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**June 13, 1985**

Arkansas Baptist State Convention

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June 6, 1985

# Arkansas Baptist

NEWSMAGAZINE

A new look  
at an old need   
Annuity Sunday   
June 23





Retired Southern Baptist ministers, like Rev. and Mrs. Don Hook, depend on the Southern Baptist Annuity Program. Unfortunately, some ministers must live on less than sufficient incomes. A second look at this old need prompted the SBC Annuity Board to establish a program designed to supplement inadequate retirement incomes for hundreds of retirees. Annuity Board Sunday is June 23.

## In this issue

### 9 mastering life

Though Southern Baptists are famous for teaching the precepts of the Christian life, putting it into action has been quite another matter, says a former leader in Christian training.

### 13 standing room only?

The anticipation of a record-setting attendance at the approaching SBC annual meeting in Dallas has caused difficulties for convention planners and will undoubtedly create inconveniences for messengers and visitors.

## Southern Baptists act to meet needs

DALLAS—Southern Baptists have never been a people who sit around and just talk about a situation. They act. And because of that action, needs are being met.

Three years ago, the Annuity Board surveyed the needs of retired Southern Baptist ministers, missionaries and their widows. The results of the questionnaire revealed several areas of annuitant needs, but especially pointed to their financial plight.

According to D. William Dodson, Annuity Board senior vice-president, more than 13,683 people receive benefits from the Annuity Board. Of this total, 10,527 retired, disabled pastors or widows receive less than \$200 a month from the Annuity Board and a majority receive meager amounts from the United States government.

"We knew there were a lot of people in need, but we had no idea there were so many," said Annuity Board President Darold H. Morgan.

Morgan said that while many of them were receiving benefit checks from the Annuity Board and obtaining assistance from the government, these benefits were far from adequate.

One 77-year-old woman, who is receiving supplemental help through the the Retired Ministers and Widows Support Fund, expressed her plight this way: "I eat toast and drink warm water for breakfast. My lunch is provided by the Senior Citizen's Club and I eat cereal for supper. Thank you for helping me. . . ."

The survey also showed that these annuitants served Southern Baptist churches during difficult times such as the Great Depression and both World Wars.

"The churches were doing well to pay

their ministers on a regular basis. They could not even think about making adequate contributions to a retirement account, he said.

Morgan noted inflation has been instrumental in eroding away benefit values: "Although inflation seems to be somewhat under control for now, we can readily see its results. Compare the price of a loaf of bread from that of 20 years ago. We can all remember back to 1972 when we paid 20 cents for a gallon of gasoline. Inflation has had the same effect on retirement income."

Determined that these people who served Southern Baptists so long and so faithfully must live with dignity, Morgan encouraged the trustees to establish an Endowment Department that would acquire resources to undergird their retirement incomes.

Hundreds of concerned Southern Baptists are responding to meet the financial needs of the annuitants. Through the Retired Pastor's Support Fund and the Adopt-Annuity program, supplemental income is being provided for scores of needy people.

June 23 is Annuity Board Sunday. Southern Baptists will be asked to honor annuitants in their churches and reflect upon the needs of these people.

Morgan noted that this was the second year for the denomination to celebrate Annuity Board Sunday, but that he was encouraged by the tremendous response of Southern Baptists last year.

"There are so many more of our retired servants of the Lord who need help," he said.

Morgan said he was confident that more Southern Baptists would respond with their gifts for these people because "throughout our history we have proven to be not a folk of just talk, but a people of action."

## Six Arkansas locations set for SBC viewing

NASHVILLE—Four churches, one association and the state convention in Arkansas plan to open their doors for interested persons to watch live sessions of the annual Southern Baptist Convention June 11-13 from Dallas, Texas, on BTN.

This historic telecast, featuring the first live, gavel-to-gavel coverage of a Southern Baptist Convention, can be seen at the Arkansas state convention building (office hours only) and Lakeshore Drive Church, both in Little Rock; Elmdale Church, Springdale; Park Hill Church, North Little Rock, Immanuel

Church, Pine Bluff; and the Concord Association offices, Fort Smith.

Lloyd Elder, president of the Sunday School Board, compared the Southern Baptist Convention to a "vast town hall meeting. The Board is pleased to bring this significant event to Southern Baptists via BTN. Extreme distances and financial considerations which in the past have prevented many from personally witnessing the denomination's annual meeting can be overcome this year to provide a new sense of identity for many more Southern Baptists."

## Phelps to retire from Howard Payne

BROWNWOOD, Texas (BP)—Ralph A. Phelps Jr., president of Howard Payne University since March 1, 1980, will retire by the end of the 1985-86 school year.

Phelps plans to retire by May 31, 1986, although his present contract extends until

March 1, 1987. Howard Payne is affiliated with the Baptist General Convention of Texas.

[Phelps was president of Ouachita Baptist University in Arkadelphia from 1953 until 1969.]



"Letters to the Editor" are an important feature of the *Arkansas Baptist Newsmagazine*. They give the reader a forum, an opportunity to express opinion and "talk back."

Letters to the editor have one of the highest readerships of any part of a Baptist state paper. It is of great importance, because opportunity is provided for various points of view to be heard. Yet, the letters to the editor portion of a Baptist publication is probably the most difficult material with which an editor deals. Two considerations should always be kept in mind in the reading or writing of letters to the editor: (1) such letters represent only the point of view of the author; and (2) it is to deal with issues, not personalities.

The right of self-expression has been a major tenet of our Baptist faith. The doctrine of the individual priesthood of the believer has served us well. We are stronger because of our emphasis on God's direct leadership in the lives of all believers. Obviously, however, God does not lead a person to an idea or belief that is contrary to his Holy Word, the Bible. Nor, does the Holy Spirit lead people to contrary points of view. The Baptist state paper does provide an excellent forum, when used properly, for seeking perspectives and guidance on various subjects.

Problems for editors come in a variety of ways. First, there are those who wish to deal with personalities, rather than issues. Such individuals may use harsh names to refer to those who hold differing points of view. We believe that, in a Christian publication such as the *Arkansas Baptist Newsmagazine*, there is absolutely no place for name calling or attempts at character assassination. It is imperative that everyone follow the Golden Rule.

A second problem comes with poorly-written letters to the editor. Some letters are filled with grammatical errors or misspellings. There are two possible approaches to these letters: (1) to write "sic" (spelling is correspondence) by the errors to show that it is the writer's error and not that of the ABN staff; or (2) to correct the errors of the writer. We have followed the second approach, although it may not be entirely fair to the readers, since they will not know the lack of linguistic ability of the writer. When letters simply do not make sense, there is little or nothing that the editor can do about it.

The editor's page and other opinion columns are signed so the readers will know whose opinion they have read. Even the ABN staff may not always agree with the opinion of the editor. There is no effort on the part of any writer to speak for all of the

Baptists of Arkansas or to express an official opinion. Such an effort would be contrary to our belief in the individual competency of all believers.

The volume of letters received in a given week is unpredictable. Some weeks, we will receive only one or two letters for publication, but usually the number is between three and four. Occasionally, a matter of special interest and strong opinion will bring many letters. It is always our desire to fairly represent the response of our readers. On rare occasions, we have carried an editor's note telling the number of letters that we have received on each side. We print virtually every letter we receive that meets our guidelines.

The most dangerous letters to the editor for the ABN are those which carry partisan political views. Such letters are dangerous because of the *Newsmagazine's* non-profit status. It is imperative that our status be protected. Yet, we are reluctant to refuse to allow freedom of expression. We were advised by legal counsel to place a disclaimer (i.e., the views expressed in this letter are those of the writer and do not necessarily represent the views of the editor or the *Newsmagazine*). This is rarely necessary, though a disclaimer is always carried on the masthead.

In an attempt to deal fairly with everyone and to provide a voice for our people, the following guidelines are to be followed for letters to the editor: (1) all letters must deal with current issues (statements of commendation and letters ridiculing personalities will not be printed); (2) letters should not exceed 350 words, since space is a problem; (3) we will not allow one individual to dominate the letters column; (4) unsigned letters will not be printed, although the name may be withheld on request; (5) letters should deal with subjects of general interest to Baptists; (6) in the event that so many letters are received on the same subject that all can not be carried, the editor reserves the right to select representative letters and to terminate the discussion after various points of view have been expressed; (7) letters containing major errors in information will not be printed; and (8) all letters intended for publication must include the words "For Publication."

