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Arkansas Baptist State Convention


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JUN. 10 1982

DIRECTORY



Sunday in Arkansas:
business as usual?
See page 2

Enjoying or enduring
retirement
page 8

June 10, 1982

Arkansas Baptist

NEWSMAGAZINE



Ralph Davis (left) and R. H. Dorris point on a Baptist Building directory to the offices they once occupied. Retirement comes for everyone, but not everyone is adequately prepared, including, many times, ministers. Davis and Dorris look back on why they are glad they planned for their retirement with the Southern Baptist Convention's Annuity Board in a feature story on Page 8.

Arkansas high court strikes down 'blue law'

by Betty J. Kennedy

Unless the state of Arkansas appeals a ruling handed down by the state supreme court on June 1, merchants will be free to sell all items but alcoholic beverages seven days a week come June 18.

Arkansas' so-called "blue-law", Act 135 of 1965, was struck down by the high court as being so vague that ordinary persons cannot understand the statute well enough to avoid violating it.

The unanimous opinion overturned a decision by Pulaski County Chancery Judge David Bogard in September. That ruling enjoined three grocery chain stores and two lumber and hardware dealers from selling items in the 14 categories prohibited on Sunday.

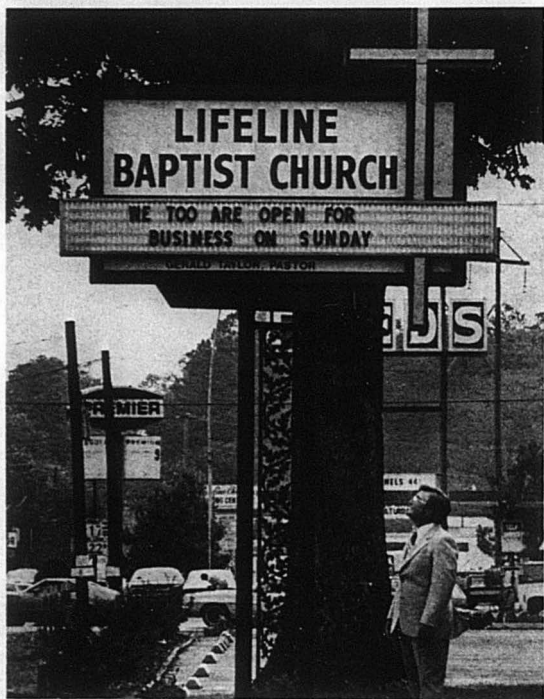
Five businessmen filed the suit in Pulaski County, claiming that nonenforcement of the "blue law" allowed unfair competition with law-abiding merchants.

The Supreme Court's opinion ruled that the law left too many questions unanswered, and did not address the question of whether government units could make laws to stop all Sunday sales, with specific exceptions. In fact, the Arkansas Supreme Court and the United States Supreme Court both have ruled that it is constitutional for states or cities to prohibit all selling on Sunday, allowing for a few "necessities" to be purchased.

Arkansas' "Blue Law" was requested by the Arkansas Retail Merchants Association and local merchants in the district of former State Senator Russell Elrod of Siloam Springs. Elrod has been quoted as saying that the smaller retailers were just beginning to feel the impact of shopping centers and chain stores in Arkansas, and they

See 'blue law' on Page 9

Pastor Gerald Taylor of Little Rock's Life Line Church put up his own message in the midst of the busy marketplace at Baseline and Chicot Roads.



In this issue

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Arkansas Baptists were active in the early hours after a killer tornado devastated the town of Marion, Ill., May 29. It was the first run for Baptist Men's disaster relief van, and members of the relief crew say things went very well.

10

Former SBC presidents react strongly to remarks attributed to Memphis pastor Adrian Rogers at a recent press conference in a story compiled by Texas "Baptist Standard's" Toby Druin.

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Youth will have their own line of information for and about young people with a monthly column "YouthLine". It begins this week with an introduction by a youth worker.



Recently a noted Baptist pastor stated at a press conference that Baptists had a narrow doctrinal heritage, and that we should return to that position. It is this editor's opinion that both statements are in error. A careful study of Baptist history, shows that there has been considerable diversity of doctrine and in program. Certain doctrines and a few programs, to varying degrees, have always been characteristic of Baptists. Many of our contemporary problems could be solved by understanding and accepting the historical diversity that has brought us to where we are today.

Among the doctrines which all Baptists have held are the absolute authority of the Bible, salvation by grace through faith only, the individual priesthood of the believer and believer's baptism by immersion. Programs of the early days of Baptists in America were scattered, diverse and unorganized.

During the 18th and 19th centuries at least four distinct groups of Baptists emerged in the South. Each of these groups emphasized its own doctrines and programs. Each of these groups have given certain strengths to contemporary Southern Baptists. They have, also, given to present-day Southern Baptists a great deal of diversity.

The first of these groups emerged in Charleston, S.C. It had its roots in the Particular Baptists of England. The Charleston Baptists believed that every individual must have a religious experience and that the Scripture is the sole authority for both religious faith and practice.

We are indebted to this group of Baptists for an emphasis on theological order. In 1767, the Charleston Association adopted and adapted the Philadelphia Confession of Faith. It became known as the Charleston Confession. It was Calvinistic in character and became a consensus of Baptist theology in the South.

The Charleston Baptists placed great emphasis on the formal worship experience and the role of the minister in the church and the community. Naturally, they were great believers in the value of education. As a result a number of Baptist colleges, as well as Southern Seminary, were born.

The second group to have an impact on Southern Baptists of today were the Baptists of Sandy Creek, N.C. They were noted for their evangelistic fervor and can be traced back to the Separate Baptists. They came to New England during the era of the Great Awakening.

They believed in religious freedom and had much to do with the establishment of separation of church and state in the South.

Because of their emphasis on freedom of individual conscience, they were reluctant to sign any confession of faith.

The Baptists of Sandy Creek were evangelistic in worship. Their ministry was person-centered and they were ruggedly independent. It, sometimes, was difficult to determine if they were Calvinistic, moderately Calvinistic, or Arminian (believed in falling from grace). They placed little importance on education.

The third group of Baptist forefathers to have an impact on Southern Baptists are those of Georgia. This group of Baptists gave us the cooperative method of working together. They placed great emphasis on missions.

With the forming of the Southern Baptist Convention in 1845, a new kind of denominational structure was born, which was more cooperative than Baptists had ever been. We are indebted to the Georgia Baptists to a large extent for our mission boards (home and foreign). But this group of Baptists left a tradition of sectionalism which remained with us for many years affecting our relationship with Blacks and our outreach beyond the South until recent times.

The final group of Baptists to have an impact on Southern Baptists are those from Tennessee. The leader of this group was J. R. Graves. Perhaps, the major contribution of this group was pride in Baptist distinctives.

We owe much to our Baptist forefathers. Each of these groups have provided emphases which have helped to make the Southern Baptist Convention what it is today. Through the years we have been a combination of the strengths of these groups, while many of the weaknesses have been eliminated.

We do well, however, to see the weaknesses of the teachings and practices of our forefathers. We must make every effort to not reinject these into our contemporary Baptist life. It is obvious that the Southern Baptist Convention was born in diversity and that our forefathers were wise enough to not allow differences of opinion to divert us from our main concern of missions and evangelism. Our future depends on the continuation of cooperation.

Editor's note: Much of the data for this editorial is taken from a lecture by Walter B. Shurden from the Carver-Barnes Lecture Series, Nov. 4-5, 1980, at Southeastern Baptist Theological Seminary. Dr. Shurden is the Dean of the School of Theology at Southern Baptist Theological Seminary. A portion of the material used in this editorial has been used in a previous editorial.

Arkansas Baptist

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meeting the information needs of Arkansas Baptists.

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

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

Copies by mail 50 cents each.

Deaths of members of Arkansas churches will be reported in brief form when information is received not later than 14 days after the date of death.

