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Arkansas Baptist State Convention

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July 10, 1986

Arkansas Baptist Newsmagazine

Baptists on mission
in America's campgrounds
page 10

ARKANSAS BAPTIST HISTORICAL
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On the cover



ABN photo / Mark Kelly

"Slomo" the clown (Howard Dutille of Hernando, Fla.) brought delight to children—such as Grant Flore of Walnut Ridge—and adults alike with his balloon animals during the Campers on Mission national rally June 20-22 at Lake Norfolk (see article p. 10).

In this issue

8 celebrating 150

Hot Springs First Church is one of the few Baptist congregations in Arkansas sharing its 150th birthday with the State. Former SBC President Herschel Hobbs highlighted one of seven events celebrating 150 years of ministry in Hot Springs.

12 strategy changes

Southern Baptists must change their evangelism strategies in order to reach masses of people clustered in multi-family housing units: apartments, trailer parks, and condominiums, a Southern Baptist evangelism expert says.

Day of Prayer for World Peace

'I will give him peace from all his enemies...'

by William M. Pinson Jr.

One of the greatest legacies a leader can leave is a legacy of peace. David, referred to in the Bible as a man after God's own heart (Acts 13:22), left a legacy which earned him a place of honor. He is regarded as the greatest of the kings of Israel.

Though not perfect, David possessed many admirable qualities. He loved God and desired to serve him. He led his people with strength and power. He secured the land from its enemies so that Israel experienced great prosperity.

Yet David did not leave a legacy of peace. God told him, "You have shed much blood and have waged great wars . . ." (1 Chron. 22:8, RSV). For all his might and for all his devotion to God, David was not allowed to do the one thing he wanted most to do: build a worthy temple to be dedicated to God. As a man of war, he had disqualified himself from erecting the building that was to be the center of Israel's worship. God did not want the Temple looked upon as a monument to a mighty warrior because then the people would be constantly reminded of David's military prowess rather than of God's spiritual presence.

God did promise David that a son of his could build the Temple: "He shall be a man of peace. I will give him peace from all his enemies round about . . ." (1 Chron. 22:9, RSV). A man of peace could build a temple for the worship of the great God of peace. The temple would be a monument not to war but to God's shalom.

In the time of David, peace was a prospect for the future, not a fact of the present. Almost 3,000 years later, peace remains

elusive. Yet its elusive character has not destroyed humanity's vision of peace or the hope for peace. One of the testimonies to our desire for peace is that politicians from nations in every part of the world find it necessary to justify their actions in the name of peace. Humanity, unable to stamp out war, now seldom tolerates open glorification of war. Wars, when fought, are justified as means to the goal of peace.

Baptists have not been, without a witness to the horror of war and the importance of peace. In recent years, for example, Billy Graham and other preachers have spoken to the issue. Generally, however, we have not placed peace among our major moral concerns. We have focused more on personal moral issues such as alcohol, gambling, pornography, abortion and family-related concerns.

Baptists need to say and do more about peace. We need to study the Bible as seriously for its message about peace as we do for its guidance in family relations. We need to preach as intensely about the urgency of peace as we do about the dangers of pornography and drug abuse.

In 1983, the Southern Baptist Convention designated the first Sunday in August as the Day of Prayer for World Peace on the denominational calendar, observed this year on Aug. 3. Special days on the SBC calendar invite churches to unite in study and prayer. We need to think more, study more, preach more and pray more about peace.

William M. Pinson Jr. is executive director of the Baptist General Convention of Texas.

Centenarian honored in North Little Rock

ABN photo / Millie Gill



R.C. Otey Sr. was honored June 22 at Gethsemane Church in North Little Rock in recognition of his 100th birthday.

Otey, born June 24, 1886, in Marmaduke, was ordained to the preaching ministry March 1, 1934, while a member of Levy Church of North Little Rock. He was the first pastor of Remount Church in North Little Rock and retired from the ministry in 1965 while serving as pastor of Hopewell Church in Atkins.

Recognition services included messages from state senators and congressman and President Reagan. Representatives from the city of Little Rock, the governor's office and Pulaski County Sheriff's office were present, as was Mayor Terry Hartwick of North Little Rock. Special guests were family members.

In his message, Otey noted changes within his lifetime, recalling the existence of only two automobiles and no telephones when he came to the area in 1909.



We, as Baptists, have long prided ourselves on a caring, loving spirit among our membership. A spirit of mutual assistance is truly New Testament. Yet it seems that our spirit of community may not be as strong as we could wish, since more than 25 percent of our 14.4 million members are non-residents.

The problem of the non-resident church member indicates failure of many Baptists to unite with another church when they move to a new area. There at least two reasons for our members not joining a new church. These are: (1) the failure of churches to educate members regarding the importance of church membership; and (2) a failure to maintain a ministry to members who have moved away.

Some churches require all new members to go through an orientation prior to baptism. The strength of this approach is that it assures new members will have heard about the importance of church membership and the basic New Testament doctrines. However, we reject this approach because it is not the pattern practiced in the New Testament.

In the early church at Jerusalem, new converts were baptized the same day they trusted Christ (Acts 2:41). A similar pattern seems to have been followed throughout the New Testament era. To delay baptism for a long period could have an adverse effect on our evangelistic outreach.

Churches in the New Testament era placed strong emphasis on church member training. This is where we have often failed. Every church should have a new member orientation program and urge all new members to attend.

Immediately upon joining a church, either by baptism or transfer of membership, the new member should be told when the next orientation class will begin. Through letters, phone calls and personal visits, the pastor, deacons and Sunday School teachers should encourage the new members to participate. Every means should be used to stress the importance of new member training.

The Church Training department has prepared excellent materials for these classes, stressing the concept of a regenerated membership. By regeneration we mean that God, through Christ and the convicting power of the Holy Spirit, acts on fallen, sinful human nature producing a change in the individual's entire outlook.

During the orientation period, the individual should become aware that a direct relationship exists between a regenerated church member and all that a Baptist church does. For example, it is impossible for a non-resident to properly understand and

participate in the church's ordinances, evangelism and New Testament doctrines.

New membership orientation is also important to those who have transferred their membership from other Baptist churches. Every church does some things differently from the others. New member orientation also provides opportunity for new members to become acquainted with the leadership of the church. And it is helpful to all Christians to review the basic teachings of the New Testament periodically.

A second reason for the high percentage of non-resident members is the failure to maintain the ministry for those who have moved to a new city until they unite with another Baptist church. When a person leaves home to attend college in another city, Christian parents do not cease to care for or support their child. We should not forget the members of our church family when they move to a new location.

There are several things that a church can do to encourage its members to unite with a Baptist congregation in their new location. Among these are: (1) a letter from the pastor encouraging the individual to unite with a church in his new location; (2) a letter to the nearest Baptist church to the member's location, or to the area missionary so that a church in the area to which members have moved can be directly contacted; and (3) continuing communication through church mailouts and Baptist state papers until a new church home has been found.

Southern Baptists like to brag about our 14.4 million members. It is impossible for us to know the actual number of members we have. It is probable that some of our 25 percent non-resident members are members of more than one church. It is, also, likely that some of this group are deceased. It will be that our statistics are inflated by factors such as these.

Our tragedy is evident when we have only recently been able to enroll 8 million of our 14.4 million in Sunday School. The record is clear, one of our great needs is to involve those we have reached in meaningful Bible study and ministry.

A major problem in Southern Baptist life is our neglect of the non-resident church member. The solution to the problem lies in developing a true fellowship within our churches. The word "fellowship" in the Greek is *koinonia*, which means partnership or a possession of things in common. Christians are partners with Christ and each other. So we are to care, to help and to encourage each other. As we develop a true caring and loving relationship in our Lord, our non-resident membership will decrease.

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The Southern accent

Dorothy Jackson

Times do change

It is easy to feel that life is one big rut in which things never change. A college student is very susceptible to this because it may seem that little progress is being made by him or her. Perhaps graduation is a good time to stop, get off to the side and look at the past four years from a different perspective. If the student has been the committed student he or she should have been, the view will be very encouraging.

Times do change. The catalog of a famous girls' college in the northeast, 100 years ago, set forth the following standards:

Admission: No young lady shall become a member of this school who cannot kindle a fire, wash potatoes, and repeat the multiplication table.

