prayer and Bible study. He challenged campus ministers to lead students into an awareness of faith's social implications and to raise up a generation of students willing to be advocates for the disenfranchised.

"Our call is to become the voice for those who don't have a forum, the hands for those who've had their hands amputated by indifference, and the feet for those who've been crippled by despair."

The campus ministers association elected new officers for the 1985-86 year. Bob Ford, campus minister at Jacksonville State University in Alabama was named president-elect. Frank Cofer, director of metro Chicago student ministries, took office as president for the new year. He was elected by the 182-member association last year.

### Southern Baptist Convention

# 1985

Dallas, Texas, June 11-13

The group re-elected Bill Neal, Georgia Baptist Convention, Atlanta, vice-president of administration. They also elected Wil McCall, University of Southern Mississippi, Hattiesburg, vice-president of membership; Jan Fuller, Yale University, New Haven, Conn., program vice-president; and Steve Hollaway, Columbia University, New York, publications vice-president.

## Religious Educators

DALLAS—The Southern Baptist Religious Education Association in its two-day meeting here looked at past, present and future trends to prepare them better for service in their particular ministries.

A record registration of 604, almost double the previous record, heard Albert McClellan, former program planning secretary of the 5BC Executive Committee, say Southern Baptists have never been alert to finding where people are or responding to them where they are.

"Research has received only a pittance in our denomination. When we have research information, we have shelved it and forgot-

ten about it," McClellan said.

McClellan's remarks were in response to trends presented by Susan Hayward, vice-president of Yankelovich, Skelly and White, Inc., a research firm in New York City.

Hayward outlined major principles of the 1980s. They include a new realism that Americans are "out to win" that Americans are more cost effective; that Americans see the need for allegiances (commitments); and that Americans have a new respect for age and experience.

Responding to Hayward's remarks, McClellan said Southern Baptists can no longer take unlimited growth for granted.

Southern Baptist church membership increased 87 percent between 1944-1964; but between 1964-84 church membership increased 34 percent, McClellan pointed out. He also said Sunday School enrollment increased 127.4 percent between 1944-64 but only increased 2.4 percent between 1964-84.

The educators elected Lloyd Householder, director of communications, Baptist Sunday School Board, Nashville, as president-elect of their association.

Dennis Parrott, minister of education, Green Acres Church, Tyler, Texas, will serve as president this year. He was chosen president-elect at SBREA's 1984 meeting.

Don Dendy, minister of education, Park Cities Church, Dallas, was elected vice-president.

## Research Fellowship

DALLAS—Whole cities are emerging overnight in the United States today and the church ought to join the economic forces that are developing them, a sociologist told members of the Southern Baptist Research Fellowship.

Paul Geisel, professor of Urban Sociology, Institute of Urban Studies, University of



Pat Boone

## SAIL WITH

PAT BOONE, CYNTHIA CLAWSON, DR. JOHN BISAGNO, AND A HOST OF THE FINEST MUSIC TALENTS IN THE SOUTHERN BAPTIST CONVENTION



Dr. John Bisagno

For the most inviting and innovative vacation of a lifetime...

### MUSIC WEEK AT SEA—'85, August 5-9, 1985

Aboard one of the finest cruise ships in the world, the TSS CARNIVALE. A once-in-a-lifetime opportunity for YOU to join hundreds of other Christians—church music lovers, choir members, Ministers of Music—in a week to renew your mind and body as you sail the serene Atlantic. Don't let this opportunity pass you by. Prices begin at \$449. For reservations or a color brochure, phone EMMAS TOURS in Pensacola, Florida, COLLECT at (904) 434-2306.



Weekday early  
education  
workshop

August 1-2  
Park Hill Church, NLR

For day care, kindergarten and mother's day out directors and teachers

Sessions begin at 9:30 Thursday, Aug. 1, and 8:30 Friday, Aug. 2

#### Conference and programs include:

Day care and kindergarten directors, mother's day out directors, music, art, science and nature, infants and toddlers, books and storytelling, make and take workshop, spiritual development of preschoolers

Workshop fees: program fees, \$5, make and take workshop, \$5, lunch \$2.75, dinner \$4

Workshop and meal reservations due by Thursday, July 25. For reservations and information write or call Pat Ratton or Pete Petty, P. O. Box 552, Little Rock 72203, phone 376-4791. No child care provided.