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Reagan cuts OK

I read the article entitled Valentine, others score Reagan on social cuts, and I wanted to express my feelings in this matter. I am for what Reagan is doing in all the cuts, as I feel he had no choice, as our government was going down the drain economically. I also feel that what he is doing is scriptural because the Bible teaches that pure religion is taking care of the widows and orphans, James 1:27. Jesus also taught that we should render unto Caesar the things that are Caesar's and unto God the things that are God's, so there should be a distinct separation of state and church, which I believe forbids the government performing any of the ministries the church has an obligation to perform. Most of these social programs are to be carried on by the church and we are shirking our responsibility when we let the government do it.

Because of the government's involvement they are now trying to dictate to the churches what they can preach and also trying to license church ministries so they

can be in control. Churches have been forbidden to have Christian schools, and in one case I know of, the doors of the church have been padlocked because of this. We have had harassment in our ministry because the children go to a Christian school and learn the scriptures.

The churches could carry on all the ministries if they wanted to. If all the members of the average church were on welfare and tithed their income, they would have approximately three times their current income, so the answer to social needs is God's program of tithing.

We as Christians are permitting the government far too much involvement. We are now beginning to pay the price. I for one predict that in this decade there will be harassment and take over of the church by government as we never dreamed possible unless the Christians take a stand against it. — Don Grendell, Plainview

'Leak' needed plugging

I look forward to the Arkansas Baptist

each week. You and your staff print news that is of interest to all who love Arkansas and Arkansas Baptists.

I have never written to the editor before, but feel compelled to in response to your printing of the SBC Committee on Boards report. As a Southern Baptist, I have been concerned with events in our convention but felt we were now over the hump, at least until this episode.

If Bylaw 16.8, adopted by the Southern Baptist Convention, supports the decision of our SBC Committee on Boards (also elected by the SBC) in revealing their report on the first day of the convention, what gives Dr. Wood or you the authority to print that which was received "unsolicited, unsought, and from outside the state of Texas"? Dr. Wood, I feel, made a grievous error. I also feel you as the editor of the Arkansas Baptist should have honored the work of our Committee on Boards.

I noticed such phrases as "we believe all reports should be published a minimum of 30 days prior to the convention". Who is this mystical "we"? Also, if the bylaw needs to be changed, let's change it, but let's not circumvent it! Your inquires with responsible sources about the report received by Dr. Wood burdens me. How can responsible sources encourage such irresponsible action? The danger in our SBC is such divisive action as is being taken now by Baptist papers. Your title says it all, "SBC committee board nominees leaked". Why not stop the leak instead of spreading it?

I for one am frightened more by the persuasive power of our Baptist press and the seeming self appointed watchmen for the SBC than the report of the Committee on Boards. — Rex Horne, Oklahoma City, Okla.

Editor's note: Normally, the editor does not respond in print to letters published in the "Arkansas Baptist Newsmagazine". However, there are two matters in this letter which need clarification. First, Bylaw 16.8 does not prohibit the release of committee and board nominees prior to the first day of the convention. As a matter of fact, the 1981 committee chose to release its full report several weeks before the convention.

Second, the method used by the editor was to contact an Arkansas committee member and ask if the report was accurate. He affirmed that the report was accurate but discouraged the editor from releasing it. The editor takes full responsibility for the release of the report, but feels strongly that all reports belong to the Baptist constituency and should not be kept in secret until the last possible minute. — JES



The Southern accent

D. Jack Nicholas/President, SBC

The law in transition

Previous articles in this column focused on the government's apparent assault against Judeo-Christian values and ideology and the use of the public schools as the arch-advocates of humanistic values.

The next two articles focus upon the court's role in this assault. The courts during the past several years have found fairly consistently against the biblical components of our heritage and in favor of rationalism, the other principle contributor to that heritage.

First of all let it be established that American law, as well as that of most of western civilization, was derived largely from biblical principles. Distinguished authorities, both ancient and contemporary, attest to that fact. William Blackstone held that there were two foundations for law, nature and revelation. Joseph Story, a distinguished professor of law at Harvard during the 19th Century stated, "there has never been a period in which common law did not recognize Christianity as laying at its foundation." Recently, Terry Eastland said, "... most people agree that our law was rooted, as John Adams had said, in a common moral and religious tradition, one that stretched back to the times Moses went up on Mt. Sinai."

There is no doubt that contemporary law

is drifting from its noble and lofty source. Frances Schaeffer has noted this trend and explained, more succinctly than anyone else I have read, the transition currently taking place from constitutional law to what he calls "sociological law." By "sociological law" he means law which has no fixed base but rather is determined to be what is sociologically good for society at the moment.

Attorney William Bently Ball identifies secularism as the philosophical force behind this transition and contends: "... secularism tends toward decisions based on the pragmatic policy of the moment and inevitably tends to resist the submitting of those policies to the "higher" criteria of the constitution."

Thus the trend shaping up promises to lead us into a "legal limbo" in which the law, like contemporary morality, will no longer be tested against time-validated absolutes but will simply consist of what seems to be good for the society at the moment which will then be read into the original federal documents.

My next article will examine the property and implications of this trend.

D. Jack Nicholas is president of Southern Baptist College at Walnut Ridge.



Food and fellowship

Virginia Kirk and Jane Purtle

Energy saving cooking

This month we are giving a hodge-podge of energy saving ideas for summer-time food preparation. We are suggesting more use of the crockery cooker, microwave, and outdoor grill to conserve energy and keep your kitchen cooler.

The use of a slow crockery cooker is a fine choice of a way to save energy. It uses very little electricity and does not have to be constantly watched. For an easy supper on a busy day, put selected pieces of chicken (or a whole cut-up fryer) in a crockery pot early in the morning. Lay four scrubbed potatoes on top and pour one bottle (8 oz.) of Italian dressing over all. Cook on low for eight hours. Serve with a salad to four hungry people.

By using an outside grill entertaining is easier. The heat and mess is kept out of the kitchen. Hamburgers are one of the easiest and most economical items to cook on the grill. Add corn-on-the-cob to this menu. Salt and pepper the corn, add a pat of butter, wrap in aluminum foil. Keep it turned while on the grill. It will cook faster than the hamburgers. Serve with fresh garden vegetables such as sliced tomatoes, cucumbers, and onions.

Microwaves are a real energy and time saver. Cooking time can be cut to minutes. Start out the day with a good breakfast cooked in the microwave. Hot oatmeal can be cooked in the bowl by bringing 1/2 cup water to a boil and adding 1/2 cup of oats and a pinch of salt. Cook uncovered on high for 45 seconds. Stir and let stand until a desired consistency. Poach an egg in milk in a buttered custard cup on medium for about one minute. Be sure to puncture the egg yolk before microwaving. Turn off your coffee pot immediately after the coffee has brewed. Reheat by placing a cup of coffee in the microwave for about 45 seconds. It will taste freshly made all day. After 20 seconds in the microwave, a cold roll will have the taste of hot fresh bread.

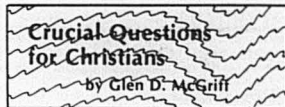
Hot weather desserts do not need to be elaborate or involve the use of heat. They can be simple fruits such as watermelon, cantalope, or sliced peaches. Any of these also make superb snack foods. The following is an easy, pretty dessert.

Preacher's Wife's Dessert

Mix all kinds of fruit: chunk pineapple, peeled grapes, sliced bananas, fruit cocktail. Use any of these or other fruits. Drain everything. Put mixture in a bowl and pour two or three cartons of fruit flavored yogurt over all. Chill before serving.

Perhaps one of these ideas will be an inspiration to entertain some newcomers or old friends. We need to remember to use our home as an instrument in God's service.

Virginia Kirk, professor emeritus at Arkansas College, is a member of Batesville First Church. Jane Purtle is on the staff of Christian Counseling and Teaching Center in Syria, Va. They have enjoyed cooking together for several years.



Is there an increase in emotional stress in our time that creates the need for a ministry such as the "Ministry of Crisis Support" and if so, what has caused this increase?

It is generally concluded that "stress" is a growing reality. It is especially prevalent in the western world. Stress has been called the fastest-growing disease in our culture. It plagues people of all ages and from every segment of society. Reputable authorities on the subject considered it the number one mental health problem in America.