Outfit: No cosmetics, perfumery, or fancy soap will be allowed on the premises.

Exercise: Every member of this school shall walk at least a mile every day unless an earthquake, or some other calamity prevents.

Company: No member of this school is expected to have any male acquaintances unless they are retired missionaries or agents of some benevolent society.

Time at the mirror: No member of this institution shall tarry before the mirror more than three consecutive minutes.

College catalogs have changed drastically during the past 100 years, perhaps too much. But can you imagine a college campus where no cosmetics are allowed? This would be a terrible hardship on both male and female students.

Change is important, especially in Christian living. Christ calls us to change and help

us to make the necessary changes and commitments. Sometimes as Christians we may feel we are in a spiritual rut, but we need to stop, get off to the side and look at the past years from a different perspective. If we have been the committed Christians we should have been, the results will be encouraging.

A rut has been defined as a grave with both ends removed. May we do what Colossians says, "Set your affection on things above, not on things on the earth." Then we will not have to worry about being in a rut with our life.

Dorothy Jackson is vice-president for student development and dean of students at Southern Baptist College.



One layman's opinion

Daniel R. Grant

The parable of giving away personal Bibles

One of my major measuring rods for greatness in Baptist preachers is how they handle high office. If humility disappears, if old friends are dropped by the wayside, and if the capacity to tell simple but beautiful stories is crowded out by pompousness, they fall far short of greatness.

One of my favorite people, who passes the test with flying colors, is Gerhard Claas, General Secretary-Treasurer of the Baptist World Alliance. From the first time I heard him speak, I have been tremendously blessed by the remarkable stories he has told of his personal experiences in visiting courageous Baptists in eastern European countries under the religious restrictions of communist governments.

Dr. Claas was telling those stories in the spirit of humility and personal friendship long before he rose to a position of prominence and leadership in the Baptist World Alliance. More recently, after his election to a second five-year term as chief administrative officer of the Baptist World Alliance, he spoke at the Centennial Commencement of Ouachita Baptist University and told even more remarkably simple but beautiful stories of his experiences in the Christian global village.

One of his stories focused on the tremen-

dous demand for Bibles among Baptists in the Soviet Union. He told of a visit to a strong Baptist church at Riga where he spoke at three different worship services on a Sunday in a strong church of 500 members, but where they had an overflow attendance of more than 1,000 at each service.

They asked and received police permission to have another service on Monday morning. Dr. Claas told of a persistent man who asked for his Bible after each of those Sunday services. Claas told him it was his personal Bible his mother-in-law had given him with a handwritten note on the first page, urging him to read the Bible each day.

On the following day, at the conclusion of Dr. Claas' sermon, the man approached him again and asked if he would give him the Bible. On being reminded of the personal note on the first page of the Bible, the man spoke of how easy it was to buy new Bibles in Germany and the United States, and asked if his mother-in-law were still living. On being told, "Yes," he said, "Then she can get you another Bible and write a personal note in it." Dr. Claas carefully tore out the first page and then gave him the Bible.

Some two years later Gerhard Claas was back in the Soviet Union, preaching in the eastern part of that nation, and a Baptist

preacher came to him telling of his joy that God had called his son to be a preacher. He told Dr. Claas how sad it was that his son did not have a Bible of his own, and asked if he might have the one Dr. Claas was holding in his hand.

Claas explained that this was a Bible that had two personal notes in it from his mother-in-law—one that had been torn from the earlier Bible he had given away in Riga, and the other that his mother-in-law had written in the replacement Bible she had given him. The man then went through the same set of questions Dr. Claas had heard two years earlier, concerning whether his mother-in-law were still living, and why she couldn't buy him a new Bible and write another personal note in it.

Sure enough, Claas carefully tore the two pages from his Bible, and gave it to the proud Russian Baptist father. Now he has his third Bible from his mother-in-law, with three pages of personal notes in it!

When we sing "Count Your Many Blessings," how often do we count something so commonplace as our personal Bible?

Daniel R. Grant is president of Ouachita Baptist University.

High School graduates receive scholarships

Three Arkansas high school graduates have been awarded Young American Scholarships for the 1986-87 academic year by Southwest Baptist University. Established in 1983, the Young American Scholarship Program provides \$32,000 in scholarships for SBU freshmen each year.

Arkansas students receiving \$1,000 awards are Joan Hughes of Forrest City and Randy

Miller of Lowell. Christina Murphy of Springdale received a \$500 award. The scholarships are awarded in addition to all other scholarships and financial assistance the students are eligible to receive.

To be eligible, students must rank in the upper 10 percent of their senior class or have ACT scores in the 74 percentile or higher. The award is renewable with a 3.25 GPA.

Don Moore

You'll be glad to know...

...A great word for tired Christian workers: "For God is not so unjust as to forget the work you have done and the love you have shown his name in the service you have rendered for your fellow-Christians, and still are doing" (Heb. 6:10, Williams trans.).

With Bible School taking its daily toll and youth camps endangering the species, that is a good word from God. He is mindful. He is faithful. He will honor what we do in his name and for his name. "Your labor is not in vain in the Lord" (1 Cor. 15:58, KJV).

Those most threatened by fatigue are not those threatened by an intense once a year experience such as Bible School or camp, but those who work single-handed week after week trying to make boys and girls aware of their Christian duty to get the gospel out to the world. Large numbers and feverish excitement in camps and Bible School spur us on for just one more day or two. No such numbers and no such excitement generally exist to keep the missionary education workers going. Raw conviction and stubborn commitment keeps them keeping on.

The missionaries who will usher our foreign mission enterprise into the next century are being trained now. The 14 years remaining in this century will allow them time to finish college, seminary, and their practical experience before a year of language study finishes them up for their missionary service.

What does it look like in your church? Are you going to have your share of young leaders convicted and committed to world missions? Thirty churches in Argentina are without pastors today. In Bangkok, Thailand, we have four preachers for 6 million people. In one of the most fertile areas of Brazil, furloughs and retirements will soon leave only one single woman missionary.

It will take more than one out of every 4,000 Southern Baptists to get the gospel out. It will take more than three cents out of every Southern Baptist's dollar to send them. Youth ministers, Sunday School and Church Training leaders, you need to join the Acteen and RA leaders in pressing home the truth that a real Christian must make the world his ultimate field for Christian witnessing.

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



Food and fellowship

Virginia Kirk and Jane Purtle

Family reunions

What is a family reunion? For my husband and I, it started years ago as an annual meeting of his parents, brothers, sisters, and spouses. As the years went quickly by, children and grandchildren became part of the group. These once young parents, now have grandchildren of their own and our meetings are again bubbling with children and babies. This year there are three new baby boys.

Our meetings are at an Arkansas state park that provides camping facilities and a lodge with a dining room. It is a time of getting re-acquainted and enjoying good food and fellowship. To us it is important to keep family ties strengthened by keeping in touch.

Many people like to go back to the area where they grew up for their family reunions. This gives them a chance to revisit their old habitats and reminisce about "how it was." They have fun not only being with their families but also with old acquaintances who still live in their hometown. On Sunday they usually go to church together and proudly fill a pew or two. Between all the activity they are getting to know new nieces, nephews, cousins and in-laws.

Some families are so large that their reunions are one day affairs attended by a hundred or more (near and far) relatives and friends. These reunions are occasions for individuals to acquaint themselves with many branches of their family tree.

It is important in this type of undertaking to have one key person or couple to organize everything. Time, place, and food are some of the most important items. The sister-in-law in our group who does the planning always has enough rooms reserved and the food assigned for shared meals. Several folks have motor homes or camping trailers, so details of cooking and serving are easy.

We look around each year and are thankful to have come this far together, although we are scattered from one side of the United States to the other.

This recipe is one of the favorite cakes brought to our reunion each year.

Italian cream cake

1 cup buttermilk	2 cups flour
1 teaspoon soda	½ teaspoon salt
5 eggs, separated	1 teaspoon vanilla
2 cups sugar	1 cup chopped pecans
1 stick margarine	1 cup coconut
½ cup shortening	

Preheat oven to 325 degrees. Combine buttermilk and soda. Beat egg whites until stiff. Set aside. Cream sugar, margarine, and shortening. Add egg yolks one at a time, beating well after each addition. Add buttermilk and flour alternately, beating well. Add vanilla, salt and egg whites, then nuts and coconut. Pour into 3 nine-inch layer pans and bake for 25-30 minutes. When cool, spread with icing. Icing: Beat together 8 ounces cream cheese (softened), 1 stick margarine (softened), and 1 box powdered sugar.