Sponsored by Missions and Sunday School Departments,  
Arkansas Baptist State Convention

Texas, Arlington, pointed to the new wave of self-contained cities being developed across the nation which are built for the "total lifestyle" of the individual.

"Just look at what is happening in the Dallas-Fort Worth metroplex. Billions of dollars are being spent on areas where you can reside, do your shopping and enjoy recreational facilities. But you can't go to church because the church has been excluded as a part of the development.

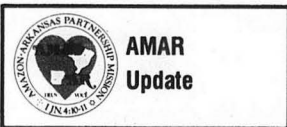
Ebbie Smith, assistant professor of missions and Christian ethics at Southwestern Baptist Theological Seminary, Fort Worth, challenged Baptists to launch a new bold effort for reaching the poor.

"All of our statistics indicate that we are not reaching the laboring class. The only way we will reach them is to target new churches, especially for the poor.

"The fact is these people do not want to be a part of our middle-class churches. They want their own churches that meet their emotional, spiritual needs."

He observed that the seminaries need to develop a special area of studies for people who feel called to work with the poor. "We need preachers with dirty fingernails who are willing to be bivocational by choice," he asserted.

Smith said that, contrary to what most people think, Southern Baptist resident membership rolls are not growing, because churches do not fit the communities in which they reside. "We need to abandon the old idea of only one church for each two-mile radius and build as many churches as are needed to meet the needs of the people in the community," he concluded.



A team from Beech Street Church, Texarkana, recently traveled to the island of Santarita in the Santarem area for evangelistic visits, helping build and organize a new congregation on the island.

Neal Guthrie, ABSC Brotherhood director, and two Ouachita Baptist University students recently returned from Brazil's Para Convention, where they helped lead an R.A. Olympics.

David Fried, a physician from Mena, recently traveled with his wife to Brazil to study opportunities for medical missions in the areas linked with Arkansas in the AMAR partnership.

For information about the Amazon-Arkansas Partnership Mission, contact Glendon Grober, P. O. Box 552, Little Rock, AR 72203; (501) 376-4791.

## Houseparent couples needed

- Arkansas Baptist Home for Children
- Needs couples to minister to the needs of boys and girls
- Prefer middle aged couples with the experience of rearing their own children
- Individual family life cottage for each age group
- Excellent staff quarters in cottage that will accommodate couples only
- Questions and interest should be addressed to Charlie Belknap, P.O. Box 180, Monticello, AR 71655, Phone 501-367-5358
- Will consider couples serving 2 to 3 years as a mission project

## How to get the best of everything from your retirement. Move to Parkway Village.

At Parkway Village we believe in your freedom of choice. The choice begins with your residence.

Here you can select from eight apartment or cottage floor plans, each designed for mature, active living. You can delight in an unequalled array of activities amid our 87-acre village—everything from fishing to theatre productions to gardening to elegant dining.

Health care and security are on call 24 hours a day. And there's no yard work or housekeeping.

All this can be yours at a surprisingly affordable price. And if you ever decide to leave, you can receive a refund of up to 75% of your entry fee based on length of residency.

So if you're looking to get the best of everything out of your retirement, take a look at Parkway Village.

Call (501) 227-2036 or 1-800-654-2233 ext. INFO.



# Parkway Village

Because your retirement should be the best of everything.

14300 Rock Creek Parkway • Little Rock, Arkansas 72211

Hours: Monday - Saturday 10:00 AM - 5:00 PM

Sunday 1:00 PM - 5:00 PM

A Baptist Medical System Retirement Community



# Your state convention at work

Christian Life Council  
October 14

World Hunger Day this year, as designated in the Southern Baptist and Arkansas Baptist State Convention calendars, is Sunday, Oct. 14.