McGriff

Many factors contribute to the increase in stress experienced in America life. Change is among those factors. Change has been both rapid and radical in recent years. Change from an agricultural to an industrial economy; from rural to urban dwelling; from a fixed to a mobile and transient life style, are only a few of these changes.

Change has also taken place in significant social institutions. The institutions of government, religion, education and family have all experienced transition. With this has come restructuring of values. This has created tension and stress in most relationships. There is an evident need for the body of Christ to address the "felt" needs of people and offer practical guidance in these changing times.

Dr. Glen D. McGriff is director of Ministry of Crisis Support, Arkansas Baptist State Convention.

Inquires, comments or questions to be sent anonymously in this column should be sent to Questions, Ministry of Crisis Support, Medical Towers Building, Suite 660, 9601 Life Drive, Little Rock, AR 72205.

Messengers to SBC must have credentials

Messengers to the Southern Baptist Convention annual meeting, scheduled June 15-17 in the Louisiana Superdome in New Orleans, La., must have proper credentials to be accredited to vote in the SBC business sessions.

All messengers must bring a properly filled out messenger card signed by the moderator of the church electing them. Messenger cards are available from the office of the executive secretary of the Arkansas Baptist State Convention, P.O. Box 552, Little Rock, Ark. 72203.

Requirements for proper credentials have been more stringent since a controversy at the 1979 meeting involving a number

of violations in the registration process.

In lieu of a messenger registration card, persons attending the convention can be certified with a letter stating they were elected messengers of an SBC church.

Each "cooperating church" in the SBC is allowed one messenger, with one additional messenger either for each \$250 contributed to the work of the SBC or each 250 members. No church may have more than 10 messengers.

Churches allowed 10 messengers should elect no more than 10. There are no constitutional allowances for alternates. Persons elected must be a member of the church which elects them.

1982 World's Fair

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by Millie Gill/ABN staff writer

Danny Veteto

began serving June 6 as pastor of Mulberry First Church, coming there from the New Liberty Church in Mississippi County. During his four-year tenure with the New Liberty Church, Veteto served as associational vice-moderator, chairman of the missions committee and Sunday School director. His educational studies have been at Southern Baptist College, Arkansas State University and Mid-America Seminary. Other Arkansas churches he has served include those at Harrisburg, Dell and Searcy. He is married to the former Pam Bittle, daughter of Rev. and Mrs. Shelby Bittle of Wynne. They have three children, Carl, Shauna and Jonathan.



Veteto



Sullivan



Kelley

Russell W. Sullivan

was recently elected president of the 10,000-plus student body at Baylor University in Waco, Texas. A junior accounting major, he is the son of Mr. and Mrs. Joe B. Sullivan of Little Rock. He is also a member of the Baylor University Council, Baylor Chamber of Commerce and has been a Student Congress representative.

Stephen D. Kelley

received the Robert A. Baker Award in Church History at recent ceremonies at Southwestern Baptist Theological Seminary. He was chosen for this honor by the Church History Department faculty members. Kelley is the son of Mr. and Mrs. James D. Kelley of North Little Rock.

Ida Mae Dickens

of Little Rock died May 30 at age 59. She was a member of the Pulaski Heights Church in Little Rock. Survivors include her sons, Doug Dickens, pastor of Hot Springs First Church, and Dean Dickens, Southern Baptist missionary to the Philippines.

Warren Watkins

is serving as pastor of the Cross Roads Church in Mississippi County.

Roy Hilton

of El Dorado is serving as interim pastor of the Harrison First Church, a church he previously pastored for five years.

Doug Moore

has joined the staff of Trumann First Church as music/youth director. He was serving as band director for Trumann High School. He and his wife, Kaye, have two daughters, Cynthia and Kimberly.

Terry Fortner

has joined the staff of North Little Rock Sylvan Hills First Church as youth director.

Linda Brendlinger

has joined the staff of Little Rock First Church as associate in the church's Christian Family Life ministry. She is a graduate of Southwest Baptist College with a bachelor's degree in health, physical education and recreation with a minor in business and secondary education. Her master's degree in religious education is from Southwestern Baptist Theological Seminary. She has previously served at the Recreation and Aerobics Center at Southwestern Seminary, the Family Life Center at First Church in Springfield, Mo., and as a faculty member at Clarke College in Newton, Miss.

Jeff Gaddy

is serving West Fork First Church as minister of music.

Emile Rousseau

has resigned as pastor of Springdale Caudle Avenue Church to become pastor of the Taylor Church in Taylor, La.

Hope First Church

ordained James (Jim) Clyde Browning to the gospel ministry May 30. Pastor Richard Stiltner preached the ordination message and McDowell Turner, uncle of the candidate, brought the charge.

West Fork First Church

has expanded its Woman's Missionary Union program through the organization of the Girls in Action. Holly Moody will direct activities for the 30 girls enrolled.

West Helena Church

is planning an anniversary-homecoming celebration Aug. 1. Pastor Wayne E. Riley will preach the morning worship service that will be followed by a noon meal. Wilson Deese, Lehman Webb and Irving Prince, former pastors and staff members, will speak in the afternoon.

Piggott First Church

will observe homecoming July 4 when former pastors and members are special guests. E. Clay Polk will be speaker. William P. Oakley is pastor.

Eugene Triplett

has resigned as pastor of the First Southern Church in Sheridan to become pastor of a newly organized Southern Baptist church in Muncie, Ind.

Stan Wallace

began serving May 9 as pastor of the Houston Church in Conway-Perry Association.

Paul R. Sanders

recently celebrated his 15th anniversary as pastor of Geyer Springs First Church in Little Rock when the church honored he and Mrs. Sanders in both the morning and evening worship services and with an evening reception.

Malvie Giles

of Magnolia will direct music for the Woman's Missionary Union Leadership Conference July 3-9 at Glorieta Baptist Conference Center.

Harold Dean Law

began serving June 1 as pastor of the Lavaca First Church, coming there from the Oneta Road Church in Broken Arrow, Okla. A native of the Fort Smith area, he is a graduate of the University of Tulsa. In his 22 years of ministry, he has served churches in both Arkansas and Oklahoma. He has served in associational offices, including vice-moderator and on the executive committee in the Capital Baptist Association in Oklahoma City. He is married to the former Gloria Sue Samuel of Fort Smith. They have a daughter, Rebecca Sue.

briefly

Cherry Valley Church

ordained Ray Dean Davis to the gospel ministry April 25. Pastor James Tallant led the questioning and was speaker. Dennis Bain, pastor of the Vannalade Church, served as moderator. Pastor Bob Massey of the Fitzgerald Church was secretary.

Glenwood First Church

held an ordination service May 16 to ordain Timothy J. Swihart to the gospel ministry. His father, Bruce A. Swihart, serves as pastor of the Glenwood Church. The candidate is pastor of the Corinth Church in Decatur, Texas. He is a student at Southwestern Baptist Theological Seminary and is the Baptist Student Union director at the Brookhaven Campus of the Dallas County Junior College System. He is a graduate of Oklahoma Baptist University. Those assisting in the ordination service were Carl Bunch, director of missions for Caddo River Association, Matthew Watson, pastor of Amity First Church, Tim Love, pastor of the Glenwood Oak Grove Church, and the deacons of the Glenwood First Church.

focus on youth

Van Buren First Church

youth will be conducting eight Backyard Bible Clubs in St. John, Ind., this month. Twelve young people will work with the Wicker Avenue Chapel which is assisted by the Van Buren Church through monthly financial contributions. Rod Bastian is youth director.

Helena Second Church

youth will work with the Baptist Ministries for the 1982 World's Fair off-site ministry. They will assist with resort ministries, inner city, local churches and college campuses.

West Memphis First Church

Acteen Activators will do work with the Baptist Ministries for the 1982 World's Fair off-site ministry. They will be assisting with day camp activities at the Holiday Park Campground in Maryville, Tenn. Helen Baker is director of the group, which has received 50 hours of local training and will receive additional training in Knoxville prior to beginning camp work.

