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Arkansas Baptist Newsmagazine

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### September 28, 1978

Arkansas Baptist State Convention

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September 28, 1978

# Arkansas Baptist

NEWSMAGAZINE



**Arkansas farmers  
face floods and drought**





## I must say it

Charles H. Ashcraft / Executive Secretary

### Strongholds for any storm

Those who sail stormy seas and traverse deep waters have to discover certain strongholds to stabilize them in their turbulence. I will list four, upon which I have built my life, which may be helpful in your stormy seas.

I have predicated my life on the supposition that "anything this side of hell is mercy." Any person who is not in hell has a lot "going for him," and has no valid basis for complaint and beyond that point a complaint will carry no weight anyway.

I have furthermore based my life on the premise that God can overrule any dismal situation to the furtherance of the highest good (Phil. 1:12). The highest good is the furtherance of the gospel. When the gospel prospers, all who touch it will benefit.

I have furthermore incorporated this stronghold, "When a man's ways please the Lord, God will make even his enemies to be at peace with him" (Prov. 16:7). Positive people gravitate enemies unto themselves. These enemies can be stopped by a unique form of human behavior, godliness. I suppose this may really be the only permanent solution to dealing with difficult people. There is no peace on this earth apart from it.

A fourth stronghold, "whoever, whatever, wherever God is, he is enough" (Phil. 4:19). There may be some room for question about all the ramifications of omnipotence, omniscience, omnipresence, but there must be no uncertainty that God is "enough". There is nothing but trouble here on this earth unless God means that much to you. God is bigger than our problems. He is enough for every challenge and he has everything we need.

There are no seas immune to the storms, hurricanes, the chop of time and tide, so we must develop our strongholds and weather them out. Appraise the situation today if you are not in hell, confident that God can overrule any tragedy to the highest good, that godliness will silence the gainsayers, and that "God is enough," who needs anything more?

The storms will surely come, but there is more security in the storm with God nearby, than to be lolling on the sandy seashore with a heart bereft of God's presence. The masses of frightened, bewildered, confused, depressed people await the demonstration of how the masters deal with difficult situations. They must have an example and you may be the one to give the performance. There are few scenes so majestic as a mighty ship battling its way through high seas, nor are there any scenes more majestic in the lives of God's saints than to see them proceed with absolute confidence into and through the storms of life. Bon voyage!

*I must say it!*

## In this issue

### Drought too?



While some Arkansas farmers lose crops to flooding, others wrestle with drought conditions as harvest time nears for many of the state's crops. (photo by Curtis Duncan, Dell)

### New lesson 13

Southern Baptists have a new Sunday School lesson series available, beginning this week. Don Cooper is the writer of the first lesson in the "Bible Book Study".

### Bible study clubs 16

Students in New York state are going to court for the privilege of meeting before school for Bible study clubs. Their school boards have banned the use of school facilities.

# Arkansas Baptist

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Arkansas' third largest publication

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## Divine healers

## The editor's page

J. Everett Sneed



There have always been some persons who have claimed the special power to heal. Historically such "healers" have found their following mainly among the uneducated. But today better trained people are being attracted by healers. So-called divine healers produce innumerable problems for the persons they purport to help and harm the Christian witness as well.

Any proper discussion of healing must start by making a clear distinction between "divine healers" and Divine healing". Divine healers are people who claim to have a special power or gift from God to heal the sick. Some limit their healing power to mental or spiritual sickness, while others claim the ability to heal all kinds of physical disease.

Divine healing, on the other hand, is a recognition of two truths: (1) That all healing is possible only because of God's grace and mercy; and (2) That it is possible in certain instances for God to over-ride the normal laws of nature to effect healing. God intervenes in a super-natural way only in such instances as serve his providential purposes.

The reasons for the interest in divine healing are clear. First, nothing concerns people more than their health. Sooner or later everyone will be confronted by suffering. Particularly when physicians state that the problem is beyond the ability of medical science to cure, people seek help from divine healers.

The charismatic movement has, also, encouraged many to turn to divine healers. Nothing in the history of modern Christianity has cut across denominational lines as has the charismatic movement. Perhaps the leading factor in this movement has been the cold, intellectual approach to the scriptures of mainline denominations, sometimes totally denying the miraculous.

While it is true that most of the miracles were accompanied by important teachings, the fact of mira-

cles is essential to the trustworthiness of the biblical record. If one discredits Christ's ability to heal, he will also deny his power to forgive. In Mark 2:1-12, we have the record of a double miracle, the forgiving of sin, and the healing of a paralyzed man. Jesus used his ability to heal as a proof of his power to forgive sin (Mark 2:10-11).

Contemporary divine healers, unlike Christ, are continually seeking financial reimbursement from their followers. Many gimmicks are used by these shysters to encourage contributions. Some will send handkerchiefs anointed with oil, or other objects they have "prayed over" to everyone who sends money. Some maintain that their power to heal is directly proportionate to the amount of money given by an individual.

Contemporary divine healers almost unanimously offer two excuses for their failures — (1) A lack of faith by those requesting their services; or (2) Improper conditions for healing. These so-called explanations only add guilt to the burdens the sick person has to bear.

When severe suffering comes, there are several important truths which should be remembered. First, suffering is not necessarily a result of sin. When it is, it is usually obvious and the person will be aware of it. Even in these circumstances God will forgive our sins and provide peace.

Second, prayer is important and God will provide help. He may give healing, or he may choose to provide strength instead to enable the infirm to be a testimony through his suffering.

Finally, Christians should avoid being tricked by shyster healers who are amassing a fortune off the suffering of others. Remember, God is equally available to us all, and we do not need an intermedicator to bring his power to us. We all have equal access to the riches of God's grace through prayer.

## Guest editorial Ministry to the married

Writing in the *California Southern Baptist*, Polly McNabb relates the testimony of a woman who extolled the value of her church's ministry to singles. "Well, let's face it," said the woman, "had I grown that much during my marriage I would probably still be married."

Then Associate Editor McNabb presses the point, "Many of our churches are rightfully seeing the need to minister to singles, a long overlooked group, but how much real ministry is being done in improving marriage relations for those still married and preparing young people for the responsibilities of marriage?"

The probing question makes most church leaders uncomfortable. It could well be easier to fashion a new

ministry to singles than fortify or formulate a ministry to the married.

Churches must be careful not to glamorize being single to the point that some struggling in marriage will conclude it is more fun at church to be single than married. Many of the programs designed for singles could be adapted for the married. The married should not be made to feel they are being penalized because they have stayed married.

The need is not to reduce the ministry to singles, but to recognize and accelerate the ministry to the married. — **Editor Presnall H. Wood in the Texas "Baptist Standard"**





## One layman's opinion

Daniel R. Grant / President, OBU

### Roots, Arkadelphia and Ouachita style

Not long ago I had the privilege of hearing the grandson of my esteemed major professor at Ouachita, R. C. Daily, speak in my church. Steve Hollaway, who married my pastor's daughter, Rebecca Porter, built his sermon around a kind of homecoming theme. He gave a personal testimony of his pilgrimage away from almost everything he inherited from his parents, his grandparents, his native southland, his Southern Baptist heritage, Arkadelphia and Ouachita Baptist University.

His message held my attention in part because I knew all of these roots of Steve Hollaway far better than I knew him. I knew his outstanding grandparents and still owe a great deal to the painful lessons of discipline I learned

from Dr. Daily's history quizzes, and my daily trip to his "wailing wall" to see just how I fared in trying to answer to some of those obscure questions. I also knew his distinguished parents, Ernest Lee and Ida Nelle (Daily) Hollaway, and am well aware of their outstanding record in Ouachita, as missionaries to Japan, and in editorial work at the Baptist Sunday School Board in Nashville. And I know, of course, the South, Southern Baptists and Arkadelphia, which he left while searching for his own identity.

Steve then gave a beautiful testimony of that wonderful maturing experience of coming to realize there is no way of separating one's self from one's roots. By a remarkable coincidence he met his bride, who happens also to have Arka-

delphia roots, in far-off North Carolina. He has returned with considerable pride to the South and Southern Baptists and is now assistant BSU director at the University of Alabama in Tuscaloosa.