Virginia Kirk, professor emeritus at Arkansas College, is a member of Batesville First Church. Jane Purtle teaches at Lon Morris College in Jacksonville, Texas. They have enjoyed cooking together for several years.

by Millie Gill / ABN staff writer

people

Billy O. Kite began serving June 23 as director of missions for the 20 Southern Baptist churches in Ashley County Association. He and his wife, Ruby, moved to Crossett from Norman, Okla. where he was serving as pastor of a church. Formerly, Kite had served as a missionary to Zambia, Africa, and she had served as a home missionary. Both of them have earned degrees from Southwestern Baptist Theological Seminary and he has an additional degree from Midwestern Baptist Theological Seminary as well as a chaplaincy degree in hospital ministry. Kite also has served as pastor of churches in Arkansas, Oklahoma, Georgia and Iowa. They have two grown children.

Jeff Cheatham has accepted the call to serve as director of missions for Dardanelle-Russellville Association. He will move to Russellville from England where he has been serving as pastor of First Church. He also serves on the board of trustees of Arkansas Baptist Family and Child Care Agency and is chairman of their long range planning committee. He retired June 30 from the Chaplain's Corps, U.S. Naval Reserve after completing 30 years of commissioned service.

Bob Dailey began serving June 25 as pastor of Pickles Gap Church in Conway, moving there from Lepanto First Church where he led the church in 214 additions with 149 baptisms.

George L. O'Neel celebrated his 10th anniversary of service as pastor of Bella Vista Church June 22 when the church honored he and his wife, Arlene, in the morning worship service and at a noon fellowship meal. Speakers were Ferrell Morgan, president of Arkansas Baptist State Convention Executive Board and Mrs. O'Neel's brother, and Trueman Moore, pastor of Fort Smith Eastside Church. Special music was presented by the Sanctuary Choir and Roger and Robin O'Neel. The O'Neels are graduates of Ouachita Baptist University and he is a graduate of Southwestern Baptist Theological Seminary.

Chester Paul Roten of Leslie died June 16 at age 72. He was a retired Southern Baptist minister, having served churches throughout Arkansas, and had been a Searcy County resident for 29 years. His services were held June 19 at Leslie First Church where he was a member. Survivors include his wife, Bernice Roten; two sons, Baxter K. Roten of Leslie and



Kite



Cheatham



Dailey



O'Neel

Paul Charles Roten of Harrison; two daughters, Maxine Rhoades of Ozark, Mo., and Melveda England of Marshall; three brothers; 12 grandchildren and eight great-grandchildren.

David Pierson is serving as pastor of Dyer First Church. He is a graduate of Northside School in Fort Smith and served for six years in the U.S. Navy. He is a student at Citadel Bible College in Ozark. He and his wife, Nita, have three children, Benjamin, Adrienne and Andrew.

Lee Bennett Moore is serving as pastor of Graphic Church at Alma. He was ordained to the gospel ministry by Lavaca First Church in 1982 and served as pastor of Shady Grove Church from 1982 to 1984. He and his wife, Reva Jena, have two daughters, Lara Jean and Edith Lea.

James George is serving as pastor of Shibley Church. He and his wife, Linda, two have children, Michael and April.

David Pickle has resigned as pastor of Uniontown Church.

Ricky Morrow was ordained to the preaching ministry June 29 at Ridgcrest Church at Benton.

Ralph Douglas is serving as interim pastor of Hamburg First Church.

Randall O'Brien was recently elected secretary of the national alumni association of New Orleans Baptist Theological Seminary. He is associate professor of religion at Ouachita Baptist University.

David Cox began serving June 1 as music and education director at Matthews Memorial Church in Pine Bluff. A native of North Little Rock, he has been serving as part-time music director for Paragould Calvary Church while serving as choral director for the school district there. He holds a bachelor of music and education degree from John Brown University and

is a candidate for a master's degree from Arkansas State University. He has also attended Mid-America Seminary. Cox is married to the former Sharon Stewart of Denver, Colo. They have three children, Katie, Christopher and Becky.

Bryant Moxley has resigned as interim minister of music and youth at Hope Calvary Church to continue his studies at Southern Baptist Theological Seminary.

Bryan Walker is serving as a summer missionary to Fianna Hills Mission in Fort Smith. He is a junior at the University of Alabama in Huntsville, Ala.

Les Dennie and **John Huff** are serving as summer youth interns at Jonesboro Central Church.

Paul Kirkindall will be ordained to the preaching ministry June 27 at Blytheville Trinity Church. He is serving as interim pastor of Nodena Church near Wilson.

Darwin Davis has joined the staff of Yarbro Church as minister of music and youth. He will graduate July 11 from Arkansas State University.

Larry Barnes has joined the staff of West Memphis First Church as a pastoral assistant in the area of education and assisting pastor Thomas A. Hinson in pastoral ministries.

Steve Dollar has resigned as pastor of Parkin First Church to serve as pastor of Superior Avenue Church in Bogalusa, La.

Mark Winstead has resigned as minister of music and youth at Parkin First Church to join the staff of Oakland Avenue Church in Catlettsburg, Ky.

Andrew M. Hall is serving as interim pastor of Berry Street Church in Springdale.

Roy Cook recently completed seven years of serving as minister of senior adults

and activities at Baring Cross Church in North Little Rock.

Tony McCutcheon is serving as summer youth minister at Zion Hill Church, Cabot. He is a student at the University of Arkansas at Little Rock.

briefly

Helena Northside Church celebrated homecoming and Church Appreciation Day with a noteburning service May 25. Former pastor Ralph Douglas and Carl Fawcett, director of missions for Arkansas Valley Association, were speakers. Participants in the noteburning were Vona Helton, Bill Helton and Monroe Baldwin. Charles Alley is pastor.

Oak Grove Church at Pocahontas licensed Bill Scaggs to the preaching ministry June 8.

Ashdown First Church has experienced a recent growth through professions of faith. Dillard Miller, interim pastor, baptized a 69-year-old disabled lawyer, assisted by two deacons who lowered him into the baptismal waters in a straight high back chair. Also baptized was a woman coming from the Catholic faith and a nine-year-old boy. The church has voted to purchase 10 acres of land

for a mission site, assisted by the Arkansas Baptist State Convention and Little River Association.

Osceola First Church has voted to launch a mission in a mobile home. Plans have been made to conduct a survey and to begin a Bible study, according to Pastor Bob Wilson.

Jonesboro First Church is conducting a backyard Bible Club for the Jonesboro Westvale Church, June 30-July 3.

Geyer Springs First Church in Little Rock Singles Ensemble will be in the Dallas/Arlington area July 10-13 to perform in shopping malls, South Oaks Church and Rocky Mound Church.

Sylvan Hills First Church in North Little Rock 23-member mission team will leave July 21 to lead a vacation Bible School for a two weeks in Springfield, Mass.

Hot Springs First Church youth were in Fort Worth, Texas, June 22-28 to assist the College Avenue Church and Brighter Hope Mission with backyard Bible clubs, a vacation Bible School, distribution of flyers and personal witnessing.

Hot Springs Second Church has enlarged its Church Training program with the

addition of classes for grades one through six. Leaders are Carlotta Fincher and Patsy Haynes.

Southwest Association has completed payment of its indebtedness on Canfield Assembly with a \$3,000 contribution from **Magnolia Immanuel Church**.

Pulaski Heights Church in Little Rock youth were in Robinson, Ill., June 14-24 to assist West Highland Avenue Church with a vacation Bible school and backyard Bible clubs.

Vimy Ridge Immanuel Church recently recognized Mrs. J.F. Grimmett for both her 98th birthday and 21 years of service to the church.

