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Arkansas Baptist Newsmagazine

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Arkansas Baptist State Convention

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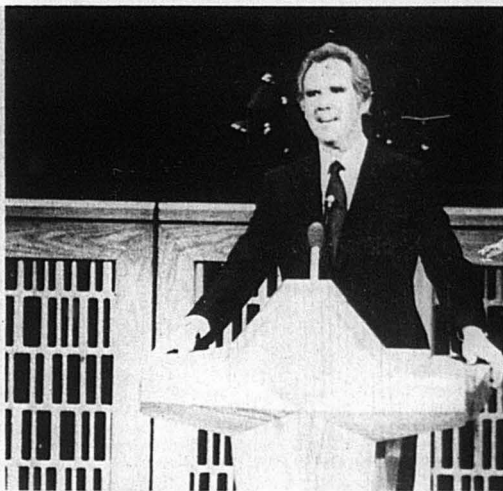


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January 14, 1982
Arkansas Baptist
NEWSMAGAZINE

INVITATION
TO
Life
...an evangelism
event for television

The Radio & Television
Commission's newest
TV show will provide
Southern Baptists a
prime-time evangelism
tool for reaching the
people of America.





FORT WORTH, Texas (BP) — The Southern Baptist Radio and Television Commission is issuing an "Invitation to Life" in five cities during January test marketing of a preaching program by that name.

Broadcasts of the pilot for the proposed American Christian Television System are both an evangelistic effort for Baptists in the five areas and a test of the show's effectiveness for the commission. This small-scale test marketing is in preparation for full-scale, weekly airing of "Invitation to Life" when the ACTS network becomes operational next year.

For the pilot, revival services were videotaped at Central Church of Magnolia, Ark., (ABN, Nov. 19, 1981) and North Phoenix Baptist Church, Phoenix, Ariz. Services were combined with short feature segments about church members and edited into the four half hour broadcasts, which began Jan. 4 on one of the stations. Programs are being shown in Florida, Georgia, California, Texas and North and South Carolina cities.

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What will Baptists' challenges be in the 80's? A Baptist researcher makes some predictions.

Surprise postage jump hits Baptist newspapers

by Norman Jameson and Larry Chesser

NASHVILLE, Tenn. (BP) — After fighting and apparently winning a continued subsidy for second class non-profit mailers this summer, Baptist editors learned in late December the subsidy will end Jan. 10.

The immediate effect for Baptist state newspapers and similar mailers is an increase in postage costs of at least 100 percent and up to 150 percent, depending on volume and weight of the newspaper.

"Congress lied to us," said Lynn Clayton, editor of the *Louisiana Baptist Message*, who is faced with an immediate annual increase in postage costs of \$126,000.

"At a time when the federal government is asking charitable organizations to pick up more of the load for the needy of society, they cripple our communications that is essential to doing what they've asked us to do."

In meeting President Reagan's demand for an additional across-the-board reduction in domestic spending, Congress slashed nearly \$4 billion from the 1982 budget when it passed a stop-gap funding bill in mid-December to keep the government running through March 31. The bill provided \$82 million less funding for the subsidy which provides preferential rates for non-profit, second class mailers than was authorized by Congress when it set federal spending ceilings during the first round of budget cuts last summer.

Had Congress appropriated the full \$696 million authorized for this postal subsidy, second-class non-profit mailers would have continued to move gradually toward paying their full mailing costs. Last June, they reached step 10 of a 16-year phasing process started by Congress in 1970.

But as directed by the stop-gap funding bill, the postal service adjusted all preferred-rate categories, except second-class within-county and fourth-class library rates, to step 16, or full-phased rates, effective Jan. 10. Second-class in-county and fourth-class library will be adjusted to step 13.

Reaction from Baptist editors varied from the fury of Clayton, to rather calm acceptance by Presnall Wood, editor of the

Texas *Baptist Standard*, by far the largest of the 34 Baptist state newspapers with 390,000 circulation.

"I don't think it's all bad," said Wood, whose cost will jump from \$9,065 per week to \$22,098 per week. "The federal budget does need cutting and its time for religious publications to pay their own way."

The *Standard* will immediately pass their increased cost to their subscription customers, raising their church member plan from \$3.80 Dec. 31, to the already planned \$4.80 Jan. 1 to an unexpected \$5.50 Feb. 1.

Newspapers whose primary income is from subscriptions can more easily rebound from such a blow. Others, funded completely through state Cooperative Program contributions, must wait a year before they can make a budget adjustment or ask for an emergency allocation from reserve funds.

One such newspaper is the *Illinois Baptist*, edited by Robert J. Hastings, who when he first heard of the changes, "Just went into shock."

"We don't know what we are going to do," he said. "We have got money enough to go to the first of July. We just have to go to the board and ask for more money or cut back frequency. It boils down to that."

Particularly galling to the Baptist state newspapers is the fact that regular second class mailers, those who deliver a product for profit through the mails, will pay less per piece than non-profit mailers.

The surprise comes just after most churches have already determined their budgets for the coming year. Clayton says timing of the announcement was "more than coincidental," coming at a time when Congress was not in session.

C. R. Daley, editor of Kentucky's *Western Recorder* says if he passes the cost on to his subscribers, he will lose one-third to one-half of them. Passing on full cost would require raising his basic subscription from \$3.75 to \$5.75 and he said "every time we raise it a quarter we lose several thousand."

"I hope I'm overly pessimistic, but I'm afraid I'm realistic," he said.

Magazine recognized for help to handicap

NASHVILLE, — *Church Recreation Magazine*, published by the Southern Baptist Sunday School Board, has received special recognition from the Nashville committee of the International Year of Disabled Persons for its contribution to the disability movement.

The January, February, March, 1981 edition of the magazine was devoted to recreation with special populations.

The magazine was selected by a panel of

12 judges representing various civic, social and professional groups, for recognition during a reception concluding Nashville's celebration of the 1981 International Year of Disabled Persons.

The Sunday School Board was the only institution or corporation chosen by the committee for recognition. Three individuals were cited for their contributions to the handicapped along with nine outstanding individuals who are disabled.



There is some difference of opinion regarding the Baptist editor's dealing with controversial issues. Some believe that nothing controversial should ever be carried in our denominational papers. Others feel that every week there should be something of a controversial nature. This editor believes that the primary purpose of a Baptist state paper is to help churches and individuals reach more nearly the stature God intended for them to attain. This means that he must sometimes deal with controversy. His purpose must always be to help and never to hurt.

Professional surveys have been taken across the Southern Baptist Convention, asking whether editors of denominational papers should deal with controversial issues. The vast majority have answered in the affirmative. In our own non-professional and sketchy surveys, we have received the same response. Many, however, have added that it should be done responsibly and constructively.

One purpose of the *Arkansas Baptist Newsmagazine*, like that of the 31 other state Baptist papers, is to perform a supportive and prophetic role in Southern Baptist life. This automatically creates tension between a state paper's responsibility to promote Baptist programs on one hand and to distribute sometimes unfavorable denominational news on the other. This automatically means that a Baptist state paper will sometimes be involved in controversy.

Everyone has the right to his own opinion and convictions. However, he should form his opinions with all the facts in hand and under the leadership of the Holy Spirit. Premature judgments have often been the source of problems, division, and wrong conclusions. Caution is, perhaps, more important for the Baptist editor, as his opinion is more widely disseminated than the opinions of most.

Those who believe that the editor should remain silent on all controversial issues are usually ready enough to express their own views. They have, also, overlooked several important matters: (1) that the Bible teaches the individual priesthood of all believers; (2) that a tenet of Baptist faith is openness and freedom; (3) that our Baptist

democracy is built on the free exchange of ideas; and (4) that a Baptist editor often has, by virtue of his office, access to more information than others may have.

As an editor struggles with controversy in an objective manner, he will often find himself accused in letters and phone calls and, occasionally, even be charged with heresy. He may have to contend with the struggle of various factions attempting to control his editorial page. But, if he is to serve Baptists, he must attempt to communicate facts fairly and objectively as he sees them.

Historically, Baptists were among the leaders in the fight for the freedom of religion. Closely related is the concept of the free exchange of religious ideas. We should never fear Christian views. We should, however, cherish them and weigh them by the Word of God. That which contradicts the Bible is false.