As you might expect, the beautiful conclusion of his testimony was to describe his realization that, just as everyone needs a homecoming that is a re-joining of earthly relationships, so we will never be complete or whole until we are rightly related to the heavenly Father through his son Jesus.

When Steve began his message, I thought perhaps he was making it a little too narrowly personal. It was not long before I realized he chose a broadly universal theme that had room for us all.



## Woman's viewpoint

Helene Conrey Stallcup

### To each his own

There is a scripture passage in Galatians which is both beautiful and troublesome. Christians frequently read one verse, and uneasily skip over the balancing words which follow. While Galatians 6:2 (bear ye one another's burdens) is often quoted, one rarely hears Galatians 6:5 (For every man shall bear his own burden).

There are probably those who can explain this apparent contradiction better, but it seems to mean that Christians are to help one another in areas of need without encroaching upon private areas of responsibility.

If anyone has ever tried to help a Christian brother he will know that this is delicate ground. He soon realizes that verse five, and verse two compliment, rather than contradict, each other. There is a strong need of God's leadership in knowing just how to help a brother bear his burden without removing it from his own shoulders. Once that mistake is made the burden becomes the responsibility of the one who carries it. There will probably even be hurt feelings when one tries to shift the burden back to its rightful owner.

Of course, the debt to sensitivity and tact weighs on both shoulders. The Christian who is overburdened must try to balance his own load. Perhaps he is carrying weight which could be laid aside; debts he could resolve; or pressures which his own praying could relieve. He should accept no more help than he needs, nor more than God's servant willingly and joyfully offers.

So many times it has been proven that God will send someone to minister where there is real need. He has given gifts to build up the church, and one of these is the gift of giving. Perhaps a part of this is the gift of withholding, or when the need has been met, a tactful cessation of help. While giving is considered a Christian act, much harm has been done by irresponsible indulgence.

There is nothing more disheartening to the generous minister than bad feelings which often come when the giving is at an end. Brethren become discouraged and cold-hearted. They no longer run gladly to bear one another's burdens. They may run away! Christians owe it to one another, and to the Lord, to practice both verses.

### Scholarship remembers Arkansas couple

KANSAS CITY, Mo. — The late M. Pierce Matheney Sr., and Harriett Waters Matheney, long time residents of El Dorado, Ark., and members of First Church, El Dorado, have had a memorial scholarship at Midwestern Baptist Theological Seminary here established in their name by their son, M. Pierce Matheney Jr., professor of Old Testament and Greek.

A fund for the scholarship was initiated by a \$1000 gift by M. Pierce Matheney Sr. during the 1960's, given because of Dr. Matheney Jr.'s employment with the seminary and, said Dr. Matheney, "because of the faithful regard they had toward the Southern Baptist ministry." The balance of funds necessary to activate the scholarship has been provided by proceeds from the senior Matheney's estates.

Matheney Sr., was a graduate of Washington and Lee Law School in Lexington, Va., and practiced law in El Dorado for 54 years prior to his death in January of this year.

Mrs. Matheney taught an adult Sunday school class at First Church, where the couple were members for 42 years. Mrs. Matheney, who passed away in June 1977, was very active in the WMU.



# On denominational hacks and lackeys

by James A. Walker

Grady Cothen fired a single shot that had a double-barrel reaction. He spoke at Ridgecrest to a Home Mission Week audience comprised of associational, state convention and Home Mission Board employees. His single shot question, "Do you want to be a denominational hack?" caused some to think about denominational hacks and lackeys.

What's a denominational hack? A hack is a mean, vicious, tired or worn-out horse.

That's the stereotype some tag on denominational workers. Critics claim they're people who couldn't make it in the ministry.

Occasionally a tired hack does manage to get on the track. Denominational hacks, however, are the exception.

If a denominational employee does his job, he runs as fast and as long as the average worker. He has hectic schedules with grueling hours and boring miles. More than not, he tries to become all things to all churches.

The job is frustrating. It's like a kid trying to move a mountain. After all the planning, executing, motivating and evaluating, the mountain is still present.

Is he a hack? No! He felt the call of God before he responded to the call of his denomination. He is in his position by conviction, not convenience. The fact that he will pursue an active retirement, when he could be a tired old horse, supports his present purpose and commitment to Christ.

And what about the denominational lackeys? That's another phrase used to shadow denominational supporters.

A denominational lackey is one who slavishly follows "the program." He's a footman who obeys without questions.

Does denominational loyalty demand slavery? Are those who participate in denominational activities and support denominational programs blind followers of blind leaders?

Those leaders who support the denomination do so because of loyalty and love. They're not lackeys looking for the license of denominational approval.

Are those called lackeys frustrated, crisis-ridden individuals hoping that one day they will have the opportunity to become denominational hacks?

The evidence doesn't stack up that way.

Most devotion to the denomination has a cause. People love their denomination because it was through a denominational church that they were nurtured in faith. It is through denominational publications that they receive inspiration and guidance. It is through their denominational boards that they can present the good news to earth's billions.

If the denominational loyalist happens to be a church staff member, he probably received a portion of his education through a Baptist school. His support was earned, not injected by denominational doctors.

The hacks and the lackeys. A few do exist.

But most of those who relate favorably to the denomination experience the servant role that Jesus talked about. They serve because they're called and committed.

James A. Walker is Stewardship Secretary for the Arkansas Baptist State Convention.

# Harveys Chapel leads SBC in deacon training

NASHVILLE — Harveys Chapel Church, Hot Springs, Ark., led the Southern Baptist Convention last year in total requests for deacon ministry awards.

Overall, deacon training in the SBC recorded a 30 percent gain over the previous year according to statistics from the church administration department at the Sunday School Board.

Henry Webb, editor of the *Deacon* magazine, reported that a total of 1,730 deacon ministry study course awards were requested by Southern Baptist churches in the first 11 months of the past year.

The Mississippi and Georgia state Baptist conventions led the Southern Baptist Convention in requests for deacon ministry awards with 406 and 224 respectively. Following Harveys Chapel Church in the individual church section were First Church, Atlanta, Tex.; Durham Memorial Church, Charlotte, N.C.; and East Tallahassee Church, East Tallahassee, Ala.

"I believe the expanding interest in training deacons grows out of a concern across the convention to provide a clear understanding of the biblical role of the deacon," Webb said.

"Many churches conducting the study have moved the primary emphasis of the deacon from management of business affairs," he added, "to sharing with pastors in ministering to families in the church and community."

Deacons receiving the church study course award are required to study *The Ministry of the Deacon* by Howard Foshee.

# Cloud named acting development director

ARKADELPHIA — Lloyd Cloud has been named acting director of development at Ouachita Baptist University, according to Daniel R. Grant, OBU president. Cloud replaces Ben M. Elrod, who recently accepted the presidency of Georgetown College in Georgetown, Ky.

Cloud holds a law degree from the University of Memphis Law School and was formerly vice president for development at Dallas Baptist College.

He has pastored Baptist churches in Kentucky, Texas and Arkansas, including Grand Avenue Church in Ft. Smith (1951-55) and First Church in Hot Springs (1971-78). He first joined the administrative staff of Ouachita in February of this year.

**Making your plans for the state convention?**

Our annual pre-convention issue can help. The Oct. 5 issue of the Arkansas Baptist Newsmagazine will provide information on the program, items of business, times and places of auxiliary meetings, and other helps.

**Pre-convention information is coming Oct. 5**



# Arkansas all over

by Millie Gill

## Joe Craft

is serving as pastor of the Crosby Church near Searcy. He was a member of Cuckle Burr Church in Caroline Association before accepting the call to serve the Crosby Church.

## Mrs. George (Lois) Jimerson

was recently honored by First Church, Corning, in recognition of her 27 years as a Sunday School teacher in the church. Bill Hayes, pastor, presented her with a Bible from the church and a Bible cake which was served at a reception in her honor in the fellowship hall. She was also honored with a coffee by her Sunday School class and presented with a gift and corsage by the 22 members.