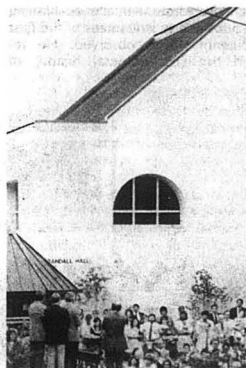
Newport First Church recently hosted ACTS, a singles drama and ensemble, from Little Rock First Church to launch a single adult program there. The Newport church also has enlarged its Church Training program with the addition of a new-members class taught by Pastor Gene Crawley.

England First Church held a God and Country service June 29 to celebrate the 210th birthday of the United States and Arkansas' sesquicentennial. Sen. Dale Bumpers was featured speaker.

Photo by Floyd Tidsworth



Fianna Hills Chapel, sponsored by Fort Smith East Side Church, dedicated a building June 1 funded by East Side Church, Concord Association and the Arkansas Baptist State Convention. Participants in the dedication program were Allen Thrasher, Eddie Combs, John Wikman, W. Trueman Moore, Ferrell D. Morgan and Floyd Tidsworth. The chapel has had 39 additions and 15 baptisms since its launch in October, 1985. There were 71 in Sunday School dedication day.



University Church, Fayetteville, recently dedicated a \$1.5 million, 21,000-square-foot education and office building as a memorial to Ruth Randall, a church member who served 38 years as a Southern Baptist missionary in Brazil. H.D. McCarty is pastor.

Hot Springs First Church celebrates 150th anniversary

text and photos by Mark Kelly

Southern Baptists can proudly lay claim to a "glorious heritage" of religious liberty and soul competency, but they stand in danger today of turning their backs on that heritage by "playing footsie with the federal government," a former Southern Baptist Convention president told the people of Hot Springs First Church recently.

Herschel Hobbs, emeritus pastor of First Church, Oklahoma City, Okla., and president of the SBC 1962-63, addressed the congregation near the close of their three-month celebration of First Church's sesquicentennial anniversary. The church's anniversary activities coincided with the 150th anniversary celebration of Arkansas statehood.

"Identifying God's people as "those who have received Jesus Christ," Hobbs pinpointed the unique Baptist contribution to Christianity as the principle of soul competency.

Created in the image of God, each individual has a choice whether or not to respond to God's offer of life, and God will not violate that freedom of choice, Hobbs asserted. He noted, "God will let me go to hell before he'll destroy my personhood." "I don't need a pope, preacher or potentate to stand before me as God," Hobbs declared, "and anyone who tries to is out of the will of God." He told the congregation the principle of soul competency "needs to be rediscovered by those who are going about saying, 'You've got to believe as I believe.'"

Because of the belief in soul competency and individual freedom of choice, Baptists have always been champions of religious liberty and were instrumental in establishing the religious liberty guarantees of the First Amendment, Hobbs observed. He recounted the U.S. colonial history of

persecuting Baptists that contributed to establishing the doctrine of separation of church and state.

"Ours is a glorious heritage," Hobbs declared, "but we stand in danger of turning our backs on it by playing footsie with the federal government."

Separation of church and state means a state cannot tell a church how to run its business, he explained. At the same time, it also means an organized church cannot tell a state how to conduct its affairs.

Hobbs warned Baptists today are going to "fritter away" separation of church and state, a "principle bought with the blood of our ancestors," in their eagerness to grab a share of federal tax dollars for their private schools. "If we cannot afford it as Baptists, we don't need it. If we've got to go to the federal government for money, we don't need it," Hobbs declared. "We must not sell our birthright for a mess of pottage."

Hobbs, a member of the SBC Peace Committee, told the assembly he sees "less dogmatism and more acceptance of unity in diversity" in the denomination, which has been torn by strife since 1979.

During his work with the committee, Hobbs said the one item of "near unanimity" he has discovered across the convention is that "people are tired of the controversy." He said people tell him they want outspoken critics to "shut up" so the convention can "get on with its business."

"Don't let anyone tell you the Southern Baptist Convention is not going to come out of this controversy stronger than ever," Hobbs declared. "The future is as bright as the promises of God. Southern Baptists are still doing the Lord's work, and they'll be doing it until he returns."

Hobbs' message highlighted Denomina-



Herschel Hobbs warned churchgoers of turning their backs on their heritage.

tion Recognition Day at First Church June 22, the sixth of seven events since March 28. The calendar of sesquicentennial activities concluded June 29 with a drama depicting the church's history. Jacob L. King was chairman of the sesquicentennial committee.

Hot Springs First was established in 1836 by Mrs. Sarah Gardiner Hale, wife of John Hale, an influential Hot Springs pioneer. It was under Mrs. Hale's sponsorship that land and a building were first provided for the church's founding.

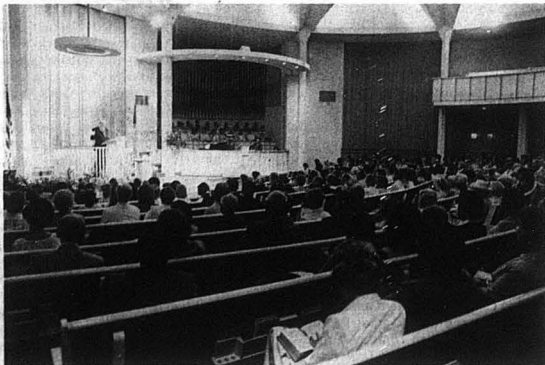
When that structure was burned by outlaws in 1860, Mrs. Hale commissioned a second building. This one, used until devastated by fire in 1878, was situated over a hot spring, in which converts were baptized.

The congregation worshipped in the Hot Springs city hall until 1881, when a new building was constructed. That structure served the congregation until 1912, when a fourth sanctuary was raised. The congregation moved to its present location on Central Avenue in 1962.

During the course of its history, three Hot Springs congregations have been organized out of First Church: Second Church (1886), Park Place Church (1900), and Central Church (1924).

Hot Springs First Church called S.M. Provine as its first full-time pastor in 1876. Prior to that time, the church was served by itinerant preachers. To date, 25 pastors have ministered to the congregation. Their most recent pastor, Doug Dickens, accepted a faculty position at Southwestern Baptist Theological Seminary, Fort Worth, Texas, in August 1985.

Mark Kelly is managing editor of the Arkansas Baptist Newsmagazine.



The sanctuary of First Church, Hot Springs, was filled to capacity for Denominational Recognition Day June 22, one of seven events honoring the church's 150th birthday.

Forest Highlands Church marks 20-year pastorate ABN fills staff position

Forest Highlands Church, Little Rock, marked Johnny Jackson's 20th anniversary as pastor June 22.

Jackson, who has served the church since June 1, 1966, recently resigned his position to become executive director of the Paul Jackson Evangelistic Association in Little Rock.

A native of Brinkley, Jackson has led the congregation to increase its Cooperative Program giving from 10 to 18.5 percent and associational missions giving from two to four percent of its undesignated receipts.

The congregation also has recorded approximately 600 professions of faith and more than 1,400 additions during those years, according to Jackson.

Jackson noted especially the congregation's involvement in missions. The church gave more than \$17,000 to the Lottie Moon Christmas Offering for Foreign Missions during the past two years. He also noted the congregation's support of the two sons of Morris Wanje, president of the Baptist Convention of Kenya, while they attended Southern Baptist College and Ouachita Baptist University. The Forest Highlands con-



Jackson

gregation also helped launch the Otter Creek Church in southwest Little Rock.

During Jackson's tenure, the congregation also built its existing sanctuary, remodeled and added to its youth building, purchased additional property for parking and renovated other facilities. All buildings are debt-free.

Jackson is a graduate of Ouachita College and Southwestern Baptist Theological Seminary, Fort Worth, Texas. He served churches in Texas and in Louann, Ark., before coming to Little Rock.

In his new capacity, Jackson will direct crusade activities for Paul Jackson, his second of four sons. The elder Jackson also will maintain a personal schedule of preaching.

Jackson served two years as moderator of the Pulaski Association and was Arkansas Baptist State Convention president 1978-79. He was a three-term trustee for Ouachita Baptist University and currently is serving his fourth year as a member of the SBC Home Mission Board. He also currently is serving as chairman of the Christian Civic Foundation of Arkansas, Inc.

Jackson is married to the former Carleen Wade of Kosciusko, Miss. Their eldest son, Johnny Jackson Jr., is a Florida evangelist. Their third son, Brent, is a Little Rock salesman and music director at Forest Highlands. The Jackson's fourth son, Timothy, also is associated with the Paul Jackson Evangelistic Association.

