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Arkansas Baptist Newsmagazine, 1980-1984

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8-5-1982

### August 5, 1982

Arkansas Baptist State Convention

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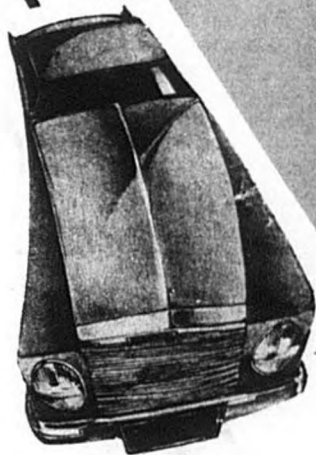
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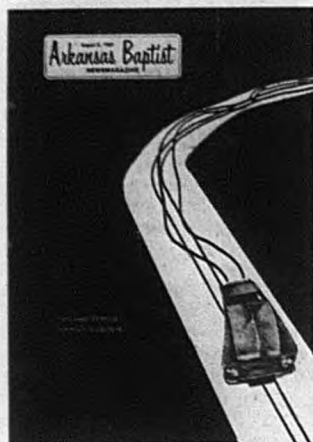
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August 5, 1982

AUG 5 1982

Drunken driving:  
society's blind spot.





Society has little to rival the horror of the carnage that takes place on its streets and highways. More than half of these accidents have one thing in common — alcohol. Public concern for the apparent ineffectiveness of current laws and procedures to curb the drunk driver has been on the upswing of late. The ABN will examine "society's blind spot" in a series of articles beginning this week.

## In this issue

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It is no secret that Arkansas Baptists and Indiana Baptists have a special relationship since the 1978 kickoff of the Arkansas-Indiana linkup. Participation has been so overwhelming, though, that no one knows all that is taking place. The ABN begins this week a continuing effort to keep tabs on participation by Arkansas churches in the Bold Mission Thrust endeavor. The first "Indiana update" features three groups.

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Thou shalt not kill. People without any inkling of what the other nine concern can identify this directive as one of the Ten Commandments. And never is the public outcry for justice louder than when the wrongful death of the innocent is involved. But there is a killer running relatively unbridled up and down the streets of every neighborhood in America. A series on the problem of the drunk driver and what can be done to get him off the streets by managing editor Betty J. Kennedy begins in this issue of the ABN.

## West Memphis youth competes in Bible Drill

RIDGECREST, N.C. — Robin Boyd, West Memphis, represented Arkansas as the state Bible Drill winner during the church training leadership week here.

State winners first competed on the church and associational levels. Speakers' tournament winners presented their speeches at Ridgecrest and drillers participated in a Bible drill demonstration.

The youth Bible Drill aids youth, grades 7-9, in developing Bible skills, poise and self-confidence, according to Wayne Jenkins, youth specialist in the Sunday School Board's church training department.



Boyd

"By participating in the drill, youth will learn to find books of the Bible, locate Scripture references, identify selected verses from given clues and use Scripture references to document Baptist beliefs and ethical convictions," explained Jenkins.

The Speakers' Tournament is a project for youth grades 10-12. It is designed to stimulate growth toward Christian maturity by asking you to think seriously about their Christian commitment, noted Jenkins.

Each state convention may send a Bible Drill and/or Speaker's Tournament representative to Ridgecrest or Glorieta Baptist Conference Center during the church training leadership week.

A Youth Bible Drill Speakers' Tournament Pak, containing resources for conducting and promoting the two events, is available from Baptist Book Stores.

## Boyce Bible School begins new year

The first term of the new academic year at Boyce Bible School will begin Aug. 27, according to Ralph W. Davis, director of the Little Rock Center. Classes will meet again this year at the educational annex at Central Baptist Hospital, 12th and Marshall Streets, in Little Rock.

Registration for first term will be Friday, Aug. 27 from 4-6 p.m., but students are urged to pre-register at the director's home, 2121 N. Van Buren in Little Rock, or by phoning 663-4098.

Courses for the first term include English Grammar II (0902), taught by Tom Greer on Friday from 6 to 7:55 p.m.; New Testament Survey II, part 1 (0561A), taught by L. L. Collins from 8:20 to 10:15 p.m. Friday; Writing and Translating of Scriptures (0518), taught by J. Everett Sneed from 7:45 to 9:40 a.m.

on Saturday; Old Testament Survey, part 3 (0521C), taught by W. T. Holland from 10:15 a.m. to 12:10 p.m. on Saturday; and Contemporary Ethical Decision Making (0696), taught by Maurice Hurley from 12:50 to 2:45 p.m. on Saturday. Chapel services will be held on Friday from 8 to 8:15 p.m. and on Saturday from 9:45 to 10:10 a.m.

The first term will run from Aug. 27 through Oct. 16. It is the first of four eight-week terms and a three-week "J term" in January to be offered during the 1982-83 school year.

First time students must complete an application form, available from Davis, before entering class. Designate on application request whether a minister or a layperson.

## New writer for 'lessons for living'

L. L. Collins Jr., interim executive secretary for the Arkansas Baptist State Convention, begins this issue as a new writer for the ABN "lessons for living" Sunday School lesson commentary.

Collins will write lesson comments for the next four Sundays in the International (Convention Uniform) series.

Collins, named associate executive secretary and director of business services in 1981, has been serving in the capacity of acting executive secretary since the death of Huber L. Drumwright in November of that year. Prior to coming to Arkansas, he



Collins

was director of admissions and registrar at Southwestern Baptist Theological Seminary in Fort Worth, Texas seven years, and was an instructor in New Testament and Greek at the seminary before that. He was an instructor at the Criswell Bible Institute in Dallas, Texas. He has also held pastorates in Texas, Oklahoma and in Arkansas at Fouke and Mandeville.

He has written teacher material for the Life and Work Series for "Youth in Action/Discovery" for the Baptist Sunday School Board.

A graduate of Baylor University, Collins also holds the B.A., M.Div. and Th.D. from Southwestern Seminary. He married the former Cleo Weldon in 1950. They have three children. They are members of Calvary Church in Little Rock.

## The Bible is reliable

## The editor's page

J. Everett Sneed



A young person recently asked, "Can I really believe the Bible?" There may be a number of factors which cause doubt. But, as we answered the young woman, there is adequate and reliable proof that the Bible "has God for its author, salvation for its end, and truth without any mixture of error, for its matter" (The Baptist Faith and Message).

Doubt of the Bible may arise in a number of ways. Doubt develops from some personal tragedy. Or, one may begin to question the validity of the scripture as a result of something he has been taught in school.

To confront doubt, one needs to be aware of the massive body of evidence we have to show that the Bible is reliable, both in history and doctrine, when rightly understood and interpreted.

First, the Bible is necessary because it is God's self-disclosure of himself to man. Apart from the scriptures, man can not have an adequate understanding of God, his purpose and his movements in history. Since a loving God is the source of the Bible, it is logical to assume that God would reveal himself perfectly and accurately to man.

The unity of the Bible, also, establishes its reliability. A single author of a book often must rewrite his materials in order to obtain unity and agreement. The scriptures were written over a period of approximately 1,600 years by 30 or more authors. The writers came from many walks of life, including farmers, shepherds, fishermen, kings and peasants. There was, also, a wide diversity in the geographic areas from which they came. Some lived in Palestine and others in Rome or Babylon. Still others lived and wrote in the wilderness. Each of the writers wrote independently, yet, their writings contain a oneness. The only plausible explanation is that the entire Bible was produced under the guiding hand of God.

Another proof of the trustworthiness of the Bible is the fact that the Old Testament prophecies were fulfilled in the person of Christ. Almost every major event in the earthly ministry of Christ was predicted hundreds of years before his birth. For example, the place of his birth, Bethlehem, was predicted by Micah (Micah 5:2). The fact that he was to be born of a virgin was foretold by Isaiah (Is. 7:14). Had the scripture not been a divine product, it would not have been possible for these events to have been foretold.

The validity of the Old Testament is attested by Christ having quoted from virtually every Old Testament book. Had these books not been inspired of God, our savior would not have validated them by quoting them to his followers. There is absolutely no indication of our Lord ever questioning any of the books which are contained in the Old Testament canon.

The apostles were commissioned by Christ, who promised them the supernatural aid of the Holy Spirit (Matt. 10:6-8). They, also, gave attestation to the validity of the writing by the miracles which God enabled them to perform (Matt. 10:10; II Cor. 13:12).