Mrs. Jimerson began teaching while her father, J. S. Compere, a former editor of the *Arkansas Baptist Newsmagazine*, was pastor. She has also served as church organist and as a past president of Baptist Women, a position in which she will serve again for the coming church year.

## Donna Ginn

represented Arkansas in the youth speakers tournament during Church Training Week at the Glorieta Baptist Conference Center. She is a member of First Church, West Memphis.

## Mike Passen

is serving as full-time music and youth director for the First Southern Church in Bryant.

## Donal Elmore

has resigned as pastor of the Long Ridge Church in Buckner Association.

## Melvin Kelley

has resigned as pastor of the Cedar Creek Church.

## James Simons

has accepted the call to serve as pastor of the Clark's Chapel Church.

## Home missionary has Arkansas ties

ATLANTA — Cheryl Sorrels of Wichita, Kan., has been appointed a missionary by the Southern Baptist Home Mission Board. She will serve in Wichita as director of the Baptist center for the HMB Department of Christian Social Ministries.

Sorrels grew up in Arkansas. She is a graduate of Henderson State University and Southern Baptist Theological Seminary. She has served as activities director of the Hillcrest Nursing Home in Jeffersonville, Ind. A native of Los Angeles, Calif., she worked four summers as a summer missionary, including one under the sponsorship of Arkansas Baptist Student Union.

## Wesley Hodges

is serving as pastor of the Boxley Church, North Arkansas Association.

## Bob Eubanks

has resigned as pastor of the Southside Church, Lead Hill. He accepted a position on the staff of the Overland Church in Overland, Mo.

## Larry Blackmon

is pastor of the Enon Church, Bartholo-

mew Association. He came to this church from Baugh Chapel in Cabot. He is a graduate of Louisiana College, Pineville, La., and Southwestern Seminary. He and his wife, Dianne, are parents of a son, Larry Wayne, and a daughter, Karla.

## Bob McManus

has been called to serve as pastor of the Saline Church. He has previously served as pastor in Faulkner and North Pulaski



## Arkansan at Midwestern

Walter Morris (second from right), a former Russellville, Ark., resident, chats with Dr. and Mrs. Delos Miles (left) during the student reception initiating a new year at Midwestern Baptist Theological Seminary in Kansas City, Missouri. Morris is one of nine Arkansas natives enrolled at Midwestern this year. The 1978-79 term is forecast at another record high topping last year's enrollment of 573.



## Yes folks, we made it!

New students at the Southern Baptist Theological Seminary in Louisville, Ky., got together during a break at their recent orientation in order to give the folks back home photographic evidence of their arrival at school. The new seminarians from Arkansas include (l-r), front row, Eddie Smith, Robert Parsley and Verne Wickliffe; row two, Phillip Allen, Wes Lites and Bob Harper; back row, Don McMaster and Jimmy Sellars.



Associations. He and his wife, Barbara, are parents of four children.

**Randy Cross**

has been called as pastor of the New Hope Church, Concord Association. He attended Westark College and Ouachita University. He was graduated in January from Midwestern Seminary. He and his wife, Frances, are now on the church field.

**Mrs. Gena Hestand**

is serving as interim minister of education at Arkadelphia First Church. She is a graduate of Midwestern Seminary and

served for two years as minister of education with the Balboa Church in the Canal Zone.

**David Garrison**

has been named as music/youth director at Joyce City Church in Smackover. He is the son of Mr. and Mrs. Vernon Garrison of Camden. A religion major at Ouachita University, he is married to the former Sonia Hutchins from Arkadelphia. He previously served as interim youth director at Arkadelphia Second Church.

**Hollaways to serve in Morocco**

The Bill Hollaways have been re-appointed as foreign missionaries to serve in Morocco. Originally they were appointed to Japan where they lived in Kyote and Fukuoka working in schools and community centers. They served in these positions for 30 months prior to returning to the United States.

Hollaway's parents went to Japan when he was five years of age and was overseas most of the time until he finished his high school in Arkadelphia. It was there that he met his future wife, the former Linda Louton.

They both attended Ouachita Baptist University where Hollaway graduated in 1965. Mrs. Hollaway's study was interrupted by their marriage in the summer of 1964. They served Fairview Church, near Delight, and Lee Chapel Church 70 miles from Hot Springs.

After Hollaway's graduation they worked with mission points in Arizona for two and one-half years while Hollaway taught school. In 1968, they returned to Hot Springs where he served on the staff of Second Baptist Church. After a couple of years opportunity came for Hollaway to work on a master's degree by teaching English as a second language at Northern Arizona University. This degree was completed in 1971. They both attended Southern Baptist Theological Seminary, Louisville, Ky., in 1971-72, prior to their appointment to Japan.

The Hollaways have been very active in religious work since returning to the United States from Japan. Hollaway served Memorial Church, Hot Springs, until May of 1977, when he became associate pastor of Life Line Church, Little Rock. Mrs. Hollaway has worked as secretary for the Pulaski County Baptist Association and for the Missions Department of the Arkansas Baptist State Convention. Hollaway also enrolled for several hours of work at the Little Rock Center of Boyce Bible School. The Hollaways have two children, Shana, 11, and Kaye, 9.

The Hollaways will be living in Rabat, Morocco. His job will be to teach English, a job for which he is uniquely qualified because of his graduate training.

The Life Line Church held a sending service for the Hollaways on Aug. 20, shortly prior to their departure for Morocco.



**Arkansans at Southwestern Seminary**

Two students with Arkansas ties are among the 1978-79 student council officers at Southwestern Baptist Theological Seminary in Ft. Worth, Tex. Shawn Shannon (third from left) and Nolan Duck (fourth from left), both of Little Rock, are serving as delegates-at-large. Miss Shannon, a graduate of Ouachita Baptist University, is a student in the School of Religious Education. Duck, a graduate of the University of Arkansas at Fayetteville, is a master of divinity student. Other officers (left to right) are Alice Horton, Tennessee, delegate-at-large; Charles W. Fant III, South Carolina, president; (Shannon and Duck); Windy Purcell, New Mexico, secretary; and Kenny Alford, Alabama, vice president.



In a sending service at Life Line Church, Pastor Gerald Taylor (right) and the Hollaways read responsively a dialogue for the occasion. (ABN photo)



by Millie Gill

**New Liberty Church**

was in revival Sept. 11-17. Jesse Holcomb of Hot Springs was evangelist and Carl Fielder directed music. Danny Veteto is pastor.

**Calvary Church, North Little Rock**

will be in revival Sept. 24-29. Ewell Johnson, pastor of Flagler Street Church of Miami, will be evangelist. Music will be directed by Blake Greenway of Little Rock. Robert McDaniel is pastor.

**Harvey's Chapel, Hot Springs**

was in revival Sept. 10-15. Bill Spears, pastor of Mulberry First Church, was evangelist. David Ray, director of music for Emmanuel Church, Hot Springs, led revival music. There were nine professions of faith. Marvin E. James is pastor.

**Imboden Church**

is preparing through prayer meetings for a fall revival to be held Oct. 23-27. James Guthrie of Harrisburg will be evangelist. Joe Loghry is pastor.

**East Main Church, El Dorado**

has designated October as "An Outstanding October" with emphasis on growth in the Sunday School. High attendance day with a goal of 300 will be on Oct. 29. A fall revival is planned for Oct. 22-27. Tom Leggett, pastor of Raleigh Avenue Church in Birmingham, will be evangelist. Donald Cotten is pastor.

**University Church, Fayetteville**

is adding a new dimension to its ministry to Single Adults. Dennis Hill will direct an activities program that will include ministering to the children of single parents. These activities will include monthly outings with picnics, camping trips, fishing, and bowling scheduled on Friday evening and/or Saturday.

**Old Union Church, Benton**

ordained Scott Thomas as a deacon in services held on Friday evening, Sept. 1. Carl M. Overton, Director of Missions for Central Association, was moderator. Horace Pruitt, pastor of the Old Union Church, brought the message and charge to Thomas.