Each year, Arkansas Baptists have shown increased concern for hunger at home and overseas. Compared to what Baptists in other states are doing, however, there is much room for improvement in meeting this human need.



Parker

What are you personally doing or what do you plan to do this year to alleviate this serious problem? The Bible says that God's people are to help the hungry. It provides guidelines for Christians in dealing with hunger problems. It points the world to Jesus Christ, who gives his followers the capacity both to preach the gospel to the uttermost part of the earth and to care for hungry people across the tracks and around the world.

Those of us working with H. E. Williams, chairman of the Arkansas Baptist World Hunger Committee, urge you and your church to join the hundreds of thousands of Southern Baptists in remembering that people who have their physical needs met are much more likely to respond to the gospel. Our Lord Jesus still reminds us, "For I was hungry and you gave me food..." (Matt. 25:35a RSV). — **Bob Parker, director**

## Evangelism

### The gift of life

Today is a beautiful day to reflect upon life. On June 4, 1931, God blessed me with the gift of life. My life began in the home of my grandfather, Ike Dodd, 54 years ago today. This was a beautiful place for God to give a baby boy life. Grandfather Dodd's home sat on a hill overlooking the middle fork of the Saline River.



Shell

I was blessed of God to be born with a heritage to have as my parents Clarence and Docia Shell. It is true that in early life we did not share in much of the world's goods. I was not aware of this because there was so much love and patience and understanding in my home.

My mother and father both were saved and baptized while I was a boy. This gave me the privilege to be raised in a com-

mitted Christian home. I well remember in those early days my mother reading from the Bible and talking about Jesus.

When I was about four years of age, God blessed our home with a sweet baby sister. She and I were so privileged to grow up in a community with other family members and to share in that beautiful relationship with Granny Shell, who lived on a hill near our home. There were several other uncles, aunts and cousins that we were so close to. All of this helped create an emotional stability and love for family and community that the world desperately needs today. — **Clarence Shell, director**

## Missions

### New work study

Ed Powers, John Casey and Floyd Tidsworth looked at maps, studied data, and drove all over the area of Highway 101

from Norfolk Lake to the Missouri line. A whole new church field has opened to White River Association, where Ed Powers is missionary. John Casey had served as pastor in Bakersfield, Mo., where some of the Arkansas people attended. A new bridge has opened the community to Arkansas on the south.

The team completed a form on the community (Community Profile). Included are population, number unchurched, housing and family structure, income levels, Baptists and other church membership, racial and educational levels.

Another form called the "New Work Index" indicates what percent of the people have moved in the last five years, how the area has changed, etc. It reveals how urgent it is that a new work be started.

The last form is "New Church Potential." It projects about how many of the unchurched Baptists can reach. The mission sponsor can determine about how much property is needed, how large the building should be, what age groups to provide for and ministries needed.

Contact Floyd Tidsworth if you need a feasibility study to determine whether a community needs a new congregation or what kind is needed. — **Floyd Tidsworth Jr., church extension director**

## Family and Child Care

### Birthday offering

We are grateful for Christian friends who undergird our ministry by meeting the needs of the children who come into our care.

Many of you express thanks to God for

another year of life by giving a birthday offering to our children who depend upon us for the necessities of life.

Many churches receive the birthday offering when the entire congregation is assembled together. Others receive it through Sunday school departments or classes. Some individuals often give their birthday offering to the treasurer personally if they are unable to give it otherwise.

As you can see, the birthday offering has become a tradition in many churches. Hopefully, it will become so in many others. For several years, we have encouraged our churches to receive a birthday offering. If every Arkansas Baptist would give a penny for each year of age, we would receive several thousand dollars annually from the birthday offering.

What better time to remember those children who depend upon Arkansas Baptists for the necessities and opportunities of life?

If you should desire envelopes for the purpose of receiving your birthday offering, please let us know. We have them available upon request. — **John A. Ross, director of development**

## Annuity/Stewardship

### Three PGG seminars

Pastors, staff members and lay people have three remaining opportunities to participate in a Planned Growth in Giving seminar. The next one-day PGG seminar is set for Mountain Home First Church on July 12. The morning session will start at 10 a.m.