The scripture is further validated through secular writings and archaeological discoveries. Many of the events and places are corroborated by secular history. Further, archaeological discoveries have proven the historical accuracy of many of the biblical events. For example, some scholars of biblical criticism had maintained that the Old Testament was oral tradition because writing was unknown in early Old Testament history. Archaeological discoveries of the last few years have provided proof that people could write in the ancient Old Testament period.

Perhaps the greatest proof of the validity of the scripture is human experience. The Bible provides comfort and guidance that can not be obtained from any other source. It is only in the scripture that a person can discover with total accuracy how to find God through Christ.

The Bible, also, contains a relevant witness that can not be found in other book. Dr. A. T. Robertson, renowned scholar at Southern Baptist Theological Seminary for 50 years, said, "I never pick up the Greek New Testament without finding something new." Each of us, like Dr. Robertson, can enjoy the old, old story but we will find something new and exciting each time we read God's Holy Word.

When doubts of the Bible arise, these and other proofs should be called to mind. As a Christian grows, matures and studies the Bible, he will discover, as John R. W. Stott, "A man who loves his wife, will love her letters and photographs because they speak to him of her. So, if we love the Lord Jesus we shall love the Bible because it speaks to us of him."

# Arkansas Baptist

## NEWMAGAZINE

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## One layman's opinion

Daniel R. Grant/President, OBU

### Loving the circus without loving the clown

Since I have been known to complain about the "message" or even lack of message in so much of the commercial music that is piped into our homes, automobiles, and restaurants these days, I should confess that there is a potentially good message in Conway Twitty's song about "The Clown." My expert advisor on country and western music, Miss Carolyn Weatherford, executive director of Woman's Missionary Union, called attention to a kind of parable that may well speak to a lot of hyperactive Christians.

Conway Twitty's sad story in song tells of the woman circus performer who loves the glitter and glamour of the circus, but does not love the clown who yearns for her love. What a powerful parable for the hyperactive person who bears the name Christian and professes to love the world as a whole, but has trouble loving specific individuals

within the world. More specifically, what a powerful parable for the workaholic who loves his work but takes no real thought for his workers; the doctor who loves the practice of medicine and is totally consumed in it, but seems to think of his patients as things or objects rather than human beings; the teacher who honestly loves studying, teaching, and the classroom performance, but has no real love for his students; the political leader, who really does love his nation, state, or city, as a whole, and the excitement of campaigns and elections, but who has real problems relating to individual people who need his genuine love and attention; the outstanding pastor whose platform preaching on the world that God loved and sent his Son to die for, is not matched by an obvious love and care for each individual in the congregation; or (to start meddling at home) the college presi-

dent who has dedicated his life to Christian education for young people, but who fails to have a listening ear to the problems of individual young people. Most of us find it easy to love the excitement of our particular circus, with our favorite lights, drama, music and suspense. Many of the individuals in our circuses are not attractive and it is all too easy to turn our backs on them.

Christian love no doubt has a wholesale dimension that is exceedingly important. But love that never quite reaches to the retail level, where the individual people live, is only a tinkling glass or a clanging cymbal. God's plan of salvation is, after all, for the whole world. God also knows when a sparrow falls. I doubt if this is exactly what Conway Twitty had in mind, but I am glad that Carolyn Weatherford heard him and called it to my attention.

Daniel R. Grant is president of Ouachita Baptist University at Arkadelphia.



## Woman's viewpoint

Berdell Ward

### Woman's work

The subject of a recent lesson in the Sunday School class which I co-teach with my husband was Christian service. It was my turn to teach the median adult couples who make up our class, and I was anxious to make an impact with my lesson. I exceeded my own expectations. The revelation that came from the lesson was a surprise to me as to the class.

The Bible's instructions in this area are clear: feed the hungry, care for the sick, clothe the naked, visit the imprisoned. Everyone in our class agreed that we should do these things, but as in most other church groups "we" meant that generally the women did the work and the men paid the bills. Because I knew we had several career women in our group and because I wanted the class to feel a shared responsibility for this vital area of Christian discipleship, I asked everyone to stand. There were 30 in the class that morning, and when I asked those who were employed full-time to sit, about two-thirds of the class sat down. When those who worked most of the year like teachers, those who were full-time students, and those who either worked or went to school part-time were seated, only two

women were left standing! It was dramatic evidence that our traditional view of Christian service as being somehow the province of the women of the church was not only inadequate now, but grossly unfair when 28 of us were leaving it up to two of us to do our caring and sharing.

In a time when half the women are in the work force and more are joining them everyday, all of us as Christians need to see that the job of attending to the needs of our fellow travelers on this planet is an ongoing obligation that must become part of the fabric of our everyday lives wherever those lives are lived. Christ's command to care for others can no longer be passed on indulgently as "woman's work."

Berdell Ward, a member of Park Hill Church in North Little Rock, teaches English and Speech at Ole Main High School in North Little Rock. She is a native of Pine Bluff, married to John C. Ward, a Little Rock attorney currently the Democratic nominee for the Arkansas House of Representatives, District 65. Mrs. Ward is the mother of three and is active in church and community activities.

## missionary notes

Mr. and Mrs. J. Wayne Fuller, missionaries to Lebanon, have arrived in the States (address: c/o Mrs. V. P. Anderson, 1647 Camellia St., Vidalia, La. 71373). A native of Minnesota, he was born in Remer and lived there and in Walker while growing up. She is the former Frances Anderson of Wynne, Ark. They were appointed by the Foreign Mission Board in 1963.

Mr. and Mrs. David L. Vick, missionaries to Argentina, have completed furlough and returned to the field (address: Casilla 336, 3360 Obera, Misiones, Argentina). He was born in Fort Smith, Ark., and also lived in Midland, Texas, and Tulsa, Okla. The former Barbara Caston, she was born in Iowa, La., and moved to Hope, Ark., when she was small. They were appointed by the Foreign Mission Board in 1978.

Mr. and Mrs. Ronald E. West, missionaries to Taiwan, have arrived in the States for furlough (address: 618 North Bennett, Booneville, Ark. 72927). Both claim Booneville as their hometown. She is the former Elinda Tidwell. They were appointed by the Foreign Mission Board in 1978.

Mr. and Mrs. Ronald H. Ballard, missionaries to Paraguay, have returned to the field (address: Casilla 1171, Asuncion, Paraguay). He was born in East St. Louis, Ill. She is the former Sue Wilson of DeWitt, Ark. They were appointed by the Foreign Mission Board in 1976.

by Glen D. McGriff

**'Separate' means music, too**

Concerning an article published in a recent edition of the *Arkansas Baptist*, I would like to point out a few things. The article, entitled, "Music ministers urged to link secular, sacred," told of the activities of the Southern Baptist Church Music Conference. In this conference, some statements were made that are worthy of note.

Wesley Forbis, secretary of the church music department of the Baptist Sunday School Board, urged church music ministers to make church music the "redemptive connection" between the secular and sacred. He also said that music should speak to the despair left in the world by secular humanism.

While I agree with Mr. Forbis' latter statement, I believe that the attitude that Christian music should reach out to the world through the use of the *world's music* is a dangerous one. I am not sure that Mr. Forbis has that attitude, but I think that saying things that proclaim music as an *amoral force* will give those who do want to use the

world's music for Christ an excuse to do so.

In I Samuel 16:23, God gives us the exact *design* that spiritual music ought to have. When David played for Saul, the king was (1) refreshed, (2) made well, (3) and the evil spirit departed from his body. From this, we can ascertain what God wants us to do musically: *Christian music must*: (1) Uplift the heart towards God, (2) Appeal to our mind, while at the same time putting it at ease, and *lastly*, (3) Not overstimulate the body (flesh-carnality).

Christian music, like Christian lives, must tell the lost that there is something different about it. If it, without the words, cannot be discerned as to whether it is Christian or not, then we ought not use it. If we as Christians can do *no better* musically than the world, then we have no business trying to serve Christ in the first place. II Corinthians 6:17 says, "... come out from among them, and be ye separate..." This applies to *all areas, including music!* — **Todd W. White, Fayetteville**

**Give me your definition and what you believe the Scripture teaches about submission and authority.**

The word submission itself simply means to arrange oneself under. In view of biblical revelation, no Christian should have trouble with that. We should have become accustomed to living under authority. Submission in biblical revelation, contrary to secular and humanistic concepts, is never exerted. God never exerts his authority. He gives a man a free will for relational possibility. Nobody submits to authority really, you submit to love. It is the only thing you can submit to.



McGriff

When one exerts authoritarian force, persons will bristle and resist. When one walks into the life of another demonstrating love and revealing love, the response initiated will be to follow to the ends of the earth. This is the missing element on the subject of submission in Christendom today. It is being used in the way the world uses it. Love never exploits, never makes demands, but reveals its purpose and that is only the good of its object.