It is our hope that our readers will see "Letters to the Editor" as an opportunity to express their opinion and to contribute to our Baptist freedom of expression. We will be looking forward to hearing from you when there is some denominational, theological or moral issue on which you would like to express your view.

# Arkansas Baptist

NEWSMAGAZINE

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

VOLUME 84

NUMBER 22

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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-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 72203.

Don Moore

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

...What God does with Southern Baptists and their cooperative approach to world missions! When you compare what

we have been able to do with the same amount of money others have to do their ministries, you can see how remarkable a thing it really is. In 1983 Oral Roberts, the Armstrongs, PTL Club, Jerry Falwell, 700 Club, Rex Humbard and Robert Schuler took in \$293 million dollars. These seven men received about the same amount of money that the Southern Baptist Convention did, including the Cooperative Program and mission offerings.

These ministries supported two churches, one hospital, seven TV programs and five schools. Southern Baptists with the same amount of money provided: six seminaries with 10,000 students; 67 colleges, schools and Bible schools; 1,100 Baptist student workers on 1,100 campuses; 7,000 full-time missionaries in more than 100 countries; 32 radio and TV programs every week; plus providing support training and material for 37,000 Baptist churches.

It appears to me we have a better system, not a perfect one. A few reasons are likely responsible. First, the people who give the money in Southern Baptist life control its expenditure. From the local church to the Southern Baptist Convention, our funds are controlled by those who give them. The pastor and employees do not determine where funds are channeled. Neither do state, associational or SBC employees determine this. People elected from the churches who give the money determine this.

Second, a full accounting has to be given to the people who support the various aspects of our Baptist work. The control and accountability factor maximizes the use of Southern Baptist dollars.

A third remarkable feature of our approach is that the support we give is voluntary. We are not forced to work together by legal structures, nor are we forced together by creedal command. We are simply called to do such big things that we cannot hope to do it alone and, therefore, volunteer to work with others in doing it. Thank God we can keep our freedom and keep our mission through voluntary cooperation. It's a great way!

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

## Letters to the editor

### Isn't it sad?

Last fall, I received a letter from a woman in southern Illinois. At an associational Sunday School conference, she said, a pastor had sat down beside her and, pointing to a copy of my book, *Understanding Today's Adults*, said, "You shouldn't have bought that book; the man who wrote that doesn't even believe in the doctrine of the virgin birth."

I was flabbergasted. Never had it occurred to me to doubt that doctrine, much less say anything that would lead anyone else to doubt it. But what does one do when he is victimized by such tongue-wagging? I didn't know who my accuser was; and I had no idea how many others had heard and believed the lie.

One day, I came upon one of my colleagues in the hallway. He was close to tears. He showed me a letter written by a man who identified himself as a Baptist deacon. With vicious threats and dirty obscenities, the writer had ranted about my friend's supposed "liberalism." "How can anyone say I don't love the Bible," my colleague said, "when I have devoted 40 years of my life to studying and teaching it?"

Are we such liars that we would sign our names to a statement affirming our faith in the Bible as the true and inspired word of God, if we didn't mean it?

How in the world would we keep our positions secret, if we wanted to? A seminary is a goldfish bowl. Where I teach, we have nearly 5,000 students and 100 colleagues monitoring what we say. They come from hundreds of churches just like yours. Where does it exist, this secret "liberalism"?

Recently, a letter-writer in a state Baptist paper referred to "the warped minds of professors and presidents in our seminaries and universities." Isn't it sad that we have created a denominational climate in which such vicious slander is thought to be acceptable? Whatever happened to the Christian practice of "speaking the truth in love"? For that matter, whatever happened to simple fairness and decency? — **Lucien Coleman, Ft. Worth, Texas**

### Where are the laypersons?

As the current SBC controversy drones on, the charge is often heard, especially from those proud not to be "on either side," that it is all "a preacher fight." I do not believe the contentions can be explained so simply. But hearing that charge does prompt a concern that needs hearing—and one that may hold out some hope—Where are the laypersons in all this?

It is time for qualified, experienced laypersons to walk the aisle to the front of the SBC and give themselves to the cause of peace and the task of leadership. I am not impressed with the thousands of preachers in the SBC; it's the millions of able laypersons that generate my hope.

There are people throughout our convention, through years of experience, knowledge and sympathy that we now need. They are not novices in the faith, nor are they amateurs at using their spiritual gifts. Their professional skills are needed. Their fairness has been missed for too long. Their devotion to Christ, above personal ambition or party loyalty, is their greatest virtue in this hour. To the extent that trust can be earned, they have, and we ought to trust them now.

Where are the laypersons during this time in SBC life? I hope they will be on the ballot at the SBC in Dallas. If they are, I, and I hope others, will vote for them. —**Jay S. Casey, Hunterville, N.C.**

### I question their ability

As a concerned layman, I feel compelled to speak out concerning the current controversy within the Southern Baptist Convention. Neutrality is no longer a tenable position; I fear that if present leadership is retained, our future as a denomination is in grave jeopardy.

I attended the meeting of "conservative Southern Baptist loyalists" in March at Little Rock's First Church, seeking an understanding of that position. Of the speakers at that event, two have had a profound influence in my Christian life: one baptized me and the other nurtured me in the faith. Both are men of God for whom I hold the utmost respect. Yet, that respect diminished as I observed their contribution to an afternoon fraught with suspicion, inuendo and misrepresentation. Rather than the gospel of Christ, I was offered fundamentalist creedalism, at variance with the "soul freedom" that is our heritage as Southern Baptists. Such authoritarianism threatens the religious liberty so precious to our ancestors.

I have chanced, from time to time, to meet many of the "liberals" now under attack in our denomination. What a misnomer! To a man, they affirm the authority and integrity of Holy Scripture. Some differ in interpretation but recognize that, since "we see as in a glass darkly," such differences are inevitably a part of our human condition. The miracle occurs when we allow God to weave these differences into a rich tapestry of ministry. It is this "blending" which has blessed the SBC so richly, not strict adherence to a particular method of biblical interpretation.

I am Southern Baptist by willful choice, committed to a vision of Christ reconciling a lost world to its Creator. This vision has led our denomination into ministries of depth, breadth and scope unparalleled by other Christian bodies. Inherent narrowness now threatens this ministry. Thus, I am compelled to speak against the attempt of current leadership to dominate the Southern Baptist Convention. While I would affirm the

Christian commitment of Mr. Stanley et al, I question their ability to lead Southern Baptists in undertaking the tasks to which God calls us. —Robert S. Gaston, Little Rock

## Keep planting those trees

Once, Martin Luther, when faced with almost insurmountable problems and one heartbreaking crisis after another, was asked what he was going to do. He replied, "If I knew the world was going to pieces tomorrow, I would still plant my apple tree today."

Many years ago, when I first read Luther's statement, I thought, "That's a pretty good philosophy to live by." When as a young preacher I bought my first personalized stationery, I had as my motto "Looking unto Jesus, the author and finisher of my faith" (Heb. 12:2). Around the two, I have tried to weave my life, a life of above 60 years and 45 of them as a preacher of the blessed gospel of Jesus Christ.

Although the present crisis is by far the most schismatic and severe and loaded with more explosive danger than any Southern Baptists have ever faced, the truth is we have always had our crisis moments.

Through all our crises, SBC churches have plowed a deep and straight furrow. If we will stay in the "basics" that have made us the most aggressively evangelistic and missions-minded denomination in the history of Christianity, our future will continue to be bright and full of hope and joy. May we always be vibrantly alive and on the "cutting edge of spiritual and evangelistic thrust."

Let us keep on planting those apple trees of personal evangelism and fervent prayer; profound and caring preaching from God's Holy Word; educating each generation anew in doctrine, love and vision; really loving each other Christians and cooperating together as churches in the mightiest task for missions ever proposed; Bold Missions and Cooperative Program; planting churches and undergirding through prayer, love, talents and money every school, board and agency of the SBC has.

As Baptists, and therefore a free people, we have always had the rare and invigorating aura of praying, talking, writing and discussing our problems in a free church in a free society, something few peoples in world and ecclesiastical history have been able to do. May God grant us always that rare gift. —Henry G. West, Blytheville

## Poor journalism

I believe it was sloppy, poor journalism for you to leave out the paragraphs that were reported by Baptist Press concerning Winfred Moore and his designating of Cooperative Program gifts because of a disagreement with the Christian Life Commission in prior years. The paragraphs were edited out of the *Arkansas Baptist News* magazine, though I found them in the *Baptist Standard* of Texas,

the *Baptist Messenger* of Oklahoma, and the *Mississippi Record*.