The Arkansas Baptist Newsmagazine has filled a position vacated by recent staff transitions.

Colleen Backus has been employed as a staff writer and design artist by the ABN board of directors. She will assume responsibilities for copy editing, proofreading and layout.

Raised in Oklahoma and Virginia, Mrs. Backus is a 1978 graduate of Oklahoma Baptist University, Shawnee, Okla. She has had previous experience in audio-visual production, proofreading and layout. For two years she co-owned and operated the Skiatook (Okla.) Advocate, a weekly community newspaper.

Her husband, Howard Backus II, is a native of Springdale.

Mrs. Backus assumes some responsibilities due to ABN staff writer Mark Kelly's promotion to managing editor. Other duties arise from the resignation of ABN typesetting supervisor Kaye Glazener.



Backus

Testimony: part one of three What CWT means to the local church

by David McLemore

The Continuing Witness Training process has many lasting effects on the church. When initially proposed to the church, there is that reluctance of fear and misunderstanding. However, once the first apprentices have begun, there is an excitement created by the change in their lives. Once a person has experienced 13 weeks of intensified praying and witnessing, they develop a new view of witnessing and a better understanding of the doctrine of salvation.

Our last cycle of CWT included people of varying backgrounds. One had always wanted to visit as an evangelist and had made many attempts but wasn't satisfied with his abilities nor his knowledge. Others were either frustrated with actually witnessing or afraid to encounter an opportunity.

I recall the experience of Betty, who wanted to learn the material but refused to go into people's homes. Finally, she agreed that she would participate in personal witnessing as required. She began very



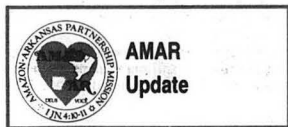
McLemore

cautiously and nervously. When her turn to witness came, the team had encountered a family who was somewhat agitated because of the visit. These are few and far between, yet, the next time she was to witness, the same kind of response was received from the family. Only twice was there an angry rebuttal given in all the homes we visited, and she was the witness in both.

There were three things that combined to help her continue: encouragement from others, prayer from her prayer partner, and the way the training process is designed.

Betty called me one day only weeks before she completed the CWT test. Her question was whether she could take another of the apprentices with her to a small community some 50 miles away to witness to a couple she had met in the hospital. Betty had come from not wanting to confront people in their homes about Christ to going to great lengths and expense to share her faith. These two drove the distance, stopped several times trying to locate a rural route and knocked on many doors just to share their faith. The family did not receive Christ, but Betty was successful in witnessing.

David McLemore is pastor of Second Church, Russellville.



Crossett Mount Olive Church held a service June 6 to commission an AMAR mission team. Conway Sawyers, director of Arkansas Baptist State Convention Missions Department, was speaker.

Harrison First Church has voted to give encouragement and support to a church mission team to assist with work in the Amazon Valley Oct. 29-Nov. 12.

Helena First Church mission team composed of Pastor and Mrs. Billy Hammonds and Bill Jones has returned from a 10-day mission trip to Brazil.

Little Rock Immanuel Church recently sent \$1,000 to be used for purchasing property in Barcarena. An additional \$120 was sent to supplement the salary of Pastor Souza. The salary supplement will be sent each month for Souza.

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

Arkansas Ozarks host Campers on Mission national rally

by Mark Kelly

More than 475 Baptist campers left the four-lane and wound their way through Arkansas' rolling Ozark countryside for the largest Campers on Mission national rally ever held.

Although the three-day rally was not scheduled to begin until Friday, June 20, motor homes, camping trailers and tents sporting the group's distinctive logo began to show up as early as Sunday, giving ralliers an opportunity to drink in the beauty of northcentral Arkansas' Lake Norfork.

Two hundred six camping units registered at the rally, the largest number ever, according to Mike Robertson of the SBC Home Mission Board's special mission ministries department. They came from 15 states, including California, Florida and Michigan.

Those who arrived early took advantage of a "pre-rally" program June 17-19 which focused on mission opportunities for volunteers and featured a Thursday evening message from Roy Fowler, pastor of First Church, Mt. Home, and a mini-concert and drama by Jim McNeil of St. Louis, Mo.

The national rally program centered around the theme, "Bein' as how you're goin'..." a colloquial expression of the Great Commission, Matthew 28:19-20, according to Pete Petty, director of special mission ministries for the Arkansas Baptist State Convention.

The rally sought to create awareness of opportunities for Christian ministry in the campgrounds of the United States, Petty

noted. Twelve conferences helped campers understand how to respond to ministry opportunities they encounter "as they go," he explained.

Conference topics included relationship evangelism, campground worship, "instant" day camping, encountering other beliefs, and using the creative arts in missions.

Friday evening ralliers were welcomed by Arkansas State COM President H.E. Williams and heard a Bible study by D. Jack Nicholas, president of Southern Baptist College, Walnut Ridge. Don Moore, executive director of the Arkansas Baptist State Convention, delivered the Friday evening message.

Lendol Jackson, pastor at New Hope Church, Hardy, coordinated the music for all six program days. His wife, Dorothy Jackson, vice-president for student development at Southern Baptist College, managed the youth and children's program with the assistance of eight summer missionaries.

Churches from White River Association assisted with the rally by providing chairs and tables for the program, Petty said. Bonnie Peoples of Hot Springs served as hostess for the event, and churches across the state were recruited to help with cookies and refreshments.

Saturday afternoon campers participated in an unusual combination craft show and missions fair. The craft show, an annual feature, was combined with booths spotlighting foreign, home, and state missions, interfaith witness, the ministry of the

White River Association, and racetrack ministries.

Saturday evening, the Florida Campers on Mission group extended the official invitation for the 1987 national rally, to be held June 26-28 at the Central Florida Fairgrounds in Orlando.

The same evening, R.V. and Viola Boone, members of Valley Church, Searcy, received for the fourth time at a national rally the award for being the oldest couple in attendance.

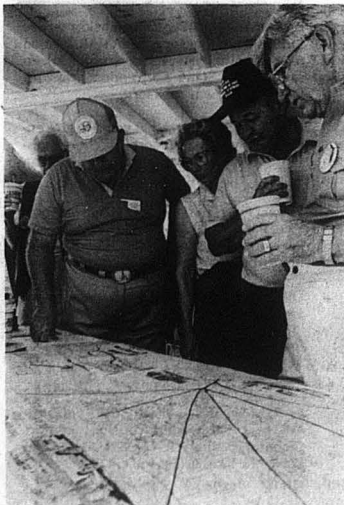
On Saturday morning, the group voted to adopt a new song, "Campers on Mission for Jesus," as their national theme song. The lyrics and tune, written by Alice Greenwood of Odessa, Texas, were offered to the national group by the Texas COM chapter.

The campers also heard messages Saturday night and Sunday morning from Smokey Boyle, national chaplain of the Good Sam camping organization and coordinator of the Rio Grande Valley RV Park Ministries, Harlingen, Texas.

The 1986 fall rally for Arkansas Campers on Mission will be held Sept. 4-7 at the Greer's Ferry Damsite Area, Petty said.

Campers on Mission is a national fellowship of Christian campers who desire to share their faith and fellowship with other Christians as they camp. The program is sponsored by the special mission ministries department of the SBC Home Mission Board and the church recreation department of the Baptist Sunday School Board.

ABN photos / Mark Kelly



Arkansas played host June 20-22 to the largest group of Baptist campers ever assembled for a Campers on Mission national rally. The rally, held at Lake Norfork near Mt. Home, drew 206 camping units from 15 states. (Left) Campers look over information about the 1987 national rally in Orlando, Fla. (Above) Thelma Bennight of McRae, Ark., dips up a cold glass of lemonade for a thirsty camper. Rally temperatures soared into the 90s, making the lemonade stand a popular attraction.



Woman's viewpoint

Katsy McAlister

The church in your home

Several of Paul's letters start out with the words, "I bring you greetings to the church in your home." Could you have a church in your home? It's understandable that these first Christians had no church buildings as we do and had to have their meetings in their homes. But their homes had to have special qualifications to be a place where anyone would want to hold a church.