God never comes storming into one's life demanding that the person bow before him. He stretched himself on the cross and demonstrated his love for humanity. The response to such love perceived is to declare, "My Lord and my God." We often think of love as a namby, pamby sort of sentimentalism. Love is the strongest force in the universe. It is not a sentimental expression to please, but a willingness to sacrifice for the good of the other.

I believe in terms of husband and wife relationships and relationships in the church, anyone who is given a position of authority should have first demonstrated his loyalty, devotion, and his desire for good to that over which he has been given authority. Authority is never gained by assuming or asserting, it is achieved by a demonstration of love and loyalty. Jesus did not come asserting his authority. He only took a position at the right hand of the Father after he had endured the cross.

**Dr. McGriff is Director of Ministry of Crisis Support for the Arkansas Baptist State Convention.**

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

**Put on the armor of God**

A battle of ideas and values appears to be shaping up that will require every responsible American to take a stand.

Incensed by the substantial success which conservative groups have had in recent years in abating America's plunge into total moral chaos, various liberal groups are mounting a campaign of unprecedented magnitude and intensity to press on with their program of amoralizing and demoralizing America.

National liberal organizations have circulated inflammatory newsletters calling for financial and personal support for a new militant assault upon the nation in behalf of the liberal causes, i.e. abortion on demand, the Equal Rights Amendment, complete sexual freedom (fornication, adultery, homosexuality), legalized prostitution and gambling (including state lotteries) and liberalized pornography and drug use laws.

They are enraged at the emerging prospect that a man's behavior may once again be circumscribed by laws and conventions which they find restrictive.

Such an assault is certain to be met head-on by a growing coalition of conservative groups which are determined that the "immoralization" of America be stopped and reversed. A large number of citizens

who hold a strong commitment to the Judeo-Christian values (Gallup figures indicate 84 percent of the adult population) have suddenly become angered because their views have been totally ignored while a minority of liberal social-change-agents have been having their way with the institutions of this republic.

As these two forces collide, a confrontation appears inevitable which will almost certainly demand a response from every citizen. Even those who are uncomfortable with labels and those who are reluctant to become involved in controversies of any kind will likely find it necessary to take a stand.

Decision to do so for the Christian should not be difficult. The time of "hand-wringing" and of intellectualized comments about "how bad things are" is passed. The battle lines are forming and each of us had better prepare himself to take his position.

Subsequent articles in "Southern Accent" will focus on the slogans and catch-phrases which will be the focus of the battle, including "freedom of choice", "religious liberty", "pluralism", and "separation of church and state".

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

by Millie Gill/ABN staff writer

**Ferrell D. Morgan**

will begin serving Aug. 16 as director of missions for Concord Association, coming there from a nine-year-and-10-month pastorate at the Mount Olive Church in Crossett. A native of Guy, he is a graduate of Dermott High School and Ouachita Baptist University. He has attended Southwestern Baptist Theological Seminary. Morgan has pastored other Arkansas churches at Dumas and Arkadelphia, as well as serving churches in both Missouri and Texas. He has served in associational leadership positions, as president of the Arkansas Baptist Pastors Conference is serving as a member of the Arkansas Baptist State Convention Executive Board and as a trustee of the Southern Baptist Convention Sunday School Board. He and his wife, Margie, have three children.

**Gerald S. Perry**

is serving as pastor of the Norphlet First Church, coming there from the Maplewood Church in St. Louis, Mo. He and his wife, Betty, are natives of Arkansas and are graduates of Ouachita Baptist University. They have two children, Beth, a freshman at



Morgan



Perry

Ouachita Baptist University, and Scott, a first year student at Southwestern Baptist Theological Seminary.

**James M. Sides**

has resigned as choral director at Southern Baptist College to become assistant professor of music at Toccoa Falls College in Toccoa, Ga. During his five-year tenure at Southern College, the Southern Singers performed in approximately 100 churches, in addition to state conventions and other events.

**Ken Carter**

has joined the staff of Fort Smith First

Church as minister of Bible education. He is a graduate of Southwestern Baptist Theological Seminary and came to Arkansas from the First Church of Hurst, Texas. In Texas, he served as a church growth consultant and was vice-president of the Tarrant Baptist Religious Education Association.

**Pat O'Brien**

has resigned as pastor of the Dyer First Church.

**Ron Goza**

has resigned as pastor of the Post Oak Church at Heber Springs to move to Camden.

**Paul D. McDaniel**

has resigned as pastor of the Bates Church.

**Roy McCleod**

has accepted the call to serve as pastor of the Memorial Church at Waldo, coming there from the Parks Church.

**Donnie Stephens**

has resigned as pastor of the Unity Church at Barber.

**Paul McClung**

has accepted the call to serve as pastor of the Calvary Church in North Little Rock, coming there from a nine-year pastorate at the Mansfield Church.

## briefly

**Dardanelle-Russellville Association**

held its annual summer camp program June 21-25 at Baptist Vista Encampment near Ozark. There were 317 enrolled with 78 professions of faith during the week. There were 20 rededications and three commitments to a Christian vocation according to Tom Lindley, director of missions. Camp leaders were Lindley, Irby Bryan, pastor of the East Point Church, Ira Taylor, pastor of the Atkins Church, Mark Brookhart, pastor of the Dardanelle Calvary Church and Robert Parker, director of the Christian Life Council of the Arkansas Baptist State Convention.

**Strawfloor Church**

at Jonesboro held deacon ordination services July 11 for Kenneth Hendrix and Bill Harrison. Harold Ray, director of missions for Mount Zion Association, was speaker. R. W. Goodman is pastor.

**Plainview Church**

at Little Rock will observe homecoming Aug. 29. Activities will include a potluck luncheon and an afternoon musical program.

**Sulphur Springs Church**

at Big Fork ordained Bill Bates to the gospel ministry July 11. Carl Bunch, director of missions for Caddo River Association, was moderator. Others assisting were Edsil Kiser, James Walker, Walter L. Williams, Charlie Hughes, Matthew Watson and Pas-

tor Allen Lawrence. Bates is pastor of the Big Fork Chapel, a mission of the Sulphur Springs Church.

**Houston Church**

held a deacon ordination service Aug. 8 for Richard Caldwell.

**Alexander First Church**

will hold a Bible conference Sept. 5-8. Speakers will be Clarence Shell, director of the Evangelism Department for the Arkansas Baptist State Convention; J. Everett Sneed, editor of the *Arkansas Baptist Newsmagazine*; W. O. Vaught, pastor of the Little Rock Immanuel Church; Clyde Glazener, pastor of the Little Rock Calvary Church; and L. L. Collins, interim Executive Secretary of the Arkansas Baptist State Convention. Pastor Aaron Thompson is encouraging all churches to participate.

**Sylvan Hills First Church**

in North Little Rock held a commissioning service July 25 for members of the summer mission team. The group will travel to Troutdale, Ore., to lead Backyard Bible Clubs.

**Yorktown First Church**

will hold an evangelistic Bible conference Aug. 9-13. Charles Rosson will be speaker and Don Brown will direct the congregational singing. Pastor Dennis Tyner reports that services will be held daily at 10 a.m. and 7:30 p.m.

**Herb Waddell**

has resigned as pastor of the New Hope Church at Jonesboro.

**Dave McKinney**

has joined the staff of the Nettleton Church of Jonesboro as minister of youth and campus outreach. He is a senior management major at Arkansas State University.

**Jess Lunsford**

is serving as interim pastor of the Heber Springs First Church.

**Troy Akers**

has been called as pastor of the Union Valley Church at Perryville.

**Pat Robinson**

has resigned as minister of music at the Trinity Church in Fort Smith to enroll in Mid-America Seminary where he will prepare for the gospel ministry.

**William V. Philliber**

has accepted the call to serve as pastor of the Mountain View First Church, going there from the Danville First Church.

**J. Leo George**

has been designated a "Fellow in Church Business Administration" by the National Association of Church Business Administrators. George, minister of education/church business administrator of Jonesboro Central Church, was one of 29 candidates approved by NACBA for completing the prescribed training.

## Bullington resident missionaries at OBU

ARKADELPHIA — Bill L. Bullington and his wife, Evelyn, of Accra, Ghana have been appointed Ouachita Baptist University Missionaries-in-Residence for the 1982-83 academic year.

Bullington now serves as a Southern Baptist Convention field representative for west Africa. The Bullingtons previously served as the Missionaries-in-Residence at OBU during the 1978-79 academic year.