**Hilldale Church**

will be in revival Oct. 2-8 with Bobby Cannon of Sage as evangelist. Roger Pettit will lead music. Fred Gay is pastor.

**West Hartford Church**

ordained Majel Harris, F. A. Garret, and A. C. Barnes as deacons on Aug. 23. Porter Black led the questioning and Harold Plunkett delivered the charge.

**Luxora First Church**

senior citizens recently visited Blanchard Springs and the Folk Center at Mountain View. Bert Thomas is pastor.

**Concord Church**

will be in revival Oct. 8-14 with Tom Schaufli as evangelist. Joseph W. Whitener is pastor.

**West Side Church, Heber Springs**

observed its 15th anniversary on Sept. 10. Speakers were Bill Scott, a former pastor, and H. M. Dugger, a former associational missionary. Jerry Cothren is pastor.

**Dumas First Church**

will celebrate its 75th anniversary on Oct. 29. Activities include a high attendance day for Sunday School; morning worship services; a noon meal; and a 75 voice choir presenting the Gaither musical, "Alleluia." Charles H. Ashcraft, Executive Secretary-Treasurer of the Arkansas Baptist State Convention, and Everett Sneed, Editor of the *Arkansas Baptist Newsmagazine*, will be

speakers. Former members and staff personnel will attend the celebration.

**Hope First Church**

will be in revival Oct. 8-12. Don Harbuck, pastor of First Church, El Dorado, will be evangelist. A "Day of Prayer" for the revival will be observed on Oct. 7 according to Richard Stiltner pastor.

**Forrest City Second Church**

was in revival recently with Robert Tucker, Director of Missions for Tri-County Association, as evangelist. Jim Pinkerton, pastor of First Church, Crawfordville, led singing. There were eight professions of faith. D. C. McAttee, pastor, baptized six of these on Sunday evening, Aug. 27.

The church held a Fall attendance "round-up" on Sept. 27. The Pilant Family of Memphis provided special music for the occasion.

## buildings

by Millie Gill

**Meridian Church, Crossett**

held a groundbreaking ceremony on Sept. 11. An auditorium, the first phase of a three-phase building program, will be built at an estimated cost of \$65,000. This is the fourth auditorium to be built since organization of the church in 1866. Dan M. Webb is pastor and has served the church since October of 1971. The church plant has been enlarged twice under his leadership.

**Grand Avenue Church, Ft. Smith**

has completed a 13-week building fund drive for construction of a \$2 million, 2,000-seat sanctuary. The Victory Sunday celebration, Sept. 10, was for \$1,430,903.89 in pledges to be paid over the next three years by 505 families of the church. Construction of the buff brick semi-circular sanctuary is scheduled to begin in early January and is to be completed in 14 months. The sanctuary will have a 75-foot bell tower and 40,000 square feet of floor space. Laser, Knight, Hathaway and Guest are architects. The 725-person capacity auditorium now in use will be used for educational activities and smaller meetings when the new building is completed.

**Yarbro Church**

has made improvements to the church property. These include black topped parking areas and a lighted sign that has been placed in front of the building. Jim Russell is pastor.

**Rowe's Chapel, Monette**

recently laid 270 square yards of walnut carpeting in its auditorium. Installation cost was estimated at \$1,053.53 according to Woody C. Wicker, pastor.

## Focus on youth

by Millie Gill

**Russellville Second Church**

youth recently met with the pastor, James D. Bryant, to organize a puppet ministry. Plans include taping programs, making and costuming new puppets, and arranging for places in which to minister. The team is scheduled to perform at Fairpark Church on Saturday, Oct. 7, at the associational youth rally. Other plans are monthly Saturday matinees to be held at the church for all children of the community, and monthly performances at local nursing homes and retirement homes in the area.

**Calvary Church, Batesville**

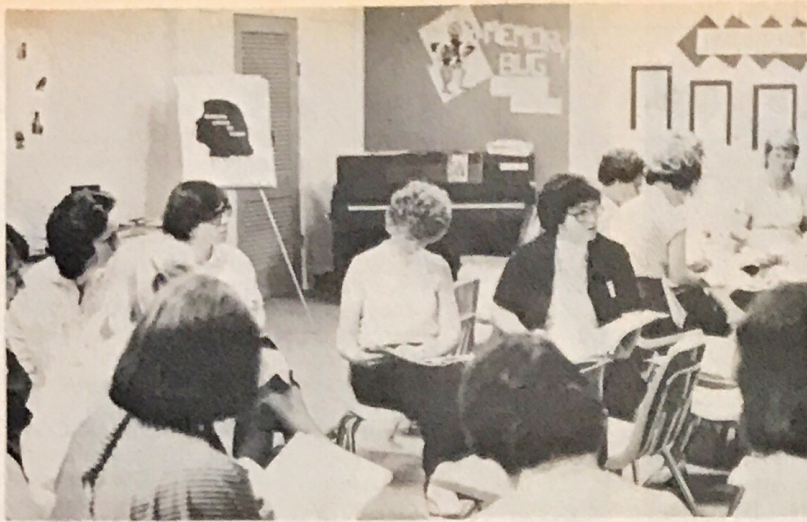
youth, accompanied by five counselors, recently held a retreat at the In-

dependence Association Camp. "Loneliness" was retreat theme and Twila Wright was the leader. The young people were led in studies on the meaning of loneliness, some of the causes, how people try to escape, and then how they learn to cope with loneliness. They were then told that as people progress through these steps they grow as Christians.

**Rosedale Church, Little Rock**

youth have planned a program of activities for the fall that include a retreat at Lonsdale, a trip to the Passion Play in Eureka Springs, and activities at the Youth Center. Hart Moore is minister of music/youth.





## WMU leaders train to train

Woman's Missionary Union officers and leaders were given an opportunity to learn about training for Bold Missions through missions education in the local church. This was provided at conferences held at Immanuel Church, Little Rock, Sept. 7.

Mrs. James Sawyer, state WMU president, presided at the opening convocation. Mrs. John Lockhart, accompanied by Roger Copeland, presented a missions medley, and Mrs. Charles Dietz, president of the host WMU, welcomed guests and led in prayer.



TOP: Acteens leaders, in three groups, planned monthly programs.

LEFT: Rhoda Garey of Dumas, leader of an inexperienced GA leaders conference; Mrs. Huber Drumwright of Ft. Worth, leader of experienced Baptist Women's presidents;

and Sheryl Churchill, BYW consultant from the SBC WMU, visit prior to opening of conferences.

RIGHT: Mrs. Richard Lisk of England led the first state-wide conference for teachers of the home and foreign mission graded series. (ABN photos)

## Second in a series of eight

# What are Cooperative Program Funds?

**Question: What is the difference between Cooperative Program gifts and designated gifts?**

One person defined a Cooperative Program gift as one where the use is determined by the convention (either the Southern Baptist Convention or a state convention), while a designated gift is one where the use is determined by the donor.

Such a definition is essentially correct. In designated giving, the donor limits the use of his gifts, either by specifying that it is to go to a particular cause or, in

some cases, specifying that it not go to a particular cause. He places some kind of restriction on the use of his gift, and those who collect or use the gift are morally and ethically obligated to follow the wishes of the donor.

The use of Cooperative Program gifts are determined by a vote of a majority of the messengers meeting either at a state convention or in the annual session of the Southern Baptist Convention. No denominational agency or committee or staff employee has any right to use Cooperative Program funds

in any way other than that voted by the messengers and as specified in the adopted budget.