Photo by Neal Guthrie



Volunteers from Marion, Illinois' Second Church help serve rescue workers near the most heavily damaged area hit by the killer tornado. Some storm damage is visible in photo background. The plea for the Arkansas disaster relief van was the first since the unit has been ready for service, Brotherhood director Neal Guthrie said.

buildings

Central Church

in North Little Rock recently began construction of an educational wing. The church, located at 5200 Fairway, has experienced a 45 percent enrollment increase since relocating 20 months ago, necessitating the addition. The 5,000 square foot addition will house an enlarged church media center/classroom area, classrooms, bathrooms and a 1,200 square foot multipurpose lower level. Construction is expected to take approximately six months. The \$132,000 contract price is being financed largely through funds donated by church members.



... and keep an eye for a series of monthly articles for and about senior adults, beginning June 24 in the Arkansas Baptist Newsmagazine.

Illinois disaster is first test for state relief unit

by Bob Allen

Arkansas Baptists were among the first to provide disaster relief in the wake of a Memorial Day weekend tornado which left 10 dead and a thousand homeless in Marion, Ill. Neal Guthrie, Arkansas Brotherhood director, and four other Arkansas men manned the Baptist Men's disaster relief van, arriving about 24 hours after the storm cut a two-block wide swath from west to east across the southern Illinois city of 13,000.

The relief van, obtained by Arkansas Baptist Men about a year ago, has been completely ready for service only about a month, and the plea for aid from Illinois was its first test.

"This is our first run, and we feel very good about it," Guthrie said. "The men did an excellent job."

The Arkansas Baptist unit served meals and distributed drinks to rescue workers in the early hours after the disaster, until the Red Cross could organize its relief effort.

Guthrie said Southern Baptist Convention Brotherhood executive director James H. Smith contacted him Saturday night, several hours after the 3 p.m. storm, in Mountain Home, where the van was on a missions project. Guthrie was joined by Wayne Ferguson, coordinator for disaster relief in Arkansas, and Don Gephardt, communications director, from Little Rock, and by two volunteers from Mountain Home, Paul Simmons and Bill Polensky, to leave Arkansas Sunday morning. The group arrived in Marion at 4 p.m. Sunday.

The unit was set up in a city park in a strategic area within a block of a leveled

apartment complex where a search for seven of the 10 dead was centered.

Aided by volunteers from a local Baptist church, the group served hot meals to about 70 rescue workers, police and national guard Sunday evening. They served breakfast and lunch Monday to workers and had more than 500 workers and storm victims for the evening meal on Memorial Day.

The men took shifts sleeping to provide relief around the clock. On Tuesday, they broke camp and drove through the western end of town, handing out food to whoever they met. A group of Tennessee Baptists conducted a similar operation based in the east end of town.

By Tuesday afternoon, the Red Cross had the situation in hand, and excused the Arkansas and Tennessee units.

Guthrie said Baptist Men adopted the disaster van as a project about two or three years ago. About six to eight state conventions have similar setups, he said.

Correction

A "briefly" item on page 6 of the May 27 ABN should have reported that the WMU of Siloam Springs First Church is sending money monthly to help support the work of Dale Maddux in Memphis, Ind. Information sent to the ABN incorrectly identified Maddux, the director of missions for two Indiana associations, as Roy Maddux, who is the father of Dale and lives in Little Rock.

State convention retirees grateful for Annuity Board benefits

by Bob Allen

When a denominational executive "retires," it is often only in a sense of the word. When a typical employee of the Arkansas Baptist State Convention finally hangs up the hat he has worn at the Baptist Building, he can usually expect to look forward to several years of continued activity in Christian service. What he cannot look forward to, however, is that regular paycheck. At that time, two former ABSC executives say, he will be glad if he can look back on a long relationship with the Southern Baptist Convention Annuity Board.

Ralph Davis retired after 29 years in what was then called the Training Union Department, stepping down from the secretary slot in 1974. Prior to working with the ABSC, he held three pastorates in Arkansas. He is now in his second year as director of Boyce Bible School in Little Rock.

Davis said he entered the Annuity Board retirement program "the first day of coverage" when the plan was introduced in the late 1930s. And in retrospect, Davis says if he had it to do over, he still would not waste a single day.

"I'd be in great trouble without two things," he said, "the Annuity Board and Social Security. That just makes the difference between retirement being subsistence and enjoying retirement."

Davis said many younger pastors believe Social Security will be adequate to provide for their retirement. In fact, Social Security benefits were designed to supplement an individual's own pension plan and savings. Even Social Security and Annuity Board benefits combined amount to no more than what Davis would call necessary.

R. H. Dorris held five pastorates in Arkansas, the last being a 15-year stretch from 1953-68 at Pike Avenue Church in North Little Rock, and served six years as a U.S. Army chaplain before joining the ABSC Missions Department as director of chaplaincy in 1968. He was head of the Missions Department almost eight years before taking early retirement in 1979 at age 64. He

returned to the Baptist Building in 1980 to serve as interim executive secretary for the state convention and finished out the year as a consultant to Executive Secretary Huber L. Drumwright, who was named to the post in June of that year.

Dorris agrees with Davis. "A person who is going to have a comfortable, enjoyable retirement is going to have to have more than Social Security," he said.

Dorris said he put off getting involved with the Annuity plan until 1947, when he took his first full-time pastorate. During his years at seminary, when he was holding student pastorates, he thought he could not afford it. "My hindsight now convinces me I should have joined it even as a student. I could have afforded it, as I afforded other things. Student pastors, if their church will not support it, I suggest they find a way."

Nadine Bjorkman, Arkansas representative of the Annuity Board, urges churches to take part in the Board's "Route 10" plan, where an amount equal to 10 percent of the pastor's compensation is paid into the retirement fund. The old \$400 per year figure is no longer adequate to prepare for a pastor's retirement, she said.

If individual pastors whose churches do not support the plan want to start on their own, they can obtain a tax deferral on money paid into the plan on a salary reduction basis through their church. This option also exists for pastors wanting to supplement amounts already paid to the Annuity Board for their retirement.

Funds paid into the Annuity Board may be invested in any of four ways. The "fixed fund" is invested in fixed income assets with the annual rate fixed each year. The "variable fund" is invested in common stocks and securities. The "balanced fund" is invested in different asset categories, including stocks, bonds and mortgage loans. The "short term fund", new Jan. 1, 1982, is invested in short term money markets securities of 12 months or less and is proving to be an attractive fourth option for retirement plan participants.

Bjorkman said there are several options about how Annuity Board benefits can be received during retirement, and that those decisions can be delayed until retirement.

Bob Allen, a student at Southern Baptist Theological Seminary, is an intern with the ABN.



Annuity Board representative Nadine Bjorkman discusses program with Davis (left) and Dorris.

Church pension plans get boost in Senate hearing

WASHINGTON (BP) — Legislation providing more equitable treatment for denominational pension plans received a boost during consideration by a Senate panel.

Backed by virtually every U.S. denomination — including the Southern Baptist Convention's Annuity Board — S. 1910 drew favorable comments from a treasury department spokesman as well as Sen. John Chafee, R-R.I., chairman of the Senate subcommittee on Savings, Pensions and Investment.

Chafee, who said he is attracted to any piece of legislation which had such uniform

support from the nation's church groups, signed on as a co-sponsor of the measure following the hearing.

"Ministers and denominational employees will be greatly benefited by the increased economic security which S. 1910's enactment will make available," Annuity Board general counsel Gary S. Nash told the panel.

Among other things, the bill would permit participants in denominational retirement programs who traditionally have been poorly compensated during their early working years to make greater-than-normal

tax deferred annuity payments in later years. This would be partly accomplished by allowing church plan participants the same options for overriding the normal annual contribution limits that current law provides for teachers, hospital workers and employees of home health service agencies.

The bill also would treat a person's service to any Baptist congregation, agency or institution as service to a single employer. This change is important because the years of service in the present job is one factor in determining the annual limit on payments to a pension plan.

Smith views not unanimous among BWA Russia trippers

by Norman Jameson

NASHVILLE, Tenn. (BP) — There are more Bibles and a more vibrant spirit in the Soviet Union than some members of a recent Baptist trip there may have seen.