Let's look at some qualifications of a church and compare our homes. See if your home could qualify.

(1) A church is love. Is there genuine love in your home? Do you and your husband display your affection for one another? Have your children ever seen you kiss each other? Children need to know that their parents love one another, and that they are loved.

(2) A church has fellowship and joy. In a home each family member should have their voice and each respect the rights of the

others. And not only should they get along together, but they should have some fun together too. We still play games with our grown married children.

(3) A church has an altar. Should we have an altar in our homes? A Methodist minister I heard speaking on this subject once said he didn't see why we shouldn't have an altar in our homes, since lots of folks have bars! An altar in a sense, a time and a place for worship. Individual and family worship, reading the Bible and a time of prayer.

Do you have a church in your home? I bring you greetings.

Mrs. John H. "Katsy" McAlister is a homemaker from El Dorado where she is a member of First Church. She is currently serving as president of Arkansas WMU and serves on the Missions Development Committee for Liberty Association.

Retirees to have luncheon, conferences

The Arkansas Baptist State Convention will host a fellowship luncheon meeting on July 15 at Park Hill Church, North Little Rock, for all retired Southern Baptist church and denomination workers. All retired ministers, minister's wives, single adults who are retired church workers, retired educators from Baptist colleges and retired employees of other agencies and institutions are invited.

Fellowship and coffee time will be from 9-10 a.m., with a message from Andrew Hall just before lunch. Special interest conferences will be held for singles and single-agains, laypersons, and vocational ministers.

The day will be filled with fellowship and information. Reservations not already mailed should be made immediately by calling (501)376-4791, ext. 5101.

Arkansas students to perform at Expo '86

Three Arkansas students have been appointed as Southern Baptist semester missionaries to Canada, where they will perform at Expo '86 in Vancouver, British Columbia. Mark Garland, of Rogers, will perform with New Image Singers, an eight-member vocal group that will present the musical "Age to Age" at the Pavilion of Promise, Expo's only religious exhibit.

Kevin Harris, of Magnolia, will play trumpet for New Image Brass, a five-member group that will perform at Expo and around the city.

Angela Tracy, of Pocahtons, will perform with New Image Players, a three-member drama team which will tour area churches and retirement centers.

All three groups are a part of Expo '86 Ministries, an outreach effort sponsored by the Southern Baptist Home Mission Board.

Pastor begins commentary

C. A. Johnson Jr., pastor of Walnut Street Church, Jonesboro, begins this week writing commentaries on the International series Sunday School lessons in "God's messenger."



Johnson
Theological Seminary in Fort Worth, Texas. He has served as pastor at several churches in Texas, Missouri and Arkansas.

Johnson is a graduate of Ouachita Baptist University and Southwestern Baptist Theological Seminary in Fort Worth, Texas. He has served as pastor at several churches in Texas, Missouri and Arkansas.

Southern Baptist seminaries graduate seven Arkansans

Seven students with Arkansas connections graduated recently from Southern Baptist seminaries in New Orleans, La., Mill Valley, Calif., and Kansas City, Mo.



Bethel

James Reed Bethel was a member of the 68th graduating class of New Orleans Baptist Theological Seminary this spring. He received the master of divinity degree. Bethel is the son of Dr. and Mrs. James C. Bethel of Benton.

Gary F. Rothwell was among the 124 members of Golden Gate Baptist Theological Seminary's 38th graduating class. He received the master of divinity degree. Rothwell is from Fordyce.

Five Arkansas students were among the 108 persons receiving degrees during spring commencement at Midwestern Baptist Theological Seminary.



Rothwell

Randy B. Shipman, from Yellville, received the master divinity degree. He is a former member of First Church, Mountain Home.

Receiving the doctor of ministry degree were **Johnny J. Baker** from Crossett, pastor of Mt. Olive Church; **David L. Johnson** from Horseshoe Bend, pastor of Horseshoe Bend Church; **Thomas O. Spicer Jr.** from Fayetteville, director of missions for Spring River Association, Joplin, Mo.; and **Ronnie W. Winstead** from Leachville, Southern Baptist foreign missionary to Taiwan.



Shipman



Baker



Johnson



Spicer



Winstead

Conference urges emphasis on multi-family housing

WAKE FOREST, N.C. (BP)—Churches must grasp the urgent need to minister in multi-family housing areas and be willing to alter traditional church and evangelism methods to reach apartment, trailer park and condo dwellers, Southern Baptist leaders were told during a multi-family housing conference.

Delos Miles, professor of evangelism at Southeastern Baptist Theological Seminary in Wake Forest, N.C., where the conference met, said in order to evangelize large urban centers, Southern Baptists must take the gospel message to people in multi-family housing.

David Beal, Southern Baptist Home Mission Board national consultant for multi-family housing, added builders and real estate brokers predict phenomenal growth in multi-family dwellings by the year 2000. "We are sitting on an explosive situation . . . Southern Baptists have a mission field at their doorstep," said Beal. "Yet some churches tend to write-off these people."

Explained Miles, "America is becoming more urban . . . We've got a new cultural milieu, and Southern Baptists don't know what to do about it."

Traditional Southern Baptist methods of evangelism—Sunday schools and revivals—are not working like they once did, said Miles. And Southern Baptists will have to change their methods to reach multi-family housing residents, both Miles and Beal emphasized.

Miles prescribed "point-of-need-evangelism"—reaching multi-family housing residents through their needs versus confrontational evangelism approaches. "Our methods of evangelism have become too methodical and mechanistic," said Miles. "There's a great need for more spontaneity

and creativity."

Beal advocated relational evangelism that provides creative opportunities. When Christians form relationships with non-Christians, he said, they might be rejected the first time they present the gospel message, but they will have second and third opportunities.

The barrier to traditional Baptist approaches may be sociological, he added. "We are a rural people seeking to minister to an urban citizenship." Forty percent of America's churches are located among 70 percent of the population, he noted.

Despite Baptists' heritage and location of churches, Southern Baptists can minister successfully to multi-family housing residents, Beal continued. But successful ministry may not mean bringing them into church: "We do not have to destroy what we have, but build something different to reach people. If we are willing to change, we can reach some people.

"Multi-family housing residents might not be interested in the traditional church, but they might be interested in a Bible study."

"Experiencing worship outside the church," he continued, "is the wave of the future. . . . Taking the church to multi-family housing communities is a risk, but it reaches people we could not otherwise."

Beal explained indigenous satellites—groups of a congregation that meet outside of the church—should not be clones of the

sponsoring church. "If multi-family housing residents will not go to the big church, they will not go to its little brother. We have to gear a new church to those people," he insisted.

Churches must reflect the lifestyles, races, social and economic levels of their communities, he added, noting, "If they do not, they are on their way down. . . and a lot of our churches do not reflect their communities."

He stressed the importance of churches being prepared for ministry. A home missionary for more than 20 years, he has seen "humanity" creep in when churches were not prepared to accept the product of their ministry, people who may dress, live and worship differently.

Claudia Hill, a former US-2 missionary in Kansas City, Mo., said few residents will slam the door in a Christian's face when they are handed a box of cookies. Hill, who now works as a minister to apartments, recommends Christians interested in forming relationships with apartment dwellers use a "welcome wagon" approach.

Hill learns the names of new residents from apartment managers she has befriended. She also offers residents babysitting services, aerobics classes and Bible studies.

Beal emphasized Christians must emulate the servanthood model to be effective in multi-family housing by offering similar services for residents and managers.

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Baptists urged to oppose deprogramming legislation

WASHINGTON (BP)—A Virginia sociology professor has urged Southern Baptists to oppose legislation which would legalize kidnapping of young people involved in cult groups so their parents can have them deprogrammed.

David Bromley, chairman of the department of sociology and anthropology at Virginia Commonwealth University in Richmond, said such laws, if passed, could be used against Baptists and people of other religions and are dangerous to society.

Bromley, author of several books and a nationally-recognized expert on cults in America, made the statements during a national conference sponsored by the interfaith witness department of the Southern Baptist Home Mission Board.

Several state legislatures, Bromley said, are considering legislation passed in 1981 by New York but vetoed by the governor which would, in effect, legalize kidnapping. Such laws use "guardianship and conservatorship" provisions allowing parents to get a court order declaring adult sons or daughters psychologically incompetent. With such a court order, a "cult deprogrammer" may legally kidnap the youth and force him or her to undergo psychological "treatment."