Openness will sometimes result in a difference of opinion, even among Baptists. This should not be alarming, nor should we feel that those who hold opposing views are less Christian than we are. The evaluation of new ideas should be a wholesome, enlightening and rewarding experience. It is only through the exploration of new ideas that any individual will grow intellectually and spiritually.

The alternative to considering various views is to have a closed mind, which maintains, "I have a monopoly on all truth and knowledge." It was this concept which led to the persecution of the Dark Ages. Anyone who dared to present a new or controversial idea was branded a "heretic" and was usually placed on the torture rack.

When an editor or a pastor claims his right to speak out on controversial issues, he must also shoulder the responsibility that goes with that freedom. The responsibility demands that he know, to the best of his ability, all the facts, that he deal with them honestly, and that he never use his position to belittle the ideas of others. Let us guard with our lives our God-given right to speak responsibly the truth as we see it in love.

Arkansas Baptist

NEWSMAGAZINE

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

VOLUME 81

NUMBER 2

J. EVERETT SNEED, Ph.D. Editor
BETTY KENNEDY Managing Editor
ERWIN L. McDONALD, Litt. D. Editor Emeritus

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 35 cents each.

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

Advertising rates on request.

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The Southern accent

D. Jack Nicholas, President, SBC

When rights are wrong

It has been said that the most insidious and dangerous error is truth exaggerated out of proper proportion.

That is the case with the emphasis of contemporary social theorists upon individual rights. Because of their emphasis, egoism is currently rampant in this land. They renounce the notion that man's worth is chiefly derived from his being a child of God and instead proclaim man to be a worthy and beautiful creature in his own right. They quickly shatter that illusion, however, when they inspire man to engage in orgies of inordinate selfishness in the name of personal rights.

We are enduring an era in which individual rights have been relentlessly pressed upon the public at the expense of the rights of the public, and without regard for the public good or those responsibilities which are implicit in the exercise of individual rights.

Ours is an age characterized by bold, demanding, impatient assertion of personal rights. One group after another — some righteous, some anything but righteous —

has confronted the American public demanding its rights.

Examples of such excess are widespread. In almost every state in the nation, homosexual groups have demanded rights as a minority. A group of students at the University of South Florida has organized for the purpose of advocating sexual relations between both married and unmarried students at the University of South Florida, and they insist that it is their right to do so in university facilities and to be assisted by taxpayer's dollars to do it.

The tragedy is that the courts of this land have been so thoroughly indoctrinated by modern social theory and by the exaggerated emphasis upon personal rights that they are likely to render judgment in favor of the students.

Personal rights exaggerated out of proper proportion with no regard for attendant responsibilities or for the public good are a dangerous error. That's when "rights" are wrong.

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

Board seeks to contact missionaries after coup

ACCRA, Ghana (BP) — Southern Baptist Foreign Mission Board leaders are trying to contact missionaries in Accra, Ghana, in the wake of a military coup in that capital city early Dec. 31.

The American Embassy in Accra reported the estimated 1,500 Americans in the country were believed safe and were being urged to stay in their homes. Heavy gunfire was reported at the airport and in the area of Burma Barracks, the central military camp at Accra, news report said.

Thirty-one of the 51 Southern Baptist missionaries stationed in Ghana were in the west African country when the coup was staged before dawn. Two couples and two single missionaries are stationed in Accra.

Billy L. Bullington, a native Arkansan, works in Accra as a liaison between missionaries in West Africa and the Foreign Mission Board. Mrs. Bullington, the former Evelyn Robison, is active in home and church work in Accra.

Bullington, 46, was born in Charleston. He and Mrs. Bullington are graduates of Ouachita Baptist College (now University.)

Bullington once served as associate pastor at First Church in Bearden and taught high school English at Delight. The Bullingtons have previously served as missionaries in France and Tonga.

They are parents of two grown children.

Jerry J. Rawlings, 34-year-old former flight lieutenant, staged the overthrow of the civilian government led by elected president Hilla Limann, the reports said. Rawlings staged a similar coup two years ago, overturning the government of Lt. Gen. Frederick Akuffo, then turned over leadership of the nation to Limann after a public election.

Shortly after the dissidents gained control of the Accra radio station, Rawlings broadcast an appeal for unity and urged that Limann not be harmed.

Couple arrives in Equatorial Guinea

MALABO, Equatorial Guinea — Jess and Peggy Thompson, first Southern Baptist missionaries assigned to Equatorial Guinea, arrived in Malabo, the capital city, Dec. 17. With the help of Billy Bullington, the Foreign Mission Board associate to the director for West Africa, the couple immediately began looking for a place to live and begin work. Thompson will work as an agricultural evangelist in the West African country impoverished by the 11-year rule of former President Nguema Biyoto Masie. Spanish Baptists and Brazilian Baptists, who have said they will also send missionaries to the country, have not yet been able to place anyone there.

future of BOLD MISSION THRUST?

All of the career missionaries and volunteers to carry out Bold Mission Thrust by the year 2000 have already been born.

— Bob Banks

What will your church do to prepare the potential missionaries and volunteers for missions service?

Royal Ambassadors can effectively help you to do this! Begin Royal Ambassadors in your church today.



Reaching people plans launched

by Jim Lowry

NASHVILLE, Tenn. (BP) — Southern Baptist leaders launched a three-year plan for reaching unsaved people with calls for changed lifestyles, renewed commitment and unselfish cooperation.

Frequent pleas for lay involvement punctuated a two-day National Launch Meeting for Reaching People, sponsored by the Baptist Sunday School and Home Mission boards.

Speakers told 800 participants that leadership from pastors, church staff and state and denominational workers is necessary, but attaining Bold Mission Thrust goals of reaching the world for Christ depends on

the enthusiasm and dedication of lay workers.

Sunday School Board President Grady C. Cothen told agency, state convention and associational leaders: "I believe there has been expressed here the most carefully planned action of Christian evangelistic action in history."

"We need a new emphasis on bivocational workers, especially in establishing new work," Cothen said. "If we wait until we have a church on every downtown corner in every large city, we'll never make it. There are people in seminaries and not enough First Baptist Churches for them to

pastor.

"There are literally thousands of people who can be involved in storefront churches. We must try to get lay people to do that work."

"Who are we to look askance at people on the bottom of the denominational totem pole?" he asked. "We need a renewal of lay ministries with pastors as equippers of the saints and the saints doing the ministry."

Cothen said the new telecommunications plans of the Sunday School Board and the Radio-Television Commission could be how Southern Baptists can do the seemingly impossible.

"Telecommunications gives a means of relating to everything Baptists do," he said. We're interdependent as well as independent. The best of plans and telecommunications won't achieve Bold Mission Thrust. It will take the power of God's Holy Spirit, or it won't be done.

During the meeting, a four-part plan was detailed for participants.

Part one of the plan is Church Growth Thrust, an ongoing support plan headed by the church administration department to help churches reach people.

The Sunday School department's part two is 8.5 by '85, a move to have 8.5 million enrolled in Sunday School by 1985.

Gerald Palmer, vice president-missions at the Home Mission Board, outlined part three, Bold New Work. Goals include 1,500 new churches by 1985, 1.5 million baptisms, 30,000 churches with increased giving to the Cooperative Program, double the number of career missionaries, 300,000 volunteers and 1 million trained church members to be committed witnesses.

As people become Christians and join the church, cyclical training to prepare them for witnessing will be led by the church training department. Department head Roy Edgemon shared plans for part four of the plan, Bold Witness Training.

Southern Baptist interest in growth has been criticized in some quarters as being too numbers oriented, but speakers offered no apologies for wanting church growth in the meeting.

The denomination is not interested just in numerical growth, but in a qualitative growth of churches and members toward the likeness of Jesus Christ, Edgemon said. "The church is God's agent in growth, and the barriers of man can be overcome by the Word of God."

William C. Tanner, president of the Home Mission Board, opened the meeting with a charge for Southern Baptists to get serious about reaching America for Christ, by "getting people who know Jesus to reach people who don't know Jesus." Tanner added that "unless we love lost people, our plan will fail."

Food and fellowship

Virginia Kirk and Jane Purtle



Bird watching

"Behold the fowls of the air," Matthew 7:26

This column has primarily been devoted to food and fellowship as it relates to people. We decided that it would be interesting this month to include God's feathered creatures.