From our correspondence, you state you did so because Dr. Moore shows he now sees it as a mistake. Why has no one said that evidently President Stanley saw the mistake he made when he doubled his gifts. We have Dr. Moore's words, we have Dr. Stanley's money. —Bill Sutton, Fort Smith

**Editor's note:** The editor's correspondence with Pastor Sutton said the major reason for editing out some paragraphs in the Baptist Press article was that space was not available to carry all of it. The ABN, in fact, printed four more paragraphs of the article than one of the papers to which Sutton refers.

Though space is still at a premium, the three paragraphs omitted from the news article, "Moore will issue presidential nomination," in the May 23 issue of ABN, are printed below.

"In 1970, Moore's church asked the Christian Life Commission be excluded from receiving its share of the church's CP gifts because of the sponsorship of a seminar in Atlanta which featured an address by a *Playboy* magazine editor.

"That was a mistake," Moore said. "I still disagree as completely with them as I did then, but if I were doing it today I would certainly do it differently. I would go sit down with Foy Valentine (CLC executive director) and discuss it. I would use the process.

"I think now that what I did was worse than what they had done. My reaction was bad," Moore said."

## Simmons clarifies his position

Following my discussion of Amendment 65 in October 1984, statements have been made that do not accurately reflect the facts. Knowing the good Baptists of Arkansas are interested in factual information, let me offer the following points:

(1) My trip to Arkansas was in no way associated with the ACLU. I was neither working for them nor with them, nor had I any contact with them in any way concerning Amendment 65.

(2) My comments against the proposed amendment were based upon my objections to it as law. Any law we support should be enforceable, unambiguous and not violate the First Amendment.

(3) I am not "pro-abortion." As I said in my book, "Abortion... (is) unworthy of our personalities... (and represents) tragic and undesirable alternatives" (p. 236). Abortion is sometimes the lesser of two evils.

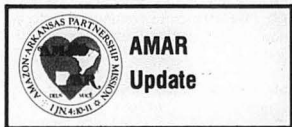
(4) I have advocated that states pass laws prohibiting abortion on demand after the 24th week of pregnancy; thus, except in the most extreme cases, abortion would not be permitted after the sixth month.

(5) As to the personhood of the fetus, my

position is that the fetus is not a person in the same sense as is the woman. The woman is clearly and indisputably a person; the fetus is potentially a person. This distinction is clearly made in Exodus 21:22-25.

(6) Baptists disagree among themselves about abortion both as a moral issue and the way it should be legally regulated. Our need is to respect one another's opinion.

In all these matters, we should be led by the Scripture and the Holy Spirit and show the love of Christ to one another. All of us deserve to have our position rightly and truthfully represented. We also deserve to have our opinions respected when they are based upon Scripture and supported by Christian conscience and large numbers of fellow Baptists. We can and should accept one another and celebrate those powerful ties that bind us together. —Paul Simmons, Louisville, Ky.



**AMAR  
Update**

Ashley County Association put together a 13-man team which led personal witnessing and revival efforts in six communities, resulting in 230 professions of faith.

Mountain Home First Church sent 17 members to assist with the construction of a new church building for a congregation in the city of Natal.

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

## Granade appointed to position permanently

ARKADELPHIA—Ray Granade has been named Director of Library Services and Associate Professor of History at Ouachita Baptist University. Dr. Granade has served as Acting Director of Library Services since the resignation of Juanita Barnett in 1983.

He will continue to teach several history courses in addition to his duties in Riley Library.

Granade is a member of the Board of Trustees of the Historical Commission of the Southern Baptist Convention.

He is an honor graduate of Samford University, receiving his bachelors of arts degree in 1967. He also holds master of arts and doctor of philosophy degrees from Florida State University. He joined the Ouachita faculty in 1971.



# Arkansas all over

by Millie Gill / ABN staff writer

## people

**Eric Webb** has joined the staff of Malvern Trinity Church as minister of music.

**Hal Gallop Sr.** is serving as interim pastor of First Church, Cherokee Village.

**Mark Chism** is serving as pastor of New Liberty Church near Blytheville, coming there from Hayti, Mo. He and his wife, Susan, have two daughters, Bethany Renee and Talia Nicole.

**Danny Glover** has joined the staff of Forest City Second Church as youth director.

**Bruce James** has resigned as pastor of Fair Oaks Church to continue his education at Southwestern Baptist Theological Seminary.

**Mark Winstead** has joined the staff of Parkin Church as minister of music and youth. He will be assisted with the music preparation by his wife, Kathy.

**Neal Stevens** is serving as pastor of Lakeshore Estates Mission, a new work sponsored by Marion Church. Stevens moved there from Portia where he served as pastor of Crossroads Church. He also has served as pastor of Friendship and East Side churches in Osceola and Forest Hills Church in Danville, Ala. A native of Alabama, he attended Baptist Bible Institute in Graceville, Fla., Southern Baptist College and Arkansas State University.

**Alan Ellen** is serving as pastor of Bryant First Southern Church, coming there from El Dorado Trinity Church. He is a graduate of Ouachita Baptist University and Southwestern Baptist Theological Seminary. He has received training and certification in Evangelism Explosion and MasterLife. Ellen is married to the former Marilyn Smith. They have two sons.

**Earl Adams** will begin serving May 26 as pastor of Lincoln First Church, coming there from Beverly Hills Church in Oklahoma City where he has served as pastor for seven years. He also has served as pastor of churches in California and Arkansas. Adams attended Ouachita Baptist University, California Baptist College and Oklahoma Baptist University. He and his wife, Betty, have one son, Joshua McKay.

**Allen T. Speer** will join the staff of Levy Church, North Little Rock, May 26 as

minister of music and youth. He came there from First Church, West Frankfort, Ill. A native of Metropolis, Ill., he attended Southern Baptist College, the University of Arkansas at Little Rock and is a 1980 graduate of Monmouth College, Monmouth, Ill. He has also attended Midwestern Baptist Theological Seminary. Speer and his wife, Donna Lynn, have an 11-month-old daughter, Laura Dawn.

**David A. Masterton** is serving as pastor of East End Church, Hensley. He came there from Amity First Church. Masterton attended Bethel College, Mishawaka, Ind., Wesley College, Union Mills, Ind., and Bethany Baptist Theological Seminary, Dothan, Ala. He and his wife, Marla, have two sons, David and Daniel.

**Michael Johnson** has joined the staff of Pine Bluff First Church as minister of education and outreach. Johnson came to Pine Bluff from Nashville, Tenn., where he has served for three years with the Seminary External Education Division of the six Southern Baptist Convention seminaries. Prior to living in Nashville Johnson lived in Louisville and Lexington, Ky., where he attended Southern Baptist Theological Seminary and the University of Kentucky. He and his wife, Terrie, are natives of Kentucky. They have three children, Jeremy, Jeffrey and Jamie.

**Darol Hankins** is serving as pastor of a Missouri church, having moved there from Arkansas where he was a member of Melbourne First Church. He is also a former pastor of Mount Pleasant Southern Church in Rocky Bayou Association.

**Roger Singleton Oldham** recently received his doctor of theology degree from Mid-America Baptist Theological Seminary. He serves as pastor of Broadmoor Church in Brinkley.

**John Marshall Brown** recently received the master of divinity degree from Mid-America Baptist Theological Seminary. Brown is the son of Mr. and Mrs. James Brown of Star City.

**Billy Patrick Robinson** recently received a diploma in theology from Mid-America Baptist Theological Seminary. He serves as pastor of Lakeview Church in Cave Springs.

**Jodi Guss** of Rogers and **Lorene Dunham** of Blytheville are recipients of a Chancellor's Award (one-half tuition scholarship) for the 1985-86 academic

year at Southwest Baptist University, Bolivar, Mo.

**J. D. Webb** has joined the staff of Ashdown First Church as associate pastor for church growth.

**Jack Clifford Shewmaker** recently received an honorary doctor of business administration degree from Southwest Baptist University, Bolivar, Mo., where he was commencement speaker. Shewmaker, a member of Bentonville First Church, is vice-chairman and chief financial officer of the Wal-Mart Corporation.