First Church, Heber Springs, will host a seminar on July 29. The last regional seminar is scheduled for Aug. 9 at the First Church in Forrest City.

A director of missions who attended the seminar in El Dorado considered the seminar one of the best seminars he had attended in years.

A pastor said the Russellville seminar helped him understand how Baptists do their work together. His evaluation was based on his knowledge of independent Baptists. He praised Planned Growth in Giving because it gives churches opportunities to instruct their members in cooperation.

The three remaining seminars are open to participants from across the state. Some associations are scheduling conferences on Planned Growth in Giving.

Planned Growth in Giving Pastor's Packets will be mailed to all pastors who do not participate in a seminar. — **James A. Walker, director**



Tidsworth



Walker

For youth ministers ◦ pastors ◦ volunteer leaders ◦ associational leaders  
at **Ouachita Baptist University, Arkadelphia**

**workshop**  
**Aug. 15-16**

cost: \$25  
per person plus  
lodging, meals

Or \$60 person for both workshops. Lodging available on campus.  
I begins with registration 10 a.m. Thursday, ends noon Friday.  
II begins with registration 10 a.m. Friday, ends noon Saturday.

**Workshop leaders**



**Curt Bradford**  
Church Training Dept.  
Baptist Sunday School Board



**Bill Falkner**  
State Church Training Dept.



**Jim Lagrone**  
State Evangelism Dept.

Sponsored by Arkansas Church Training and Evangelism Depts.



**workshop**  
**Aug. 16-17**

cost: \$35.  
per person plus  
lodging, meals

**Pastor's Secretary**  
**Pulaski Heights Baptist Church, Little Rock**, has immediate opening for Pastor's Secretary. Excellent typing and secretarial skills are required. Salary is competitive. **Call 661-1129**

Groups of 12 or more  
**Famous Great Passion Play package**  
includes \$7.50 tickets plus lodging  
swimming and meals at  
**Keller's Country Dorm Resort**  
**Eureka Springs, Ark.**

all for just \$20 each call 501/253-8414 today!

**Bus tour to California**

13 days • Depart Sept. 2 • \$850  
Free brochure: **Ralph's Travel Club**,  
P. O. Box 914,  
North Little Rock, AR 72115,  
Phone: (501) 753-8280



**The First Baptist Church of Shannon Hills** is looking for someone who feels called to lead music in a small church on a volunteer basis. If interested call Rev. Floyd Emmerling, 455-0267

**GOOD NEWS AMERICA NATIONAL REVIVAL TRAINING SEMINARS**

St. Louis, Mo.  
July 10-11, 1985

Atlanta, Ga.  
July 23-25, 1985

Van Nuys, Calif.  
August 1-3, 1985

Counseling	Theology of Revival	Follow-Up
Invitations	Systematic How-To of Revival Preparations	Revival Music
	Evangelistic Preaching	



**Dr. Charles Carter**  
Shades Mountain  
Baptist Church  
Birmingham, Ala.



**Dr. Richard Harris**  
Mass Evangelism  
Home Mission Board  
Atlanta, Ga.



**Dick Thomassian**  
Whitesburg Baptist  
Church  
Huntsville, Ala.



**Bill Cathey**  
Assoc. Dir. of Evangelism  
Bapt. Gen. Convention  
of Texas



**Dr. Perry Sanders**  
First Baptist Church  
Lafayette, La.



**Lois Jane Huddleston**  
Music Evangelist  
Gallatin, Tenn.



**Joey Hancock**  
Ash St. Baptist Church  
Forest Park, Ga.



**Ellen Roweton**  
Music Evangelist  
Bolivar, Mo.



For registration information contact: **Mass Evangelism Department, Home Mission Board, SBC • 1350 Spring Street, NW • Atlanta, GA 30367-5601 • 404-873-4041.**



Quality  
Van Sales

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



**BAPTISTRIES**  
HEATERS, PUMPS  
FACTORY DIRECT

TOLL FREE 1-800-251-0679  
TN CALL COLLECT 615-875-0679  
FIBERGLASS BAPTISTRY CO  
3511 HINSON PIKE • CHATTANOOGA, TN 37415

**First Baptist Church**  
**Paragould, Arkansas**

announces the dedication of its new  
**Möller Pipe Organ**  
with

**Dr. Don Hustad**  
in concert

**Sunday, July 7, 1985**

10:45 a.m. and 2:00 p.m.