I was introduced to bird watching several years ago by an elderly church member who invited me to have coffee and cookies on a cold, snowy day. As we sat in her cozy living room we could see and hear the birds chattering around a small feeder hung at the edge of her front porch. To my ignorant eyes many of the birds looked like sparrows brushed with a deep red across their back and head. She explained that these were the purple finches that spend part of the winter in Arkansas each year.

The next day I bought a feeder just like hers, along with a bag of sunflower seeds. Sure enough, when the feeder was hung on an awning by a window in our family room, the same event occurred. Purple finches, chickadees, cardinals, gold finches, and others came to the feeder almost immediately. I could hardly believe that they had been in the yard all along and I had never noticed.

A bird bath was soon added to our back yard, and it has given us added pleasure. Other birds that do not come to the feeder congregate there. Just as this column is being written, in December, the robins are bathing and drinking with so much splashing that it will need refilling.

Watching birds from a window is a simple hobby. It is for every age. It would be especially good for a person confined to the house. A friend in a local nursing home has a feeder outside her window, and although she can't put seed in it herself, there is always some thoughtful person filling it. A bird identification book on her table helps her enjoy the birds even more.

Sunflower seeds are kept in our feeder, but occasionally I prepare a different treat for the birds. The ingredients do not have to be fresh. Use old peanut butter, jelly, and bacon grease. Vary it to suit your ingredients. The peanut butter is expensive but necessary to make it special. The mixture can be sprinkled on a window sill, shelf, or any flat surface available to the birds. They will love it.

Magic mix for birds

1 cup bacon grease	1 cup water
dab (or more) of peanut butter	1 cup meal
1 cup jelly, old sorghum, or syrup	

Mix and bring to a boil, stirring and adding more water if necessary. Cook until the mixture thickens.

Virginia Kirk, professor emerita 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.

by Millie Gill/ABN staff writer

S. Mikael Carrier

began serving Jan. 3 as pastor of the Jonesboro Nettleton Church. A native of Jonesboro, he attended Ouachita Baptist University and Hendrix College, graduating as a student of distinction from Arkansas State University. His graduate study was at the University of Arkansas and Baylor University Medical Center, Dallas, Texas. Carrier has a master of divinity degree from Southwestern Baptist Theological Seminary. His previous services include serving as pastor of



Carrier

the Monette First Church; chaplain intern at Baylor University Medical Center; associate pastor of Osceola First Church and minister of youth/education at the Nettleton church. He serves on the board of trustees for Southern Baptist College and as an area committee member for the Arkansas State University Baptist Student Union. His wife is the former Anne Simpson of Jonesboro. They have one daughter, Angela Michelle.

James E. Humphrey

died Dec. 31, 1981, at age 81. He had been an active member of Little Rock Immanuel Church for 50 years and was a retired employee of Missouri Pacific Railroad. He is survived by his wife, Mary Emma Kysner Humphrey of Little Rock; three sons, James Humphrey Jr. of Texarkana, Raymond D.

Humphrey of Houston, Texas, and Charles C. Humphrey of Beaumont, Texas; one sister and seven grandchildren. Memorials may be made to the Lottie Moon Christmas Offering of Immanuel Church.

Tim Love

has been called as pastor of the Caddo Gap Oak Grove Church. He is a student at Ouachita Baptist University.

Wayne Pipkins

is serving the Black Springs Mount Gilead Church as pastor. He and his wife, Kathy, live in Arkadelphia where he is a student at Ouachita Baptist University.

Billy Joe Scott

has resigned as pastor of the Augusta First Church.

News about missionaries

Mr. and Mrs. John W. Shepard Jr., missionaries to Japan, have arrived in the States for furlough (address: 304 Crockett Lane, Hewitt, Texas 76643). Born to missionaries in Rio de Janeiro, Brazil, he lived there and in New Orleans, La., while growing up. The former Jean Prince, she was born in Chicago, Ill., but grew up in Arkansas. They were appointed by the Foreign Mission Board in 1948.

Mr. and Mrs. David L. Vick, missionaries to Argentina, have arrived in the States for furlough (address: c/o Rodney Vick, 3522 Chaffee Dr., Fort Smith, Ark. 72904). Born in Fort Smith, he also lived in Midland, Texas, and Tulsa, Okla. The former Barbara Caston, she was born in Iowa, La., but moved to Hope when she was small. They were appointed by the Foreign Mission Board in 1978.

Mr. and Mrs. Billy L. Montgomery, missionaries to Ghana, have arrived in the States for furlough (address: 3625 Cottonwood, Corpus Christi, Texas 78411). Born in Merkel, Texas, he grew up in Corpus Christi. The former Sandra Stone, she was born in Wynne, and grew up there and in St. Charles, Ill. They were appointed by the Foreign Mission Board in 1975.

Mr. and Mrs. Paul A. Rhoads, missionaries to Korea, have arrived in the States for furlough (address: Southern Baptist College, Faculty Housing #319, College City Branch, Walnut Ridge, Ark. 72476). He is a native of Little Rock. The former Lana LeGrand of Missouri, she was born in Poplar Bluff and also lived in St. Louis and Pilot Knob. They were appointed by the Foreign Mission Board in 1973.

Mrs. Mildred Cagle, missionary associate to Kenya, is in the States on furlough (address: P.O. Box 311, Arkadelphia, Ark.

71923). Before she was employed by the Foreign Mission Board in December 1974, Mrs. Cagle, the former Mildred Dawson, was a secretary and licensed agent for an insurance company in Arkadelphia, Ark., her hometown.

Mr. and Mrs. Ronald W. Flurry, missionaries to the Philippines, have arrived on the field to begin their first term of service (address: Box 99, Davao City, Philippines 9501). He was born in El Dorado, Ark., and also lived in Ruston, Nachitoches and Jonesboro, La., while growing up. She is the former Janet Vallery of Monroe, La. They were appointed by the Foreign Mission Board in April 1981.

Mr. and Mrs. Alex F. Garner, missionaries to Paraguay, have arrived in the States for furlough (address: 8951 NE 50th St., Spencer, Okla. 73084). They are natives of Arkansas. He is from Fort Smith, and she, the former Charleta Beindorf, of Pope County. They were appointed by the Foreign Mission Board in 1952.

Mr. and Mrs. Clyde D. Meador Jr., missionaries to Indonesia, may be addressed at Jalan Pereng 33, Purwokerto, Jateng, Indonesia. He is a native of Arkadelphia, Ark. The former Elaine Grisham, she was born in Lubbock, Texas, and grew up in Albuquerque, N.M. They were appointed by the Foreign Mission Board in 1974.

Mrs. Willie Corrington, mother of Mrs. Jack E. Tolar Jr., missionary to Nigeria, died recently in Hot Springs, Ark. Mrs. Tolar is the former Barbara Corrington of Hot Springs. Her husband is a native of San Antonio, Texas. Appointed by the Foreign Mission Board in 1962, they may be addressed at Baptist Hospital, Box 15, Ogbomosh, Nigeria.

New intern begins work at Newsmagazine

Robert E. Allen began work Dec. 28 as the new intern for the *Arkansas Baptist Newsmagazine*.

Allen, a student at Southern Baptist Theological Seminary in Louisville, Ky., will receive a salary for living expenses as well as academic credit at the seminary through a program of joint supervision by the ABN and Southern.

The year-long internship is designed to provide practical experience for persons considering religious journalism as a vocation. This is the second year the ABN has operated the program.

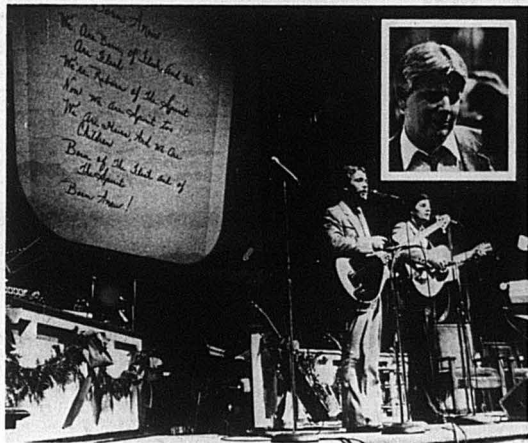
During the internship, the student journalist will sharpen journalistic skills and learn about the philosophy behind Baptist state papers. Besides teaching the intern, the ABN staff hopes to learn from the person in training.