Three vocal members of the group, sponsored by the Baptist World Alliance, went to counter publicity given the most prominent member of the group, SBC President Bailey Smith.

Denton Lotz, BWA associate general secretary and trip organizer; Cecil Chambers, pastor of Branch's Church, Richmond, Va.; and Phil Lineberger, pastor of Metropolitan Church, Wichita, Kan. (and formerly a pastor in Little Rock), all protested the generalizations Smith drew from the group's narrow exposure to Russian life.

Smith returned dismayed at the repression and lack of Bibles in the four provinces he visited. Russian language Bibles he was carrying in his luggage were confiscated at the Moscow airport where a guard told him Bibles are prohibited in Russia.

Smith said the Russian language Bibles of everyone in the group were confiscated, as were many English Bibles and commen-

taries, and he knew of only one group member whose books were later returned.

He also said he saw only three Bibles among 4,000 worshippers and that pastors wrapped their Bibles in newspapers to avoid being seen carrying them.

Lineberger, who was the first through the customs inspection line, said his Russian Bibles were not confiscated and he knew of at least four others who kept their Russian Bibles. And, he said, those who signed a confiscation sheet, got their material back when they left the country.

At a meeting Lineberger's group conducted for laymen, Bibles were "very evident and prominent," he said. All the pastors he saw that attended another conference also had Bibles.

The 34 participants split into three groups to better cover the country. Lineberger, who was not in Smith's group, was surprised at the large number of worshippers evident wherever he went. The Baptist church in Leningrad is in the midst of a \$500,000 expansion.

Lotz, who for 15 years was an American

Baptist missionary in Eastern Europe, said first impressions are not always right impressions. Often western tourists see the Russian situation through attitudes that are "arrogantly American," he said.

Europeans wrap their books in newspapers to protect them in inclement weather, according to Lotz. It was raining the day Smith preached, at Lotz' request, to 2,000 who packed Moscow Baptist Church, which could explain the wrapped Bibles, he said.

"I am not in any way trying to say they have the same freedoms we do," said Lotz. "They do not. But with their lack of freedom, they put us to shame."

"Christians from another country who visit a restricted country have a responsibility to be biblical. (The Apostle) Paul says in Philippians Four, if there is anything worthy of praise, think on these things."

Lotz said from his perspective, the trip showed him an iron curtain cannot bar the Holy Spirit, that Russian Baptist churches are growing, they are full, growing numbers of young people participate.

Missionary nurse receives Korean presidential honor

SEOUL, South Korea — Southern Baptist missionary and Arkansas native Irene Branum received a presidential citation in April for her three decades of work as a nurse in South Korea.

The citation, an award rarely given to foreigners, proclaimed in part that "Irene Branum has devoted her efforts to promoting the improvement of the public health for the Korean people."

Branum, 64, came to South Korea in 1951 after directing nursing at a Baptist hospital in China for several years. She supervises supplies at Wallace Memorial Baptist Hospital in Pusan, and has worked to extend public health service in rural areas outside the city.

Active in local churches, she has used her nursing skills in orphanages and nursing homes. She also has personally paid hospital expenses of some patients unable to afford them.

In addition to the citation, Branum received a medal of appreciation, a gold watch and other gifts at the award ceremony, held in Seoul.

Branum retires from mission service this week.



Branum

'Blue law' struck down (cont. from Page 2)

wanted protection from Sunday competition, not wanting to open because of cost or religious conviction. Elrod said there was little or no involvement of religious leaders to get that legislation passed.

Former Senator Elrod said the legislation's final form came from the many exemptions made for Sunday sales as the bill made its way through the legislative process, and he was not really surprised that it could not stand up to court challenge.

Since 1965 the merchants' group has come to include both large and small merchants and the current director, Glenn A. Black of Little Rock says he doubts that the association would find agreement to support constitutionally correct closing laws.

Support for closing laws may be found among church leaders in the state, as indicated by the fact that religious leaders successfully killed in committee a bill in the last legislative session. That legislation would have allowed Sunday sales between 1 and 6 p.m.

Politicians may perceive support for closing laws and expect attempts to reenact some type of such laws, because gubernatorial candidate Bill Clinton was on record before the decision as being generally in favor of Sunday closing laws. His Democratic runoff opponent, Joe Purcell, had also indicated support for the concept.

The Arkansas Supreme Court decision

paves the way for the sale of all merchandise except alcoholic beverages, which is covered under other laws.

"This makes voluntary action to preserve the Lord's Day even more important," concluded Larry Maddox, pastor of Second Church in Little Rock. Dr. Maddox is president of a local chapter of the Lord's Day Alliance, which promotes setting aside Sunday as a day of rest and worship.

He said he thinks the Alliance will be involved in one way or another as changes follow the blue law decision. "If everybody had a strong conviction and did not shop, there would be no need for stores to be open on Sunday," Dr. Maddox said. He explained that it is this method — voluntary cooperation gained through education — that the Alliance advocates.

Maddox has seen the results of open selling when he was pastor in Kansas City, Mo. He recalled that church members sometimes had to choose between jobs and church attendance.

Maddox said he personally would like to see a day set aside for rest. "My reasons are religious and I don't believe in legislating particular religious viewpoints," he said. "But I hope a case could be made for a day set aside for families activities and rest, apart from religious reasons," which he observed, will continue to motivate Christians in Lord's Day observance."

Former presidents of SBC react to Rogers statement on programs

by Toby Druin

DALLAS (BP) — Adrian Rogers' suggestion that Southern Baptists should be free to support those convention programs with which they agree and exclude others would be disastrous if applied to the unified budget of a local church, several former convention presidents say.

Rogers, pastor of Bellevue Church in Memphis, Tenn., and SBC president in 1980 and mentioned by some for the presidency again, said in a press conference in Rome, Ga., recently that Southern Baptists "have made a golden calf of the program... it's almost easier to be against the virgin birth than the program."

He said he feels it is "not only illogical, it is immoral to ask a man to support with his money and his influence... things that are, theologically repugnant to him," implying Southern Baptists should feel free to exclude from their support parts of the denominational program with which they disagree.

Seven former convention presidents, all of whom said they had read Rogers' remarks in Baptist Press stories, were asked for response by the Baptist Standard, news journal of the Baptist General Convention of Texas.

Several saw a move to the practice as reverting to the days before the birth of the Cooperative Program in 1925 when each convention agency sought funds on its own.

"That's the same old thing," said Carl E. Bates, professor of preaching at Southern Baptist Theological Seminary in Louisville, Ky., and president 1971-72. "The people who have the best salesmen get the most money."

Jimmy R. Allen, president of the denomination's Radio and Television Commission, and president, 1978-79, said the program is not a mechanism for dividing mission money but it is a "relationship — an attitude of mutual mission concern."

"The Cooperative Program has been used of God to create a process to grow the greatest single mission program in the world," Allen said. "It would be tragic to return to a process in which dramatically presented causes receive the attention of the Baptist family while other causes are starved for missions support. That kind of process would cripple Bold Mission Thrust and I am sure no Baptist leader would want to see that happen."

Franklin Paschall, pastor of First Church, Nashville, and president 1967-68, said the Cooperative Program "is not divine and is not a golden calf. It is not to be worshipped. It is always subject to modification when Southern Baptists in annual session vote to do it."

"But the Cooperative Program is by far

the best way I've seen, taking into account all denominations and independent support to missions and by far the most effective."

Not everyone is 100 percent happy with the Cooperative Program, Paschall said, but added neither is usually everyone happy with the budget of a local church. On the local church level and in the SBC, he said, persons who want to give more to a particular cause than is budget may do so.

Wayne Dehoney, pastor of Walnut Street Baptist Church in Louisville and president 1965-66, said "the genius of the Cooperative Program has been to give a balanced witness to the world. To apply this principle (of exclusion) on a local budget basis would be devastating to a church budget. It says to church members, 'Don't give to the budget, just to the activity that you are most interested in.'"

Dehoney said churches, such as Rogers', which feel they have other needs, should not be criticized by other churches or the denomination.