The Missionaries-in-Residence program at OBU, begun in 1971, is designed to give additional support to and maximize utilization of SBC foreign missionaries while on their furlough period. The program is designed to provide a residence for the missionaries and also to utilize their talents and abilities in a university setting which would encourage foreign missions participation.

The missionaries may teach at the school, provide counsel for students interested in missions, serve as a contact point

for Ouachita international students and children of foreign missionaries enrolled at Ouachita, and be available to Baptist churches in Arkansas for speaking engagements.

As field representatives for west Africa, Bullington advises and consults with SBC missionaries and acts as a liaison between them and the SBC Foreign Mission Board. His territory includes the countries of Liberia, Ghana, Ivory Coast, Nigeria, Togo, Senegal, Benin and Upper Volta. He describes his role as being both "administrative and pastoral." He has been a career missionary since 1966.

Bullington is a 1957 graduate of Ouachita, and a native of Charleston. He has received the master of divinity and doctor of ministries degrees from Midwestern Baptist Theological Seminary in Kansas City, Mo.

The Bullingtons have two sons: Kirk, a 1982 graduate of Ouachita, and Bryan, a sophomore on the Ouachita campus.

## Ouachita BSU director appointed

ARKADELPHIA — Linda Marie Anderson of Texarkana, Texas has been appointed as Baptist Student Union director for the next two years at Ouachita Baptist University. Miss Anderson will take the place of Elmer Goble, who has been granted a two year leave of absence to supervise the efforts of the Southern Baptist Convention's Home Mission Board in ministering to athletes at the 1984 Olympic Games in Los Angeles, Calif.

Anderson received her B.S.E. degree in 1980 from Ouachita in the fields of elemen-

tary education and art. For the past two years she has served as a SBC missionary journeyman to the Morrison Academy in Taichung, Taiwan, where she taught fourth-graders of resident missionaries and businessmen. In addition to teaching, she played the piano for Emmanuel Baptist Church, an English-language church in Taichung.

While attending Ouachita, Anderson was state vice president of the BSU, and a leader in the campus organization.

## Arkansans approved for home missions

ATLANTA (BP) — The personnel committee of the Southern Baptist Home Mission Board approved four persons for mission service during its July meeting.

Acting on behalf of the HMB executive committee, the personnel committee named Deborah and Samuel Snyder of Homewood, Ala., missionaries, and appointed Gary and Linda Hargrove of Louisville, Ky., missionary associates.

Neither the HMB executive committee nor the board of directors met during July.

The Hargroves will reside in Des Moines, Iowa, where he becomes state consultant in Christian social ministries for the Iowa Southern Baptist Fellowship. He has served as a campus minister, associate pastor and pastor in Arkansas, and assisted in social work placement in Louisville. A graduate of the University of Arkansas and Southern Seminary, he served as minister to senior adults at Walnut Street Baptist Church in Louisville before appointment.

She is a graduate of the University of Arkansas at Little Rock, and has worked as a nurse in hospitals in Little Rock and Louisville.

## Walker resigns Hawaii post, takes HMB role

HONOLULU, Hawaii (BP) — Edmund Walker, executive director of the Hawaii Baptist Convention for 19 years, has resigned to become a national consultant on senior adult ministries for the Southern Baptist Home Mission Board.

Walker, 63, said his resignation will be effective on the election of his successor, or when the Hawaii convention meets in November, whichever comes first.

Walker will move to Sacramento, Calif., where he will help the Home Mission Board Christian social ministries department develop state, associational and local church ministries to senior adults, especially in the area of housing, according to Paul Adkins, director of the HMB department.

Walker also will work closely with the SBC Sunday School Board family ministries department, SBC Christian Life Commission, Brotherhood Commission and Woman's Missionary Union on senior adult ministries, Adkins said. The SBC is beginning this year a major denominational emphasis on strengthening families, including the needs of senior adults, Adkins added.

He is a native of Arkansas and was pastor of churches in Modesto and El Monte, Calif., and assistant secretary and director of missions for the Southern Baptist General Convention of California before going to Hawaii as executive director.

## Indiana update

Ward and Tommy Smith of North Crossett First Church; Bill Bonds of Temple; Tommy Tucker of Crossett First and Joey White of Mt. Pleasant.

## Hot Springs youth work in Muncie

Thirty young people and their sponsors from Second Church, Hot Springs, spent the week of June 4-12 in Muncie, Ind., working with the Halteman Village Church in backyard Bible Clubs, door-to-door visitation and surveys and two concerts.

The group reported 58 in the Bible clubs. They enrolled 28 in the Home Bible Study and had one profession of faith, plus several other decisions, during the concerts.

## Dermott men build in Bargerville

Men from Dermott Church traveled to Bargerville, Ind. to replace rafters at the Bargerville Church there. In August, the group is planning another trip to Indiana, to put an addition on the Faith Church at Pittsboro.

## Ashley Association aids in linkup

Ashley County Association in Arkansas has been actively involved in the Arkansas-Indiana linkup.

The association voted in October 1981 to provide \$100 a month financial aid to the pastor of Parkwood Church in Clarksville, Ind. In May, churches of the association sent a work crew to East Side Church of Edinburgh, Ind. to help complete construction of an unfinished education building. The construction crew made its trip at the tail end of a \$16,000 fund-raising effort for the building, with First Church of Crossett leading the way with an \$11,500 donation.

Nine men and two women made the 700-mile trip, working 10-12 hours a day before returning home May 29. Three pastors, Dudley Baxter of Mt. Pleasant Church, Joel Moody of Temple Church of Crossett and Mitch Bryant, associational liaison to Indiana Baptists, were among the group. Laypersons participating were Lloyd Pennington, Naomi Pennington, Sandi Bryant, Alan



## The shattering truth

The details are not pretty. There are tangled masses of powerful machines hauled away by wrecker. There are the hastily-covered forms of parents, children, spouses and friends viewed traumatically by the survivors. Or the shock may come as a phone call or surprise visit to a home by a police officer. There are funerals and lives turned upside down.

Last year there were 28,701 accidents caused by drivers under the influence of alcohol and 163 Arkansans lost their lives to DWI. The national total of fatalities from DWI offences is estimated at 35,000 (and 750,000 injuries) by the Little Rock Police. Their data sheet on alcohol and other drugs also pegs alcohol for 55 percent of all traffic deaths.

Statistics from the Arkansas Department of Health's Division of Blood, representing January through March of 1982, show that the vast majority of drivers who drink and drive drink heavily. Out of 1,164 tests 617 persons arrested for DWI had a blood alcohol content of 0.15 percent and over (0.10 percent is considered under the influence). Another 320 persons tested had between 0.10 percent and 0.14 percent. So more than 50 percent of the persons charged with DWI in those three months had BAC more than 50 percent over the legal ceiling for operating a vehicle. And some medical scientists now consider 0.05 percent the upper limits for unimpaired driving. Norwegians accepted this realistic limit nearly 40 years ago, according to an M.D. who has been chairman of the Automotive Safety Committee of the Colorado State Medical Society.

Statistics are shocking enough without the personal dimensions. While police, prosecutors, judges and corrections officials point the finger at each other, citizens are outraged about the continuing carnage but most often find no channel for constructive action.

Citizen action groups look for the snag in the system that allows drunks to stay on the roads and some come to the conclusion that there is no where to get a grip on the problem. But it may well be the whole system that's the difficulty, a prosecuting attorney said a few days ago.

Consider a recent Pulaski Circuit Court case. On a cold, rainy morning more than a year ago, a driver crossed the center line on a Little Rock city street. Vehicle 1 struck the right front of oncoming vehicle 2. The passenger in vehicle 2, an 11-year-old girl, was critically injured and seven hours later was pronounced dead.

The wrong side driver was determined to have a blood alcohol content of 0.16 per-

*Because Southern Baptists traditionally oppose the use of alcohol as a beverage, this series of articles does not address the debate of drinking or not drinking. It does approach the drunken driver problem from the viewpoint that many citizens do use alcohol and drive and that, barring a change of attitude of each individual, these persons will continue to kill as many as 35,000 others per year.*

*State and local laws, if enforced, could stop much of this slaughter. Citizen pressure could get laws enforced, could get tougher sentencing under the existing laws, and could label the drinking driver as a violator of society's basic standards of conduct.*

cent several hours later, although he did well on sobriety tests video-taped when the blood sample was taken (routine for Little Rock police).

The drunken driver was charged with manslaughter (a class C felony) and first-offense DWI (a misdemeanor). But there were hang-ups in the case. A witness later decided he was not positive he saw cans and bottles being thrown from vehicle 1. There were conflicting opinions by officers about

road conditions that could be responsible for the lane crossing.