Allen, 26, is a native of Marion, Ill. He holds the bachelor of science in journalism degree from Southern Illinois University in Carbondale, and is a candidate for the master of religious education degree at Southern.

He was news editor for the daily campus newspaper at Southern Illinois University, and has been a reporter-photographer at the *Sullivan (Ind.) Daily Times*. — RHD



Allen



North Little Rock-based musicians Weston and Davis (left) lead youth in congregational singing at Little Rock Immanuel Church. Evangelist Rick Stanley (inset) converses with a youth between sessions. Above, Jackie Welch of Mary's Chapel Church in Huffman engages in Bible study at Joy Expto.

Record crowd at Joy Expto

by Bob Allen

A combined crowd estimated at 2,350 attended the two sessions of Joy Expto '81 as a record number of youth registered for the 1981 Youth Evangelism Conference.

Wes Kent, pre-college associate for the Evangelism Department, reported a combined registration of 1,922 for the sessions held in Little Rock and Fort Smith, a registration record. Crowd estimates based on seating capacities at the host churches were well in excess of that figure, though.

Registration at Little Rock Immanuel Church, site of the Dec. 28-29 session, totaled 1,410, Kent said. Attendees, however, filled the seating on the main floor and the balcony of Immanuel's auditorium, and chairs were set aside to provide seating for the overflow crowd. Kent estimated the crowd size at 1,700.

A total of 512 registered at First Church in Fort Smith. Attendance there was estimated at 650 for the second session, Dec. 29-30.

This was the first year that the conference was held at two sites, Kent said. Organizers decided to split the sessions between two host churches to make Joy Expto more accessible to churches in the outlying areas of the state.

Thirty-six professions of faith were recorded at the two sessions and 14 decisions for full-time Christian service. A total of 66 rededications were recorded, Kent said, but a great number of youth claiming rededication were sent to their seats without a record of the decision because of an overwhelming response to an invitation at the Little Rock session.

"We had some of the best evangelistic

results we've ever had," Kent said, "but that's not really our purpose. Our primary purpose is to get youth involved in evangelism when they go back home, but they're getting where they bring their lost friends."

Attendance at Joy Expto has increased in each of the last three years, Kent said. He noted that the conference draws a larger college-age crowd each year.

Youth at the conference were challenged by Rick Stanley, evangelist and stepbrother to Elvis Presley; Weston and Davis, full-time music evangelists based in North Little Rock; His Light, a musical group from Louisiana; Arkansas ministers Clyde Spurgin, from Green Forest First Church, and Nick Garland, from Hot Springs Second; and Paul Jackson, a Little Rock-based evangelist.

Baptist expert on Catholics honored

ATLANTA (BP) — A framed 13th century Bible manuscript in Latin quoting Jesus' prayer for unity was presented to C. Brownlow Hastings of the Southern Baptist Home Mission Board interfaith witness department by Catholic bishop James Niedergesius during a retirement dinner for Hastings.

The Nashville, Tenn., bishop was one of a long string of Catholic, Greek Orthodox and Southern Baptist leaders who paid tribute to Hastings for his contributions to im-

proved relations between Baptists and other religious groups during the dinner.

Hastings retires Dec. 31 after 11 years as associate in the department. He has been responsible for Baptist relationships with Catholics and Greek Orthodox.

In presenting the manuscript of the 16th, 17th and 18th chapters of the gospel of John found in a French monastery, Bishop Niedergesius quoted from Jesus' prayer for

unity in John 17:20-21, saying the prayer was especially appropriate to honor Hastings.

In that prayer, Jesus said: "I do not ask in behalf of these alone, but for those also who believe in me through their word; that they may all be one, even as thou, father, art in me and I in thee, that they also may be in thee, that the world may believe that thou didst send me" (New American Standard Version).

'Creation science' law establishes religion, Judge rules

LITTLE ROCK — A law requiring "balanced treatment" of the theories of evolution and creation science in Arkansas' public schools is an unconstitutional establishment of religion, a federal district judge ruled here Jan. 5.

In a 38-page ruling, U.S. District Judge William R. Overton called the law "purely an effort to introduce the Biblical account of creation into the public school curriculum." The ruling cited subpoenaed correspondence circulated among creation science proponents to show that the law's supporters were "aware that Act 590 is a religious crusade coupled with a desire to conceal that intention."

Testimony, Overton said, not so much attempted to establish creation science as science, but to discredit evolution. Defendants claimed that evolution is a religion. Assuming that for the sake of argument, the ruling said, the remedy would be to stop that teaching, not to establish another religion in opposition to it.

The argument that teaching evolution presents a "free exercise" problem and "establishment" problem which can be redressed by giving balanced treatment to creation science has no legal merit, Overton wrote.

Judge Overton ruled on three points at which the plaintiffs alleged the act violates the U.S. Constitution: (1) establishing religion, (2) restricting academic freedom or (3) being impermissibly vague, which violates the due process clause of the Fourteenth amendment.

Overton said he declined to interpret academic freedom as broadly as some witnesses wanted, but concluded some teachers would be forced to teach material they considered academically unsound and might forego teaching subjects which might trigger the balanced treatment need.

On the third test, vagueness, Judge Overton found the words "balanced" and "relatively recent" subject to ordinary understanding and not impermissibly vague.

One witness testified that the public should have the curriculum they want taught in the public schools. Larry Parker, a specialist in devising public school curricula said that polls indicate that a majority of the American public thinks creation science should

be taught if evolution is presented.

Judge Overton disagreed. "The application and content of First Amendment principles are not determined by public opinion polls or by a majority vote. Whether the proponents of Act 590 constitute the majority or the minority is quite irrelevant under a constitutional system of government. No group, no matter how large or small, may use the organs of government, or which the public schools are the more conspicuous and influential, to foist its religious belief on others."

Arkansas Attorney General Steve Clark, who led the defense team, said Tuesday afternoon that his staff already was examining the ruling and would decide whether to file an appeal with the Eighth Circuit Court of Appeals at St. Louis, based on the merits of defense objections to the ruling.

One of the plaintiffs was Nathan Porter, a Southern Baptist minister from Arkadelphia. After the ruling was filed Porter said he was pleased that the ruling addressed what he felt was the basic issue.

"Evolution is not the issue," Porter said, "it is whether religion will be taught in the public schools. It has been the issue from the beginning and that is why I became involved. The basic question is separation of church and state."

Porter noted that he participated as an individual, a parent and a Southern Baptist committed to religious liberty. "In no way did I speak for Southern Baptists; however, I do believe I have represented the historic Baptist position."

Arkansas became the first state in the U.S. to legislate the teaching of creation-science when its legislature in March passed Act 590, requiring "instruction in both scientific models (of evolution-science and creation-science) if public schools choose to teach either."

The American Civil Liberties Union filed suit against the law in May on behalf of 23 plaintiffs. Among the plaintiffs were 12 religious professionals, including Porter.

Act 590 defines creation-science as, among other things, scientific evidence for a sudden and relatively re-

cent inception of the earth and life; separate ancestry for man and apes, and an explanation of the earth's geology that includes the occurrence of a worldwide flood.

The law prohibits "religious instruction or references to religious writings" in a teacher's treatment of creation-science, but declares a legislative purpose of "preventing establishment of Theologically Liberal, Humanist, Nontheist or Atheist religion." Critics of the bill were concerned that this clause might imply support for establishment of other religions.

Claiming creation-science cannot be separated from Christian fundamentalism, the ACLU alleged that Act 590 was an attempt to establish religion, violated a constitutionally protected right of academic freedom and was unconstitutionally vague.

Attorney General Clark argued for the state that the law was constitutional because it prohibited the teaching of religion, and broadened academic freedom by exposing students to more than one theory of origins.

Both sides called theologians, clergy, scientists and educators to testify during the two-week trial.

Although the trial was not a dramatic replay of the historic Scopes "monkey trial" of 1925, the bill itself was surrounded by controversy from the day it appeared on the floor of the Senate.