**John Starkey** is serving as interim pastor of Fayetteville South Side Church.

**Scott Hoffman** has joined the staff of Fayetteville University Church as an associate in the media ministry.

**Ronald Thomas** has joined the staff of Fayetteville University Church to direct the housing ministry.

## briefly

**Vimy Ridge Immanuel Church** near Alexander Woman's Missionary Union led an awareness program in morning worship services May 26. Hats, portraying fields of missions education provided through WMU, were modeled by Dorothy Wilder, Barbara Singley and Osie Dee Miller.

**Caraway First Church** ordained Rick Stevens to the ministry June 2.

**Camden area churches** recently concluded a crusade that resulted in 389 decisions, 250 of which were professions of faith. Jay Strack, evangelist, and John McKay, singer, led the crusade in which 15 churches, representing Southern, National and independent Baptist congregations, participated.

**Magnolia Church** at Crossett held an appreciation day May 19 to recognize Pastor and Mrs. Jody Gannaway for their more than 13 years of service. Special guests for the occasion, which included a potluck luncheon and 2 p.m. program, were members of the Gannaways' family and former church members.

**Southside Church** at Paris was in revival May 12-17. Russell Adams of Miami, Okla., evangelist, and G. C. Smithson, church music director, were leaders. Pastor Steve Rutherford reported eight professions of faith and four baptisms.

**Magnolia Central Church** recreation committee sponsored a family tract meet May 11 on the campus of Southern Arkansas University. Family members chose 12 of the 18 track and field events to participate in. The Wayne Trull family took honors as "Super Family."

**Sylvan Hills Church** in North Little Rock will conduct a Saturday evening praise service June 15 beginning at 7 p.m. Evangelist Paul Jackson of Little Rock will be featured speaker and musician.

**Mountain Home First Church** broke ground May 19 for a 42,000 square foot worship center. The new building will be constructed on a 31-acre tract of land on the northwest corner of Buzzard Roost Road and Club Boulevard in Mountain Home. Participating in the service were pastor Roy Fowler; Virgie McClure, the

oldest church member; Jeremy Powell and David King, youth representatives.

**Spadra Church** at Clarksville recently honored pastor Archie Wheeler, recognizing his retirement as full-time pastor following more than 26 years in the ministry. The service was attended by members of the Spadra congregation, representatives from other churches where Wheeler had served as pastor and members of his family, including three daughters and a sister. He was presented with a plaque.

**Enon Church** at Monticello celebrated its 100th anniversary May 26 with a reception, covered dish luncheon and fellowship hour.

**Cabot First Church** honored Lehman and Virginia Webb May 26 with a "banana

split" party, recognizing his service as interim pastor.

**Mount Olive Church** at Crossett held a Girls in Action Adventure Awards banquet June 1. Pat Glasscock, state G.A. and Mission Friends director, was guest speaker.

**Benton First Church** ordained Bob Berry, minister of education, to the ministry May 12.

**Hot Springs First Church** youth choir has planned a summer tour that will include performances in both Oklahoma and Arizona churches.

**Crossett First Church** mission team of 15 youth and seven adults will return June 8 from working with Spanish Americans at Los Indios Mission near Brownsville, Texas.

## Clarksville, First Church recalls first hundred years

First Church, Clarksville, held its centennial celebration May 26. Special guests included Dr. and Mrs. Walter Yeldell and ABN Editor J. Everett Sneed.

Yeldell, who was pastor of the church from 1947 through 1954, brought words of greeting and reminisced concerning events that transpired while he was pastor. Yeldell, a past president of the Arkansas Baptist State Convention, is recently retired as pastor of the North Greenwood Church, Greenwood, Miss. He lives in Greenwood and is serving as interim pastor of a church in the area.

Sneed brought greetings from the Arkansas Baptist State Convention and delivered the centennial message. Letters of greeting were read from former pastors S. R. Wiles, Leland Hall and Carroll Caldwell.

The church was organized in May 1885 by Rev. J. B. Barry and Deacons W. T. Soard and W. T. Evans. Other charter members were Reana Soard, S. E. L. Rogers, D. R. Rogers and Mr. Posten. At the time of organization, the church adopted both the "New Hampshire Covenant" and "Declaration of Faith."

The first pastor of the church was D. E. Gambrell, who was to preach on the first and fourth Sundays.

Apparently, the church's first building was planned about 1890, and construction was completed about 1897. The frame building was located on the northeast corner of Cherry Street and Central Avenue and was constructed at a cost of \$1,612.05. The building was remodeled in 1922, at which time the building was razed and a basement was placed under it, as well as the addition of brick veneer. The building still stands as the Masonic Lodge in Clarksville.



First Church, Clarksville, pastor Billy Usery greets former pastor Walter Yeldell.

Work on the present auditorium and three-story educational building was started in 1948. The first worship service was held in the new building on Sept. 25, 1949, with the formal dedication being held on Oct. 2, 1949. In 1953, the present two-story educational wing was added and dedicated on May 3, 1953.

The present pastor, Billy R. Usery, has served the church since 1967. Among church accomplishments under his leadership have been an increase in giving through the Cooperative Program, which now stands at 20 percent; establishment of a World Hunger Day prior to the SBC placing it on the denominational calendar; major support for the Christian Civic Foundation; the develop-

ment of a Deacon Family Ministry plan; microfilming of the minutes of the church from its beginning through last year; addition of a full-time music/education minister and a major renovation of the church's facilities, which is currently underway.

Pastor Usery said two of the things that stand out in his mind was the ministry of E. F. "Preacher" Hallock, who taught the church to claim God's promises through prayer, and the preaching of Francis Dickerson, who held three series of services at the church.

Usery said his major goal has been to develop Christians. "It is my desire to have a church where the people will be loved for who they are," he said. "I want fellow believers to be accepted for who they are."





## One layman's opinion

Daniel R. Grant

### The dangers of taking a sabbatical

The case for taking an annual vacation is strong. The case for taking a sabbatical is even stronger. A sabbatical is a kind of "super-vacation" that some colleges and universities (not Ouachita) can afford to give their veteran teachers every seventh year. It makes good sense to permit—even to require—a hardworking scholar-teacher-researcher to take every seventh year off and "go back to school" for updating and retooling in one's area of expertise.

For years, the OBU Board of Trustees tried unsuccessfully to budget faculty sabbaticals of one year or even one semester. Finally, a one-fourth-a-loaf program of summer sabbaticals was approved for a few faculty members recommended by a faculty committee on a competitive basis. The plan has been tremendously popular and well worth the dollars invested.

Recently, the Trustees turned the tables and voted to give me a three-month "presidential sabbatical." With all of the Ouachita Centennial activities coming up and the challenge of planning Second Century goals, I accepted with appreciation and without hesitation.

Now that my sabbatical is here, and two-thirds gone, I can confirm that it really is great to get away and take a super-vacation. Being away from the telephone is a mountaintop experience just in itself. On the other hand, there are very real dangers in getting away for a sabbatical, especially a presidential sabbatical.

Sabbatical danger number one is the strong possibility that everyone will discover what they have suspected all along: that they can get along without you very well. The most discouraging part of this is the absence

of those courteous, face-saving comments such as "We really miss you." Even those inclined to say it have taken an oath of silence in the name of helping me to relax and not worry about things on the campus.

Sabbatical danger number two is that almost everyone will, in fact, not be aware that you have been away. This is actually more embarrassing than the first. Even those who do know you have been away will delight in pretending they don't, so the succession of "Oh-have-you-been-gone?" jokes is guaranteed.

Even so, the sabbatical dangers are still well worth risking. Planning for Ouachita's Second Century and visiting our grandchildren are an unbeatable combination.

Daniel R. Grant is president of Ouachita Baptist University.



## Woman's viewpoint

Jeanne E. Richards

### 'Where there is no vision...'

Have our Baptist congregations across the state lost their spiritual vision? Have neglect and apathy diminished our ability to perceive and to follow the spiritual light? When mental sight is lost, we allow something very precious to slip through our fingers, an opportunity to serve the Lord in the civic arena.

The Christian Civic Foundation serves as a voice of righteousness crying out on the issues of drugs, alcohol, gambling and pornography. Why should we Baptists be concerned with these matters? After all, isn't it enough that we don't use drugs or look at dirty pictures, and didn't we help defeat casino gambling last fall? We must do more than remember the past victories; we must prepare for tomorrow's battles.

What is needed to insure future victories is a strong, constant voice for righteousness that can be heard beyond a particular moral crisis. It is imperative that we realize that Satan's work is not confined to election years and constitutional amendments.