## International

### *The harvest of unbelief*

by Stephen P. Davis, First Church, Russellville

Basic passage: Micah 7

Focal passage: Micah 7:1-7

Central truth: When God is not honored, ungodly leaders take over.

Micah looked for a godly, upright man in the nation of Israel, but he found none. The leaders of the nation had shirked their responsibilities. As a consequence, the fabric of society had become threadbare and brittle. It is a miserable land when the only sensible advice seems to be to have no confidence in your neighbor or friend, not even in your wife. The basic unit of the nation, the family, was disintegrating under the pressure of violence and oppression.

Micah is declaring that Israel is as lacking in good men as an orchard or vineyard after the fruit has been gathered with only the gleanings left. One looks for a righteous man but cannot find him. Micah points out the wickedness of the governors and judges. Both hands are intent upon doing evil earnestly and diligently. They are wholehearted in their ungodliness, and they are wickedly successful.

Their method of operation is ruthless. The prince asks for the condemnation of an innocent man; the judge gives in to this request for a bribe, being ready to prevent justice at the desire of the influential; the great man, who is the rich man with influence, desires to bring about the ruin and destruction of another. The corruption is so widespread that judgment must follow.

Sin works such havoc that all normal relationships are out of joint. Sin breaks every bond of nature, friendship, kinship and gratitude. Neither neighbor, nor confidant, nor wife even is to be trusted. All are treacherous and not to be trusted.

Unnatural feelings will replace the normal affection that should exist in the home. Sons will condemn their fathers, and daughters will be at strife with their mothers; parental honor and love will be lacking. Even servants in the home (not relatives) will turn in treachery against their masters. The holiest relations and the closest ties mean nothing to the wicked.

Micah viewed a sad picture, both socially and spiritually. Confusion, disloyalty and suspicion reigned on every hand. When God is not honored as he should be, no human bond can survive. What kind of harvest is your life producing?

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

### *God's promise of mercy*

by Nelson Wilhelm, First Church, Waldron

Basic passage: Malachi 3:13-4:5

Focal passage: Malachi 3:13-4:3

Central truth: Someday God's mercy will be clearly seen.

The word of God indicates throughout that God's behavior toward man is based on a set of principles. One thing involved in Christian growth and maturity is understanding these principles which govern God's behavior.

Anytime you point out and center in on God's wrath and judgment, you cannot get an accurate picture of God until you look way back up the road and see his loving willingness to wait for repentance and the many ways God has tried to coax people back into his will. When judgment comes, it is because love and mercy have been often and long rejected.

Man's problem is not with inspiration of the Bible but with who is going to guide his life, God or himself. Today's problem is authority, not inspiration.

Notice the problems noted in the passage. "We" call the proud happy, "We" say, "It is vain to serve God," "We" say, "Look, people who humble themselves before God have the most trouble." Someday, all will be clearly discernible: those who served God and their rewards, and those who served self and the result.

Mercy is God's response to humility and repentance. Really, what do we need most: the goods of this world or love? Do we need party friends or someone who will walk with us in times of joy and sadness?

Usually, God is viewed out of a background of impressions that cause us to look at God as one to cringe from, mean and ready to crush. Or the other view is that God is love, and even when he is pushed, he is loving, merciful and full of grace's blessings, always ready for an opportunity to show these feelings.

What happens to people who are totally oriented to God? Someday, after this world time is finished, God will open his book and remember. On the day of judgment, great will be the rejection of God toward the wicked, and great will be the receiving of God to his children. This is written that we may live out our lives for God without fear of the day of judgment, and live with confidence toward what eternity will bring.