Passing the House and Senate by wide margins and amid cheers from legislators, the bill was signed into law by Gov. Frank White, who later admitted he hadn't read it. During the trial, Sen. James Holsted of North Little Rock, the bill's sponsor, told the courtroom his religious beliefs had motivated his sponsorship, and the state's first witness, Dallas Theological Seminary Professor Norman Geisler, made headlines when he testified that he believed in UFOs and that they were "satanic manifestations in the world for the purpose of deception." In a television appearance broadcast from Virginia, Moral Majority Head Jerry Falwell blasted Attorney General Clark for "collusion" with the ACLU.

Louisiana passed a law in July permitting equal treatment of the two theories, and similar legislation is pending in approximately 20 other states.

SBC records 1,436 net church gain in 70s

ATLANTA (BP) — Southern Baptists will have to establish new churches faster and keep existing churches alive if they are to meet the Bold Mission Thrust goal of 50,000 churches by the year 2000, says a research report prepared by the Home Mission Board.

During the decade of 1970-80, Southern Baptists recorded a net gain of only 1,436 churches, despite having organized over 2,600 churches, according to data compiled by Orrin D. Morris, director of the HMB research division.

"That means there were 1,165 churches that either died, merged or left the denomination during the decade of the 1970s," said Morris in a presentation to Home Mission Board staff members.

When the decade began, Southern Baptists had 34,360 churches, and in 1980, the number had increased to 35,831.

Most of the new churches established during the past decade, 1,696, were in the South, Morris reported. Yet in the South, the net gain was only 699. That means 997 of the new churches, 59 percent, disbanded, merged or left the SBC, Morris said.

The survival rate for churches in the Northeast and West is much brighter, Morris added. In the Northeast, 110 new churches were reported during the decade,

but there was a net gain of 136 churches. Morris explained that the net gain was higher than the number of churches constituted because 26 or more churches that were organized before 1970 had affiliated with the SBC between 1970-80.

In the West, 428 new churches were reported, with a net gain of 347 churches (81 percent of the total) during the decade, while in the North Central states, 367 new churches were reported for a net gain of 254.

Morris observed that the net gain of churches in a region or state is much more significant than the total number of new churches established. "If you look only at the total number of churches constituted, it can be deceiving and imply we are making progress as a denomination, when actually, an even larger number of churches may be merging, disbanding or leaving the denomination," Morris said.

In a listing of the top 10 states with the greatest net increase in the number of churches during the decade, California, with 114, and Florida, with 102, led the denomination.

Other top 10 states in net church increase during the decade included Texas, 86; South Carolina, 85; Ohio, 81; Northern Plains Convention (four states), 69; Alabama, 68; Tennessee, 62; Oklahoma, 57; and Arkansas, 56.

20 selected to sing at SBC pavilion

KNOXVILLE, Tenn. (BP) — Twenty college and seminary students have been selected for the musical-drama group "PowerSource" which will perform 10 times daily at the Southern Baptist Pavilion at the 1982 World's Fair.

PowerSource will perform a musical-drama commissioned especially for the premier at the pavilion, which will carry out the theme, "The Word Is . . . Energy."

Entitled "Love, You Spoke A Word," the musical-drama is being written by Ken Medema of San Francisco and Craig McNair Wilson of New York City. Medema is a blind Southern Baptist composer and entertainer. Wilson is a Christian entertainer and writer.

PowerSource will include two separate octets, plus two technicians and two resident directors. Each octet will perform the musical at the Baptist Pavilion five times daily on a split schedule.

The 20 students were selected by a special World's Fair Baptist Ministries panel after auditions of more than 115 Baptist students from throughout the nation. Auditions were held in Dallas, Atlanta and Knoxville.



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Church Training

Conserving the results of evangelism

It was announced by our evangelism director at our state convention in November that there were over 14,000 baptisms in our churches last year (1980-81). This was the fifth largest year for baptisms in our state. We rejoice in this report and pray that next year will see an even greater increase. However, if present trends continue, over 4,000 of those new converts (28 percent) will become non-resident members and approximately 2,700 will eventually become inactive members. These are not figures we rejoice in but they point up a problem we must address.

As a part of our preparation for the simultaneous revivals many of our associations plan to conduct a conference on conserving the results of evangelism. These conferences will deal with counseling, the use of the Survival Kits for new Christians, and new member training approaches to help nurture new converts. Associational leaders who will lead these conferences will receive their training during a special conference during the evangelism conference on Jan. 26.

These associational conferences on conserving the results of evangelism should be seen as a major part of our state's preparation for the simultaneous revivals. Consult your associational calendar for the date, time, and location of your conference. — **Robert Holley**



Holley

following ministries: bus, youth, prison, telephone counseling, food, senior citizens, cassette tapes, television and radio.

Emmanuel L. McCall is the Director of Black Church Relations for the Home Mission Board.

McCall will preach the closing message on Tuesday afternoon.

D. L. O'Neal is pastor at Stuttgart, Ark. He will preach a message Monday afternoon.

W. W. Walker is presently pastor of First Church of Highland Park in Little Rock.

Walker will be sharing a testimony on "My Church Involved in Evangelism".

Robert Brack is director and teacher of choral music at Little Rock Central High School.

Brack is working with Glen Ennes in coordinating the music for the conference.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end." Eph. 3:20-21 — **Clarence Shell Jr., director.**

Stewardship

Decisions for 1982

What resolutions are appropriate for Christian stewards who face uncertain economic conditions in 1982? These decisions are basic.

—"In the beginning God created... and he was pleased." The Father is the source of all we manage.

—God created all things good. A Christian steward recognizes that goodness in his affairs.

—The Christian steward acknowledges his dependence upon the Father's provisions.

—Unselfish Christian stewards respond with compassion toward the poor of earth who have so little. Affluence is shared in ministering to needs.

—A Christian steward provides for the members of his family and teaches biblical stewardship.

—Tithes and offerings are given a priority rating by committed stewards.

—A loyal steward ministers through the local church with his energies, prayers and resources.

—Christian stewards support missions.

—Waste is avoided by Christian stewards.

—Trusting God for the future, the Christian steward avoids unnecessary debts, manages all his resources with diligence and prepares for the future.

—Daily, the Christian manager gives thanks to the Father. — **James A. Walker, director**

BSU Third Century Campaign

Building support for BSU

Mt. Olive Church of Heber Springs is one of the top 20 churches in per capita giving in the BSU Third Century Campaign. The pastor, Bill Good, was asked recently to share how he had led the church into support of the campaign. The following is quoted from his letter:

"Our people are unpretentious, ordinary, humble folks who are willing to be led by their pastor, and they have developed a simple faith in the BSU program, saying that we cannot afford to remain uninvolved in it. It is God's will that we do all we can to develop Christian leadership, and this is one of the best ways we have.

"Concerning the 'how to' on meeting the goal, it was largely a matter of educating in our little church. One thing I did was to have Brother David Miller come to the church and give a talk on the Southern Baptist Convention and what its budget included.

"Since David had attended the Southern Baptist Convention, he was able to describe the goings-on; and since they were reported in the papers, it made the convention come alive. At least 20 of my sermons each year include appeals for prayers and for contributing more to the Bold Mission Thrust.

"We are happy to be involved in a campaign that is helping us reach more college students for Christ. — **Bill Good**"



Good

Evangelism

Conventions cooperating

What a thrill to see three Baptist conventions of Arkansas cooperating in reaching our state for Christ.

The Joint Evangelism Conference will begin at 1:30 p.m. Jan. 25 at Park Hill Church in North Little Rock. It is my joy to introduce to you the National Baptists who are program personnel.

Clay Evans, pastor of Fellowship Missionary Baptist Church in Chicago, Ill. will be featured speaker. Evans is a native of Brownsville, Tenn. He is involved in the



Evans

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Evangelism head aims high for '82

by Bob Allen

Clarence Shell Jr. begins in 1982 his first year as director of the Evangelism Department and is planning to make the next 12 months a year to remember for Arkansas Baptists.

"We're emphasizing the fact that we plan to have a staff and program second to none," Shell said. A number of plans set in motion during Shell's first four months as evangelism director will begin to bear fruit in 1982 and early 1983, he predicts.

Shell is committed to what he calls a total New Testament evangelism. In the Great Commission, Shell said, Jesus included three directives — to make disciples; to mark them, by baptism; and to mature disciples in Christ.