Just as a lighthouse stands to direct ships past the rocky shoals, the Christian Civic Foundation guides churches and individuals

through the dangerous waters of current affairs. When a church in Gravel Ridge needs help in developing a Christian drug prevention education program, the Christian Civic Foundation is there. When a township is faced with a local option election, we are there to help battle the liquor giant. When residents of Asher Avenue became overrun by prostitutes and porno shops, the Christian Civic Foundation responded to the cry for help. At a time when politics refuses to acknowledge the need for godly wisdom, it is the Christian Civic Foundation that acts as a Christian watchdog in the state legislature.

Spiritual vision must be exercised if it is to remain in tune to receive its heavenly signal. The Christian Civic Foundation stands as a God-given receiver to help broadcast the signal for righteousness throughout the state. We cannot afford to neglect the message any longer.

"Where there is no vision, the people perish" (Prov. 29:18).

Jeanne Richards, legal counsel for the Christian Civic Foundation, directs the Freeway drug education program.

## Seven-month CP total reaches \$67.9 million

NASHVILLE, Tenn. (BP)—The national mission and educational programs of the Southern Baptist Convention received \$9,789,824 in April through the Cooperative Program.

Through the first seven months of the fiscal year, voluntary receipts from the 37 state conventions affiliated with the SBC totaled \$67,892,781. This represents an increase of 7.11 percent (more than \$4.5 million) in undesignated gifts over the same period in 1983-84.

Despite the increase, more than double the rate of inflation, the national Cooperative Program is faced with a second consecutive year of income falling below budget goals.

The 1984-85 basic operating budget is \$118 million. In order to reach that figure, receipts must average \$10,021,444 over the last five months of the fiscal year (May through September). In the first seven months, income exceeded the \$10 million mark twice—in January (\$10,812,419) and in March (\$10,125,631). The monthly average through April was \$9,698,983.

Meanwhile, current levels of designated giving (primarily to the Foreign Mission Board and the Home Mission Board) have been impressive. Through April designated gifts from the 36,500 churches of the Southern Baptist Convention were \$73,522,374.

That reflects an increase of 13.32 percent (\$8,674,023) over the same period 1983-84.

# The Christian life: is it taught, but not required?

by Mark Kelly

Want to get a good argument going in a Baptist church? Try suggesting a testing period before new converts are admitted to full church membership.

On one side, the "God's free gift of grace" people will line up, insisting that all persons may come to a Baptist church as they come to Christ—freely.

On the other side will gather the advocates of "this is the Body of Christ, not the Rotary Club." Their point will be that shallow commitments to Christ dilute the spiritual power of a congregation and load it down with "deadwood."

Reading between the lines, you will discover a significant issue for Southern Baptists: the need for spiritual accountability.

"One of our biggest problems is that we teach the Christian life, but we don't require it," observed Valton Prince, who directed the Church Training program of California Baptists for 21 years.

People learn by doing, rather than simply by hearing, Prince asserted, but Baptist teaching and preaching often end simply with an exhortation, "Go, and do thou likewise."

"Our activities in ministry are not integrated with our teaching on Sunday," said Prince. "We've been so famous for our teaching, but putting it into practice has been quite another thing." Verbal instruction alone usually will not increase an individual's commitment enough to make them go and do what they have been taught they ought to do, he said.

Consequently, congregations often find themselves short on committed, trained leadership and long on uncommitted, untrained "spectators." According to Prince, most congregations operate on the efforts of 10 percent of the congregation or less. Attempts to involve persons in ministry situations where they can develop skills often flounder for lack of a way to hold people accountable for their participation.

What Prince needed was a leadership training tool which helped persons develop appropriate ministry and leadership skills in an atmosphere of mutual support and accountability. Ironically, he found just such a tool as he was preparing for retirement.

In the summer of 1981, Prince participated in the first workshop designed to introduce Southern Baptists to MasterLife, an intensive discipleship and leadership development process promoted by the Baptist Sunday School Board.

Developed by Avery Willis, a Southern Baptist missionary to Indonesia, MasterLife offers a six-month, small group study process designed to instill the basic disciplines of the Christian life and lead individuals to identify and develop their leadership and ministry potentials. Perhaps most importantly for Prince's sympathizers, it provides the key to sure growth: group members covenant to be accountable to each other to perform their ministry assignments.

Prince knew right away "MasterLife was the best direction toward Christian growth I had ever seen in the convention." He scheduled himself and his wife into the workshop. When it was over, they led a group together.

Four years later, Prince has co-led 63 such one-week workshops. His testimony is not only that MasterLife has changed his life, but that he has seen

it transform other Christians—many of them ministers—who have found new direction and vision for their lives.

"MasterLife has made a difference in my life," said Prince. "Even in my later years, it has given me more direction for my life, especially in ministering to people in spiritual and physical ways."

"Our congregation (Trinity Church, Fresno, Calif.) has benefited, too," he continued. "We are teaching the Bible in eight mobile home parks in Fresno, every one of them led by MasterLife alumni. We also are constantly surveying social service agencies, looking for opportunities to minister."

"MasterLife is turning thousands of people around, even ministers," added Prince. "I've seen ministers find new hope and vision for Christian ministry through a MasterLife workshop. I've seen them get up from discouragement and get back at it with enthusiasm."

In the preface to his MasterLife materials, Willis describes the training as "a sequential, developmental, group-discipling process that enables one to acknowledge Christ as Master and to master life through practicing the basic disciplines under the direction of mature, practicing disciplers. It requires commitment, accountability and personal relationships with people who are practicing the biblical truths they are teaching."

One great strength of MasterLife is that "it is not the kind of discipleship training that turns a person inward because it is just devotional in nature," observed Bob Holley, Church Training director for the Arkansas Baptist State Convention. "MasterLife does help develop the private disciplines of the Christian life, but it is outward in intent."

"MasterLife places great emphasis on the local church and one's relationship to the church as a member of the Body of Christ," Holley added. "It recognizes the importance of discovering and developing persons' gifts for ministry and involving them in ministry and service."

Another strength of MasterLife is that "it is not an end in itself, but an open-ended process," added Holley. The intention and design of the training leads persons to continue the growth process through other kinds of training opportunities and by getting involved in service and ministry, he said.

And that continued growth apparently does occur, noted Holley. One Arkansas church staff member told him he was amazed at the spiritual growth MasterLife had sparked in his experience. An out-of-state pastor reported the church leaders he had led through the process were "totally changed to experience new life in Christ."

Commitment, accountability, personal relationships with mature practicing Christians: these are elements all-too-often missing from the Christian life. Prince finds in MasterLife precisely those elements: "You can't make it through six months of MasterLife training and not come out with a more vital Christian experience and a deeper commitment to service."

Mark Kelly is a staff writer with the Arkansas Baptist Newsmagazine.

# Your state convention at work

## Student Ministries

### Thanks, Gerald Council!

Gerald Council has concluded a very fruitful ministry as volunteer director of the Baptist Student Union of Arkansas Baptist



Logue

College. The BSU has had a very active year and good representation at our Arkansas BSU Convention and at the National Baptist Retreat in Atlanta, Georgia.

The new BSU Council was installed recently at a banquet and installation service at the Baptist Student Center at UALR. Rose Allen will serve as the new BSU president, replacing Charles McCree, last year's president.

Gerald and his wife Bitsy are no strangers to BSU, having met in BSU activities at UCA during their college days. Later, Gerald served as BSU director at University of Arkansas at Monticello. While serving there, he and Bitsy directed Southern Baptists' first migrant ministry as part of the BSU Summer Mission program.

Twenty Arkansas students worked with migrants in Idaho and Oregon in the summer of 1978. The students lived in the same housing as the migrants and also lived on what they made working in the fields. Some of our students ran free day care facilities for the migrant children, and all helped at night in Bible study and various recreational events.

We are grateful for Gerald's good leadership in the BSU at Arkansas Baptist College and for the excellent role model he became to the students there. — **Tom J. Logue, director**

## Woman's Missionary Union

### A mother's view of camp

Shirley Moore from Second Church, Cabot, writes, "If I were asked what GA Mother/Daughter Camp means to me, I would say it has been the most meaningful 24 hours I have ever spent with my daughters. We sang together. We prayed together. We learned together. We made personal commitments to each other. We spent quality time together surrounded by God's presence. My daughter had my undivided attention, which in a family unit is sometimes hard to find time for at home. I got to see my daughters as individuals, with individual interests and individual ideas on what impact each can have on the world of missions.