Therefore, if any gift from any individual or church is restricted in any way, it cannot be a Cooperative Program gift, even though the restriction may be very minor and perhaps even compatible with the Cooperative Program budget ministries. Any restriction or limitation that differs from the adopted budget requires that it be considered a designated gift and treated accordingly. — Roy F. Lewis, Associate Executive Secretary





Nineteen people from Arkansas, including these 16, attended the National Campers on Mission Rally at Lake-wood Campground, Myrtle Beach, South Carolina, Aug. 4-6. Ralph Douglas, (far right front row) president of Arkansas Campers on Mission, organized the caravan of five recreation vehicles making the trip. Mr. and Mrs. R. V. Boone, (right photo) members of Valley Church,



Searcy, were awarded a plaque at the rally for being the oldest couple present. Their ages added to 146½ years. There were 550 people that participated in the rally. Pete Petty (second from right front row) is director of special ministries for the State Mission Department, Arkansas Baptist State Convention. (Photo by Tom L. McGuire)

## Looking ahead: Arkansas events

### September 1978

- 24-30 Southern Baptist Convention Sunday School Preparation Week
- 28 Central District Brotherhood Meeting, Little Rock
- 28 Area Leader/Member Training Conference, Mena, First
- 29 Area Leadership Conference, associational leaders, Mena, First (WMU)

### October 1978 COOPERATIVE PROGRAM MONTH

- 2 West Central District Brotherhood Meeting, Booneville, First
- 3 Northwest District Brotherhood Meeting, Rogers, First
- 5 North Central District Brotherhood Meeting, Batesville, First
- 6-7 State Deacon Ministry Conference, Olivet, Little Rock (Church Training)
- 6-8 Baptist Student Union Convention
- 9-13 Associational Annual Meetings
- 16-20 Associational Annual Meetings
- 22 High Attendance Night in Church Training
- 24 Church Training Convention, Immanuel, Little Rock
- 26-27 Music Men/Singing Women Retreat, Camp Paron
- 27-28 Baptist Women Retreat, Camp Paron
- 29 Great Day in the Morning!

### November 1978

- 2-4 Marriage Enrichment Retreat (Church Training)
- 4 Parents and Pastors' Day (Southern Baptist College)
- 5-11 Royal Ambassador Week
- 6 Royal Ambassador Supper, Immanuel, Little Rock
- 6 Day of Prayer (BWA)
- 7-9 Arkansas Baptist State Convention, Little Rock, First

## College announces historical gifts

Southern Baptist College at Walnut Ridge has announced two "firsts" in the 38-year history of the institution.

D. Jack Nicholas, President of the college, reported to the Board of Trustees Sept. 8 the largest single gift ever made to SBC.

Mr. and Mrs. J. K. Southerland of Batesville have given a quarter of a million dollar matching gift. This \$250,000 will be used in the building of the proposed multi-purpose complex.

Another "first" was the establishment of an endowed chair of instruction by Judge and Mrs. Edward Maddox of Harrisburg through deferred gifts to the institution. The chair will be known as the H. E. Williams Endowed Chair in honor of the founder and president emeritus.

These two gifts bring the total committed to the current Bold Advancement Plan of the college to \$528,000.

## Attention Damaged Churches

Churches damaged by the Sept. 13 flood may be eligible for low interest loans from the Small Business Administration. For information call 378-5385 or come to the Disaster Branch Office, Federal Building, Little Rock.



# Religion in a Communist Country?

by Duke K. McCall

**Note: Following the recent meeting of the General Council of the Baptist World Alliance in Manila, Dr. McCall was able to visit several cities in the Republic of China. This article, Reprinted from "The Tie", September, 1978, contains his observations of that country, Southern Baptists' first and once largest mission field.**

Drinking tea on the balcony of the fourth floor of the Chenhai Museum in Canton, China, we looked out across that huge city. Straight ahead in the distance were two church steeples. As if we did not know, we asked our guide, "What is that?" "A church building," she replied. "It is now a warehouse."

When someone asked the attractive, capable guide in Peking about his personal religious thoughts, he replied, "I do not believe." Note the negative form. His commitment is against and not to something.

Just before we went into Red China, the president of Liberia, who recently served as president of the Baptist World Alliance, visited the Chinese leaders in Peking. He asked to meet with representative religious leaders. In an expression of the great courtesy which we everywhere experienced, and reluctant to offend a guest or deny him anything he requests, the Chinese government actually produced a Catholic and a Methodist church leader. To my knowledge that the only occasion on which the Chinese government has admitted that there is any organized religion left in the nation.

Apparently, organized religion is far less tolerated than in the U.S.S.R. But the seeds are there in

the lives of devout Christians and also Buddhists, Mohammedans, and probably others.

Paul's argument on Mars Hill (Acts 17) is that all men are essentially religious and that ultimately they will either give their allegiance to the true God and Father of our Lord Jesus Christ or they will worship idols. That is the basis of some prayerful optimism about the future of the Christian gospel in China. The optimism is rooted in the sovereignty of God rather than anything that human beings are now doing or have the prospect of doing in the foreseeable future. It is a faith that reflects confidence in the Bible, which announced that God was using Cyrus, a pagan Persian king who did not know God. Perhaps God used even Mao Tse-tung, who perceived himself as an atheist.

Another conclusion is that a cult of Mao Tse-tung has already developed in China. He is not perceived as a messiah in the spiritual sense. Rather, he is perceived as a new Confucius — the teacher who uncovers reality, the true nature of things. Mao has revealed that all men are equal in a socialist order — that women are not inferior or superior — that the social organization is more important than the individual — that the common good is more important than the individual's opportunities. He has revealed that science is the creator of the universe and the arbiter of its destiny and that discipline is more important than freedom.

The rituals of this new "religion" of Mao are highly developed. One dresses appropriately, conducts oneself reverently and silently. The sayings of Mao are

distributed free in the Shanghai airport in a little red book that looks like a New Testament. Young people work five days a week, have one day for recreation, and spend the other day studying the teachings of Mao — as we study the Bible in our Sunday Schools and churches.

The sayings of Chairman Mao provide the unifying consensus in the nation, the authority for any decision, and the explanation of any success. Every leader of every commune attributes the success of that commune to faithfulness to the teachings of Chairman Mao. Every technical and scientific breakthrough is attributed to following the teachings of Chairman Mao.

Perhaps our guide was in error when he said, "I do not believe." Perhaps he is one of the early adherents of a new religious system that will compete with Christianity in the future, as Mohammedanism and Buddhism and Confucianism have done in the past.

I just wish American Christians were as zealous in their study of the Bible, as consistent in their obedience to its teaching, and as determined to share the Good News with others as the people we met in Red China are committed to Chairman Mao and the books of his teachings. They have the dynamic zest of the new adherents to a new religion that thus far is working for them. Can Christians out-think, out-love and out-live them? Of course — when Christians let Jesus be truly Lord.

**Duke K. McCall is president of Southern Baptist Theological Seminary, Louisville, Ky.**

## President establishes hunger commission

WASHINGTON (BP) — President Jimmy Carter has established a Presidential Commission on World Hunger to discover the causes of world hunger and malnutrition as well as to assess the success of present efforts to meet the needs.

The role of the commission will be to "develop factual data as to the causes of world hunger and malnutrition" and to "assess the extent to which (present)

programs are meeting their objectives." It will also develop recommendations "designed to significantly reduce world hunger and malnutrition" and "develop various options for harnessing available resources to carry out those recommendations."

Carter assigned the commission the task of holding hearings and conducting studies as needed to develop policy

options for government efforts and private organizations.

The commission will be composed of 20 members, 16 of whom will be appointed by the president. Two members from each house of Congress will also be named.

An interim report from the commission will be given to the president by July 31, 1979.



# News about missionaries

**Ruth Spence**, recently employed missionary associate to Lebanon, will attend the 14-week orientation program beginning Sept. 11 at Callaway Gardens (address: P.O. Box 535, Pine Mountain, Ga. 31822). Born in Arkansas, she also lived in Garner, N.C. Before she was employed by the Foreign Mission Board in May, she was teaching language arts and social studies in an Anson County, N.C., school at Wadesboro.

**Mr. and Mrs. David L. Vick**, missionary appointees to Argentina, will attend the 14-week orientation program beginning Sept. 11 at Callaway Gardens (address: P.O. Box 535, Pine Mountain, Ga. 31822). He was born in Fort Smith, Ark., and also lived in Midland, Tex., and Tulsa, Okla. The former Barbara Caston, she was born in Iowa, La., but moved to Hope, Ark., when she was small. Before they were appointed by the Foreign Mission Board in June, they lived in Garland, Tex. He worked in nearby Dallas as room controller for the admitting office at Baylor University Medical Center.