The department has some lofty immediate goals: to present the good news to every lost person in Arkansas, to involve every church in the Bold Mission simultaneous revival effort in the spring of '82 and to break a 30-year-old record for baptisms in the state. Shell said Arkansas churches came within 800 of reaching the 1950 total of 16,367 baptisms in 1980. He said it is a totally realistic goal that the record not stand through 1982.

Shell plans to achieve these goals by several "processes":

— A pilot program called Continued Witness Training is underway at First Church in Fayetteville. The Fayetteville church will host a seminar March 1-4 for staff members

from 20 churches. Howard Ramsey, director of personal evangelism for the Home Mission Board, will lead the seminar. The process is similar in approach to the Evangelism Explosion program. The pastors attending the seminar will be trained as "equippers" for their local churches. These equippers will train witnesses on a 13-week cycle. The process will involve apprentices committed to being part of the training, "encouragers" to work with new Christians, and prayer partners to involve those not in the training program in prayer support.

— Arkansas pastors have expressed interest in attending a seminar for growing an evangelistic church. One is planned in March 1983 to be led by Frank Crumpler of the Home Mission Board.

— Special emphasis is planned for women in witnessing. Carolyn Weatherford, executive director of WMU, will address this topic at the upcoming evangelism conference at Park Hill Jan. 25-26.

— A process of involving senior citizens in evangelism is expected to get attention in the near future, Shell said. Arkansas is second only to Florida in percent of population over 60. Eighteen percent of Arkansans are 60 or older.

— Courses in evangelism at Arkansas Baptist colleges will begin this fall with Shell teaching a course at Ouachita and in the spring of 1983 at Southern Baptist College.

Shell said all the seminars planned by his department have a threefold aim: to share information, to interpret, and to inspire.

Shell was named director of evangelism in August to fill a vacancy created by the retirement of Jesse Reed. He has worked in the department since 1969. Shell, 50, is a native of Saline County. He has two daughters, a son, and six grandchildren.

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



McAtee honored for work

NASHVILLE — Charles Roselle (r), secretary of National Student Ministries of the Southern Baptist Sunday School Board congratulates D. C. McAtee of Arkansas for his contribution to student work. McAtee will retire from student work this year. State directors met recently with the staff of National Student Ministries for their annual planning meeting.



"COME AND SEE"

Pastors and their spouses are cordially invited to attend a complimentary luncheon, beginning at 12 noon, January 26th. The 11-day Cruise/Pilgrimage in the footsteps of Paul and hosted by J. Everett Sneed and Drs. Munn, Terry and Tolar of Southwestern Baptist Theological Seminary will be fully explained at this luncheon. **JANUARY 26th @ NOON/BARING CROSS BAPTIST CHURCH/NORTH LITTLE ROCK, ARK.** No matter what you plan for this summer . . . come and see!

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International Jesus as light

by Dennis M. Dodson, Monticello First Church

Focal passages: John 1:1-13; 12:44-50

Central concern: To explore and to experience what is meant by Jesus' statement, "I am the light of the world."

1. John 1:1-13 reports the occasion of the light's entrance into the world. John refers to the light as the Word, which was when, where, and what God was, and as the maker of all things. What Jesus claimed about himself (Jn. 8:12; 9:5; 12:36) was confirmed by John the Baptist (Jn. 1:34), whose ministry as the forerunner was to herald the light (Jn. 1:6-9). What Genesis 1:3 has to say about light in creation, the gospel has to say about light in Christ (2 Cor. 4:6).

2. John 1:1-13 reports the opposition that the light encountered. The light was both received and rejected. But the opposition of the darkness did not overcome the light. That opposition exists in the world today (Jn. 3:19-21; 2 Cor. 4:3, 4).

3. John 12:44-50 reveals that Jesus offers man the opportunity to escape darkness and to experience light. Man has a choice to either reject Christ and remain in darkness, the domain of Satan (Acts 26:18), or to receive Christ and become a child of light and live in the light (Jn. 1:12; 8:12; 12:36; Eph. 5:8). Darkness is characterized by ignorance and immorality from which Christ offers the opportunity of deliverance (Eph. 5:11; 2 Cor. 4:6; Col. 1:12, 13). In I John 2:8-11 we see specific examples of living in darkness and in light. Man seeks to deal with the elements of darkness (ignorance and immorality) by his own effort (wisdom and works) and is defeated (I Cor. 1:21; Jn. 6:28, 29). What man seeks to achieve, he must accept by faith from God (Eph. 2:8-10; Col. 1:12-29). Light brings not only opportunity, but also responsibility. Man's decision concerning Christ means either deliverance from sin or damnation in sin (Jn. 3:16-21; 12:48).

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Life and Work

Relating to human leaders

by Ralph W. Davis, Little Rock

Basic passage: 1 Corinthians 3-4

Focal passages: 1 Corinthians 3:1-11; 4:1-2

Basic truth: Proper relationships within a church depend on a spirit of cooperation among God's fellow workers, and faithfulness and dedication to the tasks God has assigned them.

1. When God saves us he is not through with us. At conversion his Spirit enters our lives to lead our growth to maturity. We need to grow from spiritual babes to mature Christians. Immaturity leads to the sins of envy, strife, divisions. Growth toward maturity leads to the submission to the Spirit of God and brings to our lives the "fruits of the Spirit" listed in Galatians 5:22.

2. The secret of proper human relationships in a church is cooperation. Our role, whether we are leaders or followers, is to be ministers. The word "minister" is *diakonos*, from which we get the word "deacon." The word means "through dust." God's true workmen will be found faithful to their tasks even when the road gets dusty and difficult. We are allies in the work of God, not rivals. Some will plant and others will water, but only God can give the increase. Each worker performs a task which is incomplete without the others. One is not to be sovereign while others are servants. All are servants under the sovereignty of God.

3. God expects quality work from all of us. Any organization must have leaders if it is to function effectively. Quality work among leaders calls for confidence and cooperation among all others. Leaders and followers alike are God's workmen and there is much for all of us to do. God requires that we give our best. Every gift that we have comes from God, and we are faithful stewards when we properly use the gifts God has given us.

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Bible Book

The way to handle offenses

by Tommy Robertson, director of missions, Liberty Association

Basic Passage: Matthew 18:1-35

Basic Truth: True greatness is not achieved by the standards of this world; it only comes through being the humble, growing servant of Christ.

1. To hinder another by being a stumbling block in his path is a serious offense in the sight of God. Jesus plainly teaches us that when one causes another to go astray he would be better off if he were drowned in the depths of the sea. There are stumbling blocks everywhere for the weaker, immature person, but for us as Christians to be an unconcerned hindrance is tragic indeed. We should be extremely careful to be growing and maturing ourselves so that no one will use us as an excuse for going astray.

2. Jesus leads his followers to practice unlimited forgiveness. Simon Peter asked a very practical question, "How many times do I forgive one who sins against me, as many as seven times?" The rabbis taught forgiveness three times, Simon was much more generous. Many of us have difficulty forgiving even once, much less seven times. Yet Jesus said for us to forgive an unlimited number of times, even as God continues to wipe away our sin against him.

3. It is tragic to accept the complete forgiveness of our Heavenly Father and then refuse to forgive the one who has wronged us. Jesus shows the ingratitude of this in the parable of the servant who was forgiven a debt that he could not pay, something like \$12,000. Yet, when another owes him a small sum he is unwilling to forgive and has the debtor thrown in prison. It is the same for us when God forgives us all our staggering debt of sin, yet we will not forgive another who has hurt us in a much more insignificant way.

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Foreign missions datelines

Argentine seminary graduates 17

BUENOS AIRES, Argentina — Seventeen students received diplomas in December as International Baptist Theological Seminary in Buenos Aires, Argentina, held its 65th graduation exercise. Nearly 150 students are enrolled at the seminary and more than 600 study in the seminary's two theological institutes and 10 extension centers scattered throughout Argentina. Two more extension centers are set to open in 1982, as well as a new institute in Pampa del Indio, Province of Chaco, which will offer theological training to Toba Indians seeking to reach their own people with the gospel.

Missionaries in Libya make decision to leave

TRIPOLI, Libya (BP) — Southern Bap-

tists' only missionary family in Libya has decided to leave as urged by the American government.