"Last year at GA Mother/Daughter Camp, I made a commitment to God about my daughters, that I would support missions education and encourage any deci-

sions they may make. Just recently, my daughters were discussing what they wanted to be when they grew up. Christy said, 'I want to be a missionary teacher.' Melody said, 'I want to be a missionary nurse.' My commitment didn't end at GA Mother/Daughter Camp, it started there."

GA Mother/Daughter Camp at Camp Paron will be June 21-22 and June 28-29 for girls in grades 1-3 and their mothers. GA Mini-Camp for girls in grades 1-4 and their mothers or leaders will be July 3-5. GA Camps for girls finished 3-6 are June 17-21, June 24-28, July 1-5, July 8-12. For information, contact the state WMU Office, P. O. Box 552, Little Rock, AR 72203. — **Pat Glascock, GA/Mission Friends director**

## Missions

### Marion County

Marion County is a success story for Baptists. The number of people in Marion County increased from 7,000 in 1970 to 11,334 in 1980, or 62 per cent. Baptists had seven churches in 1970 and 11 churches in 1980. Resident Baptist membership increased from 858 to 1,209, or 41 per cent.



Tidsworth

An increase of four churches and 41 per cent in resident membership is an outstanding record. Marion County is in White River Association where Troy Melton was missionary during those years. Ed Powers is the missionary who now serves the association.

The future of Baptist work in this growing county offers much opportunity. Baptist churches average 126 members. The unchurched numbered 4,760 in 1980 and is predicted to reach 11,764 by 1990. The 20 per cent considered to be the reachable unchurched for Baptists will be 2,353 people.

This county illustrates the tremendous challenge Baptists face in many Arkansas counties. In order to reach the 20 per cent (that leaves 80 per cent) of the unchurched with new churches, 19 new congregations will be needed! Only God can supply what is needed! — **Floyd Tidsworth Jr., church extension director**

## Family and Child Care Listening

Trust is a two-way street. When you value your family by showing them trust, they will return the favor. Sometimes the best way to show a person you value him is knowing when not to talk. Remember, you build trust by listening with your ears and eyes.

So, when people are tired, when they already have big problems on their mind,

or when they need privacy, trusting means not talking.

For example: If your husband comes home after a bad day, it's trusting not to meet him at the door with the day's problems. Wait until later. Or if your daughter has a fight with her best friend, don't clobber her with her own shortcomings. Let her know you are available when she feels like talking. If you wish to address a concern with your wife, don't approach her when all she has heard is screaming children all day. Wait until later.

And, if you're having troubles with your marital life, be cautious about telling your neighbor. "Telling all" may make you feel better at the time, but talking may destroy the trust and intimacy you've built into your marriage.

Take time to listen to each family member. Show you value them by sharing their problems. Later, when each is feeling good, it's your turn. Just be sure to say what you think and feel without attacking. You'll find your family listens better and responds to your problems, because building trust is a two-way street.

We come from a faith that proclaims God as the one who always listens. We would be amazed at the way "listening" could redeem relationships and transform our homes. — **Tom Stafford, director, Jonesboro area office**

## Evangelism

### New Christian baptism

Every new Christian should be baptized to identify with Jesus and a local church. The Bible says in Acts 2:41, "Then they that



Shell

gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread." Every new Christian needs a local fellowship of believers to identify with.

Every new Christian should be baptized because it is an outward expression of an inward experience. Paul says in Romans 6 that we are buried with him in baptism and resurrected to walk a new life. Baptism is a symbolic picture of one who is dead to sin, one who is in Christ and resurrected to walk the new life of Christianity.

Every new Christian should be baptized because baptism is a symbolic expression of their belief in the death, burial and resurrection of Jesus. It also shows that we as Christians know that we, too, will die but there will be a glorious resurrection so that

we might ever live with the Father. Yes, I believe that every new Christian should be baptized. — **Clarence Shell, director**

church avoid the Summer Slump. But the bottom line is your commitment. — **Ed Hinkson, associate**

### Sunday School

## Avoiding summer slump

The key word is "attitude!" The pastor and Sunday School leadership must demonstrate a positive, optimistic attitude



Hinkson

toward visitation. Keep the emphasis on how it can be done, not on why it can't.

Use our organization: Each class should have an outreach leader. Train, motivate, recognize and show appreciation for the outreach leader. A well trained and

highly motivated outreach leader in each class will help your church avoid the Summer Slump.

Use your church outreach time: Every church must have a time set apart for church-wide outreach. The church-wide outreach time may be on a weekly basis or it could be twice a month or even monthly. The most important ingredient for the church-wide outreach time is enthusiastic representatives from each class in your organization.

Use your prospect file: Every church must have a prospect file. Keep the file up to date. You may need to have a people search to discover additional prospects.

Use other resources: There are many books and booklets which could be used to train you and your people. There are other persons who could be used to help train and motivate your church.

I would be happy to help you and your

### Christian Life Council History teaches

Having for many years great interest and respect for history, I was amazed recently to note that the subject was dropped from the curriculum of schools in Russia following their revolution in 1917.



Parker

Someone has commented, "One thing you learn from history is that you don't learn from history." That may be true in some instances but, gratefully and hopefully, not generally true. Centuries ago, Cicero wrote, "Not to know what has been transacted in former times is to continue always a child. If no use is made of the labors of past ages, the world must remain always in the infancy of knowledge."

Anyone who loves, honors, respects and, best of all, practices biblical teachings must acknowledge that historical accounts in both Old and New Testaments are of utmost value. There is great need today for ministers and laity alike to review Baptist history with particular emphasis on contributions early Baptist leaders made regarding church-state relationships.

In 1920, George W. Truett proclaimed from the steps of our nation's capital, "Baptists have one consistent record concerning liberty throughout all their long and eventful history. They have never been a part to oppression of conscience." May such truth continue to be proclaimed til Jesus comes.

— **Bob Parker, director**

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**Southern Baptist Convention: after the fact**

After the hall is empty and the messages have been preached and the ballots have been counted, we will report and comment on the annual meeting of the SBC. Don't miss the June 20 issue of the *Arkansas Baptist Newsmagazine*.

# Cavender, Self tell meeting of SBC control by elections

by Al Shackelford

KNOXVILLE, Tenn. (BP)—Norman Cavender, a deacon and Sunday school teacher at First Church, Claxton, Ga., joined Bill Self, pastor of Wieuca Road Church of Atlanta, as speakers for a "Meeting of Concerned Baptists," May 14 at West Hills Church in Knoxville, Tenn.

Jack Prince, pastor of the host church, told the estimated 450 attendees "being Baptists, we may differ in certain areas of thought, but we love our convention. We may differ, but we agree in two basic areas: our commitment to Jesus Christ as Lord, and our commitment to carry the good news of Jesus to every person in the world," Prince added.

Self said, "You are here because you love our denomination." Using Exodus 13-14, where the children of Israel faced a decision to enter the Promised Land, Self's message revolved around three questions: (1) Do you see the giants in the land or the providence of God? (2) Whom do you follow: the mob or Moses? (3) Where are we going: the wilderness or the Promised Land?

"Some want to tear up the greatest missionary-sending organization in our world because they disagree with some allocations," Self said. "I don't worship the Cooperative Program, but I have never seen a better method for supporting missions on the face of the earth."

The Atlanta pastor said there are "giants" who want to dismantle all of this, but "we are not Southern Baptists because we are all alike, but because we agree on what we ought to do."

He added that the worse excesses of Scripture ever practiced were when the church became the authority over the Bible.

The Georgia layman urged, "Let the Holy Bible be the Holy Bible; let it be read freely; let all the views about it be heard; let the preachers preach as they feel led and let the teacher teach as God leads them to teach."

Cavender quoted from a number of articles in Southern Baptist and independent publications which he said indicated people are not always telling the truth about the convention's problems. "While some are telling us this is a spontaneous, grass-roots response by Southern Baptists, the *Southern Baptist Journal* last year reported that in 1977 this group had voted to start a 'get out the vote' campaign to help get 'conservative' men elected as SBC presidents."

[In a meeting May 20 in Louisville, Ky., Cavender labeled the SBC dispute "our greatest crisis in history." "Loyal, cooperating Southern Baptists are being steadily eroded from places of leadership," he confirmed. "Sincere, honest Southern Baptists have accepted (false) claims as truths."