**Mr. and Mrs. William C. Viser**, missionary appointees to Brazil, will attend the 14-week orientation program beginning Sept. 11 at Callaway Gardens (address: P.O. Box 535, Pine Mountain, Ga. 31822). He is a native of Memphis, Tenn. The former Susan Sims, she was born in Camden, Ark., and grew up there and in Hot Springs and Pine Bluff, Ark. Before they were appointed by the Foreign Mission Board in July, he was minister of youth at University Church and a student at Southwestern Baptist Theological Seminary, Fort Worth, Tex.

**Mr. and Mrs. Carl M. Rees Jr.**, missionary appointees to Honduras, will attend the 14-week orientation program beginning Sept. 11 at Callaway Gardens (address: P.O. Box 535, Pine Mountain, Ga. 31822). He was born in Thayer, Mo., and also lived in Jonesboro, Ark., and Springfield, Mo. The former Martha French, she was born in Bell, Calif., but lived most of her youth in Aurora, Mo. Before they were appointed by the Foreign Mission Board in June, he was pastor of Tatum Chapel Church, Springfield, Mo.

**Dr. and Mrs. Glenn E. Hickey**, missionaries to Brazil, have arrived in the States for furlough (address: 3604 Idlewild, North Little Rock, Ark. 72116). They are natives of Arkansas. He was born in Oden and lived on a farm and in Mount Ida as a boy. She is a native of Malvern. Before they were appointed by the Foreign Mission Board in 1964, he was pastor of First Church, Wellington, Tex.

**Beverly Kaye Tyson**, missionary journeyman, has arrived on the field

(address: Caixa 262, 59000 Natan, RN Brazil). She was born in Little Rock, Ark., but considers Trenton, Ill., her hometown. Before she was employed by the Foreign Mission Board in July 1978, she was graduated from the Graduate School of Social Work, University of Arkansas, Little Rock.

**Mr. and Mrs. D. Edwin Pinkston**, missionaries to the Ivory Coast, have arrived in the States for furlough (address: 717 N. Hughes, Little Rock, Ark. 72205). They are natives of Arkansas. He was born in Camden and grew up in Crossett. The former Greta McFerrin, she was born in Hill Top and lived there and in Harrison while growing up. Before they were appointed by the Foreign Mission Board in 1966, he was pastor of Cole Creek Church and pastor-chaplain for the Texas Children's Hospital, both in Houston, Tex.

**Richard Mark Lochala**, missionary journeyman, has arrived on the field (address: P.O. Box 99, Davao, Philippines). He is a native of Hamburg, Ark. Before he was employed by the Foreign Mission Board in July 1978, he was graduated from the University of Arkansas, Monticello.

**Mr. and Mrs. Glendon D. Grober**, missionaries to Brazil, may be addressed at Caixa 30010, 01000 Sao Paulo, SP, Brazil. He was born in Vicksburg, Miss., and lived there and in Russellville, Ark., while growing up. She is the former Marjorie Steele of Ballard County, Ky. Before they were appointed by the Foreign Mission Board in 1955, he was pastor of the Eddy Creek Church, Princeton, Ky., and part-time professor at Bethel College, Hopkinsville, Ky.

**Mr. and Mrs. Aaron M. Remington**, missionaries to Portugal, may be addressed at Ave. dos Bombeiros Voluntarios, Lote 121, 3, Esq. Alges, Portugal. Born in Prairie Grove, Ark., he lived in Lubbock, Tex.; Morrow and near Little Rock Ark.; and Ukiah, Calif., while growing up. She is the former Mary Unger of Elk Creek, Mo. Before they were appointed by the Foreign Mission Board in 1977, he was a student at Midwestern Baptist Theological Seminary, Kansas City, Mo.

**David Miller**, missionary journeyman, has arrived on the field (address: Apartado 1135, Guatemala City, Guatemala). He is a native of Little Rock, Ark. Before he was employed by the Foreign Mission Board in July 1978, he was graduated from Ouachita Baptist University, Arkadelphia, Ark.

**Mr. and Mrs. Gerald D. Johnson**, missionary journeyman, have arrived on the field (address: c/o Mr. Merrell Cal-

laway, B.P. 2007, Emsallah, Tangier, Morocco). A native of Arkansas, he was born in Brinkley and grew up in Little Rock. She is the former Debbie Wilson of Little Rock. Before they were employed by the Foreign Mission Board in July 1978, they were living in Arkadelphia, Ark., where he was a salesman and she was a clerk typist.

**Barbara Jones**, missionary journeyman, has arrived on the field (address: P.O. Box 99, Davao, Philippines). She was born in Siloam Springs, Ark., and also lived in Tulsa and Watts, Okla., in Hawaii and in San Diego, Calif., while growing up. Before she was employed by the Foreign Mission Board in July 1978, she taught school in Tulsa.

**Paul Leon Fulks Jr.**, missionary journeyman, has arrived on the field (address: c/o Luther Morphis, Adenauer Platz 2, 69 Heidelberg, West Germany). A Texan, he was born in Lubbock and lived there and in Abilene while growing up. Before he was employed by the Foreign Mission Board in July 1978, he graduated from Arkansas State University, State University.

**Mr. and Mrs. W. Stewart Pickle**, missionaries to Ecuador, have completed furlough and returned to the field (address: Casilla 3236, Guayaquil, Ecuador). He was born in Memphis, Tenn., and grew up in Siloam Springs, Ark. The former C. L. Smith, she was born in Cox-sackie, N.Y., and also lived in Bentonville, Ark., and Union Springs and Camillus, N.Y. Before they were appointed by the Foreign Mission Board in 1974, he was pastor of First Church, Grand Isle, La.

**Mr. and Mrs. N. Benjamin Kirby**, missionary appointees to Venezuela, are attending the 14-week orientation program which began Sept. 11 at Callaway Gardens (address: P.O. Box 535, Pine Mountain, Ga. 31822). They are natives of Arkansas. He is from Little Rock. The former Charlotte Halbert, she was born in Little Rock and grew up in Star City. Before they were appointed by the Foreign Mission Board in April, he was minister of Trinity Church, Portland, Maine.

**Mr. and Mrs. C. Ellis Leagans**, missionary appointees to Colombia, are attending the 14-week orientation program which began Sept. 11 at Callaway Gardens (address: P.O. Box 535, Pine Mountain, Ga. 31822). A native of North Carolina, he was born in Salisbury and grew up in Davie County. She is the former Judy Halbert of Star City, Ark. Before they were appointed by the Foreign Mission Board in April, he was associate pastor of youth and education at Central Church, Livingston, Tex.



# International Lesson

## New dimensions for the old law

Jesus has just set forth the character of those who are citizens of the Kingdom of God, and the effect of their influence on others. Now he is stating his relationship to the law and the relationship of his subjects to the law.

### Matthew 5:17

His first statement is on the general subject of law. "Think not I am come to destroy the Law or the Prophets." What did he mean by "the Law" and "the Prophets"? Those who heard him speak were Hebrews, and there is no doubt they understood him to refer to the Scriptures of the Old Testament. These consisted of three sections — the Law, the Prophets and the writings.

These men knew that their lives should be governed by the Law and the Prophets, and the measure in which they were sinning, was the measure in which they were breaking the Law and disobeying the voice of the Prophets. Therefore, these men must have understood him to say: I have not come to destroy the ethical code under which you are living; I have not come to lower the moral standard; I have not come to destroy those things which are given to hold you to everything that his high and pure and noble; I have not come to destroy but to fulfill.

### Matthew 5:19

We must not understand "the Law" just to mean the law of Moses — the ten commandments, but the underlying principles on which these laws are based. He will later explain our relationship to the law of Moses. He is now dealing with a deeper matter — "Whoever shall break one of these least commandments, and shall teach men so, shall be called least in the Kingdom of heaven." This is a word of warning to the man inside the Kingdom. The key words are "break" and "teach". When you find a man teaching that any commandment of God is not important, you will find that he himself is breaking that commandment. Whoever does this is least in the Kingdom of heaven. The issue is not a question of being cast out of the Kingdom, but of losing the rewards.