Eventually the defendant pleaded guilty in return for a sentence of five years with four suspended. On Oct. 22, 1981, the DWI driver was received by the Department of Corrections. On Dec. 8, 1981, he was released from confinement to the state's first offender program under Act 378. By May 29, 1982, he was released completely, barring any further law violations.

For survivors of DWI victims, statistics do not begin to express the magnitude of the crime. For millions of Americans not a day passes that they do not live with the national tragedy of drunken driving. Like the grandmother who explains how her arms ache for that beloved 11-year-old girl, they speak from the heart about halting the epidemic of drunken driving.

It took more than a year to fall into place, but an anti-drunken driver organization in Little Rock, is the result of the DWI case detailed here. If Southern Baptists work with others who are outraged also, we may find that awareness leads to concern by the public. Even those who accept the use of alcohol almost certainly do not condone the irresponsible risk to life by drinking and driving.

Other articles in this series will look at the system and some ways to open the eyes of citizens to the severity of drunken driving, which seems to be society's blind spot.

Betty J. Kennedy is managing editor of the "Arkansas Baptist Newsmagazine."



GLORIETA, N.M. (BP) — Southern Baptist churches are neglecting the poor and the blue collar workers, emphasizing instead reaching upper and middle class Americans, a professor at Southwestern Baptist Theological Seminary says.

Ebbie Smith, professor of Christian ethics and missions at the Fort Worth seminary, spoke five times to associational directors of missions during Home Missions Week at Glorieta Baptist Conference Center, saying the socio-economic status of most Southern Baptist church members is much higher than the population in their communities.

Smith said the same trend is true in almost every denomination which is following "an upward mobility pattern" in attracting white collar church members in preference to the poor and blue collar workers.

"It terrifies me that a tremendous residue of people are not being reached by anyone," Smith said, observing that Assembly of God churches, which were strong on reaching the poor and blue collar workers in the past, are fast becoming middle class churches.

Income has become less a determinant of social class in recent years, since average incomes for craftsmen and foremen are often higher than office workers and sales people, Smith said. "The deciding line between blue collar and white collar is more accurately the distinction of manual and non-manual type work than income levels," Smith explained.

The seminary professor said he is convinced there is a distinct relationship between socio-economic status and church membership, and that blue collar workers

are uncomfortable in the worship styles of middle-class white collar churches.

Citing a study at Southwestern seminary, Smith said he found only three students who are committed to working with lower socio-economic groups after graduation. Seminary training, he said, seems to be drawing ministers away from the working class and rendering their ministry among the working class more difficult and less likely.

"Unless there is a drastic turnaround, Southern Baptists will find their ministers have less interest in serving lower-class churches and less ability in relating to lower-class people," Smith said. "This leadership difference is reaching crisis proportions.

Citing church growth strategies based on a "homogeneous unit" concept, Smith suggested Southern Baptists specifically organize churches to reach people on the poverty level and among blue collar workers, as well as churches targeted toward upper and middle classes.

Smith called for multi-cultural, multi-ethnic, and multi-racial associations where true fellowship and brotherhood takes place, with each church seeking to reach groups of people reflecting the community in which the church is located.

Smith discussed the so-called "homogeneous unit principle" of church growth, insisting that the concept should actually be called the "homogeneous unit strategy" instead of a "principle." A strategy, he said, "is a means to an end," while "principles are more absolute; they indicate the way something ought to be."

Epoused by Donald McGavern of Fuller Theological Seminary in Pasadena, Calif., the church growth "homogeneous unit principle" (or strategy) says evangelism is more effective, and church members are most comfortable, when members seek to reach their own kind of people, including their own ethnic, racial, language, cultural and socio-economic groups.

Even those who question the strategy admit it works, Smith said. The homogeneous unit principle (strategy) has been criticized by many theologians who claim it seeks to produce segregated, racist churches.

Smith said churches and associations need to develop a "mosaic concept" in which each person, each group, adds its own color, texture, and shape to the whole, that the whole is incomplete without the pieces, and the pieces are less beautiful unless seen as part of the whole.

Smith also called for different standards of success, saying churches must return to the conviction that "success rests totally in doing the will of God." Baptists must agree that "small can be beautiful" and reject the concept that bigness and power are not the only criteria for success.

He urged Baptists to become "servants" who seek to meet the needs of others rather than insisting on having their own needs met. "Jesus in his life and work provides the ultimate model of servanthood."

Smith said Christ's model of leadership by servanthood should be followed by individual Christians, families, pastors, churches, associations and conventions. "The servant refuses to follow authoritative methods so prevalent in the world," he said.

Smith rejected the concept that the husband and pastor should be authority figures over the wife, family and church, and that others should be submissive to such authority, saying the husband and pastor should instead be servants of the family and church, using Christ's leadership model of servanthood.

In another major address during the conference, James Nelson, director of the HMB associational missions divisions, pointed to the New Testament pattern of churches, saying it is clear the pastor was never lifted up as a "superstar" but rather as a leader who trained lay persons for ministry.

Nelson said Baptists give good lip service to the role of the laity and the involvement of women in ministry, but actually are not effective utilizing the laymen and women in the churches in the work of the ministry. In the early Christian church, "there was no big deal made about who was ordained, who was unordained, who was male or female, who had a high degree of education or who didn't," Nelson said.



RIDGECREST, N.C. — Sondra (r) and Charles LaMar of Windsor Park Church of Fort Smith, recently completed a training seminar and were certified by the Sunday School Board's family ministry department as special single adult consultants. Ann Smith (c), single adult consultant in the family ministry department, helped to coordinate the national training event. Consultants may be contacted through the state convention family ministry department.

WASHINGTON (BP) — The growing tendency of government at all levels to interfere in church life was reflected again in the Supreme Court docket for 1981-82, as the high court was asked to unravel a number of complicated and sensitive controversies.

In its most significant such action for Baptists, Southwestern Baptist Theological Seminary suffered a major setback when the court declined to review a lower decision requiring the 4,000-student school to file employment data with the Equal Employment Opportunity Commission (EEOC).

The action left in place a ruling by the Fifth Circuit ordering the Fort Worth, Texas, institution to furnish the federal agency with numerical data on the racial, sexual and ethnic makeup of its support staff and other "nonministerial" employees. Southwestern was joined by the other five Southern Baptist Convention-operated theological seminaries in challenging the EEOC requirement.

Although the Baptist institution won the first round of its court battle in January, 1980, when a federal district court judge ruled the seminary was not under EEOC jurisdiction, the Fifth Circuit overturned portions of the lower decision. It held that while the seminary was entitled to the status of "church" for tax purposes and that faculty and teaching-related administrators should be exempted from the EEOC reporting requirements, data must be provided on support staff and administrators performing tasks "not traditionally ecclesiastical or religious." (81-1115, Southwestern Baptist Theological Seminary v. Equal Employment Opportunity Commission)

Several California churches and religious schools lost their high court case when a 7-2 majority sidestepped the primary question of whether state officials may demand tax information and collect unemployment compensation taxes on church school employees.

Justice Sandra Day O'Connor wrote for the majority that the federal Tax Injunction Act should have kept a federal district court in California from hearing the churches' challenge that the state action infringed on their First Amendment rights. O'Connor emphasized that the court's ruling was narrow and that the church still have access to the California state court system. If denied in those courts, she said, the churches relief could then appeal once more in federal court. (81-31, California v. Grace Brethren Church; 81-228, U.S. v. Grace Brethren Church; 81-4554, Grace Brethren Church v. U.S.)

Also defeated was a self-employed Amish farmer from Pennsylvania who refused to pay Social Security taxes for his employees, each of whom likewise be-

longed to the traditionalist Old Order Amish sect. Members of the tiny group maintain that payment of Social Security taxes and receipt of such benefits conflict with a religious requirement that they provide for one another without government assistance.

But chief justice Warren E. Burger, writing for a unanimous court, held that while compulsory participation in the Social Security system interfered with the free exercise of religious Amish, "not all burdens on religion are unconstitutional." He added, "The state may justify a limitation on religious liberty by showing that it is essential to accomplish an overriding governmental interest." (80-767, U.S. v. Lee)

And in what was its most highly publi-

**(EDITOR'S NOTE: Because of the significance of the recently completed term of the U.S. Supreme Court, Baptist Press is producing a two-part series on the major church-state decisions. This is the second of two parts.)**

cized case of the term, the high court was forced by Reagan administration indecision to hold over to its 1982-83 term the politically explosive question of whether the Internal Revenue Service may deny or revoke tax exemption to religious schools with racially discriminatory admissions policies. (81-1, Goldsboro Christian Schools, Inc. v. U.S.; 81-3, Bob Jones University v. U.S.)