He cited several examples of what he called a "lack of truth in advertising" by the inerrancy faction.

Southwestern Seminary President Dilday claimed several months ago an organization and mailing list for the inerrancy faction were being maintained on a personal computer by judge Paul Pressler of Houston, one of the key leaders of that faction, Cavender reported. But when asked directly by the editor of the *Indiana Baptist* if this were so,

ing over the meaning of Genesis," he concluded.]

He said the packing of the trustee boards has been going on for five years, and, within the next few years, the boards will fall under the control of one narrow wing of the SBC.

Noting James T. Draper Jr., former SBC president, had suggested churches might withhold Cooperative Program funds unless Charles Stanley is elected president next month, Cavender said the average Cooperative Program gifts of churches of the last four presidents was about 3.5 percent, while during the last 25 years prior to 1979, that percentage had been 14.5 percent.

"If your church and all churches followed the example of the last four SBC presidents' churches, we would have to call home 4,000 of our 6,000 missionaries, because there would be no money to pay them," Cavender said.

Self said he had been taught Baptists were born out of conflict with the state and the state church. "Secular government has always been the enemy of believers," he added. "Now we are told we must have alliance with the federal government."

Self said he was not afraid of people coming to Christ, reading his Word and being led by the Spirit of God to interpret Scripture. However, he is afraid of Baptists having a creed written by men. "A creed takes away my priesthood and your priesthood and gives us something to fight over. Jesus Christ is too big to be reduced to any man's creed."

Cavender quoted from Dave Lucas in the *Southern Baptist Journal* who wrote that the *Baptist Faith and Message* statement is the "very basis of all Southern Baptist authority." Cavender asked, "What happened to the authority of the Bible?"

In his conclusion, Self said, "We are living in serious times, and if we do not go to Dallas and vote like Southern Baptists, we will be turned into the wilderness and this generation will die off and our sons and daughters will not have the convention we had."

Cavender concluded, "The principles of our heritage are in danger today of being curtailed or even destroyed unless real Southern Baptists stand up. It is time for you and for me to make the Southern Baptist Convention to be Southern Baptist once more."

An offering was taken to cover the expenses of the meeting, with all funds above the expenses going to the Cooperative Program. Cavender and Self did not receive honoraria, only travel expenses, Prince said. However, Prince told a reporter the offering did not quite cover the expenses of the meeting, but that the deficit has been made up by Knoxville-area pastors.

Al Shackelford is editor of the *Tennessee Baptist and Reflector*.

**"If your church and all churches followed the example of the last four SBC presidents' churches, we would have to call home 4,000 of our 6,000 missionaries, because there would be no money to pay them!"**

—Norman Cavender

He said the current controversy is not about theology, adding a "conservative is one who wants to conserve the roots and keep the roots tied to our historic base, while a liberal is one who wants to cut the roots away. Those who are trying to make independent fundamentalist Baptists out of cooperative Baptists are actually cutting the roots away."

Cavender said, "The principles of cooperation and trust are being eroded, and the issue has nothing to do with the Bible. You don't defend the Bible by wrapping it in man's definitions, or by squeezing it down to a creedal statement, or by condensing it down to a pamphlet and saying, 'This is what the Bible means and what you have to believe about it,' or by giving somebody the authority to tell you what you have to believe."

Pressler "emphatically and categorically denied" the charge.

Last month, Cavender continued, immediate past SBC president James T. Draper Jr. of Euless, Texas, said in an interview "there was an organization maintained" on Paul Pressler's personal computer. "I have a hard time dealing with this, with people who do not tell the truth," Cavender continued. "Our convention is being destroyed by deliberate, deceitful, dishonest methods of doing business. They are making words about the Bible higher than the Bible itself," he injected.

Cavender suggested the inerrancy movement had two targets—the seminaries and the Baptist press, including the Baptist state papers. "I pray Southern Baptists will get back to walking the dusty road of ministry instead of standing in the temple and argu-



## Anticipated huge attendance creates problems for convention

DALLAS (BP)—An expected registration of up to 30,000 messengers—by far the largest annual meeting in the 140-year history of the Southern Baptist Convention—is causing logistical problems for convention planners.

Because of the increased number of messengers, convention planners have established several guidelines in an effort to handle the huge crowd and to allow each elected messenger an opportunity to participate.

Morris Chapman, chairman of the SBC Order of Business Committee, said seating in the Grand Hall of the Dallas Convention Center will be limited to registered messengers only during the opening day of the convention, Tuesday, June 11.

Doors to the Grand Hall will be opened at 7:45 a.m. Tuesday, and admission will be limited to messengers who have their badges, Chapman said.

"We know this will create some inconvenience," Chapman told Baptist Press. "But we feel we have no choice other than to provide a seat for every registered messenger. We have tried to make an arrangement which will accommodate the... messengers."

The guidelines on how to handle the unexpectedly large crowd were established May 23, when SBC President Charles Stanley, Chapman, and Parliamentarian Wayne Allen of Memphis, Tenn., met with Convention

Manager Tim A. Hedquist and Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee.

When the convention was planned, registration was estimated at 23,000, according to Hedquist. Now, he predicts at least 27,000 messengers, but adds registration could increase by as much as 5,000.

Seating in the Grand Hall—originally scheduled for 20,000 seats—will be expanded by opening West Hall, which will accommodate 6,300 additional messengers. With standing room for 3,700 more, the main hall should be able to accommodate 30,000 persons, Chapman said.

In addition, the Arena, adjacent to the Grand Hall, will be opened and will be able to accommodate 5,000 persons. A microphone and closed circuit television will be provided to allow those seated in the Arena to participate in business sessions and elections, Chapman said.

He added one of the convention officers will be stationed in the Arena, which will have an identification light directly connected with the main podium.

The Arena will be reserved first for messengers, but Chapman urged messengers to seek seating first in the Grand Hall before going to the Arena.

Visitors will be able to watch proceedings

via closed-circuit television from the Theater, which has 1,700 seats.

On Wednesday and Thursday, June 12-13, the West Hall will not be available and seating will be provided for 20,000 persons in the Grand Hall. On those days, seating in the Arena will be expanded to 7,300, and admission will be limited to messengers.

Chapman suggested persons elected by their churches register as quickly as possible after arriving at the Convention Center, preferably on Sunday or Monday. The Registration area will be open at 2 p.m. Sunday, and will be open at 8:30 a.m. each day the convention is in session.

Admission will be limited to those who already have registered and have their messenger badge, he said. The halls will be "secured and staffed by ushers, who will limit admission to only those already registered, he said. Chapman also urged messengers to cooperate with ushers, in order to facilitate an orderly convention.

The expected influx of 30,000 messengers has caused strain on several other areas of convention preparation.

The child care area already is filled, Hedquist said. He suggested messengers with small children who have not pre-registered contact their hotels, which often have baby sitters available.



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# A NEW LOOK AT AN



# OLD NEED

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ANNUITY BOARD SUNDAY  
JUNE 23, 1985

**A**  
ANNUITY BOARD OF THE SOUTHERN  
BAPTIST CONVENTION  
SERVING THOSE WHO SERVE THE LORD

## International

### What God desires

by Stephen P. Davis, First Church, Russellville

Basic passage: Amos 5

Focal passage: Amos 5:4-7, 14-15, 21-24

Central truth: We are to seek God and his ways.

The Israel of Amos' day never came to grips with what God desired of them. They practiced two great sins. One was the sin of social injustice, and the other was the sin of corrupt, empty and meaningless religion.

He reminded the people of his day of the Lord's words to the house of Israel, "Seek me that you may live" (v. 4). The trouble with Israel was that their vision of God was inadequate. They thought they could bind him and hold him to holy places (v. 5). Unfortunately, some people still think more of a church building than they do of the purposes of God. A personal relationship with God is found through our seeking him with attitudes of repentance, forgiveness and faith. This relationship with God has both personal and social implications. We can't, as Israel did, divorce faith and morality. Amos said, "Woe to those who turn justice into wormwood, who cast righteousness down to earth" (v. 7). God will bring his judgment if we don't seek him and do so his way (v. 6). We are to practice a Christianity of the heart, both in public and in private.

Amos also called the people to seek that which is good and not evil (vv. 14-15). What does God want from you and me? Our tithes and our sacrifices? Yes, but also goodness, keeping in mind that goodness for the Hebrew prophets had a social nature. We sin against God when we do anything that deprives anyone of his integrity as a person.