We should also note the other side: "Whoever shall do and teach them." The power of teaching is in the doing. No man ever teaches with power, if he is breaking the commandment in his own life.

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Oct. 1, 1978

Matthew 5:17-20  
Jeremiah 31:31-34  
Matthew 7:28-29

by Harold Elmore, pastor  
Lake Village Church

### Matthew 5:20

Jesus summarized this section by saying, "except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven." What was the problem of the Scribes and Pharisees? They say and do not. The righteousness of the Kingdom is "he that shall do and teach". Thus he dismissed the traditions of the elders by reminding them that the righteousness of the Kingdom is from above, is righteousness of being, not of doing. In doing so he brought them face to face with the ethical requirements of the Kingdom. All these externals were of no value. What is important is the Law, a divine conditioning of life and the Prophets, a divine call to obedience.

To us the Law is a guide to righteousness in the sense of being a textbook. Thus Jesus says, "In my Kingdom there is no license for sin, no excuse from moral obligation for he came "not to destroy but to fulfill".

# Bible Book Lesson

## God's good creation

The Bible Book Series is new. The lesson for this week is the first of a nine-year plan to study the Bible book by book. The objective of the Bible Book Series is to study the Bible through a systematic study of all 66 books.



Cooper

ceded creation and was the responsible agent of creation.

All that makes up the universe, God created. God created, that is he formed out of nothing, all things. God alone has such creative authority.

### The created (1:20-28)

All of God's creation was important. Each had a significant role to play in all that God had planned for the earth.

In the creation of animal life, note that God created each after he had made preparation for them. Water, air and land animals were created to reproduce similar kinds. In God's creative power, God built into his world the ability to be fruitful and multiply.

God created mankind different from the animals. Mankind was created male and female in the image of God. Mankind was made like God, but is not God. Being in the image of God does not

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Oct. 1, 1978

Genesis 1:1-2:3

by Don Cooper  
Sunday School Dept.

mean that man bears a physical or bodily likeness to God. God is a spirit. It does mean that man has social, moral, intellectual and spiritual qualities like God. God created male and female, he blessed them, and gave them responsibility to multiply and replenish the earth and also to exercise dominion over every created thing. Thus man is the climax of creation.

### Creation good — Creator rested (1:31-2:3)

All that God created was good. God is good! God created everything good. Sinful man often makes some things evil by using them for evil purposes. God was satisfied with everything he created.

In resting after creating, God made the seventh day a special day. Man needs a day of rest. Adding the worship of God to the day makes it even more special.

Rejoice today in God's good creation!

### The record of creation

The only authoritative, orderly and reasonable account of the beginning of all things is the Genesis record. The Bible account of creation is, as is all the scripture, truth without error. The readers should receive the truths as to the Creator and the created without reservation.

### The Creator (1:1-2)

God was not created; he is the creator. At whatever time was the beginning, God already was God. God pre-



## The loving father

This is the beginning of a four-session unit on parables about the grace of God. Our first lesson deals with what Jesus said in parables about salvation. This week's passage is about things lost, sought, found and restored. The lost sheep parable (vv. 3-7) depicts the ministry of Jesus as he came "to seek and to save that which was lost" (Luke 19:10). The woman seeking the lost coin (vv. 8-9) might be interpreted as the Spirit and or the church in search for the lost. The fact that these were lost brought great concern and anxiety to their owners. When they were found rejoicing followed.



Chesser

Throughout these parables the focus is on the individual. The shepherd leaves the 99 and goes after the one that is lost. When we come to the focal passage dealing with the son that goes astray, a new dimension is introduced. We are dealing now with a person, not an animal or thing. He is lost and in dire predicament not by accident but by the result of his own bad choice.

### Grants freedom of choice (v. 12)

The time comes when a father must treat his offspring not as a little child, but as a mature individual. No doubt the father knew his son was making an unwise choice but this is a part of the maturing process. God has made us free, not only to choose and do right, but to make and follow a bad choice. Freedom of choosing is a privilege to be cherished. We may choose our life style and our master. There is another side to this coin and it is called responsibility. We are responsible for the decisions that we freely make and we must live with the consequences that follow.

### Shares bad and good (vv. 13-24)

Predictably this prodigal son had soon spent his easily obtained, inherited wealth and was in dire need. We can imagine that his suffering was something more than hunger pains. There was the pain of humiliation and the distress of having lost something. In this case he had lost something that couldn't be reclaimed — his inheritance. He had lost it by spending it for something worthless.

No one knows how the heart of the father ached while his son was away experimenting with sin, but we are sure that he is the one that hurt the most.

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Oct. 1, 1978

Luke 15:1-32

by Charles Chesser, pastor  
First Church, Carlisle

Surely his prayers were answered as his son came to himself and came home to the love and plenty of the father's house. This home-coming was followed by a time of rejoicing and celebration (vv. 22-24).

### Forgives and restores (vv. 20-24)

This loving father was waiting for his son's return. The son did return in repentance and humility. The father did more than the son had a right to expect. He kissed him and gave to him such significant gifts as a robe, rings, shoes and then prepared a feast of celebration. Some, like the elder brother (vv. 25-32), judge the father harshly for such acts of benevolence. These people know something of the father's law and righteousness, but know nothing of his heart of love, compassion and grace.

### Conclusion

We're glad that Jesus gave us these three parables. No one of them is intended to teach everything about salvation. We need all three to get the complete picture. When a seeking God and a desperate, contrite, searching soul get together, there is a time of rejoicing and celebration.

## Retirement key is planning ahead

by Michael D. Creswell

COLUMBIA, S.C. (BP) — Senior Americans facing retirement should remember to get spiritual exercise available within the church, says a retired South Carolina couple.

Horace Hammett, who retired eight years ago as general secretary-treasurer of the South Carolina Baptist Convention, and his wife Lorene, are in the 70s and work with more than 300 senior adults at First Church, Columbia, S.C.

Out of their daily contact with senior adults, and of their own experience, the Hammetts have derived six general suggestions to help retirement years be more fulfilling.

**1 — Plan ahead.** "We began retiring at least 10 years in advance," says Mrs. Hammett, "thinking of it and planning for it, not dreading it."

"It's not a death sentence — it's really a new life commitment time. We've had more fun in retirement, and we've enjoyed our creative opportunities without that sense of pressure that comes from a busy administrative job," Hammett said.

He listed three aspects of retirement planning:

**A — Plan financially.** Investigate the many retirement plans available and participate in one, even if you plan to continue working past the age of 65 as many do. A reasonable income allows a much more flexible retirement lifestyle.

**B — Plan mentally.** "Be ready for a radical changing of mental gears when you retire," counsels Hammett. He admits it was quite an emotional blow for him to be separated from his work, which often involved 12-hour working days and a hectic travel schedule, plus the warm emotional ties associated with the ministry.

**C — Consciously plan a retirement lifestyle that suits you.** "Don't confuse being busy with being happy," suggests Hammett. He dropped several places of community service after retirement, keeping only those he felt most interested in and able to handle.

**2 — Maintain physical exercise.** "Maintaining your physical condition

undergirds other things you do," Hammett observed, "and unless there's a health problem, a sensible amount of exercise gives a zest nothing else can replace."

**3 — Stay in touch with people.** "When older people cut themselves off from the rest of the world, they wither and die," says Hammett.

The Hammetts suggest getting involved in a church program, a church-sponsored senior citizens program or one of the many secular programs for oldsters. They read magazines and newspapers, and travel at every opportunity.

They entertain frequently, and usually use the "good" china and prepare a regular meal, as opposed to an informal potluck snack. "I enjoy that kind of thing, and I think it helps keep us younger," Mrs. Hammett says.

**4 — Take time for yourself.** Retirement should be a liberating time, a time when you take time to do things you

See 'Retirement' on page 15



## Retirement from page 14

really like, they agreed.