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 challenge of resurrection*

by Ben J. Rowell, First Church, Rogers

Basic passage: Luke 23:50 to 24:53

Focal passage: Luke 24:36-53

Central truth: Jesus' resurrection challenges Christians to carry to the world the good news of salvation.

Jesus' body was placed in a brand new tomb, which belonged to Joseph of Arimathea. Joseph asked Pilate for the Lord's body. It could have meant danger for him.

It was the Sabbath, so his mourners had to wait a day to do their work. They wrapped him in linen and the women prepared the spices and witnessed the burial.

It was early when they arrived at the tomb, and verse one of chapter 24 tells of their coming on the first day of the week. They found the stone rolled away, and the tomb was opened. They were so disturbed about this. Two angels in the form of men were standing there in shining garments. "Shining garments" really means bright or brilliance. When they saw this, they were afraid. I have no doubt we would also have had fears at such a sight. The Savior was gone and, at the splendor of the angels, they dropped to their faces in reverence. They were seeking the living among the dead. The angels said, "He is not here."

As Jesus walked with the disciples on the Emmaus road, they did not know him. At the time this happened, we wouldn't have known him either. As he broke bread with them, their eyes were opened, and they knew him. At that moment, he vanished out of their sight. They talked about how their hearts had burned within them as he taught them out of the Scriptures. Some Bible commentaries say he only talked to them, but it really does not matter. His words always comfort and instruct, so they returned to Jerusalem and told what had happened to them.

Then, Jesus stood in their midst. The resurrected Christ had ability to appear and disappear at his will. He told them many things, so they might understand. Then, they understood why he suffered and they understood his resurrection. He told them to take his message to all people beginning at Jerusalem. He then ascended to heaven and they worshipped him and praised God.

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.

## International

### *The Lord's constant love*

by Gary D. Fulton, West View Church, Paragould

Basic passage: Hosea 1:2-9; 2:1-5

Focal passage: Hosea 1:2-9; 2:1-2

Central truth: For God's chosen people, discipline always follows unfaithfulness.

God has always shown himself to be willing to go the second or even the third mile with his people. This does not mean that God tolerates sin. Our holy and just God does not discipline for sin, yet he loves us and provides forgiveness for our sin. This is the kind of God Hosea writes about.

Hosea is instructed to marry Gomer, a harlot, to visually illustrate the relationship of God with Israel. There is not only a message in the marriage of Hosea and a harlot, but also in the meanings of the names of the children born to Hosea and Gomer.

The Scripture teaches us in Hebrews 12:6 that the Lord disciplines those whom he loves. God warns Israel concerning the consequences prepared for them because of their "departing from the Lord." Gomer's unfaithfulness in marriage illustrates Israel's unfaithfulness to God. The name of Hosea's first son, Jezreel, declares that the God who sows is the God who will scatter Israel. The name of Hosea's daughter, Lo-ruhamah, declares the God will discontinue his mercy on Israel for a time. The name of Hosea's second son, Lo-ammi, declares that Israel will be divorced from God for a period of time because of their unfaithfulness. God is warning Israel, through Hosea, of impending consequences.

God's message doesn't leave Israel in the dark. The conclusion of chapter one points to the restoration of Israel. In chapter two, verse one, God declares that those who were no longer pitied would be called Ruhamah, implying that God's mercy would be offered to Israel again.

We also see here that those who were no longer God's people will be called Ammi, implying that they would again become God's people.

This lesson calls us to an examination of our lives concerning our fidelity to our Lord Jesus Christ, the husband of the church. We must realize God will bring consequences upon us for our sin, but he will never stop loving us and desiring our faithfulness to him. God's constant love is an incentive for us to remain committed to him for a lifetime.

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

## Life and Work

### *Accepting good and bad*

by Nelson Wilhelm, First Church, Waldron  
Basic passage: Job 1:1-2:10

Focal passage: Job 2:1-10

Central truth: Suffering always has a purpose.