Bromley said such laws are dangerous to all religions because laws passed to be used against one religious group can be used against another group. If anybody should

oppose such legislation, said the Virginia professor, it should be Baptists because of their historic stand on religious freedom.

Bromley debunked the myth that religious cults "brainwash" their converts and force them against their will to accept a religious lifestyle. He said such a view is the result of a "conspiracy theory" promoted by former members of cults and anti-cult groups which depend on this kind of scare tactic for their financial support.

Bromley said it does not make sense cult groups are able to manipulate, brainwash and exploit their members through brainwashing. "If they could brainwash people, you would assume their success rate for recruitment would be very high, and the escape and defection rate would be very low," said Bromley, noting the opposite is true.

Bromley estimated there are less than 25,000 members of all cult groups combined in America.

Citing statistics from his nationwide research, he said there were never more than 7,500 "Moonies" (members of Sun Myung Moon's Unification Church) at their peak, and now are probably less than 3,500. He said the Moonies are successful in recruiting only about 100 converts a year.

He added there were probably 3,000 members of Hare Krishna and now only about 1,500 to 2,000. The only cults that seem to be growing are The Way International and the Church of Scientology, Bromley said.

The defection rate among cult groups ranges from 20 percent to 50 percent per year, he noted. One reason the defection rate is so high is because most cults are rip-

ped apart by schism and conflict, he added.

Bromley debunked several other myths. He said it is not true that the cult phenomenon is new or that these new religions pose an unparalleled threat to American culture and religion. American history, he said, is full of the development of new religions which usually do not survive the death of their founder. "This phenomenon is characteristic of American society," he said.

The myth all these cults are is also untrue, he said. "If you read their theology, they are as different and diverse as General Motors and the local school system."

Neither is it true that all cults are led by power- and money-hungry gurus. For example, the founder of Hare Krishna died in poverty, not in wealth, he said. "Their leaders aren't really much different from the leaders of other religious groups.

"It is true that some of these groups have done some seedy, nasty things, but the fear and apprehension they create is not sufficient for states to pass drastic legislation that could be used against people of all religions," he said.

Gary Leazer, associate director of Home Mission Board's interfaith witness department, pointed out the American government has used similar techniques against both Baptists and cults.

Leazer pointed out that after Internal Revenue Service withdrew the tax exempt status of The Way International, several Baptist churches in Jackson, Tenn., faced possible loss of their tax exempt status after they fought legalized liquor-by-the-drink in a local-option election.

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Old tunes make folks shape up and sing out

by Mark Wingfield

FORT WORTH, Texas (BP)—Shaped notes produced smooth melodies this spring at Southwestern Baptist Theological Seminary's second annual Sacred Harp Singing.

The marble rotunda of Cowden Hall resounded with boisterous singing of 19th century hymn tunes sung by old-timers and others comparatively wet behind the ears.

William J. Reynolds, associate professor of church music, coordinated the singing, which drew 125 people the Fort Worth, Texas, campus.

Missionaries to get advice on terrorism precautions

RIDGECREST, N.C. (BP)—A new document being prepared by the Southern Baptist Foreign Mission Board suggests precautions missionaries can take as safeguards against terrorism.

The "Awareness Document on Field Dangers" points out the likelihood of a missionary becoming a terrorist victim is far less than the danger from automobile accidents or common crime.

But it identifies steps missionaries can take if they do find themselves in dangerous situations and also outlines ways the board will seek to ensure their safety.

Among other advice, the document urges missionaries to be alert to local situations and potential danger, maintain simple lifestyles, vary their daily schedules and travel patterns, avoid provocative political statements and be such dedicated, contributing members of their communities that this would discourage attack from any terrorist seeking popular support.

Of more than 8,800 Southern Baptist missionaries who have served in the 141-year history of the Foreign Mission Board, nine have been murdered. Four of these killings were directly related to political turmoil. These figures compare to 29 missionaries who died in accidents or other circumstances.

Sacred Harp Singing, an old Baptist tradition associated mainly with rural Baptist churches, takes its name from an 1844 hymnal. The Sacred Harp put sacred texts to folk tunes read by "shaped" notes. Four shapes designate tones called fa, sol, la and mi.

Singers face each other in four sections, forming a square. One of the singers gives the beginning pitch "in the key of convenience," Reynolds said. When everyone has found the right pitch, the group sings through the melody on the four syllables. Then they add the words.

Old-timers wave one hand up and down with the steady beat of the song while holding the hymnal with the other hand. Even by the end of a long day of singing, hands still strike the beat firmly and voices still belt out the tunes.

After each song, a new leader arises from the group, announces the next number and establishes the pitch. Reynolds said the sing-

ings are designed to allow everyone who wants to lead to have the opportunity.

Hymns drawn from the Sacred Harp include "Amazing Grace," "How Firm a Foundation" and "On Jordan's Stormy Banks."

Curtis Owen of Lockhart, Texas, came on the Southwestern campus for the first time to attend the singing. "There are some top-notch singers here today," he said.

And he ought to know. Owen said he was raised on Sacred Harp singings and led his first song at age 6. His own church holds a singing the first Sunday of March.

Reynolds said about 500 singings are held every year across the United States. "A lot of little churches with quarter-time preaching will have singings on the Sundays they don't have a preacher," he said.

Mark Wingfield writes for Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Music Chairperson

Wayland Baptist University seeks an outstanding chairperson to develop a dynamic music division. Doctorate and collegiate teaching experience required—preferably in church music. Appointment by or before the fall semester. Nominations and requests for application materials should be directed to:

Music Chairperson Search Committee
Care of Dr. Fred Teague
Wayland Baptist University
Plainview, TX 79072
(806)296-5521

Immediate Opening: Industrial Marketing Coordinator Wayland Baptist University

Responsibilities: Assist industry and business in identifying needed training programs, and coordinate the development and presentation of industrial training programs. Supervise, monitor and evaluate industrial training program presentations. Communicate with industry and business regarding the availability of management development and technical training and employee-skills developing training programs.

Qualifications: Bachelor's degree required, master's preferred, in a vocational certification area and two year's work experience; or five years work experience in a business or industrial setting. Person must demonstrate ability to provide training to business and industry, as well as supervisory skills of planning, organizing, delegating and working with adults who have varying backgrounds and needs.

The Institution: Wayland Baptist University is located in Plainview, Texas, a coeducational, multi-purpose institution of approximately 1,900 students. Off-campus centers are maintained across Texas, as well as in Hawaii and Alaska.

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To Apply: Send resume and names, addresses and phone numbers of three references to Dr. Billie Henderson, Dean International Occupational and Lifelong Learning Center, Wayland Baptist University, Plainview, TX 79072; phone (806) 296-5521.

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International *God's messenger*

by C.A. Johnson, Walnut Street, Jonesboro
Basic passage: Ezekiel 1-3

Focal passage: Ezekiel 1:1; 2:1 to 3:3

Central truth: Christian witnessing calls for faithfulness rather than concern about opposition or success.

Ezekiel was a part of that company of Jews carried captive to Babylon in 597 B.C. He was a contemporary of Jeremiah and Daniel. While Ezekiel was preaching to the Jews taken captive to Babylon, Jeremiah was preaching to the Jews who remained in Jerusalem and Daniel was serving in Nebuchadnezzar's court.

Chapter 1 records an unusual vision of the Lord given to Ezekiel. Out of this vision of the holiness and majesty of God came the prophet's call to preach to the rebellious Jews. God addressed Ezekiel as "Son of Man" (2:1). This phrase is found more than 90 times in the book of Ezekiel and always refers to the man, Ezekiel. As used in Ezekiel, it denotes the prophet's position as a frail creature in the sight of the majestic God.

Ezekiel was given a difficult assignment. He was to preach to a rebellious people. They are called "the children of Israel" (2:3) and "the house of Israel" (3:1). Both terms refer to the people of Judah who were deported to Babylon in three deportations from 606 B.C. to 586 B.C.

Ezekiel was told of the attitude of the people's hearts (2:1-5), the hardships of his task (2:6-8), and the objective of his mission (2:7). The Lord encouraged the prophet in his difficult task (2:9-10; 3:1-3).