Mrs. Hammett keeps her piano and voice talents in good form. Hammett restores antique organs and clocks and works with his coin collection. A storage room at their home is crowded with his future "projects".

**5 — Establish a schedule.** "Older people need three meals a day. They don't need as much food as they once did, but they do need nourishing food. And they need the order that comes from regular meals," said Mrs. Hammett.

## Bible club from page 16

mal class hours . . . as other students are being allowed to meet.

"The principal financial support to religion is in allowing these young people to use an otherwise unused room in the school on their free time for reading the Bible."

Light and heat for the rooms were being expended, he said, regardless of whether the rooms were being used. And, he maintained, "There's no excessive entanglement with religion . . . The schools are not using public funds to pay teacher sponsors who have volunteered their time out of a 'desire to join in the activity'."

He concluded that outlawing the clubs conflicts with the First and Fourteenth Amendments. The students have been "denied their constitutional rights," he said, and have been "denigrated to the position of second class citizens in a school system which is required by law to treat them neutrally, not with hostility."

After the hearing, Brown would not predict the judges' decision. However, he characterized them as "receptive."

Lutz said he felt encouraged by the hearing and spoke of strong public support in Buffalo.

Gene Barrett, chaplain for the Buffalo Bills football team and a talk show host for Radio Station WDCX in Buffalo, who joined the prayer and hymn singing vigil at the Civic Center Plaza, said the listeners' main objection to resumption of Bible clubs was that this could "open up a can of worms," allowing other re-li-

**6 — Get spiritual exercise.** "We didn't cut ourselves off from the church when we retired," observes Hammett. He suggests it's important even for ministers to remember such an admonition, since the retired church worker may feel he or she has given enough time to the church.

"Christian senior adults can make the retirement years a wonderful time of spiritual growth, since this kind of exercise knows no physical bounds," says Hammett.

gious groups such as Hare Krishna and the Unification Church into the high schools.

The students, Lutz and Brown — a Christian lawyer who has donated more than 100 hours of research in preparation of the case — expressed an interest in taking the case beyond the state of New York. "I've lived with this case for a year," Brown said. "I would like to see it go all the way to the Supreme Court."

Students, who sat quietly during the hearing, returned to the plaza for a final prayer of petition and praise. Then they picked up their placards, signs and bumper stickers and headed back toward the Liberty Pole. "Take care of those signs," Lutz told the teenagers. "We may need to use them again . . ."

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## Attendance report

Sept. 17, 1978

Church	Sunday School	Church Training	Church adns.
Alexander			
Hilldale	66	29	
Vimy Ridge	64	29	1
Alpena, First	86	16	
Ash Flat, First	85	32	1
Batesville, First	266	96	
Berryville, First	162	39	
Booneville			
First	250		3
Blue Mountain	25		
South Side	98	58	
Bryant, First Southern	181	68	
Cabot			
First	429	119	1
Mt. Carmel	386	163	2
Camden, Cullendale First	546	197	3
Charleston, First	187	66	2
Conway, Pickles Gap	214	82	
Crossett			
First	434	108	3
Temple	145	84	
Danville, First	177	52	
El Dorado, West Side	483	481	1
Ft. Smith			
First	1499		13
Grand Avenue	1026	279	2
Mission	20		
Trinity	137	46	1
Fouke, First	108	63	3
Gentry, First	183	45	4
Gosnell	649	113	14
Grandview	95	77	
Halley	58		
Hampton, First	146	84	
Harrison			
Eagle Heights	254	88	
Valley Springs	56	29	
Woodland Heights	131	59	
Hot Springs			
Harvey's Chapel	153	86	5
Park Place	297	98	1
Hughes, First	157	57	
Huntsville, First	95		
Jacksonville, First	406	88	
Jonesboro			
Friendly Hope	140	82	2
Nettleton	290	113	
Kingston, First Southern	66	33	
Lavaca, First	342	131	2
Little Rock, Crystal Hill	145	60	
Magnolia, Central	641	198	1
Melbourne, Belview	177	56	3
Monticello, Second	283	76	
Mulberry, First	440		1
Murfreesboro			
First	187	30	
Mt. Moriah	35		
Norfolk, First	91	54	3
North Little Rock			
Park Hill	1102	224	3
Stanfill	36	20	
Oppelo, First	24	15	
Paragould			
Center Hill	101	86	
East Side	412	207	
First	456	125	3
Paris, First	388	72	
Pine Bluff			
Centennial	137	61	
Central	126	54	
East Side	134	60	
First	600	69	
Lee Memorial	256	90	
Watson Chapel	433	145	
Pollard, New Hope	101	25	
Rogers			
First	608	222	7
Immanuel	441	110	2
Russellville, First	534	120	2
Sandusky, Okla., Faith	35	37	
Springdale			
Berry Street	45		
Caudle Avenue	109	45	
Elmdale	276	71	
Texarkana, Shiloh Memorial	200	102	1
Van Buren, First	545	150	2
Vandervoort, First	67	33	
Ward, First	108	54	1
West Helena, Second	169	78	
Wooster, First	119	84	
Yellville, First	164	53	



# Buffalo students fight ban on Bible club

by Celeste Loucks

ROCHESTER, N.Y. (BP) — The issue was C.L.U.B.S. — Constitutionally Lawful Use of Bible in Schools.

About 50 young people and adults carrying placards and wearing sandwich-board signs marched around the gleaming Liberty Pole and to the Civic Center Plaza in downtown Rochester, N.Y.

Earlier this year, the Buffalo Board of Education denied students in three schools a meeting place for a voluntary, before-school Bible club. A lower court upheld that decision.

On Sept. 8, students led by Southern

denents. Then a member of the Buffalo Board of Education questioned their right to meet on school property under sponsorship of school employees. The school board's lawyer advised against allowing the clubs to meet.

"All these other clubs were meeting," said Cox's older brother, Mike. "We didn't think they (the school authorities) would mind at all." He and other students felt the decision was wrong and decided to appeal. "We prayed about it, and we thought it was something we should be involved in."

If they lose the decision in November, he said, "We're willing to go all the way with it."

Sitting in the fifth-floor courtroom, four graying judges in black robes listened to briefs presented by the students and the Board of Education. William E. Carey, counsel for the school board, said the Bible club meetings were "religious ceremonies" and said

public buildings should not be used for them or for the purpose of advancing "religious interests."

He maintained that teacher involvement created "undue entanglement" of church and state.

Michael Brown, attorney for the students, argued that in the four definitive U.S. Supreme Court decisions concerning religion in public schools (McColum v. Board of Education, 1948; Engle v. Vitale, 1962; Abington School District v. Schempp, 1963; and Zorach v. Clauson, 1952) the court ruled that schools cannot require religious activities on the school premises, yet emphasized there is "no constitutional prohibition against public school accommodation of religions."

"There's absolutely no sponsorship involved," he insisted. "They (the students) ask to be tolerated to the extent of being allowed to meet outside of nor-

See 'Bible club' on page 15

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Students from Buffalo and Rochester schools march for C.L.U.B.S. — Constitutionally Lawful Use of Bible in Schools on a downtown Rochester city street demonstrating support for the case pending in the appellate division of the New York Supreme Court. Home Missionary Byron Lutz has led the students in their fight to regain use of a school room for volunteer Bible classes after school hours. (BP photo by Celeste Loucks)



Baptist inner-city missionary, Byron Lutz, appealed that decision on the basis that their rights of freedom of speech and public forum had been abridged. A panel of four judges in the Appellate Division of the New York Supreme Court, heard the case: *Trietley v. Buffalo Board of Education*, and will hand down a decision in November.

The students are prepared to take their petition on to the U.S. Supreme Court if necessary.

Fred Cox, an appellant in the case and a sophomore at Burgard High School in Buffalo, was one of eight students who began meeting for 15 minutes each morning before school for Bible reading and prayer. Teachers, ranging from Catholic to Baptist, voluntarily met with members of the interdenominational Bible club.

The club grew to more than 20 stu-