In the midst of human suffering, it is most difficult to comprehend all of the good reasons why. It is easy when it is academic as we study, but most difficult when it is personal experience. When you are hurting, it does not really help for a doctor to explain the biological process by which pain expresses itself in the brain.

Job was a man who had a good relationship with God, and Satan had noticed God's hand of blessing and protection over Job.

In a matter of time, Job saw all he had melt away: loved ones tragically died, wealth hopelessly gone, health failed and then those who should have given moral support took away what little he had left emotionally.

When a person goes through these kinds of storms in life, out of that grows either a deep understanding of life or a deep bitterness. No one is more opinionated than the untried and untroubled, but on the other hand, trouble mellows a person and ruins a lot of opinions. One must not make the mistake of thinking Job's troubles lasted only a few days or weeks. Years may have been involved.

If we prove our faith, we must do it during our time on earth. Like Job, we, too, are subject to suffering.

Remember Job did not know the depth of despair he was to undergo or the outcome. Through these afflictions, Job's beliefs came under question, and, when it was over, they were not just beliefs anymore but had become firm and deep convictions about God and life.

What kind of man did Job become? He would have been more mellow; more understanding, wiser, deeper in character, with immature traits gone. He would be more patient with people and more philosophical in his assessment of others. He would have been just like people today who go through suffering, drawing closer to God through the process, and, as God allowed them the privilege of enduring this special kind of service, God would give them a great ministry and testimony for all those around them.

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

### *God's view of justice*

by Vester Wolber, Ouachita Baptist University

Basic passage: Habakkuk 1:1-3:19

Focal passage: Habakkuk 1:1-2:4

Central truth: Justice and mercy are blended together in God's governance over the world.

(1) Modern believers sometimes echo the same questions raised by the prophet: How long must I wait for my prayers to be answered? And why does God allow moral evil to abound to produce violence? These are tough philosophical inquiries, and their theological thrust cannot be ignored.

Is God lax in the enforcement of moral rules? Does God sit unmoved while evil reigns, or is God unable to control the growth and spread of moral evil?

These questions fail to factor in the element of time. God is moving toward the eradication of both moral and natural evil, and the primary task force is composed of Christ and his spiritual followers. We don't know what victories will be gained prior to the return of Christ, but we can count on God to dispense precise and accurate justice in the final judgment.


(2) The mills of God grind slowly, but there's justice in their grist. God stands half-hidden in the shadows and works quietly with a minimum of publicity, but he is "doing a work" in our day which those who listen as they look can recognize.

God doesn't cause men and nations to be evil, and he doesn't dispatch red Chaldeans on missions of conquest. Even so, however, he does sometimes make use of such nations in bringing temporal judgment upon those whom he seeks to discipline.

(3) If we will sit and watch what God is doing, we will learn that in a world which seems morally insane he whose soul is upright will live by his faith.

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.

Psychology For Christian Living



JOHN EWING HARRIS, M.Div., Ph.D.  
Licensed Christian Psychologist

Project Building - Suite 700  
1501 N. University Avenue  
Little Rock, Arkansas 72207

By Appointment Only  
(501) 664-3065



## missionary notes

### Subscriber Services

The Arkansas Baptist Newsmagazine offers subscription plans at three different 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 \$5.40 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. Subscribers

### Are you moving?

Please give us two weeks advance notice. Clip this portion with your old address label, supply new address below and send to Arkansas Baptist Newsmagazine, P. O. Box 552, Little Rock, AR 72203

105505 SSB  
L27 NINTH AVE NO  
NASHVILLE TN 37234

Name \_\_\_\_\_  
Street \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_

through the group plan pay \$6 per year. **Individual** subscriptions may be purchased by anyone at the rate of \$6.36 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 using the form above, which appears regularly in this space.

**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.

**Mr. and Mrs. Mason E. Bondurant**, missionary associates to Venezuela, have arrived in the States for furlough (address: Rt. 1, Box 153B, Cabot, AR 72023). They are natives of Alabama. They were employed by the Foreign Mission Board in 1981.