Harold and Dorothy Amos Blankenship, from Tennessee and Alabama, reported by telephone Dec. 14 that their departure would be dependent on when exit visas are approved. Unless they are able to get their residence visa renewed, they will be required to leave by Dec. 21, but they hope to stay until the first week in January in order to spend Christmas with members of their church.

The Blankenships plan to transfer to another middle eastern country when they leave Libya.

The Blankenships, the first Southern Baptist missionaries to work in Libya, have worked primarily with Americans living there. The English-language Baptist church was organized by a group of American oil company employees and military person-

nel three years before they arrived in 1965. American military personnel pulled out of the country in 1970, but American oil company personnel have remained.

First church constituted

PORTO-NOVO, Benin — Ten believers constituted the first Baptist church in Porto-Novo, Benin, a city of 120,000, this fall. Southern Baptist missionary Bob Coutts, who is pastor, baptized the new church's first believer on Easter 1980.

Six rob

El Salvador bookstore

SAN SALVADOR, El Salvador — Six armed men escaped with \$125 in an armed robbery Dec. 5 at the Baptist bookstore in San Salvador, El Salvador. Southern Baptist missionaries Ernie McAnich, bookstore manager, and Bill Stennett, book deposit manager, were working in other parts of the building during the robbery. Salvadoran employees said the robbers appeared to be in their late teens or early 20s.

Carters to receive Christian Life award

NASHVILLE, Tenn. (BP) — Former President Jimmy Carter and his wife, Rosalyn, will receive the annual Distinguished Service Awards from the Southern Baptist Christian Life Commission.

The awards, which are given for the Carters' outstanding contribution in Christian social ethics, including their private and public support for strong families, will be given during the CLC annual seminar in Atlanta, March 22-24, 1982.

The Carters, strong Southern Baptists, will be present to receive the awards and will make a response during the meeting.

The national seminar will help kick off a three-year denominational Bold Mission Thrust emphasis on "Strengthening Families."

Leading family and marriage specialists David Mace, Joyce Landorf, James Dobson and Dorothy Sample will present ways to strengthen families during the three-day meeting.

Mace, a world renowned author and family and marriage counselor, will present six theme interpretations during the seminar. Mrs. Landorf, a novelist and family authority featured in a new film series, will speak on the family and spiritual nurture.

Dobson, author of books and motivational films on marriage and the family, will speak on parenting. Dorothy Sample, president of the Southern Baptist Woman's Missionary Union, will speak on women in the family.

Other family specialists slated for the seminar are U.S. Congressman Claude Pepper of Florida, chairman of the Select Committee on Aging and long-time advocate of the poor and elderly; Wayne Oates, professor of psychiatry and behavioral sciences

at the Louisville University School of Medicine; and former Vice-President Walter Mondale, who will speak on the family and citizenship.

Other seminar speakers include Kenneth Chafin, author and pastor of South Main Baptist Church, Houston; Charles Petty, executive director for the North Carolina Governor's Office of Citizen Affairs and a popular family conference leader; and David Edens, director of family and community studies at Stephens College, Columbia, Mo., and prominent author.

Foy Valentine, executive director of the commission, said: "The seminar is a vital step for Southern Baptists in preparing for the denomination-wide Bold Mission Thrust emphasis on strengthening families scheduled for 1982 to 1985. These program personalities represent a brilliant array of Christian family experts. We think it will be one of the finest family conferences ever put together in this country."

Harry Hollis, director of family and special moral concerns for the commission and director of the seminar, said the conference, which will be at the Dunfey Hotel in Atlanta, is open to all interested Southern Baptists.

Hollis said the seminar will go beyond a mere analysis of the current crisis in family life. "A correct analysis of family problems is important but analysis must be accompanied by practical solutions to family problems," Hollis said. "The conference will present specific ways Southern Baptists can strengthen their own families."

Additional information on the three-day conference may be obtained from the Christian Life Commission, 460 James Robertson Parkway, Nashville, Tenn. 37219.

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Seminary special for cross country walkers

by Norman Jameson

NASHVILLE, Tenn. (BP) — The burly red-head stood firm as the girl walked toward him, a bucket of water in her hand and fire in her eyes.

When the cold water crashed around his head, he swooped upon the mischief maker and dumped her in the sink where he hosed her down.

She reached behind her, grabbed a handful of homemade ice cream and smeared it into his curly red beard. He applied a generous coating to her face.

Later, around a dormitory table at New Orleans Baptist Theological Seminary, the redhead explained that he was Peter Jenkins and he was walking across America. Would anyone be willing to show him around New Orleans? To his delight, the antagonist, Barbara Pennell volunteered.

Six years later, her advice to others if a man comes on campus and says he is hiking across America is to "stand back."

Jenkins, who started from Alfred, N.Y., Oct. 15, 1973 to find himself among the vagaries of a continent, did not leave New Orleans alone. After a tumultuous and dramatic courtship, Barbara, a religious education student at the seminary, walked west at his side.

Jenkins' first book, "A Walk Across America" detailed his 1,900 miles from Alfred, through Pennsylvania, Maryland, Virginia, West Virginia, North Carolina, Tennessee, Georgia, Alabama and Mississippi, to New Orleans.

If Jenkins, then a recent college graduate and just divorced, left looking for a new life, he found it in Mobile, Ala., where he was born again at a James Robison crusade. With an invitation to spend time at New Orleans Baptist Theological Seminary, he went there to write an article on his trip for the August 1977 National Geographic in what has become one of their magazine's most popular stories.

It was a story of America and the countless "American heroes" Jenkins found. Though he went through 13 pairs of track shoes and boots from Alfred to New Orleans, he did not just walk. He stopped to work with people, to live with them and to observe how their microscopic contribution effected the life of the animal America, on which all are parasites.

He lived with a mountain man in Saltville, Va.; stayed five months with a black family in Murphy, N.C., where he worked in a veneer mill; stayed on The Farm, a commune in Summertown, Tenn.; and met with Alabama Governor George Wallace, who told his state troopers to keep an eye out for Jenkins.

His book sold 500,000. He wrote it while

he and Barbara wintered in Lake City, Colo. for eight months. When they finished the walk, Jan. 18, 1979, they entertained 30 offers for movie, television and series rights.

Then they went to Smithville, Tenn., to write the story of the second half. First printing for "The Walk West" was 110,000. A good first printing for any book is 25,000 and already their story is among the nation's best sellers.

It is an adventure story. Walking over frozen mountain pass, Barbara nearly slipped over a cliff; she was hit by a car in Utah and they were threatened by three drunken men at the Colorado-New Mexico border. They herded cattle, worked oil rigs, hunted alligators and waited tables.

Mostly though, the Jenkins are glad their story found acceptance in America because in a secular forum, they are able to demonstrate the difference that Jesus makes in their lives.

"It's easy to be a Christian when you have plenty of food, thermostats, and are comfortable," said Jenkins when his promotion tour took him and Barbara through Nashville. "The book is a tribute to faith. There were so many times that we were

right at the end of the rope and God had to come through right then, not next week or next year."

Jenkins walked from Mobile to Florence, Ore., in the shoes of a Christian. That fact changed the way he saw people and experiences. But it did not cause him to avoid those Americans who lived in a manner now foreign to him.

After seeing the country as no others, two questions beg answers: One, where will they live, and two, what would they want to change?

They most loved the physical beauty of Colorado and Idaho, but chose to live in the south, first in Louisiana, then in Tennessee because of the spirit of the people.

They most want to change the paucity of good, wholesome stories in the media, and the attempts of government to control lives of individuals.

A letter from a 94-year-old lady illustrates the extent Jenkins' first book captivated America. "I hope I live to read what happened to you," she wrote.

And for their next book? "We're going to swim underwater across the Atlantic."



PASSING THROUGH — Peter and Barbara Jenkins, who met when she was a student at New Orleans Baptist Theological Seminary, pass through a small town on their walk west across America.

(BP) photo courtesy National Geographic

Mission pioneer replants life where husband died

by Bill Webb

RICHMOND, Va. (BP) — Wimpy Harper would be proud.

His widow, Juanita, will return to the east African mission field she and Wimpy helped pioneer for Southern Baptists 25 years ago.