The exiles were called a rebellious nation (2:3), a term usually reserved for Gentiles. If Israel was so alienated from God, then why a prophet? The simple answer is that God's love would not let them go. He would yet make another loving plea to win them back.

The nature of Ezekiel's task ought to lead every Christian to a commitment to witness for Christ in our present rebellious age. We must not be deterred by the opposition we will face. Neither should our witnessing be predicated on how successful we will be. Our marching orders came from Jesus who said, "Ye shall be witnesses unto me . . . unto the uttermost part of the earth" (Acts 1:8).

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Life and Work *Hunger*

by Sid Carswell, Crystal Hill Church,
Little Rock

Basic passage: Isaiah 58:1-11; Matthew 25:31-46; Luke 3:10-11; James 2:14-17

Focal passage: Isaiah 58:6-7; Matthew 25:41-42; Luke 3:10-11; James 2:14-17

Central truth: God expects Christians to share what they have to feed the hungry.

"Let them eat cake" were the words of the queen of France. The people complained because they had no bread. Some people are totally incapable of seeing the needs of others. They cannot feel their pain.

The Bible speaks to the matter of hunger. It tells us to care for the hungry, the helpless, the hopeless. Sometimes our righteous indignation may surface. We may feel we are encouraging laziness.

The people of Israel complained to God. They prayed and fasted. God did not give them what they asked. They said God was unfair. Isaiah rejected their argument. They prayed and fasted for the wrong things. God said one purpose of the fast was to provide food for the hungry. Israel was fasting to get benefits for themselves.

We must be careful to honor God in what we do. Our religious activities may become worthless if they do not honor God. According to Isaiah one way to honor God was to share bread with the hungry.

Jesus had some pointed words to say about helping the hungry. He said failure to feed the poor would bring us under God's judgment. On the other hand, the person who gives food to the hungry will be blessed by God.

John the Baptist preached a powerful sermon (Luke 3:4-9). The people came under conviction. They asked John what they should do. Part of his answer was "feed the hungry."

James was very clear in his teaching. He said we must act, not talk. Unless you give a hungry person food it does no good to tell him, "Bless you, my brother. I will pray for you."

We Baptists do not believe in a works salvation. However, there is a question in my mind about the validity of a salvation that will not work. If we look around us we can find many hungry people. Some may need only a meal or two. Some may need a week's supply of groceries. Others may need help over a longer period. Jesus expects us to feed the hungry. Are we meeting that expectation?

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Bible Book *Judgment and deliverance*

by Homer W. Shirley Jr., First Church,
Silao Springs

Basic passage: Nahum 1:1-3:19

Focal passage: Nahum 1:2-3a,7-9,12-15; 2:5-7

Central truth: Because of who God is we can trust him to judge sin and protect his people.

Does it really matter how we live? Do our actions toward others have any relation to our own future? Does God know about our sin? Does he care whether we sin or not? Can God do anything about sin in the world? What standard does he use to decide judgment?

Nahum answers these and many more questions for us. He presents God as being jealous. His standards are so pure and high that none can compare with him. He will not share his position with any rival. He is very much aware of the affairs of humanity and can do something about it. He not only can act but Nahum points out that he will act.

When God does unleash his fury against sin it is devastating. Even Nineveh the capital of the powerful Assyrian empire cannot stand in the presence of God's judgment. He will bring complete destruction upon those who reject him. Once he has released his wrath that is enough. There will be no need for a second release. One time is quite adequate (1:9).

The same God who is certain in his judgment on sin is just as certain to protect his faithful people. "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace" (1:15).

We must always remember that God's judgment is a positive force to move people toward him. He loves all people. He longs for fellowship with all. He reaches out to bring everyone to him. Any act of judgment upon his part must be understood in relation to his love and redemptive purpose for us.

God's ultimate purpose for us is to make us in the image of his son Jesus. Whatever means are necessary to bring about this noble purpose are at God's disposal. Knowing his purpose we have a better understanding of his judgment. In this sense his judgment is for our benefit. This means that every circumstance and event in our lives should be interpreted in the light of God's purpose for us. Hopefully our response will be positive and redemptive.

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Leadership congress focuses on future

GATLINBURG, Tenn. (BP)—Leaders from various walks of life have agreed tomorrow's leaders must have vision, imagination, communication skills and competence and that Southern Baptist educational institutions have an important role in developing those leaders.

About 800 educational, religious and secular leaders attending the National Congress on Leadership in the 21st Century in Gatlinburg, Tenn., heard the topic of leadership from a variety of perspectives. The congress was sponsored by the Southern Baptist Education Commission and the Association of Southern Baptist Colleges and Schools.

R. Kirby Godsey, president of Mercer University in Macon, Ga., and chairman of the steering committee for the congress, said problems facing Baptist higher education are the result of "very basic and strong fears."

The fear of freedom has led many to abhor free inquiry which "lies at the very soul and essence of an educational endeavor. Take away free inquiry and we have made our institutions into ideological factories, propagandizing he is a former Justice Department official and law school professor. From 1974 to 1977 he headed the Office of Legal Couns He insisted free and open inquiry must not be crippled in Baptist schools, and educators and students should not be afraid to think because the mind is a gift from God.

In order to meet the challenges which lie ahead, Godsey called for the development of trained leaders: "We see clearly that it is far easier to attain authority, even power, than to become a leader. Leadership requires imagination. Call it vision or intuition. Unless our activities are punctuated with a vision of where we are going we very quickly begin to go nowhere."

He urged Baptist educators to "celebrate the contributions of Baptist higher education" while also being willing to "confess our failures in the same arena."

If education is ever excluded from the mission of the church, the church will lose its sense of heritage and destiny, he added.

Warren Bennis, a professor at the University of Southern California and co-author of *Leaders: The Strategies for Taking Charge*, said successful leaders envision the future and communicate what they see.

Bennis said the subject of leadership is "remarkably complex, illusive, even mysterious." With more than 350 definitions, leadership is the "most studied and least understood subject in schools of management," he added.

Bennis, who spent five years studying 90 top American corporate, government and organizational leaders, related two themes present in every leader he studied.

"The first thing that really stood out was their management of attention through vision. When they talked about their organiza-

tional vision—their goals—they made me interested. They had the awesome capacity to create a vision which would take you to a different place," Bennis said.

Leaders also must be effective in "the management of meaning through communication," he related. "In order to get commitment, a vision has to be communicated. The leader is the person who can cut through the dense plethora of information and tell people the meaning."

According to Cal Turner, president and chief executive officer of Dollar General Corporation in Scottsville, Ky., a good leader is one who spends a lifetime "constantly narrowing the gap between who you know God wants you to be and who you really are. And you can only do that with God's help."

Turner said good leadership requires the "highest calling." Many people, including Christian educators and pastors, are good at what they do, "but they are not leaders."

A major problem in America today is "neglect of good leadership, not ignorance of it. We know how to do it. The problem is that we're only giving lip service to it," he maintained.

An aerospace industry executive agreed Baptist schools must provide value-centered education for the training of tomorrow's industrial leaders.

Lois Wenger, senior staff member to the vice president for operations at Marietta Aerospace Industries in Orlando, Fla., and recording secretary for the Southern Baptist Convention's Executive Committee, said Christians hold the key to the realization of a new kind of leadership for American industry. "God is literally invading the corporate structure of America" with Christian leaders, she said.

Wenger profiled the effective Christian leader of the 21st century as a person of unquestioned integrity, people-oriented, creative, committed to excellence, an expert communicator, a team leader and a team builder, one who exercises leadership through consensus and a person with global vision.

She urged Baptist schools to "continue reinforcing these principles of leadership in the hearts and minds" of young people who will become tomorrow's industrial leaders.

James L. Sullivan, retired president of the Southern Baptist Sunday School Board in Nashville, Tenn., noted the "Bible doesn't say much about leadership per se, but it has a lot to say about servanthood and service."

Sullivan, an expert on Baptist polity, related "some lessons learned along the way" during a lifetime of service as a pastor and as a Baptist agency executive.

Good leaders are good learners, he emphasized. Sullivan quoted his mother's advice that "anybody in the world knows something you don't and is your potential teacher."