**Mr. and Mrs. J. Guy Key**, missionaries to Brazil, report a change of address (la Igreja Batista de Santos, Praca Jose Bonifacio II-Centro, 11100 Santos, SP, Brazil). Son of missionaries, he was born in Greenville, Texas. Daughter of missionaries, she was born in Lenoir, N. C. Both consider their hometown to be North Little Rock. They were appointed by the Foreign Mission Board in 1984.

**Mr. and Mrs. C. Thurman Braughton**, missionaries to the Philippines, report a change of address (5-A Aleardo, SLV, Makati, Manila, Philippines 3117). Born in Altus, Okla., he also lived in Hot Springs while growing up. She is the former Kathleen Blount of Little Rock. They were appointed by the Foreign Mission Board in 1967.

**Mr. and Mrs. Horace W. Fite Jr.**, missionaries to Brazil, have arrived in the States for furlough (address: 3532 Ramona Dr., Fort Worth, TX 76116). He was born in Mena and also lived in Texas. She is the former Salle Taylor of Lehman, Texas. They were appointed in 1950.

**Mr. and Mrs. Jim L. Barnes**, missionaries to Taiwan, have arrived in the States for furlough (address: 5804 S. Fresno Terrace, Fort Smith, AR 72903). They are natives of Arkansas. He is from Hartford, and she is the former Edna Harris of Alma. They were appointed in 1981.

**Mr. and Mrs. Russell L. Locke**, missionaries to Nigeria, have completed furlough and returned to the field (address: PMB 5113, Ibadan, Nigeria). He was born in California and also lived in Polk County, Mo., while growing up. The former Veda Williams, she was born in Shirley and also lived in Alton, Mo. They were appointed by the Foreign Mission Board in 1955.

**Mr. and Mrs. James E. Hampton**, missionary to Eastern Africa, have completed furlough and returned to the field (address: P. O. Box 48390, Nairobi, Kenya). He serves as associate director for Eastern and Southern Africa. A native of Arkansas, he was born in New Blaine and lived in Paris and Mena. The former Gena Ledbetter, she was born in Harrison, Ala. and grew up in Tulsa, Okla. They were appointed by the Foreign Mission Board in 1956.

**Mr. and Mrs. Ronnie G. Winstead**, missionaries to Taiwan, have arrived in the States for furlough (address: 11209 E. 49th St., Kansas City, Mo. 64133). He was born in Leachville, Ark., and grew up in Essex, Mo. The former Ina Jones of Missouri, she was born in Hayti and later lived in East Prairie and Essex. They were appointed by the Foreign Mission Board in 1971.

**Don and Mrs. Marianne Rollins**, home missionaries to Alaska, arrived in Little June 21 with their two children, Dona Beth and Bryan. They will be visiting relatives and friends. Don is director of the Alaska Baptist Native School of Theology. Don and Marianne have spent 19 years in native villages pastoring and establishing native missions. They will return home July 10th.

### Missions Department staff member to start work

Jack L. Washington of the SBC Home Mission Board staff will begin serving July 1 as Director of CSM/PACT for the Arkansas Missions Department.

As director of Christian social ministries, he will work to help local churches reach people through ministries. As PACT consultant, Washington will aid churches in looking realistically at a changing community and deciding how to respond.

He will work throughout the state with CSM and PACT help, rather than just Central Arkansas, where Dean Preuett served as a consultant.

Washington, 38, is a native of Monticello and a graduate of Baylor and Southwestern Baptist Theological Seminary. He also has been part of an urban studies program at the University of Alabama and clinical pastoral education at Hillcrest Medical Center in



Washington

Tulsa. Most recently, Washington was enrolled in the Congregational Studies Institute at Auburn Seminary.

He has been a chaplain, pastor and associate to the executive director of the Birmingham Association for Christian social ministries.

Washington has written several manuals to help churches and associations understand and use local research data to plan their ministries.

He is married to the former Margaret Kathleen Phillips of Gatesville, Texas. They are the parents of a son and a daughter.