Dehoney said the emphasis on "total dollars and percentages is a very unfair yardstick. Because, turn it around to the other side — the Cooperative Program institutions are doing exactly the same thing, going outside the Cooperative Program and all of them putting on capital fund drives. You can't have it both ways."

Owen Cooper, the Yazoo City, Miss., layman who headed the convention 1973-74, said every Southern Baptist church is independent and can designate to or withhold its money from any purpose or institution it desires.

"However, the strength of the convention lies in the fact that we are willing — most churches are willing — to cooperative in actions and activities and to support agencies that have resulted from the collective wisdom of all the churches," he said.

"No church would agree with the same sense of affirmation that all programs are equal in their own evaluation," he said. "But most churches are willing to go with the program that has been adopted by the majority."

Jaroy Weber, now of Dallas, and president 1975-76, hesitated to comment on Rogers' remarks. "In our denomination we have this individual freedom to speak for change which we must do without meriting censorship from others."

Herschel H. Hobbs of Oklahoma City, president 1962-63, said the Cooperative Program is the lifeline of Southern Baptists missionary outreach and to broaden it as Rogers suggested "would threaten everything we are doing in missions and evangelism around the world."

He said he believes the Cooperative Program was revealed to Southern Baptists by God, and to follow the support practices which predated 1925 would be "a retreat." However, he said, "to be true to my own Baptist convictions and those held by Baptists throughout the years, a church must be free to give as it decides."

"There is a point beyond which you cannot go in your beliefs and claim to be a... Southern Baptist... (but) at the same time, we must allow enough room within our stated faith for our diverse people to live with and work within in comfort."

"Southern Baptists have never been an extreme people," Hobbs said. "We are noted for our middle of the road position. We are not fence straddlers, but we are moderates in our position."

"The competency of the soul in religion is part of our faith. To violate it is to violate the basic principle of Baptists through the ages. In so doing we would become a creedal people — something Southern Baptists have always refused to do."

Neither W. A. Criswell, pastor of First Church of Dallas and president 1969-70, or James L. Sullivan, retired president of the Baptist Sunday School Board and president in 1977, could be reached for comment.

Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee, said it appeared to him that to carry Rogers' exclusion premise to the ultimate would be to revert to the days when the agencies were funded on an individual basis.

He said the Cooperative Program Study Committee, which is now at work, is expected to comment on its work soon and could address it in its report.

Toby Druin is associate editor of the Baptist Standard, Texas Baptists' state paper.

RTVC to broadcast during SBC

FORT WORTH, Texas (BP) — Two broadcasting efforts before and during the Southern Baptist Convention meeting in New Orleans will support messengers' evangelistic activities there.

The Southern Baptist Radio and Television Commission has produced TV spot announcements to be aired on all three network affiliate stations in New Orleans during the week prior to the June 15-27 convention. The 30-second spots describe the meeting and promote the June 13 evangelistic rally in the Louisiana Superdome.

The commission also will be broadcasting for one hour during three convention nights on the New Orleans CBS station WWL-TV.

International

Zacchaeus:

An oppressor liberated

by Lynwood Henderson, Calvary Church of West Memphis

Basic passages: Luke 5:27-32; 15:1-7; 19:1-10
Focal passage: Luke 19:1-10

Central truth: A personal experience with Jesus will set a person free from sin and from sins.

1. The publican Zacchaeus was a man in the middle. His own people hated him because he had become a tool for the enemy. Tax collectors have never been greatly loved but when they made their living by collecting extra for their own use that hatred was magnified.

Society dislikes a turncoat. Even the Romans, for whom he collected the taxes, looked upon him with disdain.

Disliked by everyone else, he was loved by Jesus.

Surely we can reach out in love, in the name of our savior, to those who are out-cast by others.

2. When the little man wanted to see Jesus badly enough, no barrier was allowed to deter him. He would even climb a tree to accomplish the desired end.

Though we may find many excuses for our failure to relate ourselves to Jesus, when we want to badly enough nothing will be too great to attempt.

3. Jesus knew Zacchaeus, we're not sure how, and his need. He knew where he was and why he was there. He will make himself available to anyone who has a desire for him.

4. We don't know the conversation which took place between Jesus and Zacchaeus but we know the results. Paul stated "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are made new." (II Cor. 5:17)

What a difference an acquaintance with Jesus makes. The difference is great enough that it is evident by our actions.

Conclusion: No matter what others may do or say, no how others may feel about a person, Jesus loves every person. As his followers we, too, can manifest a concern for those the world hates.

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Life and Work

Justice for all

by Jimmy W. Anderson, First Church, Leachville

Basic passages: Deuteronomy 1:16-17; 16:18-20; 17:2-13; 25:13-16

Focal passages: Deuteronomy 1:16-17; 16:18-20; 25:13-16

Central truth: The people of God are to be just and fair in their business dealing and in their courts.

Justice is said to be blind. By God's standards it is blind. It does not look at the individual but rather what is right and fair. Nothing else is to be taken into consideration unless it is mercy. This same principle of right and wrong must also carry over into business matters as well. Through Moses God has established some guidelines for courts and business.

Justice is to meet equally to all people (1:16-17). All individuals are to have the same rights and treatment in the courts. The foreigner is not to be abused because he is alone or a minority. Those economically dependent on others are to be treated fairly.

Judges are to be gifted individuals who are above reproach (16:18-20). They are not to be corrupted by money. In every situation they are to do what is just. One's standing either socially or financially should not influence a judge's decision. It is certainly implied that family and friendship should not interfere with legal decisions.

The businessman is to be fair in all his affairs (25:13-16). He is to be consistent in weighing and measuring. Buying and selling is to be done by the same standard. Different scales for buying and selling are strictly forbidden. The one who conducts his business thusly will be blessed of God with long life.

The standards for justice and business are a part of God's law. They must be treated as such. Dishonesty anywhere is an abomination to God (25:16). Each of us should conduct his business by God's standards realizing we shall give an account of it before the all righteous judge.

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Bible Book

David's return to power

by Charles Chesser, Carlisle First Church

Basic passage: 2 Samuel 19:1-20:26
Focal passages: 2 Samuel 19:5a, 6b, 11a; 20:1-2, 6, 15, 21b-22

Central truth: In the providence of God David is restored to the kingship of all Israel.

1. In his crushing grief over the death of Absalom, David lost perspective but soon regained it. Every father can appreciate his grief over the rebellion and death of his son. Every soldier who has risked his life in battle feels the need of appreciation and approval which Joab shamed David into giving his brave and loyal troops.

2. A greater man receives a needed rebuke from a lesser (19:5-7). Joab dared to share with David his more objective view of the situation. David responded well and surely realized that a king can not rule a nation without controlling his own emotions.

3. A wise woman suggests a better way. Sheba, a rebel, was inside the city of Abel. Joab and his troops were battering and destroying the walls in order to get to him. A wise but unnamed woman asked for permission to talk with Joab. He graciously grants her request. She reminded him that her city had a reputation for wise counsel (20:18). Her wisdom is revealed in this appeal: "I am one of them that are peaceable and faithful in Israel: thou seeketh to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the Lord? (v. 19). Upon learning it was Sheba Joab sought, the woman promised to deliver him. She "went to all the people in her wisdom" (v. 22) and they delivered the head of the man who was leading the rebellion against the king. Further destruction was averted and peace came to her city. May her tribe increase.

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Getting a realistic youth view

by Bill Falkner

One of life's sweet and often rare experiences takes place when the role of teacher and pupil are reversed. After that reversal occurs, the teacher walks away having learned volumes from one of his pupils. Such an experience was mine a few years ago while teaching at Ridgecrest.



Falkner

I spent a week that summer helping a group of youth experience the benefits of discipleship growth while dealing with my own struggles. My group was very normal in that it was composed of a wide variety of personalities and backgrounds personified in those energetic, noisy bodies that invaded my classroom each morning. I struggled most of that week over one particular boy in my class. He was very quiet and seemed to be a little removed from all that went on. He never disturbed or misbehaved, but he did not participate with the same enthusiasm that best fed my ego and equated success for me.