Although the Supreme Court did not issue a formal ruling in this area of increasing legal action, it did dispose of at least three cases involving challenges to local property taxes.

In one of them, First Church of Silver Spring, Md., failed to convince the justices to decide if local authorities may deny tax exemption to a residence owned by the church and used by its minister of music. Denial of the church's appeal brought to an end a long and unsuccessful legal battle during which the Southern Baptist congregation sought to convince a succession of state courts that the local taxing authority violated the First Amendment by ruling that the church's minister of music did not perform ministerial duties and was therefore not entitled to live in a tax-exempt house. (81-1971, Trustees of First Baptist Church of Silver Spring, Md. v. Supervisor of Assessments of Montgomery County, Md.)

While the Silver Spring congregation clearly raised a valid tax question in its case, the problems facing local taxing authorities in assessing the legitimacy of property tax exemption applications appeared twice on the high court docket. In both cases, each from Minnesota and each

involving a "house church," the high court left standing rulings by the Minnesota Supreme Court upholding the denial of tax exemption. Both applications were made by followers of "Pope" Jerome Daly and his Basic Bible Church of America. Daly and his disciples form but one of several bogus "churches" clearly organized primarily to dodge taxes. (81-438, Basic Bible Church of America, Chapter 8035 v. County of Hennepin; 81-1655, Baldwin v. Minnesota Commissioner of Revenue)

A sharply divided Supreme Court struck down in April a provision in Minnesota's charitable solicitations law which exempted from registration and reporting requirements only those religious organizations that received more than half their contributions from their own members.

Challenged by members of Sun Myung Moon's Unification Church, the law fell, in the words of senior justice William J. Brennan Jr., because it set up "the sort of official denominational preference that the framers of the First Amendment forbade." (80-1666, Larson v. Valente)

In a separate action two weeks later, the high court left standing lower rulings declaring that city officials may not decide which church activities are spiritual and which are secular in regulating solicitation of funds. The 7-2 action followed earlier rulings invalidating an Albuquerque, N.M. ordinance empowering city officials to forbid charitable solicitation of the public unless numerous requirements were met.

The ordinance was challenged by the Seventh-day Adventist Church, which conducts an annual "ingathering" program that includes door-to-door solicitation. (80-1207, Rusk v. Espinosa)

In other kinds of actions affecting new religions in the country, the high court:

- Declined to review the denial of a charter to the Unification Church's Barrytown, N.Y. seminary (81-777, Warder v. Board of Regents of University of State of New York);

- Refused to disturb a lower court ruling that a Unification Church member had the right to sue his parents and others or making an unsuccessful attempt to "deprogram" him (81-751, Mandelkorn v. Ward);

- Left standing a lower court ruling upholding the constitutionality of a 1977 FBI raid on the Washington offices of the Church of Scientology (81-1275, Founding Church of Scientology v. U.S.); and

- Agreed not to review an Illinois decision that the International Society for Krishna Consciousness (Hare Krishna) was not entitled to collect damages or attorneys' fees they sought after the Evanston, Ill. city council revoked the group's "special use permit (80-1838, International Society for Krishna Consciousness, Inc. v. City of Evanston).

# Senate stalemate possible on tuition tax credit bill

by Larry Chesser

WASHINGTON (BP) — President Reagan's proposal to provide tuition tax credits to parents of children attending private and parochial schools may be headed toward an impasse in the Senate Finance Committee.

During a hearing on the proposal to veteran supporters of tuition tax credit on the committee — Sen. Bob Packwood, R-Ore., and Sen. Daniel P. Moynihan, D-N.Y., — questioned the degree of administration commitment to push for the measure. Packwood further questioned how that support might be affected by possible changes in the bill.

Describing the situation as a possible "stalemate," Packwood said he and Moynihan are dissatisfied with the bill as it now stands and pointed to the likelihood that the administration would not support the measure if the panel approved significant changes.

Observers agree that strong support from both the administration and Senate proponents are essential for passage this year. Underscoring the difficulties facing the proposal during a time of fiscal restraint, finance committee chairman Robert Dole, R-Kan., declared as he opened the hearing that "immediate action on any new or expanded tax expenditure with significant revenue impact may not be possible."

Packwood told treasury secretary Donald T. Regan, one of two cabinet members to testify in favor of the measure, that the bill could not pass unless the administration pushed as hard for it as it did on last year's budget and tax cuts. Despite assurances from Regan and education secretary T. R. Bell, Packwood appeared less than fully convinced.

The administration bill provides tax credits of up to \$100 per child for tuition paid in 1983, a figure which adjusts upward to a maximum of \$500 per child in 1985. Families with incomes of \$50,000 or less would qualify for the full credit while partial tax

credit would be available for those with incomes between \$50,000-75,000.

Unlike a bill introduced earlier by Packwood and Moynihan, the Reagan proposal would not refund the credit to low income parents whose tax liability was insufficient to benefit from the tax credit. Bell said the administration would oppose the inclusion of such a refundability provision by the finance committee, a move Packwood declared he would seek.

Numerous groups and individuals, including Baptists, restated their support or opposition to the controversial concept.

Declaring that "Congress may not constitutionally do by indirection that which the Constitution forbids it to do directly," the Baptist Joint Committee on Public Affairs told the committee in a written statement that the proposal violates the First Amendment's ban on an establishment of religion.

"Tax credits to those taxpayers who pay tuition to religious schools would lead to an excessive administrative entanglement of government and religion," the statement warned.

It also opposed the plan on public policy grounds, saying, "It is hard to justify beginning significant tax expenditures in support of private schools (which are not a public responsibility) just when Congress is making significant cuts in the support of public education (which is a public responsibility)."

The BJCPA testimony also cited a 1982 Southern Baptist Convention resolution adopted in New Orleans which called on President Reagan to "reconsider his support of a tax credit legislation now under consideration by Congress" and registered the convention messengers' opposition "to all tuition tax credit legislation pending in Congress."

R. G. Puckett, executive director of Americans United for Separation of Church and State and editor-elect of North Carolina's *Biblical Recorder*, warned that the bill

"could so entangle religion and politics that two centuries of progress in First Amendment rights to religious liberty and church-state separation could be unalterably reversed."

In contrast with the BJCPA and Americans United positions, Edward E. McAteer, president of Religious Roundtable and a member of Memphis' Bellevue Church, countered the charge that the proposal is unconstitutional. The Supreme Court, McAteer said, "does not now have, nor has it ever had, a clear, unambiguous position on the issue."

McAteer added that "if Christians, in this country have freedom by law to practice their religion, and part of that practice includes the way they educate their children then the only practical and realistic way to permit the free exercise of religion is to enable Christians to finance for their children the kind of education that is consistent with their religion."

In addition to the questions raised by Packwood and Moynihan, the bill's chances of passage are also diminished by the continued strong opposition of Sen. Ernest F. Hollings, D-S.C., who has led previous successful efforts to turn back tuition tax credit measures in the Senate.

Hollings told the Senate panel that the proposal is a "multi-billion dollar 'bailout' for the nation's private schools." Hollings cited numerous state referenda where "the people themselves have turned down this nonsense."

Proponents of tuition tax credits make a basic mistake in starting with the premise that the federal government has an equal duty to both public and private education, Hollings said. "Let's be clear from the outset that the duty is not equal. The government's duty to the public is to provide public schools. The duty of the government toward private schools is to leave them alone. That's fundamental."

## Block room reservations for 1983 SBC are drawn

NASHVILLE, Tenn. (BP) — John E. Saunders of Kansas City, Mo., will get first preference for block room reservations for the 1983 annual meeting of the Southern Baptist Convention in Pittsburgh.

Saunders' name was the first one drawn July 19, as the order of priority in assigning blocks of rooms for the convention was established. Saunders is director of missions of the Clay-Platte Association in Kansas City.

The drawing marks the third time the system has been used to establish the order of assignment of block rooms for the annual meeting of the 13.8 million member denomination.

Tim Hedquist, convention manager for the SBC Executive Committee, said the system was established to give everyone an

equal opportunity to reserve blocks of rooms. Previously, it was a "first-come, first-served system." Hedquist said travel agents and others made requests two or three years in advance, "thus tying up the available rooms so that pastors from Podunk didn't have a chance."

The drawing establishes an order of priority, necessary since 191 requests were made for the 1983 annual meeting. Of those, only 35 or 40 will be filled, Hedquist said. Convention guidelines allow only 40 percent of the available hotel rooms to be assigned through the block reservation system. Each block is limited to 50 rooms, he said.

"This means that 60 percent of the hotel rooms in Pittsburgh will be available for individual reservations," Hedquist said. "Re-

quests for individual room reservations will be received after Oct. 1, and the reservation forms should be available through most state conventions by mid-September." He added blocks of rooms are held only through March 1, 1983, etc.

Those who received preference in block reservations must use at least two-thirds of the rooms they request, or they will not be considered in the 1984 drawing.

Others among the top five drawn July 19 are: Gerald Harris, pastor of Colonial Heights Church of Jackson, Miss.; Edmund E. Ellis, pastor of Courtland Church of Courtland, Va.; Sherrill Stevens, pastor of Montrose Church of Richmond, Va.; and Ron Cherry, pastor of Park Tower Church of Plano, Texas.

## Evangelism

### CWT visitation procedures

The Continued Witness Training visitation team will follow some very important procedures before leaving the church. The decision should be made on who will do the witnessing and who will be the silent partner or partners. Materials that will be used during the visit should be well in hand and in mind. If the visit is more than 15 minutes from the church, it would be well to call for an appointment. The most critical thing in preparing for the visit is prayer. There should be prayer for the lost person, the circumstances of the visit and the leadership and power of the Holy Spirit.

It is important to park legally upon the arrival at the home to



Shell

be visited. The team should approach the house quietly but not secretively. Be aware of any signs that will reflect the people's interests.

When the team is greeted at the door, it is important to call the person by name. This will break down some immediate barriers. It is good to step back from the door so you can be seen clearly and the person will not feel pressured on answering the door. Immediately introduce yourself and state the purpose of your visit. Feel free to ask permission to come in and visit.

Once the team is inside be friendly and pleasant. Be honest and sincere with the compliments shared with those being visited. The visitation leader should select where he sits with the hostess' permission. Keep the conversation on track and centered on the person being visited. Move right into the Model Presentation and lead the person to Christ. — Clarence Shell Jr., director

## Family and Child Care

### Sponsors give more than meets the eye

Sponsors are VIPs — Very Important People, or Very Inspiring Personalities. Although I've made this statement many times, I wonder if I communicate how deeply I feel on the subject. Sponsors help provide clothing, allowances, and other special needs for our children; however, they give a great deal more than meets the eye. These intangible gifts are not worn or spent, but they produce an invaluable feeling.

What are some of these intangibles? A teen-age boy living at the Children's Home expresses it this way:

"Being sponsored means new clothes when your other clothes

are too old, torn or small. It means a gift for Christmas and birthdays when other people don't or forget to send you one. When someone cares enough to take the time and money to sponsor you it means that person does care and is pulling for you. And that means a lot to anybody".

To know that someone is pulling for you can provide the strength and encouragement to meet life's disappointments, and emerge victorious! And that means a lot to anybody! — Johnny G. Biggs, executive director

## Christian Life Council

### Artificial tongues

I'm not surprised! We now have artificial teeth, arms, legs and other body parts, so why not an artificial tongue?

Whether real or artificial, the tongue can be an instrument of great joy or great sorrow. It all depends on the heart of the one who operates it. A heart truly changed by the redemptive love of God through faith in Jesus Christ will motivate the tongue in very positive, loving ways.

On the other hand, the unredeemed heart will cause the tongue to do what's natural. It will be used hypercritically, cynically, foolishly and unprofitably so far as promoting the kingdom of God is concerned.

When James wrote of the tongue as uncontrollable and destructive (James 3:1-10) he had no inkling of the future artificial

tongue. If he were penning the same letter today, knowing of such a modern medical technique, the artificial member would be included.

No one is perfect in the proper use of the tongue. The child of God, however, has a resource the unredeemed do not have. That resource is our Heavenly Father, the one who created us. We ask for help through prayer. The psalmist put it this way, "Deliver my soul, O Lord, from lying lips, and from a deceitful tongue." (Psalm 120:1). Like tiny feathers or bits of paper scattered to the four winds, harmful words cannot be retrieved, even though ill use of the tongue can receive divine forgiveness. Pray for a tongue that will consistently proclaim the Good News to all men. "Let the redeemed of the Lord say so," (Psalm 107:2a). — Bob Parker, director

## Stewardship

### The financial report

Members who give their resources for church ministries have a right to how much was received and how it was spent.

Churches with budgets have goals and spending guidelines. Even those churches without budgets should give an account of all receipts and all disbursements. A good financial report will follow certain guidelines.

Good reports are up-to-date. This calls for monthly, or at least quarterly, reports. A monthly statement of monies received and disbursed provides the members with more information and permits a quicker response to financial needs.

Simple reports are better than complex ones. The average church member should not need the services of an accountant to

explain church finances.

A simple financial report can provide essential facts. All dollars received and expended should be accounted for. Financial reports cannot afford hidden agendas. Members feel better with complete information.

A brief report will inform the people better than a report five pages long.

Budget reports are more readily understood when comparative figures are used. Compare six months' expenditures with the annual budget on all items. List budget requirements and receipts.

Good stewardship requires accurate information. Positive responses come from complete reports. — James A. Walker, director

## International Barnabas: Builder and missionary

by L. L. Collins Jr., interim executive secretary, Arkansas Baptist State Convention  
**Basic passages:** Acts 4:32-37; 9:26-27; 11:19-26; 13:1-3; 15:36-40  
**Focal passages:** Acts 4:34-37; 11:19-26; 13:1-3

**Central truth:** Barnabas gave his wealth, his time and his life to share Christ with all men.

The example set by Barnabas should be the model for every Christian. Missionary concern cannot be limited to only those who are commissioned as missionaries.

The first insight found in the New Testament into the character of Barnabas concerns itself with his reaction to the poverty among the early Christians. He sold all he had and gave it to the apostles to meet the needs of the poor. It is not necessarily the act we are to duplicate, but rather the compassion that prompted the act.

It is doubtful if one can ever have a genuine concern for worldwide evangelism or missions if at the same time he cannot or does not heed the cry of the distressed all around him. Meeting human needs does not make us Christian, being Christian makes us meet needs. Compassion for others is not the cause of salvation, but it is certainly the result of it.

When the Gentiles began to respond to the gospel, Jewish Christians were alarmed. The church at Jerusalem sent Barnabas to Antioch where he reinforced the work among the Gentiles there by enlisting Paul and staying one year.

Long before one becomes a "full-time missionary" he will undoubtedly show compassion for all men. He must come to understand that God is no respecter of persons. Churches and Christians today who desire to be "missions minded" must break down the ethnic barriers that constantly seek to divide us.

It should come as no surprise that one who had invested his wealth and his time in others because of Jesus Christ came to invest his life in "full-time service." God still reaches into the hearts of those who are actively involved, calling them into service. This takes many vocational forms, some at home and some in a foreign land.

Our interest should begin with those nearest us and constantly enlarge itself in ever increasing areas of concern, until it encompasses the whole world. Those who, like Barnabas, will achieve great things in God's service must, like him, begin with a commitment of everything to God.

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## Life and Work Pressing toward maturity

by C. A. Johnson, Walnut Street, Jonesboro

**Basic passages:** Hebrews 5:11 to 6:12; 12:1-2  
**Focal passages:** Hebrews 5:12, 14; 6:1-2, 4-9, 11-12

**Central truth:** When we become a Christian we must not stand just inside the door, but must ever press forward to greater understanding and maturity.

1. Christians need to "go on". It is not enough for a person to make a confession of faith and link himself to some church. Spiritual apathy toward the things of God does more than hinder progress — it produces retrogression. It is not possible to stand still when dealing with the things of God. One either moves forward or backward in his Christian life.

2. Christians need to reach for the advanced stages in spiritual understanding. This maturity is gained by regular exercise of mind and heart in the Word of God as well as engaging in Christian service. Instead of floundering in infancy, Christians are urged to go on to adulthood in their Christian life.

3. A mature Christian is better able to discern good and evil and make the right judgment in all things. Christian faith, knowledge, and works are inseparable. Personal effort is not the main idea — rather it is of a Christian yielding his life completely to Jesus Christ that he may be carried along to maturity.

4. A solemn warning is given (6:4-8). The writer is showing the terrible seriousness of standing off from Christ. When we sin, we make a mockery of Christ — we put him to open shame. It is bad enough when a Christian falls into sin and brings shame and discredit to himself and his church, but it is worse that he causes men to ridicule Christ — he makes men laugh at the cross. Hershel Hobbs has a good treatment of this passage in *Studies in Hebrews*.

5. There is a brighter side (6:9-12). Sometimes we may feel we are in a barren desert. The church services say nothing to us and our service becomes a labor without joy. We can give up attending and working, or we can keep on keeping on and find that the light and joy comes back again.