Another desire of God spoken of by Amos was that he requires integrity (vv. 21-24). Israel's religion was false because it was really external and not an expression of a heart set upon God. Their religion was ceremonial and did not find correlation in their daily lives. They may have "talked the religious talk," but they didn't "walk the walk." For us to come to our churches and never feel any personal humility or never have any deep probing sense of the judgment of God is to confine our relationship to God to the externals. This attitude, as in Amos' day, is hated and rejected by our Holy God. True religion calls for justice and personal commitment, as well as public worship.

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## Life and Work

### Experts at doing evil

by Clyde P. Spurgin, First Church, Piggott

Basic passage: Micah 7:1-20

Focal passage: Micah 7:1-7, 18-20

Central truth: Only repentance will prevent God's judgement on the unfaithful and corrupt.

Our nation is populated with folks more educated and sophisticated than any other generation in history. More books are published than ever before. Computers are packed with scientific data. Libraries are stocked with reference material on nearly every subject. We are blessed with more beautiful church buildings and better educated clergy than ever thought possible.

Yet, there is more crime and violence than ever before. Murder is at an all-time high. We have even legalized the killing of unborn babies and are slaughtering them at an unprecedented rate.

Immorality is raging like a wild-fire. Adultery abounds; therefore, the divorce rate has skyrocketed. Homosexuality is accepted as an alternative life-style. Alcohol and drug abuse is crippling and killing people by the thousands, and we are at a loss as to a solution to the problem.

If the people to whom Micah prophesied were considered "experts at doing evil," what would he consider us to be?

Micah says God is like a hungry man walking through his vineyard and finding no grapes. He walks through the orchard and finds no fruit on the trees. There is no fruit for all his labor.

He warns God is going to punish the evil, wayward and unjust inhabitants of Israel. God had planted, pruned and cultivated the people of Judah. Instead of them maturing into peace-loving, God-fearing, respectable children of God, they were becoming more and more corrupt. They had become experts at doing evil. In their unfaithfulness to God, they had become unfaithful in their relationship with one another.

Micah exposes their sin. He warns of God's displeasure and resulting punishment. He also encourages his people to repent. He reaffirms his own stand, "But I will watch for the Lord; I will wait confidently for God, who will save me. My God will hear me."

Ignorance is inexcusable; disobedience is unacceptable; and rebellion intolerable. But true repentance still brings God's forgiveness.

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## Bible Book

### Jesus' final preparation

by Ben J. Rowell, First Church, Rogers

Basic passage: Luke 22:1-53

Focal passage: Luke 22:17-22, 36-42, 46-48

Central truth: The Lord's Supper and Jesus' preparation for the cross are constant reminders of the new covenant he gave and our need to be faithful.

You can almost hear the nails being driven into his hands and feet now. The shadow of the cross is closing in around Jesus.

The celebration of the Passover was a very important event in the Jewish religion. He and his disciples were getting ready to celebrate the Jewish nation coming out of bondage in Egypt. The Passover lamb, whose blood was originally sprinkled on the door post to avert the judgement of death, was typical of Christ.

The chief priests and scribes now conspired against Jesus. They now planned to kill him. At this time, Satan entered into Judas Iscariot. It is what we might call demon possession. He talked to the chief priests and captains, and they layed their plans that Judas might betray Jesus.

Now, beginning in verse 7, our Lord celebrated the Passover and instituted his supper. His desire was to eat the supper with them and to show that the supper was to be interpreted in the light of his death. He took the cup, blessed it, and they passed it among them, probably about three or four times. That was a custom of that day. He then took the bread, blessed it or gave thanks and passed it among them. The cup represented his shed blood and the bread his broken body. This is a beautiful memorial service, for in it we see the new covenant with our Lord. The Passover had looked forward to the Lord's coming and his death. This was the last Passover for the Christian. Now we gather about the Lord's table in remembrance of him and can really begin to see the price he was going to pay that we might be saved.

In verse 21, Jesus announced his betrayal and Judas left (look at John 13:26-30). Then comes the sad story of Peter's denial. Peter never really believed he would betray the Lord, but he really did.

Now, so very precious is the next moment. Jesus goes to Gethsemane. This is the place where the war is won. It opens for victory at Calvary. He is now ready for whatever it is to follow.

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## Tanner urges support of seminaries, presidents

ATLANTA (BP)—SBC Home Mission Board President William G. Tanner has expressed strong support for SBC seminaries and their presidents, who have been under personal attack by "those who have charged there is a trend toward liberalism" in the SBC.

"That simply is not true," said Tanner in a statement released to Baptist Press.

Tanner said he wrote his statement after awakening at 4:30 a.m. on May 19, a "Day of Prayer" for the Southern Baptist Convention, and after praying for more than four hours. He was in a revival at First Church, Batesville, Ark., that week and released his statement on his return to Atlanta.

"You can conclude by the quality of their graduates that our seminaries are the finest in the world," Tanner said, describing graduates of the six SBC seminaries as "the finest, best trained, and most deeply committed young people I've encountered in 30 years of denominational service."

"I want to express my strong support for our six Southern Baptist seminaries," Tanner said. "The Home Mission Board is proud to

be in partnership with these six seminaries."

Noting much of the criticism has been directed against the six seminary presidents, Tanner said he had known these men personally for almost 30 years. Naming each of them individually, Tanner said, "They are men of integrity who believe the Bible is the inspired, authoritative word of God. They are theologically conservative."

Tanner said he was convinced the seminaries "are theologically and doctrinally sound" and have good, conservative leaders and strong, Bible-believing faculties.

"If that were not true, the Home and Foreign Mission Boards would be the first to know, because in appointing our missionaries, the missionary personnel departments of both boards investigate and question the candidates on their theology," Tanner said.

Acknowledging "our institutions in the SBC are not perfect, and all of us may not always agree with their leaders," Tanner insisted "they all unquestionably subscribe to Biblical authority and conservative theology" and "deserve our support."

## FMB votes to affirm Parks, cooperate with officers

RICHMOND, Va. (BP)—Foreign Mission Board trustees resolved with only one dissenting vote at their May meeting to affirm the leadership of FMB President R. Keith Parks and the right of the board's trustees and staff to speak as individuals.

The resolution followed the FMB president's public statement a month earlier opposing Stanley's re-election as SBC president because he felt it would negatively affect Southern Baptists' cooperative approach to missions. The statement has caused widespread reaction, pro and con. Parks said two-thirds of more than 300 personal calls and letters favor his stand.

The board affirmed Parks' "calling, leadership and total commitment to the cause of missions," but also said they will "continue working cooperatively with all elected convention officers" and pointed out personal

views don't reflect official board action.

Parks, a 31-year veteran of foreign missions and missions administration, has said he realizes personal statements don't reflect official board action but believes he has the responsibility as FMB president to project trends he perceives will affect missions.

The FMB president told board members at the May meeting he disagrees more with the model of missions Stanley's church (First Baptist, Atlanta) presents to the convention than with his "minimal support of the SBC Cooperative Program." That model, Parks said, emphasizes heavy support of non-Southern Baptist causes and independent missionaries financed directly by the church outside the SBC cooperative approach.

"I believe this type of model will erode and compete with the present model we follow as a convention," Parks said.

## Kentuckian will be nominated for vice-president

LOUISVILLE, Ky. (BP)—Henry B. Huff, Louisville attorney and prominent Kentucky Baptist layman, will be nominated for vice-president of the Southern Baptist Convention when the convention meets in Dallas June 11-13.

T.L. McSwain, pastor of Hurstbourne Church, Louisville, said he will nominate Huff because "laymen need to be involved in SBC life at the highest level," and because Huff "has given of himself in service to Christ through the Kentucky Baptist Convention as well as significant service through the SBC."

Huff is presently teaching a men's Bible class at Crescent Hill Church where he is an active member. He is a member of the finance committee at Crescent Hill and chairman-elect of the deacons.

His activities in Kentucky Baptist life are extensive. He is chairman of the finance committee of the executive board of Long Run Association. He is also a member of the executive board of the KBC, chairman of the administrative committee of the KBC and a member of the KBC finance committee.

Huff is also chairman of the board of trustees of Campbellsville College and on the board of trustees of Southern Baptist Theological Seminary.

In years past, Huff has been moderator of Long Run Association, president of the Kentucky Baptist Convention, member of the Committee on Committees of the SBC, member of the Committee on Boards of the SBC and a member of the Denominational Calendar Committee.