All that changed, however, on Thursday evening of that Ridgecrest week. At the close of the worship service, I took my assigned position along with other

faculty members at the front of that huge auditorium to receive those making decisions. God's Spirit seemed to flow over the service as hundreds of youth and adults moved forward to register their decisions and to be counseled. While he was some distance away, my eye caught that boy from my class. He was moving down the aisle with the others making decisions. As he came closer, I realized that he was heading toward me! By the time his hand had reached mine, my heart was pounding with the excitement of anticipation. With a thrilling air of calm assurance, this young man shared a profound decision toward a deeper commitment to Christ. He related that this decision had its beginnings in those morning sessions when we studied those doctrines that are so basic to our faith. As he left me to move on to the counseling room, my heart was filled with gratitude to God for that seemingly insignificant experience.

My walk back to our apartment that night was filled with the profoundness of what I had just experienced. The exhilaration of spiritual victory began to be replaced with an awareness that this person's experience had potential profit for my life as well. Through that teenage boy's decision, I suddenly realized that, although I had labeled his quietness as disinterest, God was fully aware of the readiness of his young life for another step of growth. I felt as if God's neon

lights of revelation were coming on for me when I saw that I had really been unfair to this boy by tagging his quietness as "lack of interest" or "immaturity."

That thought has come back to me again and again as I have encountered people in general and youth in particular. We often assume that all youth are alike. It is easy to lump all teenagers into the newspaper headlines and the evening news without taking the time and risk to see them as God's individual creations. We begin to see youth as something more than a blob of giggles, rebellion, and rowdiness only when we acquire the same vision that allowed Christ to see a woman at a water well as a lovable person, rather than a social and spiritual outcast.

I am very pleased that this same attitude of support and affirmation is so evident in our own *Arkansas Baptist News-magazine*. I feel this monthly series of articles written for and by our youth will provide an added dimension of involvement in their lives on the part of Arkansas Baptists. Thank you, ABN, for this exciting addition.

Bill Falkner works with youth programs as associate in the Arkansas Baptist Church Training Department.

Comments or questions concerning this column should be addressed to *Youthline*, Arkansas Baptist News-magazine, P.O. Box 552, Little Rock, Ark. 72203.

Wyoming fellowship elects first executive director

RAPID CITY, S.D. (BP) — John W. Thomason, director of the teaching and training division of the Northern Plains Baptist Convention, has been elected executive director of the Wyoming Southern Baptist Area Fellowship by the Northern Plains executive committee, effective July 1.

Thomason, 45, a graduate of Samford University and Midwestern Baptist Theological Seminary, was pastor of Trinity Baptist Church in Billings, Mont., before joining the convention staff in 1976.

"There is tremendous growth taking place in Wyoming," Thomason said. "The people are very excited about their development. They have a sense of destiny."

Roy Owen, Northern Plains Baptist Convention executive director, called Thomason's election a major step toward organizing the Wyoming Fellowship as a state convention.

The Wyoming churches voted last year to organize as a fellowship, a pre-requisite

to gaining state convention status. In addition, the fellowship must attain a total of 50 churches with combined membership of 12,500 or 70 churches with 10,000 members; a record of two years of cooperation with an existing convention, and giving of at least 10 percent of total receipts through the Southern Baptist Convention Cooperative Program.

Noting the fellowship now has 53 churches, 29 church-type missions and nearly 12,500 members, Thomason says it will vote to organize as a state convention during the October 1983 Northern Plains Baptist Convention annual meeting.

That meeting will be in First Southern Church, Casper, Wyo., the first constituted Southern Baptist church in the state, having organized in 1951.

When that vote occurs, Wyoming will be the 35th Baptist state convention in the national Southern Baptist Convention, which has worked in all 50 states.

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Evangelism

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Those attending the seminar should return home and begin using the model in evangelistic visitation. This means the trained person will be involved in personal witnessing to the lost. God uses the model presentation to bring conviction because it is God's word.

Upon mastering the presentation and becoming certified as an equipper, each one enlists two others to equip. These two ap-



Shell

prentices can be committed men, women, or young people. An apprentice needs to know that this process demands a deep commitment to Christ and reaching the lost.

These apprentices begin a 13 week training cycle. During this time there will be a teaching session with the pastor each week, a teaching session with the equipper each week and an on-the-job training process.

The apprentices who complete the cycle become equippers and are ready to train others. The witnessing process multiplies as others are incorporated in the training and witnessing.

The Personal Evangelism Department of the Home Mission Board will be responsible for certification at all levels. This is in cooperation with the state Director of Evangelism. For a person to be certified they must complete the training and memorize the model presentation. — Clarence Shell Jr., director

WMU

Arkansas WMU fellowship scheduled at WMU, SBC annual meeting

Arkansas WMU will be having a fellowship meeting in New Orleans, preceding the Southern Baptist Convention.

Bonnie Margason, president of Arkansas WMU, and Julia Ketner, executive director, invite all WMU members, pastors, pastors' wives, and friends from the state to attend.

The fellowship meeting will be held at the New Orleans Hilton in the Melrose Room on Sunday, June 13, at 9:30 p.m. The fellowship will immediately follow adjournment of the evangelistic ral-

ly at the Superdome.

This will be the first time for a statewide fellowship to be sponsored at a national WMU convention. It will be a satellite event of the Woman's Missionary Union National annual meeting, which is also taking place at the New Orleans Hilton Hotel.

Concluding the fellowship will be a time of prayer for the Southern Baptist Convention and related meetings. — Julia Ketner, executive director

Stewardship

Vacation Bible School and Mission Support

Vacation Bible School is upon us and Arkansas Baptists can expect more than 100,000 people enrolled in more than 1,200 church schools, mission schools and backyard Bible clubs.

Churches will spend approximately \$3 for each pupil enrolled in VBS.

Reaching people for Christ is the first priority. Bible teaching is equally important as teachers influence boys and girls to discover God's purpose.

Missions is also a vital part of Bible School. The mission fea-

tures provide leaders with excellent opportunities to tell how Baptists work together through the Cooperative Program. The mission offering gives children the privilege of supporting Baptist missions.

In 1981, 448 church schools, out of 939 church schools conducted, gave \$24,991 through the Cooperative Program.

The Stewardship/Cooperative Program Department has materials and information available for VBS. — James A. Walker, director

Full-time employment

Dedicated couples wanted as house parents at Circle H Youth Ranch, Nimrod, Ark. Each couple will care for 8 homeless children.

Call or write: Don Grendell, Administrator, Star Route 1, Box 78, Plainview, Ark. 72857, phone (501) 432-5221.

Part-time help needed

Need mature Christian lady for part-time secretarial help. If interested, call Union Rescue Mission, Little Rock, 374-1748.

World's Fair motel (new)

Each unit has two bedrooms and kitchen — 3 double beds — 35 miles to fair site \$72
Phone (615) 376-6572

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FIRST STAR I SEE TONITE,
I WISH I MAY, I WISH I MIGHT
HAVE THE WISH I WISH TONITE."



I WISH I COULD...

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(For girls finished 3rd-finished 6th grades)

Week	Missionaries
JULY 5-9 (GA/Accepts Camp)	Mildred Cagle, Nairobi, Kenya Valadean Gardner, Tulsa, Oklahoma
JULY 12-16	Joan Frisbie, Dallas, Texas
JULY 19-23	Evelyn Hampton, South Africa Randy Cash, Little Rock, Arkansas
JULY 26-30	Vi Orr, Cali Colombia Beverly Gray, Oklahoma City, Oklahoma
Arkansas WMU	P.O. Box 552 Little Rock 72203

Christian Life Council

Morality and legislation

There is a meaningless phrase that is heard too often when legislation is proposed to prohibit, restrict or just slow down financially profitable, but socially harmful enterprises.

That phrase is "you can't legislate morality." Those words roll too easily off lips of those who justify laws which hurt both individuals and society in general.

Proponents or pushers of alcoholic beverages (the nation's number one problem drug), pornography and gambling are among those who so often use the phrase with an almost self righteous air of finality.

Years ago U.S. Chief Justice Oliver Wendell Holmes made the following statement after hearing someone say that you can't legislate morality, "The law is the witness and deposit of our moral life. Its history is the history of the moral development of the race. The

practice of it in spite of popular jests, tends to make good citizens and good men."

Laws won't change hearts. That is not their purpose, but laws are made to protect the innocent from those who have surrendered to greed, lust and hatred. Laws against murder is morality expressed in law.

Prohibition against theft is public morality expressed in law. Prohibition against abusive sex is public morality expressed in law.

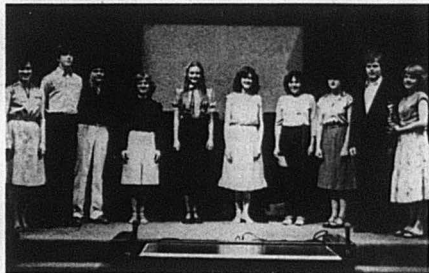
You can't make people respect life and property. But you can restrain them from abusing life and property. Civilized people do this.

"Righteousness exalteth a nation: but sin is a reproach to any people" (Proverbs 14:34). — **Bob Parker, director**

Church Music

Music Tournament, Ensemble Jubilee attract 200

The State Music Tournament and Ensemble Jubilee held at Second Church, Conway, drew more than 200 participants from throughout Arkansas. Outstanding vocal ensembles were: girls duet, First, Dardanelle; girls ensemble, First, Monette; Chara, First, Mountain Home; and Happy Side, Beech Street First, Texarkana. Outstanding in the various areas were (from left) senior high voice, Beth Johnson, Magazine; junior high voice, Bobby Johnson, Second, Conway; junior high organ, Eddy Caldwell, First, Monette; senior high piano, Sheila Marlin, Walnut Street, Jonesboro; junior high piano, Stacy Smithee, First, Monette; senior high song leading, Kimma Whitford, Beryl, Vilonia; 11-12 instrumental solo, Donna Huddleston, Southside, Fordyce; 9-10 instrumental solo, Terri Baker, First, Danville; senior high instrumental ensemble, Immanuel Strings (duet), Ft. Smith; junior high instrumental ensemble, woodwind trio (not pictured) Wynne Church. Solo winners were presented a full scholarship to "Music Arkansas", and trophies were presented to the ensemble winners. — **Glen Ennes, associate**



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Lucy Hoskins, author of "The Secretary's Corner" in *Church Administration* magazine, is a consultant to church secretaries. She travels throughout the Southern Baptist Convention conducting seminars designed to help church secretaries perform their ministries more effectively. An adult department director in her own church, Lucy is typical of Sunday School Board consultants, committed to the ministry of the local church—your church and theirs.

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Grady C. Cothran, President

McCall will be nominated, presidential race heats up

LOUISVILLE, Ky. (BP) — Duke K. McCall, retired president of Southern Baptist Theological Seminary, will be nominated for the presidency of the Southern Baptist Convention at the annual meeting in New Orleans.

Edwin Perry, spokesman for a "group of Louisville pastors and laymen" said: "Duke is not a candidate in the sense of running for office, but if his name is presented, he will not withdraw; if elected, he will serve."

Asked about the movement to nominate him, McCall said, "I have not been in the race. I have not been posturing nor attempting to establish a position. As president of the Baptist World Alliance I have tried to move away from controversial mat-

tian koinonia to reach this world for Jesus Christ. It haunts me that Southern Baptists have so many resources, yet we tend to be inverted with our own concerns at a time when the whole world can blow up."

Questioned about the theological controversy among Southern Baptists McCall said he agrees with (C. H.) Spurgeon that the Bible is like a lion which can defend itself. "We should quit defending it and get on with proclaiming it." He expressed concern that people live as the Bible teaches rather than by selected phrases. "The more I travel the more I see those phrases aren't the same everywhere."

And he refuses to buy the rational process "by which some Christians want to make the Bible say what they think God should have said. The Bible is the Word of God and the Holy Spirit does honor the Word of God — its power is rooted in the working of the Holy Spirit."

Others prominently mentioned as potential nominees are Jimmy Draper, pastor of First Church of Eules, Texas; Edwin Young, pastor of Second Church of Houston and current president of the SBC Pastors' Conference; John Sullivan, pastor of Broadmoor Church of Shreveport, La., and Perry Sanders, pastor of First Church of Lafayette, La.

Also mentioned are Richard Jackson, pastor of North Phoenix (Ariz.) Church, and Adrian Rogers, pastor of Bellevue Church of Memphis, Tenn., and immediate past president of the SBC.

Also, a Louisville pastor, Leslie Hollon, 27, of Finchville Church, has mailed "prayer covenants" to 1,000 Southern Baptist churches, asking members to sign the petitions in an effort to draft Evangelist Billy Graham for the denominational presidency. Hollon says he has not talked with Graham, who apparently is not even aware of the effort, but said he hopes the evangelist would be "open to God's will . . ."

Draper said his final decision on whether to allow nomination "will be made after we get to New Orleans. I am an idealist and I want to feel I am needed to be nominated."

He commented he believes Young "to be the most electable man" because Young will receive high visibility as president of the Pastors' Conference. "I would not want to compete with him for it (the presidency). I am not saying for sure I wouldn't; my feeling is that I would not want to," Draper said.

Young said his "primary concern" is the Pastors' Conference and the evangelistic rally in the Louisiana Superdome. "I haven't given any serious consideration to the presidency. I want to do the job with the Pastors' Conference, to set the tone of evangelism and missions for the convention. I don't have any sense of leadership or guidance about this thing (the presidency)," he added.

The Houston pastor said he "does not plan to be nominated," and said if he were to use the pastors meeting as an "overt stepping stone" it would take away from what "God wants to do in the meeting . . ."

Sullivan said he will be nominated but does not yet know who will do it. He said he was "surprised" by McCall's decision to be nominated, adding he is the only publicly-announced nominee. McCall's candidacy would hurt because no votes for McCall would go to an announced "conservative" candidate, but may go to him.

"I've said all along I think the term is convention control," Sullivan said. "The group that announced its intentions to take control of convention boards and agencies is using theology as an in. I do not see the great problem of the denomination right now as theological."

"I see myself as a conservative who's not angry about it," Sullivan said.

Sanders, mentioned early as a likely candidate, said he will not "run" for the office but is undecided on whether he will allow himself to be nominated. He is a close personal friend of Sullivan, but said Sullivan's candidacy will not affect his decision.

Sanders, 54, has been active on the evangelism circuit the past year, preaching in Texas, Arizona, New Mexico and Alabama. At the 1981 SBC meeting in Los Angeles, Sanders delivered the closing address and was interrupted by applause 12 times, mostly, he says, after making strong theological points.

He considers the presiding function of the SBC president an enormous part of the presidential responsibility. For such, he feels experience beyond presiding over church business meetings is important.

An observer of denominational politics said the trio of Sullivan, Sanders and McCall could so split their votes that none would make a strong showing on the first ballot. But, combined, the three could likely prevent a first-ballot victory by the "conservative" candidate, assuring a run-off vote. The "most likely" candidate would then face the "conservative" nominee, if there is, indeed, a united "conservative" nominee as most observers feel there will be.

Jackson, nominated in 1980, said he will not be a nominee, and expressed disappointment in the excessive expense expended in electing a president. "I have only one desire in my heart," Jackson said. "That is that Southern Baptists return to having messengers who vote the convictions of their hearts at the time of the convention, and not delegates who vote by manipulation of politicians beforehand."

Rogers, who bowed out after serving only one term, said he has "no desire . . . no ambition to be nominated," but declined to definitely rule himself out. "However, I can't imagine circumstances which would precipitate that (his nomination)."

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ters and make it a goal to urge Baptists around the world to draw together and get on with the great commission."

He said he believes Southern Baptists also ought "to draw closer to Jesus Christ as saviour and lord and try to reflect the mind of Christ rather than pursuing personal, political, economic or social issues."

McCall admitted that before his departure to Europe in early May he received telephone calls asking if he would accept a nomination for the convention presidency.

He said he wants Southern Baptists to "keep moving together in the spirit of Chris-

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