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## Bible Book Lament for a nation

by Gerald Taylor, Life Line Church of Little Rock

**Basic passages:** Psalm 77; 85

**Focal passages:** Psalm 77:9-15; 85:1-13

**Central truth:** God's blessings are available to the nations that seek him in faith and obedience.

1. Psalm 77 was evidently composed in a time of great national affliction: "I am so troubled that I cannot speak." The feeling of being forsaken permeates the Psalm (v. 3, 7, 8, 9).

The Psalm begins with a cry and ends with a positive note of faith and assurance.

2. Psalm 85 recounts the blessings of God upon Israel of old (v. 1-3), which serve as a basis for the appeal to be made. Verses 4-7 offers a prayer for revival. God's wrath is seen as still resting upon the nation. Verses 8-13 offer the hope and assurance of God's blessings upon a repentant people. There is anticipation that God will speak. His salvation, glory, mercy, truth and righteousness will serve to lead the nation from sorrow and collapse.

3. It remains to be seen if our nation can survive prosperity. Adversity has drawn us back to God but prosperity tends to help us forget how dependent we are on him (Deut. 6:10-12).

We Christians need to pray for our nation; to weep over her sins and rejoice over her freedom; to make this "one nation under God."

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# Keith Parks calls Baptists back to basic principles

by Bill Webb

RIDGECREST, N.C. (BP) — Referring to "those elements, those forces, those distractions beginning to move among us that would divert us" from the primary tasks of world evangelism, Foreign Mission Board President R. Keith Parks urged Southern Baptists to get back to the basics.

Parks told some 2,000 conferees at the Foreign Mission conference at Ridgecrest (N.C.) Baptist Conference Center:

"I am convinced that the greatest hindrance to the spread of the gospel is the effort from New Testament times until now for Christian people to control the gospel and spread it on their own terms in their own way according to their own plans, and fail and fear to trust the essential freedom that is exercised in the spread of the gospel in New Testament times," Parks said.

In the United States and too often overseas, "we tend to say, 'unless you say what I tell you to say, do what I tell you to do, act as I tell you to act, give up the sins which are particularly offensive to me and

measure up to my standards, you can't be a part of my Baptist church,'" he suggested. "If we feel we must determine orthodoxy rather than trust the Spirit of God to lead the new converts, we will have a much more carefully ordered bunch of folks, but we won't have the New Testament explosion of evangelism that will reach the world."

That attitude was characteristic of the Pharisees, Parks said, whom Jesus criticized for their hypocrisy and false pride. They judged the orthodoxy of others by their own criteria, making sure they maintained control, he said.

"If Jesus would entrust the eternal destiny of the world to the free working of the spirit of God in the hearts of new converts, then we ought to be able to trust that Spirit also," Parks maintained.

Parks told participants that deviation from "basic principles at the home base

will erode and strangle what we do overseas," adding that "the basic principles have to apply at home and abroad."

The board president said the message of missions is the Bible, but goes beyond the Bible. The message of missions is the "Living Word — Jesus Christ" and that makes it unique.

"We have a God-breathed, holy, inspired, written word that, as we study, it is indeed with the spirit of the living Christ who leads us beyond the recorded word to an encounter with the Living Word," he explained. "And I learn who God is by encountering the Living Word called Jesus Christ."

The living message of missions — Jesus Christ — also is the method of missions, Park said, explaining that the method was demonstrated as Jesus — the "logos (word)" — grew hands and feet and skin and hair and walked among men.

## FMB speeds relief; close to '81 total

RICHMOND, Va. (BP) — Southern Baptist giving to worldwide human needs climbed to \$2,124,719 in the first six months of 1982 while the Southern Baptist Foreign Mission Board allocated \$3,262,263 for world relief in the same period.

The figures show a 34 percent increase in giving over the first half of 1981 and a 129 percent increase in allocations. Allocations so far almost equal the year's total for 1981 and reflect Foreign Mission Board efforts to speed use of relief gifts, which have risen dramatically in recent years and built an accumulation of unspent funds.

From more than \$1.3 million designated for particular projects in May and June, \$902,113 went to eastern and southern Africa, an area brought to international attention in recent years because of refugee and drought problems.

Bangladesh received \$130,000 to finance well-drilling, carpentry training for young men, and establishment of a goat development and fish farming project. All three are part of continuing programs carried out by missionaries in the country.

Other major allocations in May and June went for well-drilling and establishment of a tree farm and nursery in Haiti for hunger relief in Nicaragua and for flood relief in Honduras.

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## Religious freedom declared 'fundamental'

RIDGECREST, N.C. (BP) — Religious freedom, historically advocated by Baptists, is the most fundamental of freedoms and no outside force has the right to dictate another's inner convictions, a church-state specialist told participants at a Southern Baptist Christian Life Commission conference.

James Dunn, executive director of the Baptist Joint Committee on Public Affairs, Washington, D.C., said, "Religious freedom goes back to the purpose of God in creation and is rooted in the very nature of God. God dared to create us free beings. This liberty is so sacred, so basic, so inalienable that God refuses to force his will on us. It is, then, morally wrong to force one person to support another's religion."

Dunn told the participants at the conference on Christian citizenship that religious freedom has always been a Baptist distinctive, even though generally most Baptist champions of freedom are honored only after they die.

"Unfortunately, some have forgotten history, forsaken their identity as church-state separatists and embraced the medieval doctrines that we have so long resisted," he said. "They claim from the state both freedom and special privilege."

"Democracy cannot long endure in a mere community of selfish interest. If all are seeking the upper hand, the political majority of the moment will take advantage of its power at the expense of the minority. To maintain the political freedom of all, the civil liberties of the disliked few must be protected by the restraint of the many and the strong."

Dunn said that Baptists have rightly un-

derstood that freedom "of" religion has to go all the way and become potentially freedom "from" religion or it's meaningless.

"Religious freedom and evangelism are two sides of the same coin. Unless we say 'whosoever will may come,' we have not been good stewards of our freedom. Unless there is real freedom for everyone to say 'no' as well as 'yes' then all the 'yesses' are meaningless," he said.

"Freedom of conscience should be jealously guarded not only for the sake of the individual to whom one witness but for the integrity of the witness itself."

Dunn said that to the degree we honor freedom of conscience, our relationship to all persons of other faiths is one of liberty and not tolerance. "Because we see it as universal, we affirm freedom of religious expression for others as much as we claim it for ourselves."

He said that for anyone to claim to articulate the Christian position on a wide range of political and economic subjects is to sin presumptuously.

"The more we know about the complicated problems of economics, politics and social unrest the more certain we are that quick fixes and simple solutions won't work," he said.

Baptists are a people of religious freedom who differ with a good many other Christians who can live happily with creeds or the modern equivalent of creedal statements, Dunn said.

"If Baptists have a distinctive doctrinal contribution," he said, "it must be our belief in soul freedom or the competence of the individual before God."

## June Cooperative Program receipts up 7.6 percent

NASHVILLE, Tenn. (BP) — June mission gifts from the 34 Baptist state conventions to the Cooperative Program of the Southern Baptist Convention reflected a 7.6 percent increase from June, 1981.

With the fiscal year three-fourths completed, total contributions to the national programs are \$144,900,599 compared to \$127,489,831 a year ago, leaving SBC income almost \$17.5 million ahead of last fiscal year.

June's undesignated total of \$7,121,691 surpassed June, 1981 by \$628,085 — an increase of 9.7 percent. Designated giving, the vast majority of it to the Foreign Mission Board and the Home Mission Board, was up \$367,420 over the 1981 figures, a 5.6 percent increase.

Despite the extended slump in the nation's economy, 30 of the 34 state conventions have given more money to the Cooperative Program the first nine months of the 1981-82 fiscal year than they did the first

nine months of 1980-81.

The Utah-Idaho convention is the percentage leader in both designated and undesignated contributions. The Far West convention has upped its designated gifts 52.4 percent and its undesignated gifts 68.3 percent compared to last year. Oklahoma is second in percentage increase in designated giving (30.7) and West Virginia is second in undesignated contributions increase (34.3). Alaska is third in both categories, 27.7 percent increase in undesignated and 29.8 percent increase in designated.

Overall the SBC is 13.7 percent ahead of last year in total receipts.

The Baptist General Convention of Texas is the "total dollar" leader in both designated (\$14,534,404) and undesignated (\$13,248,516). Georgia is second in undesignated contributions (\$5,558,412) and North Carolina is second in designated gifts (\$7,744,365).

by Duann Kier