Winfred O. "Wimpy" Harper, affable missionary evangelist, drowned while swimming in the Indian Ocean off the coast of Tanganyika (now Tanzania) in 1958. Jesse C. Fletcher preserved his memory in a biography, "Wimpy Harper of Africa," published in 1966 but currently out of print.

Now, 23 years after returning to Corpus Christi, Texas, to rear their three children, Juanita Harper has been reappointed a foreign missionary.

The 61-year-old grandmother of seven will be stationed in Nairobi, Kenya, as assistant to James Hampton, associate to Davis Saunders, area director for eastern and southern Africa.

Her children — Bill, Richard and Beth — all have their own families now. Richard, just 6 months old when Wimpy and Juanita began their missionary career in Abeokuta, Nigeria, is himself a missionary, assigned with his wife, Kathy, to Sao Paulo, Brazil.

In 1956, when the Harpers moved to Dar es Salaam, Tanganyika, to begin new work, no other Southern Baptist missionaries worked in eastern Africa.

Today, she joins a force of 465 missionaries in an area now embracing 16 countries in eastern and southern Africa.

Thirty years ago she went to Africa primarily as a missionary homemaker, sometimes living in bush areas. Soon she will be a secretary, administrator and hostess in a modern African city of nearly a million people.

Foreign mission service this time comes on the heels of a rewarding career of 22 years with the Corpus Christi Baptist Association and its recently retired director, W. H. "Bill" Colson.

Hired as Colson's administrative secretary, she helped him compensate for poor eyesight by reading and driving for him. She continued to work closely with him when she became Christian social ministries director for the association in 1969 under Home Mission Board appointment.

Her position gave her opportunities to participate in World Missions Conferences and accept other speaking engagements; her testimony always began with foreign missions, she said, and went into home missions, "the story of my life."

Through the years, missionary friends urged her to consider returning to east Africa, particularly on her visits back there on the 10th and 20th anniversaries of the work in that area.

"But as I prayed, the greatest need was

with Bill Colson in Corpus Christi," she said. "Up until his retirement (Nov. 1), it was still the greatest need I could fill."

As his retirement neared, she prayed and began to rethink her future.

When Saunders, another of the east Africa pioneer missionaries and still a close friend, called Sept. 30 to ask to consider returning to the field, "it just knocked the breath out of me," she admitted.

Prayer assured her that God was indeed leading her back to the continent where she had buried her husband and once before had planted her own life.

"I know Wimpy did not die in vain," she said, holding a worn copy of "Wimpy Harper of Africa."

The undertow that took Harper's life in

1958 threatened to claim his wife, 15-year-old son, Bill, and Martha Brown, the daughter of missionary Lorne Brown. A good swimmer, Brown helped Mrs. Harper and his own daughter back to shore, and Bill made it back on his own.

A band of grief-stricken missionaries buried Wimpy Harper the next day in Dar es Salaam.

Several missionaries now in Africa have told Mrs. Harper that after hearing her husband preach about Africa on furlough, they were challenged to give their lives there. Others say the news of Wimpy Harper's death brought east Africa to their minds.

Juanita Harper is a little frightened at the prospect of returning to the mission field, but, flashing a winsome smile, she confides, "I'm very excited, too."



JUANITA HARPER OF AFRICA — Juanita Harper holds a worn copy of "Wimpy Harper of Africa" as she reminisces in front of a Foreign Mission Board mural about her years of pioneer mission work in East Africa with her husband.

(BP) Photo by Joanna Pinnco

SBC researcher predicts challenges of the 1980s

by Orrin D. Morris

Editor's note: Orrin D. Morris, director of the Research Division for the SBC Home Mission Board, made the following predictions on life in the 1980s based on his study of 1980 Census Data. The following article was adapted from a paper presented to Mission in Context at Ridgecrest and to the staff of the SBC Home Mission Board, Atlanta.

There is nothing magical about the ending of one decade and the beginning of another following release of census data at the end of each decade, there is almost al-

1. The national mood will continue to be generally conservative through most of the 1980s. This will encourage favorable attitudes toward organized religion in general and toward Southern Baptists, particularly in the South. Thus the rate of increase in resident members of SBC churches will be higher than this past decade (20 percent compared to 17 percent).

2. The population will increase more than 28 million in the 1980s compared to the 23 million increase in the 1970s. The "echo effect" of the post-World War II Baby Boom will supply a temporary rise in the number of births for most of the decade. Immigrants and new streams of refugees will continue to swell the population. However, there probably will be a rising resentment against refugees.

3. The South will continue to be a highly attractive region for Sunbelt migrants. Florida and Texas will continue to account for over one-half of the region's growth. Florida will become the fourth largest state, passing Ohio in 1984, Illinois in 1988 and Pennsylvania in 1990. It is possible that Texas will be the second largest state by A.D. 2000, passing New York late in the 1990s.

4. The net increase in number of SBC churches for the 1980s will be above 2,000 compared to less than 1,500 during the 1970s. The most rapid growth (percentage increase) in SBC work will continue to occur in the Northeast while the poorest rate of growth will be in the South.

5. It is not very likely that Baptists in either Texas, Florida or Georgia will keep up with the population growth. It also may be difficult to keep up in Virginia, North Carolina and Louisiana.

6. The large cities of the South will present the most formidable challenge to Southern Baptists.

There will be little hope for growth in SBC work apart from very aggressive church extension, particularly developing black, Hispanic and other ethnic pastors to develop new racial and ethnic congregations.

The "church growth" interests will favor helping large congregations get larger with little or no concern for helping small churches in racially changing areas.

Media exposure of many "super church" pastors will mitigate against their support of starting new congregations. Dollars will pour into mass media technology while the number of pulpits decrease in proportion to the population.

7. Hispanics will become the largest minority in the nation, passing blacks in the late 1990s. Within Southern Baptist life both groups will be about equally strong with the most rapid rate of increase occur-

ring among blacks.

8. There likely will be two large periods of "white flight" before the turn of the century. The first period will be from the mid-80s to the early-90s, then again in the late-90s. The primary retardant will be tight money for financing new housing in the early-80s and mid-90s. When mortgage money begins to flow the flight will accelerate. The "white flight" will actually be a "middle-class flight" including persons of all races.

9. The nonmetropolitan counties will be the fastest growing areas by the 1990s, spurred by "white flight," decentralization of industries and advances in mass media and computer technology. However, the so-called "nonmetropolitan" areas will become "metropolitanized." The concept of agrarian or rural lifestyles will be replaced by a middle-class cosmopolitan mind-set which looks down on city dwellers much like city folks looked down on "country hicks" 40 years ago.

10. The hoped-for "gentrification" or restoration of "elite areas" of the cities will have played out by the late 1980s because of discouragement created by racist politics, deteriorated standards of education, near-bankrupt city governments, exorbitant taxes and relocation of industry.

11. The bright spots for Southern Baptists will be the challenges that society offers for the churches in the South, including:

— Influx of migrants from the North and West

— Influx of immigrants, especially refugees from political turmoil in Third World nations.

— Invitations by black and Hispanic city officials requesting churches to help with the moral and spiritual problems they face.

— The enriching experience of following the missionary stories of Southern Baptist black, Hispanic and other ethnic pastors who report victories in the giant cities.

— The pride that comes from witnessing emerging pluralism of SBC churches and associations; a pluralism reflected in some integrated congregations and many racial and ethnic congregations that integrate on the associational level.

12. Finally, the district association will emerge in Southern Baptist life as the most crucial unit in the denomination. The local congregation is and will always be central in SBC polity, but apart from it the association will best understand the context. The association will help motivate state and national leaders to be responsive to the reality of the local situation. At the same time the association will help motivate congregational leaders to keep reaching outward on mission. — (BP)

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ways a plethora of prognostications by those who study the data in order to predict what might happen in the next decade.

As a result of study of the 1970 and 1980 census reports in comparison with denominational statistics during the past decade, the following "predictions" are offered for whatever they may be worth.

They will not come to pass just because they are stated. Some, we hope, will not take place. Others will be welcomed, just as some are rejected. Some are listed with the hope that they may never occur and that Southern Baptists will make the commitment to prevent these predictions from coming true.

In general, an extension of current trends, and some personal guesses and fears leads to the following conclusions: