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Arkansas Baptist State Convention

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February 25, 1982

Arkansas Baptist

NEWMAGAZINE



The world is here. Before, most Southern Baptists thought of missions as going to other countries. But now these "foreign-borns" are coming to our shores. Some come for a short time, to study, and some plan to make America their home. The Southern Baptist Home Mission Board now sponsors language work with more than 70 language ethnic and international groups living in our midst, HMB President William C. Tanner affirms. One of these language groups is being reached by a unique work here in Arkansas as Ariel Hernandez (left) and Raymond Reed (right) and his wife Norene take the gospel to migrant farm workers in Bartholomew Association.

Fort Smith pastor serves on ABN Board

LeRoy French, pastor of Rye Hill Church in Fort Smith, is the newest member of the Arkansas Baptist Newsmagazine board of directors.

French was elected last November at the Arkansas Baptist State Convention's annual meeting as a new member to the board, while Charles Chesser of Carlisle and Elsjane Roy of Little Rock were reelected on the board.

French is a native of Alamogordo, N.M. He holds the B.A. degree from Ouachita



French

Baptist University and the B.D. from Southwestern Theological Seminary.

French is married to the former Helen Tanner of Wiseman, Ark. They have two children, Janet and Roy Dean. He has served as pastor at First Church in Curtis, Ark.; Downtown Church in Wichita Falls, Texas; First Church in Melbourne, Ark. and Bethel Church in Barling, Ark.

French joins three other pastors, an associational director of missions, a journalist, a lawyer, a U.S. District Judge and a home-maker/part-time secretary on the nine-member ABN board. The board was set up by the convention in 1980 when the Newsmagazine was designated an agency for a three-year trial period.

OBU observes Christian Focus Week

"No Gold to Give" was the theme of Christian Focus Week (CFW), a concentrated week of seminars, chapel services, sacred music performances, personal evangelism and nightly religious activities sponsored by the Ouachita Baptist University Baptist Student Union (BSU) Feb. 1-5.

CFW is held in conjunction with the J. E. Berry Lecture Series each year. This year's J. E. Berry Lecturer was Jon Appleton, pastor of First Church in Athens, Ga.

The team members who made the week a success were Byron Cutrer, minister of music of First Church in Gainesville, Ga.;

Shawn Shannon, Ouachita graduate and current Assistant BSU Director at Stephen F. Austin University; Ruth Glaze, director of Christian Education at the Baptist Christian's Village in Jackson, Miss.; George Sims, Assistant BSU Director for Arkansas; Bradley Pope, Director of Religious Activities at Mississippi College in Clinton, Miss.; Ricky Armstrong, Ouachita graduate and recent graduate of Southwestern Seminary; Ron Wells, former pastor of Parkway Church in St. Louis and BSU Director at Texas A & M; and Major Frank Wilkins, military chaplain from New Jersey.

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Abuse of alcohol and other drugs is a problem of epidemic proportions in America. Karen Keller, director of Recover, a drug rehabilitation program at Central Baptist Hospital in Little Rock, says it is a problem church members need to be willing to meet head on.

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The days of the circuit-riding ministry are not bygone. Raymond and Norene Reed and Ariel Hernandez go to Mexican laborers in the Warren, Ark. area with their ministry. Former ABN intern Penny Harding, now a freelance writer in Little Rock, has the story, adapted with permission from "Missions USA" magazine, on pages 8 and 9.



Three from Arkansas trained as senior adult state workers

Three persons from Arkansas were among 52 participants representing 14 states attending a training workshop for senior adult consultants at Ridgecrest, N.C. Lowell Ponder (left) of Fayetteville and Nancy and John Pratt (right) of Little Rock, talk to Horace Kerr, supervisor of senior and single adult sections of the family ministry department of the Sunday School Board. Participants attending the seminar are now qualified as state special workers available to help churches and associations with a senior adult ministry.



Likely, all Baptists are in agreement regarding the importance of Bible study. There are, however, many who do not recognize the value of having the proper tools so that correct interpretation may be made.

A few have even opposed study aids with such statements as, "The Bible sheds a lot of light on the commentaries." This, of course, could sometimes be true. The fact still remains that the true seeker of the Word of God needs all the information he can obtain.

To correctly interpret a passage a person should know as much about the authorship, date, purpose and recipients as possible. In addition to this information a careful study of the Book from beginning to end is essential.

Many false impressions grow out of the hop-skip-jump method of reading. The isolation of a verse from its context often has resulted in the development of false doctrines. Obviously, isolating a verse or a phrase from its context would allow an individual to prove anything they desire. Perhaps the most familiar example is, "And Judas went and hanged himself, go thou and do likewise, what thou doest do quickly." Although these are all bits of scripture, the idea this conveys is foreign to God's Word.

Others begin with a preconceived idea and attempt to read into the scripture a desired meaning. This method of interpretation is called "eisegesis." To correctly interpret the Word of God, one is to exegete, that is, determine the correct meaning of the passage.

To acquire the information a Bible student needs some resources. The carpenter must have such basic equipment as a saw, hammer, square, etc. Just as a large tool chest may not necessarily make a carpenter, so a large library does not always denote a great knowledge of the Word of God. It should be observed, however, that a carpenter cannot build a house without some tools. Similarly, a person cannot be knowledgeable of divine truths without a few books.

Clear understanding of a passage is necessary to correctly interpret it. It follows then that in any basic library

there should be a good dictionary since this is the best source for the definition of a word.

A Bible dictionary is an exceedingly helpful instrument. There are often names and places which a good Bible dictionary will place in perspective.

Often, when making an in-depth study of a Bible passage, one may wish to locate a kindred passage that he can only partially recall. Perhaps, only a single word or phrase comes to mind. A good concordance will provide references to every occurrence of this word in the Bible. There are several excellent Bible concordances on the market.

A good Bible handbook will give valuable information on authorship, date, recipients and the purpose of writing. It is not possible to correctly interpret the scripture without some background information. Who wrote the book? Why was it written? To whom was it written? And when? The answers to these questions shed a great deal of light on the meaning of any particular passage one wishes to explore.

Sometimes the geographic setting has a definite bearing on the event. In this case, the passage will take on added meaning by consulting a Bible dictionary.

Naturally, everyone needs a commentary. There are many, ranging from fairly inexpensive one volume books to large and expensive sets. A commentary is just what the name implies — a book in which the author comments to, or attempts to explain a given passage of scripture.

In addition to these special helps, modern translations of the Bible will prove extremely useful. Often, a passage can be clarified immediately by reading it from some up-to-date version.

In choosing these materials a person should consult with his pastor, Baptist Book Store manager, or some other knowledgeable person.

Above all, we should follow the admonition of Paul to young Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

Arkansas Baptist

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The Southern accent

D. Jack Nicholas/President, SBC

Censorship or the exercise of a right?

There are those who are eager to hurl the label "censorship" every time a concerned parent or community leader raises a question about the propriety of a value being fostered by the schools.

Take for example the concern which is expressed from time to time about certain books in the holdings of a school library. The expression of such concern by a parent or community leader is usually quickly met with an incensed accusation, "censorship." Thoughtful analysis will not sustain that charge.

A given library exists for a given purpose.

A school library exists for the purpose of providing those holdings which appropriately support the curricula provided by that school. A school library is not intended to serve the same purpose as the Library of Congress, the state library, or even the local public library. It is not intended to be and indeed it cannot be a depository for every book that is published. In developing the holdings of a school library, a relatively few books must be selected from among the hundreds of thousands of books published annually. Therefore, someone must exercise judgment and discrimination in the se-

lection process of the few books that are to become a part of the school library.

It is appropriate that the process of selection be assumed by the faculty of the school, particularly the librarian, who by professional training have acquired an expertise in that area.

It must be remembered, however, that the people involved in the typical selection process, like all other people, have their own world views and their own value systems. In addition they are subject to the pressures of professional organizations, publishers propaganda, and marketing programs.

It becomes critical that those involved in the selection process take care to balance the influences named above with the values of the local community.

The public is inclined to yield to philosophical educators in matters such as the philosophy of education, the principles of pedagogy, etc. But in the matters of morals and values, the parent does not have to defer to anyone. When the issue is the value system under which his child is being educated, the parent has every right to examine, challenge, and influence that issue.

That is exercising a right, not censorship. When done by a vocal representative of a minority of libertarians, it is celebrated as a triumph of American liberty. When done by a representative of "Middle America", it is assailed as "censorship." Strange, isn't it?

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



Woman's viewpoint

Minette Drumwright

The choice is mine — and yours

There is an old story that comes out of Europe of an alcoholic who approached a distinguished looking man in a railroad station and begged for some money. With genuine interest, the other man responded by asking how a man who appeared so intelligent had come to this sad state of merely existing from one drink to another. The alcoholic told in detail of his unfortunate background: the early death of his mother, a brutal father, and then separation from the rest of his family during wartime. He concluded, "If you had grown up as I did, you would be this way, also." The other man replied, "This is incredible. My background is so similar to yours." The two men talked further and discovered that they were brothers who had been long separated. One brother had responded to the circumstances by overcoming them, and the other had been overcome by the circumstances.

This story is a dramatic illustration of an important everyday truth: that reaction is just as important as the original action in the equation of events. It is not enough to consider only the beginning facts in a set of circumstances; the response that is made to the realities often proves to be even more crucial in determining the outcome of it all.

George Buttrich made the statement that "the same sun that hardens clay melts wax." Isn't it interesting that the same cir-

cumstance produces opposite effects? Of course, the clay and wax have no choice in the way they react to the sun, but God has given us human beings freedom to choose how we will respond. In fact, we can determine which of these elements we will be like as we encounter the "heat" of life's circumstances.

We can be like clay, and let what happens to us dry us out, harden and embitter us. . . . Or we can be like wax, and let what happens melt us, soften us. Indeed, we can let the heat of circumstances be a time of allowing God himself to mold and reshape us into more of what he intends that his children become.

This brings into focus one of the Christian's greatest and most constant challenges: we are not free to determine what happens to us circumstantially, but we are free to choose how we will respond to circumstances.

Wax or clay? Which will it be? The choice is mine — and yours.

Mrs. Drumwright, of Little Rock, was married to the late Executive Secretary of the Arkansas Baptist State Convention who died in November of 1981. She is the mother of two daughters and a widely known speaker and author. She has served on the Home Mission Board and the Foreign Mission Board of the Southern Baptist Convention. Mrs. Drumwright is a member of Little Rock's Immanuel Church.

Ouachita enrollment up

ARKADELPHIA — Enrollment for the spring semester at Ouachita Baptist University is up one percent over last year, reaching a total of 1,576, compared to 1,561 one year ago, according to Daniel R. Grant, president of OBU.

First-time students enrolling totaled 135, Dr. Grant said.

Class totals included 415 freshmen, 315 sophomores, 285 juniors, 321 seniors, 153 graduates, 33 postgraduates, and 54 special students.

Ouachita students come from 67 of Arkansas' 75 counties, 30 of the 50 states, and 21 foreign countries.

by Millie Gill/ABN staff writer

James E. Byrd

has been selected by Harmony Association to serve there as director of missions. He has been minister of education and administration at Pine Bluff First Church for the past 16 months. Prior to coming to Pine Bluff, he taught in the religion department at Louisiana College, Pineville, La. Byrd has also served churches in Arkansas, Texas and Louisiana. He is a graduate of Little Rock Central High School, Ouachita Baptist University and Southwestern Baptist Theological Seminary. He is married to the former Wencie Bonds of Clinton. They have three sons, Scott, Lance and Bart.



Byrd



Austin



Jennings



Elder



McGinnis

Danny Austin

began serving Feb. 21 on the staff of Cabot Mt. Carmel Church as minister of music and church growth. He was serving the Greenwood First Church as minister of music and education. Austin and his wife, Eva, are graduates of the University of Arkansas. They have three children, Paul, Sara and John.

Skip Jennings

is serving Gentry First Church as minister of music and youth. He has been music/youth director at the Rogers Open Door Church. He attended John Brown University at Siloam Springs and is a graduate of Elkins Institute of Broadcasting in Dallas, Texas. He and his wife, Diana, have three sons, Chuck, Travis and Jared.

Harold G. Elder

has joined the staff of Hot Springs Park Place Church as minister of education/youth. A native of Fort Smith, he is a graduate of Arkansas Tech in Russellville and received his doctorate from Southwestern Baptist Theological Seminary. He has worked with churches in Arkansas, Texas and Georgia. Dr. Elder is married to the former Kathleen Whitelock.

Ed McGinnis

began serving Jan. 10 as pastor of the Midway Church. He is a recent graduate of Midwestern Baptist Theological Seminary and is a native of Big Lick, Mo. He and his wife, Dianne, are the parents of two daughters, Carolyn O'Quinn of Anchorage, Alaska, and Janice, at home. McGinnis is retired from the U.S. Army and has served churches in Kansas, Georgia, New York and Texas.

Richard A. Porter Jr.

was recently licensed to the ministry by Midway Church. A graduate of Ouachita

Baptist University, he is enrolled in Southwestern Baptist Theological Seminary. He is the son of Mr. and Mrs. Richard A. Porter of Midway.

Bill Tyson

is serving the Pearson Pines Church as pastor, coming there from the Clinton Immanuel Church.

Lloyd Anderson

is now serving the Augusta Grace Church as

pastor. He is a graduate of Southern Baptist College. For the past six years Anderson has pastored the Keiser Church. He has also served churches in Missouri. He and his wife, Betty, have four children.

Keith Rosenbaum

is serving as interim pastor of the Augusta First Church. He is a faculty member at Southern Baptist College.

briefly

Fayetteville First Church

ordained Doyle Brooks, Steve Carter, Gary Gray and Vernon McBryde as deacons. Pastor Jere Mitchell led the Feb. 7 service and preached the ordination sermon.

Springdale First Church

musical ensemble "Perfect Peace" has been invited to Britain in June to sing in evangelistic rallies. These rallies are to be held throughout Scotland and North England.

Washington-Madison Association

has three churches contributing to Victory Mission near Indianapolis, Ind. The Springdale Berry Street, Sonora and Fayetteville University Churches are assisting the mission in an insulation improvement program.

Lake City Bowman and First Churches

are in northern Michigan this month to assist the Onaway Chapel and Pellston First Church with construction, survey work and a pastors and wives prayer retreat.

News about missionaries

David Atnip, son of Mr. and Mrs. Logan C. Atnip, missionaries to Zimbabwe, married Andrea Jurek on Jan. 9. His parents are in the States and may be addressed at 2828 Slumber Trail, Decatur, Ga. 30034. Missionary Atnip is a native of Marmaduke, Ark., and she is the former Virginia Hill of Elberton, Ga. They were appointed by the Foreign Mission Board in 1956.

Mr. and Mrs. Richard O. Cheek, missionaries to Malaysia, have arrived in Indonesia for a temporary assignment and language study (address: Kotak Pos 56, Bandung, Indonesia). He was born in Little Rock, Ark., lived in several states while growing up, but considers Midwest City, Okla., his hometown. The former Jene Criswell of Arkansas, she was born in Pine Bluff and also lived in Little Rock. They were appointed

by the Foreign Mission Board in 1981.

Mr. and Mrs. J. Michael Wolf, missionaries to Taiwan, have completed rough and returned to the field (address: P.O. Box 427, Taipei 100, Taiwan ROC). He is a native of Tulsa, Okla., and she is the former Patricia Pickle of Siloam Springs, Ark. They were appointed by the Foreign Mission Board in 1971.

Mr. and Mrs. Tom C. Hollingsworth, missionaries to Argentina since 1950, retired from active missionary service Feb. 1. They were stationed in Buenos Aires, Argentina, where he was library consultant and teacher at the International Seminary and she was hostess at the seminary. He is a native of Gatesville, Texas. She is the former Marceille Sullivan of Monticello, Ark. They may be addressed at 7004 Ferris St., Belaire, Texas 77401.

Alcohol, drug dependence problems must be dealt

Beverly was a housewife and mother. After a full day of the everyday pressures and frustrations, she liked to relax with a drink. Time passed, and life got tougher. The everyday problems became harder and harder to cope with. Her evening drink seemed to be losing the soothing effect it had once had. She began to unwind with two, then three drinks.

Finally, a family crisis struck. It was more than her already shot nerves could handle, so she sought the help of a physician. He put her on a prescription of valium. It helped her through her crisis time, and she also found it as soothing as those evening drinks once had been in helping her put aside all those frustrations. Before long, every problem had her running to a pill bottle. Her drinking increased, meanwhile, with that initial drink coming earlier and earlier in the day.

Change the name. Substitute doctor, lawyer, accountant, or teacher, for housewife. Make the combination of drugs a different one and plug in some other stressful situation. You have a picture of 11 million Americans. All are dependent on alcohol or prescription drugs and if they are not helped, many will die.

Alcoholism and drug-dependency are problems that cut across socio-economic lines. One in 10 Americans is an alcoholic. Alcohol is the third leading cause of death in the U.S. and is the leading killer of teenagers. More than 200,000 deaths a year are

attributed to it and \$240 billion in property loss. Ninety percent of all automobile crashes involving adolescents are alcohol-related, and nearly all one-car crashes.

It is a problem, Karen Keller believes, that needs to be dealt with, by concerned

Baptists and members of other churches have been reluctant to take the alcohol problem by the horns . . .

physicians, family members — and churches.

Keller is director of Recover, an alcohol and drug rehabilitation program housed at Central Baptist Hospital in Little Rock where an average of 25 clients at various stages of the month-long rehabilitation process are housed at any one time.

Baptists and members of other churches, Keller says, have been reluctant to take the alcoholism problem by the horns primarily because of moral sensitivity about the "disease."

The very description is at issue. The American Medical Association classified alcoholism as a disease in 1955. Many church leaders argue, however, that alcoholism is not a "disease" at all, but a moral weakness

that could be avoided entirely by either temperance or abstinence.

Recent research, Keller says, has supported the idea that alcohol abuse stems at least in some cases from a physiological disorder. The children of alcoholics have a much greater likelihood of developing similar problems than children of non-alcoholic parents, and studies of sets of separated twins would seem to indicate that heredity plays at least an equal role to environment in producing alcoholics.

"Alcoholism is a disease in the total concept of what a disease is," Keller said. "A disease attacks and debilitates a person. It (alcoholism) devastates a person physically, it devastates a person emotionally and it devastates a person spiritually."

But she does not want to argue about it. "As long as we argue about whether or not someone should be an alcoholic, they are still sick."

The Recover program enlists a staff of 25 professionals to heal the physiological, emotional and spiritual damage caused by dependency on alcohol, prescription and street drugs. Clients are sent through the program in three phases: detoxification, rehabilitation and an 11-month "aftercare" plan for group therapy and individual counseling.

The "detox" phase generally lasts three to five days. Clients first introduced to the program are kept under close medical supervision for a number of medical tests.



Part of Recover's rehabilitation program involves the families of clients (left). (Above) two workers treat a patient in the detoxification phase, the first part of the Recover process. Rehabilitation is obtained in part by group therapy (photo on facing page). Jerry Davis (third from right) serves full time as the program's chaplain, providing spiritual leadership to those undergoing rehabilitation.

with, Recover head says

by Bob Allen

The client is gradually withdrawn from the solid or liquid substance while a high protein diet and vitamin supplements build up the central nervous system. "Cold turkey" withdrawal, Keller said, is not done. Immediate withdrawal of alcohol from an alcoholic in a late stage of dependency can be fatal. Five percent of alcoholics withdrawn in a hospital setting die, Keller said, usually from cardiac arrest. During detox, the client is oriented to the Recover program through films and lectures, and evaluated through psychological testing and an interview.

Next comes a minimum of 28 days in rehabilitation. Each client is assigned an individual counselor who becomes the patient's main therapist. The main therapist is assisted by the rest of the program staff in providing comprehensive treatment.

The third phase involves a weekly visit by the patient for 11 months, longer if desired.

Recover also has programs for families of alcohol/drug abusers and for couples. Alcohol/drug abuse is a family problem, and dealing with it is a family matter. Eighty percent of the program's patients have family members enrolled simultaneously in the eight-week out-patient family program.

Keller says the toughest part of the Recover process is getting the patients there. Statistically, every person in America knows an alcoholic, but they subscribe to a

fallacy that an alcoholic can be helped only when he or she is ready to be helped.

"An alcoholic or drug dependent person will never seek help unless they have a concerned physician, family member or a minister behind them with a prod.

"When you have grown to depend on something — whether it be a wife, or a child, or a home, or a bottle or a pill — it hurts when you have to give it up. And the grief is all the same. These people are having to give up the only stable thing in their lives."

"One of the solutions to life problems is drugs. The problem is they work — for a short time. If you feel depressed, there is a pill to make you feel up; if you need sleep, a pill to bring you down; a drink to give you courage; a coffee cup to make you feel ac-

"All that hitting bottom means is you have no more choices. We encourage families and ministers to raise the bottom."

— Karen Keller.

cepted in a work environment."

To get off the treadmill of dependency,

alcoholics need "responsible intervention" from family members, ministers, doctors or employers. Alcoholics Anonymous calls it "tough love."

"This program offers good news that people can change," Keller said. "People get better here. You may have to pull them kicking and screaming in here, but most of them do get better.

"All that hitting bottom means is you have no more choices. We encourage families and ministers to raise the bottom." The alternative to intervention, she says, is watching the person die 10-12 years earlier.

The last thing alcoholics need is judgment, Keller says. Being reared in the Bible Belt, most of the clients in Recover have a church background. The spiritual life is the first thing to go when a person becomes drug or alcohol dependent.

"People that come in here are full of guilt. There is no way we are ever going to make an alcoholic person feel more guilty. They know. That's why they stay away from the church. They know.

"The one thing we do here is care about people. Many people have given up on themselves. We don't give up on them. We don't coddle people. We expect them to live. I see people walk out of here alive, that walked in dying," Keller said.

"People get better, but they don't get better alone. It takes the church family getting people to a treatment center, and being there when they go home."



Hard rows to hoe

by Penny Harding

Raymond and Norene Reed and Ariel Hernandez have a lot in common with pioneer circuit-riding preachers. Except they travel from house to house in a truck and their services are conducted in Spanish.

Each Sunday, the Reeds make five to 10 stops and Hernandez holds several other services for Mexican laborers at various farms in the Warren, Ark., area. Reed is director of missions for Bartholomew Association and Hernandez directs Bartholomew Baptist Migrant Mission Center in Warren.

All the migrant workers, many illegal immigrants, are men, most of whom have families in Mexico. They work tomato crops in summer and plant pine trees in winter. Between seasons they do enough odd jobs around the farms to pay rent.

The Reeds' services often are held in scant shelters where the men live.

Services move from farm to farm, because the men do not have cars and are unable to get to a service. "We develop preaching points where we can reach the most people," says Hernandez, a home missionary.

Few farmers want the men to leave their property, because the migrants could be arrested; also, suggests one observer, because farmers do not want them to associate with

other crews and compare pay — migrant workers pay is often below minimum wage.

Settings for services vary. One group meets inside their shelter — a plywood frame structure without windows. The little heat given off by the small wood stove is diminished by the lack of door covering. One man sits on an overstuffed chair — the faded, torn upholstery covered by a worn scrap of blanket. Others sit on cots.

At another service, held outdoors in November cold, seven men stand in a semi-circle next to a 15-foot high pile of cabbage crates. A small black kitten, snuggled in one crate, appears warmer than the men in their short-sleeved shirts or denim jackets.

At a third service, men sit on the floor of a one-room house with only a few chairs, bunk beds and a table. Outside an automatic washer, provided by the farmer, whirs.

Each service follows a basic pattern. Song sheets are provided; simple choruses sung. Spanish words follow familiar tunes: "At the Cross," "When the Roll Is Called up Yonder." Norene Reed plays an autoharp.

The Reeds, who speak limited Spanish, often use interpreters. As Reed speaks, migrants repeat phrases.

"Christ gave his life for us all."

"Yes, all."

"... though we are all sinners."

"Yes, all."

Reed asks for questions. Throughout the day, 22 heads gesture "no." "The men apparently look forward to our coming," Norene says. "They asked where we were the last time we missed." But response to the Reeds' calls for Christian commitment comes slowly. The Mexicans, of Roman Catholic background, often call the services mass, *la misa*. "We do not make an issue of differences of belief," says Norene.

"We stay on the positive side. They are familiar with God and that has helped us. They are religious people."

The services are not without adventure. One morning, pigs got into the kitchen and tore flour sacks, covering the room with a blanket of flour.

Most difficult is gaining the farmers' permission to hold services. The farmers are not quick to acknowledge Mexicans' presence. "When people don't know us, it's been hard to get in to the farms. We don't push them," Norene says. "It has taken two or three years to get on some farms. We always tell the farmer we're here. If the men are working we do not interrupt them. We come back in the evening."

Many farmers, however, now release the



Hernandez speaks to a group of migrants under the shelter of a shade tree. Hernandez' services offer the workers a welcome break from the scorching summer heat.

A circuit-riding ministry is slow, difficult and rewarding

men from work when the Reeds come. "One farmer's wife told us the services had had a good effect on their relations with the men."

With the arrival of Hernandez this past July, the work became easier. The Migrant Mission Center — built largely with volunteer labor, including many Mexicans helping haul and load materials and equipment — has several programs to aid laborers. Hernandez, who grew up speaking Spanish and once lived in Mexico, teaches literacy. "Of course," says Hernandez, "our main target is spiritual matters, but we help them with physical and emotional needs, also."

Besides farm-to-farm services, the center provides recreation on Sunday afternoons. "This is something the men have never had and it has become special to them," explains Hernandez.

Hernandez also has a crisis center; food and clothing are provided for anyone in need. Center workers often contact local government agencies, seeking possible benefits for the Mexican laborers — "98 percent of whom are in this country illegally."

The center is open every afternoon and evening. "One of the biggest problems has been lack of communication between farmers and Mexicans. Many times prob-

lems occur because workers do not understand instructions given by the farmers. This causes frustration for both sides," says Hernandez.

Reed and his wife came to the area in 1971 as associated missionaries. The next year they asked the Home Mission Board to help them find a volunteer worker so they could begin the migrant ministry. A couple came from Waco, Texas, for three summers. Debbie Magyar, a Spanish-speaking missionary's daughter, and her husband, John, helped while attending Ouachita Baptist University. Fred Ball, also a student, served for 19 months, working full-time during the summer. Now assisting is Bob Naughton, whose father worked for an oil company in Argentina and who speaks Spanish fluently. His wife, Lynn, was the child of missionaries in Argentina.

Until Hernandez arrived, the Reeds conducted the work in their own halting Spanish. Reed, a tall, white-haired, easy-going man, greets the men in Spanish. Trying to count in Spanish, he once said he was 103 years old, instead of 53.

Norene, slightly more fluent, says, "I had a year of Spanish in college 33 years ago. By listening to a friend and studying a book, I improved. I read the Bible in Spanish. After a while I ventured into read-

ing out loud. Now I know what I am reading."

Which is a big improvement. Smiling, she recalls the men telling her about hunting rana, which she understood to be "duck." She then told them about her two pet ducks, gesturing with her hands to show their size — a foot long. On the way home, she remembered rana means "frog."

The Reeds and Hernandez often find opportunities to help the men. One laborer cut his leg with a chain saw. The farmer took him to the hospital, signed admission papers, then didn't return. The Reeds helped the injured man understand his treatment.

This past summer, three deaths occurred among Mexican workers. One was an accident, the other two attributed to natural causes. Yet government officers investigated. They discovered no unusual circumstances, but the incident triggered tension on the farms.

For a while the Reeds and Hernandez found it difficult to maintain their schedule. After the controversy died down, however, their work returned to normal.

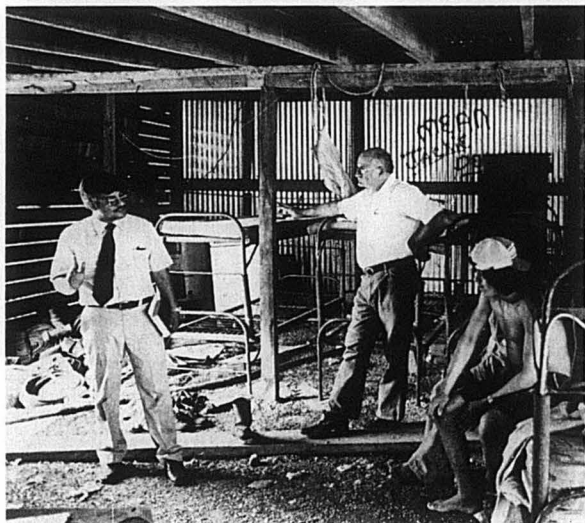
Which is, in itself, not without problems. For theirs is a transient congregation. The Reeds and Hernandez never know if they will see the men again. Though one man has been in Warren for several years, another in the area 44 years, many stay only three or four months.

"We feel God will take his word and maybe someone else will develop it," says Mrs. Reed. "God may be preparing Mexico for a revival."

Over the months, converts have been few. Some "are close to accepting Christ," Norene says, measuring an inch with her thumb and forefinger. But others will come, she believes, if "we keep caring and sharing with them about Jesus."

Penny Harding, a freelance writer in Little Rock, was summer intern with the "Arkansas Baptist Newsmagazine" in 1980. She graduated in May 1981 from the University of Arkansas at Little Rock, where she received her formal training in journalism. She and her husband, Greg, are members of Little Rock's First Church.

Adapted, with permission, from "Missions USA" magazine.



Hernandez and Raymond Reed (center) share Christ in the dirt-floored dormitory migrants call home.

Your state convention at work

Evangelism

Cultivative visitation

Now that we have found the prospects, what are we going to do? Foolish is the farmer that plants the seed and never cultivates the field. He could not expect a very good yield. Each pastor should be aware of the cultivative witness process. The first visit is a friendly experience to introduce people to the church. The second visit is the time of sharing our personal testimony and emphasizing the Sunday School. During the third visit, the tract, "An Invitation for You", is used to show the person the different ways of joining a Baptist Church. The



Shell

fourth visit, the tract, "A Word of Help for the Unsaved", is shared. A week of commitment visitation preceding the revival follows. A commitment from the prospect is sought for salvation and church membership.

Jesus, the busiest person who ever lived, always had time to stop and help one person in need. God says to us today, "Go ye therefore, and do likewise."

The harvest season will continue during the revival as lay people are challenged to be harvesters for Christ. The evangelist, pastor and other staff members will also go out and personally share Christ with the lost. I cannot preach with deep concern from the pulpit unless I have gone out and shared with people on a one-to-one basis. — Clarence Shell Jr., director

Church Training

MasterLife Workshop planned at Ouachita

MasterLife, a discipleship training course for adults, has been introduced through a wide variety of conferences and other events in our state over the past year. Our first MasterLife Workshop is to be held on the campus of Ouachita Baptist University May 17-21, 1982. Pastors and staff members have recently received information about MasterLife and registration information.

The MasterLife Workshop is primarily for pastors who want to equip themselves to lead a MasterLife group in their own churches. This involves a group of adults, preferably couples, who will commit themselves to participate in 26 weekly sessions



Holley

of at least two hours each.

The MasterLife Workshop is a prerequisite to leading a church group and is a prerequisite to securing the MasterLife materials for church use. Pastors' wives are also invited to attend the state workshop. Staff members are also invited to attend, along with their pastors.

The state MasterLife Workshop will begin on Monday evening, May 17, with a dinner at 6 p.m. The workshop will adjourn at noon on Friday. Those who participate are expected to commit themselves to the entire workshop, including each of the sessions. Housing is available on campus for a limited number of participants. The maximum number of participants is 100 so registration should be made soon. The leader of our state workshop will be Avery Willis, who developed the MasterLife concept and materials. — Robert Holley, director

Third Century honors four

At a recent banquet honoring workers in the BSU Third Century Campaign, Freddie Pike, former director of missions for Harmony Association and J. D. Passmore, director of missions for Current-Gains Association, were honored for outstanding publicity in their associational newsletters. Recognized for high percentage of church participation were Little Red River Association, David Miller, director of missions; and Central Association, Carl Overton, director of missions. (Pictured left to right: Pike, Overton, Miller and Passmore)



Family and Child Care

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In 1981, direct gifts totaled \$334,433.78 from 1,054 of our 1,285 churches. That represents a 14.94 percent increase over the previous year.

Listed below are the top ten churches in direct gifts in 1981 — Homer Shirley Jr.

Top 10 Churches in Direct Gifts

1. Pine Bluff 1st	\$8,167.48	Harmony
2. El Dorado 1st	\$6,402.47	Liberty
3. Magnolia Central	\$4,310.50	Southwest Arkansas
4. El Dorado Immanuel	\$3,628.69	Liberty
5. Geyer Springs 1st	\$3,154.37	Pulaski
6. Paragould 1st	\$2,962.58	Creene
7. Sparkman 1st	\$2,949.50	Carey
8. Russellville 1st	\$2,941.00	Others
9. Camden 1st	\$2,940.79	Liberty
10. Gould 1st	\$2,709.99	Harmony

High court agrees: Louisiana prayer law unconstitutional

WASHINGTON (BP) — Reaffirming a position first announced 20 years ago, the U.S. Supreme Court has held that states and localities may not by law turn public classrooms into worship centers.

The high court unanimously affirmed a decision by the Fifth Circuit Court of Appeals striking down a Louisiana law which authorized local school boards to provide for a period of prayer at the beginning of each school day.

Shortly after the state legislature passed the law in 1980, the school board in Jefferson Parish, in suburban New Orleans, announced it would begin permitting prayer led by students and teachers. It also issued guidelines to govern the one-minute proceeding.

Among the guidelines were rules providing first for a student volunteer to ask to lead in prayer. Only if he orally asked to pray and brought along a written permission slip from his parents, however, was any

student to be allowed to lead the class in prayer.

If no student volunteered on a given day, the teacher was authorized under the rules to lead in prayer.

Students who did not wish to participate were to be excused to another school location. After the prayer, however, all students were required to report to their classrooms for a one-minute period of silent meditation before regular classroom instruction was to begin.

After the school board announced its rules, three parents took school officials to court, arguing that both the state law and the regulations in Jefferson Parish violated the First Amendment's ban on an establishment of religion.

Although the U.S. District Court for the Eastern District of Louisiana dismissed the complaint, the Fifth Circuit Court of Appeals agreed with the parents.

In appealing to the Supreme Court, the

State of Louisiana and the school board argued that the so-called "voluntary" features in the law and local rules met current First Amendment tests.

Further, attorneys for the state and school board declared in a written brief, "the 'prayer' may be sectarian or nonsectarian, religious or non-religious."

They argued further that "the time has come when there must be an 'accommodation' " to the rights of the religious majority as over against minorities.

In addition, the brief asked the high court to reconsider and revise its 11-year-old test that to pass the Amendment's ban on establishment of religion, a law must have a secular purpose, have the primary effect of neither advancing nor inhibiting religion, and not result in excessive entanglement between church and state.

In a decision announced last August the court of appeals rejected all those arguments, a rejection affirmed without comment by the Supreme Court.

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• **Wes Kent**

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Arkansas Baptist State Convention

• **Joe Ford**

Evangelism Department
Home Mission Board

Schedule: 6 p.m. Friday - Noon Saturday

To register write

Church Training Department

P.O. Box 552

Little Rock, Arkansas 72203

Bishop to be CCF guest

Bishop W. McFerrin Stowe, Bishop-in-Residence in Southern Methodist University's Perkins School of Theology, and recently retired from the Dallas Area of The United Methodist Church, will be the featured speaker for the Annual Meeting of the Board of Directors of the Christian Civic Foundation on Monday, March 8, at the First United Methodist Church, Eighth and Center Streets, Little Rock.

A native of Tennessee, Bishop Stowe has the A.B. degree from Hendrix College in Conway (1932), the B.D. from Duke University (1935), and the Ph.D. from Boston University (1938). He holds seven honorary degrees.

Bishop Stowe's father, J. J. Stowe, served as pastor of First Methodist Church in Hot Springs, and as District Superintendent of the Camden District of the Little Rock Annual Conference. Bishop Stowe was a member of the General Board of Education of the Methodist Church and has held pastorates in Alta Loma and Houston, Texas; Stillwater, Okla., and Oklahoma City. In June, 1964, he was elected Bishop and served as Bishop of the Kansas Area and of the Dallas-Fort Worth Area. He retired in August, 1980, and became Bishop-in-Residence.

Edward W. Harris, Executive Director of the CCF, said that because of Bishop Stowe's wide circle of friends in Arkansas, the meeting will be open to non-board members and to the public in general. Guests must make luncheon reservations by Thursday, March 4, by telephone or letter. The fellowship period will begin at 11:30 a.m., and the luncheon at 12:00 noon.

Annuity Board pioneer Baynard F. Fox dies

Baynard F. Fox, 71, the first state annuity representative of the Annuity Board of the Southern Baptist Convention, died Jan. 30 after a lengthy illness.

A native of Kentucky, Fox became the first annuity representative in his home state in 1946. Two years later he became the Board's regional representative for all states east of the Mississippi River. Later, as more state conventions, jointly with the Annuity Board, employed state annuity secretaries to promote Southern Baptist retirement and insurance plans, Fox became a two-state annuity representative for Kentucky and Tennessee.

In 1964 he went to Dallas, the home office of the Annuity Board, where he became the first director of the life and health benefits department.

As vice president and director of development for churches, Fox was responsible for marketing retirement and insurance plans for ministers and church personnel. Two years prior to his retirement in 1976, he became director in the development division for research and training.

Cooperative Program gifts up

A five Sunday month pushed Cooperative Program gifts 8.72 percent above January receipts last year and \$59,055.62 above budget requirements. A total of \$818,943.99 was received in January 1982. Budget requirements equalled \$759,888.73. This excellent response, in spite of cold weather, sets the pace for record giving in 1982. Monthly gifts exceeded \$800,000 for the second month in a row.

	January gifts	% Over previous year
1978	\$469,533.45	+ 9.09
1979	552,340.15	+ 17.64
1980	580,185.70	+ 5.04
1981	753,273.98	+ 29.83
1982	818,943.99	+ 8.72

MK Prayer Calendar

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Youth Choir Festivals

March 27, 1982

(9 a.m. to 2:40 p.m.)

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Arnold Epley

Louisiana College

Registration forms must be postmarked by March 15
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International Hope for the future

by W. T. Holland, Boyce Bible School
Basic passages: Mark 13:1-37; Luke 21:25-28
Focal passage: Mark 13:24-37

Central truth: With true pastoral concern to prepare his disciples for coming trials and tasks Jesus sounds two notes in Mark, Chapter 13: (1) the note of exhortation, using the words, "take heed" (v. 5, 9, 23, 33) to alert them concerning the rise of false Christs, the destruction of the temple (70 A.D.), the total destruction of Jerusalem (135 A.D.) and the triumphal coming of the Son of Man (v. 24-27); and (2) the note of hope for his clear signs will enable his people to escape the holocaust in Jerusalem, their persecutions will be "for a testimony" (v. 9), and, since the time of his coming is known only to the Father (v. 32) they are to be faithful to their tasks until he appears (v. 33-37).

1. Jesus warns against being led astray by false Christs (v. 5, 6). One scholar tells us that in the century following Jesus' death 65 men arose claiming to be the Messiah.

We have these today. Guilty not only of radically false perversions of Christianity one of these is actually propagating his queer beliefs as the acme of Christian truth while he brainwashes thousands of youth to collect thousands of dollars that he might live in luxurious splendor while they grovel in poverty.

2. A great church near Kansas City, Missouri was preparing for a costly building, but, unfortunately, in his preaching, the pastor set the date for the Lord's return far into the future. When a millionaire in the church, normally a liberal giver, had neither given nor pledged to this project after a whole year he explained, "Brother pastor, according to your calculations we now have only 18 months until the Lord returns. We won't need that building. I am giving my money to missionaries and evangelists who are trying to win men to Christ now." Jesus warned against such folly (v. 32).

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Life and Work Gifted by the Spirit

by Earl R. Humble, Southern Baptist College

Basic passage: I Cor. 12:1-11; 28-31A
Focal passage: I Cor. 12:1-11; 29-31A

Central truth: God equips His children with gifts through which His church is edified.

1. God's Spirit sovereignly bestows gifts to those who are saved. Every believer receives one or more gifts as the Spirit wills. A study of our passage supports the following conclusions: We must make a distinction between the gift of the Spirit and the gifts of the Spirit. Though all believers have the gift of the Spirit, no believer has all the gifts of the Spirit. All believers, however, have at least one gift of the Spirit, perhaps more. All gifts of the Spirit are given to edify the church.

Since the Spirit has already endowed us with His gifts, it is not proper for us to pray for any certain gift. Though the Bible says we are to covet earnestly the best gifts, we are never told to actively seek any gift. To do so would seem to be an affront to the sovereign Spirit who makes such distribution.

2. Gifts are not evidence of salvation or of the Spirit's baptism or infilling. Gifts of the Spirit can be and are being counterfeited. This is indicated in the New Testament in such places as Acts 5:1-11 and Acts 19:13-16. All counterfeits are not as easily detected as those mentioned.

Since no one believer has all the gifts, and no one gift is common to all believers, then no one gift is evidence — as tongues — that one is a Spirit-filled person. Note I Cor. 12:30 "Do all have gifts of healing? Do all speak in tongues? Do all interpret?" The obvious answer is negative.

3. Every believer is expected by the Lord to exercise his gift for the good of the church. How may one know what gift he has been given? Prayer and earnest seeking to glorify God provide the key. A study of the passages cited in this lesson is essential to the answer of this question.

A practical approach would be to ask ourselves such questions as the following: What is my deepest desire to do for God? What do I do best for God? What do I do that most blesses God's people? It behooves us to know what our gifts are and to develop them and use them for the glory of God.

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Bible Book The King speaks of final judgement

by Vester Wolber, Ouachita Baptist University

Basic passage: Matthew 25:14-46
Focal passage: Matthew 25:31, 33-46

Central truth: All human beings must give account unto God for the manner in which they have made use of their personality assets, and for their manifestations of love, or lack of love, toward needy people as indicative of their love for God.

1. The basic criterion for evaluating a person is the nurture and development of the personality assets which God has placed in his hands. A speaker with remarkable insight said that in the final judgment the one question which will be asked of the person who doesn't measure up will be this: "Why didn't you become you?"

If "the courage to be" is foundational for character the will to become is the motivation for character development. Ambitious people are propelled by the drive to achieve, but contemporary America stands in dire need of many citizens who are driven by the desire to become. The desire to achieve success vocationally is desirable and good, but at best will lead to a hollow victory unless accompanied by a reach and stretch for maturity of character.

2. Two assumptions found throughout Scripture are fully substantiated in the parable of the sheep and goat judgment: (1) The Lord has a close affinity for needy people so that one who ministers to needy people ministers unto Christ; and (2) what one does in conduct is fully consistent with what he has become in character.

Frank Staggs said that if you want to find out if a cat is really a cat, bring a mouse into its presence; and if you want to find out if one is really a Christian, bring a needy person before him.

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Employees can contribute whenever and however much they want each year, up to the legal limit. Contributions can be made in monthly installments or in a lump sum.

Voluntary Annuity Plan contributions may be invested in one of three ways: 1) a Short-Term Fund, 2) an Equity Fund, or 3) a Bond Fund. Applications for a Voluntary Annuity Plan are available upon request from the Annuity Board.

For more information contact your state annuity secretary or call your Annuity Board toll free: 1-800-527-9003 or 1-800-527-9010. Texas residents call 1-800-442-7053.



**Annuity Board of the
Southern Baptist Convention**

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Foreign missions datelines

Indians respond to Baptist aid

BANGARAPET, India — Four Indian families are regularly attending Sunday worship services and have expressed a desire to believe in Jesus after Baptists responded to their physical needs. In September heavy rains and flooding destroyed 46 houses in Bangarapet, a village about 50 miles east of Bangalore. Southern Baptist missionary La Mon Brown, professor and academic dean at South India Bible Seminary in Bangarapet, reported the disaster

and requested relief funds. The Southern Baptist Foreign Mission Board responded with \$2,000 and students helped distribute the food, blankets, clothing and new building materials. People were told they were receiving aid because Jesus loved them.

Videotape expands conference reach

PORT ELIZABETH, South Africa — For the first time, a family enrichment conference for Southern Baptist missionary fami-

lies has been videotaped for missionaries to use in churches where they work. Missionary Frank Baker recorded a conference held in Potgietersrust, South Africa, for missionaries from Botswana, Bophuthatswana, South West Africa, South Africa and Transkei. Mr. and Mrs. C. W. Brister of Southwestern Baptist Theological Seminary and Truman Smith, the Foreign Mission Board's missionary family consultant and his wife, Gwen, led sessions on topics such as communication, healthy family functioning and coping with conflict.

Literature production up again

MANILA, Philippines — For the fifth year in a row, literature production has increased at the Southern Baptist mission's Baptist Center in Manila, Philippines. In 1981 the center produced 451,000 pieces more than the previous year. Quarterly Sunday School literature alone increased 63 percent. Printed in six languages, the Sunday School, training and Woman's Missionary Union quarterlies, religious books and tracts amounted to 1,684,000 pieces in 1981. About one third is sold throughout the island of Luzon, where the center is located. Most of the literature is shipped to three other large islands.



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Wednesday — 9:30 a.m.

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Voting rights extension provokes Senate debate

by Larry Chesser

WASHINGTON (BP) — Despite the fact that 62 U.S. senators are currently sponsoring the indefinite extension of the Voting Rights Act passed overwhelmingly by the House of Representatives last October, the measure is meeting some strong opposition from the Reagan Administration and Senate judiciary committee leaders.

While much of the battle last year in the House centered around the act's controversial pre-clearance provision which requires

nine states — mostly in the south — and portions of 13 others to obtain justice department approval before making election law changes, the primary debate in the Senate appears to be over whether proof of "intent" to discriminate should be necessary to demonstrate a voting law violation.

As the subcommittee on the Constitution opened a series of eight hearings on the measure, Chairman Orrin G. Hatch, R-Utah, Senate Judiciary Committee Chairman Strom Thurmond, R-S.C., and Atty. Gen. William French Smith all argued that such "intent" to discriminate should be the basic test. They charged that a provision in the House-passed bill allowing voting rights violations to be proven by showing that election laws or procedures produced discriminatory "results" would lead to proportional representation or quotas.

That charge was intensely disputed by Senate sponsors of an identical bill, S. 992, as well as by leaders of the civil rights community during the opening two hearings.

Sen. Charles McC. Mathias, R-Md., called the charges "unfounded," pointing to a provision in the bill specifically stating that the lack of proportional representation in and of itself does not constitute a violation of the act.

At issue is what Sen. Edward M. Kennedy, D-Mass., described as "clarifying language" added to Section 2 of the Voting Rights Act — a section prohibiting the denial or abridgement of the right to vote which applies throughout the U.S. The new language, Kennedy said, explicitly states "that any practice which 'results' in such

denial or abridgement is prohibited."

Mathias and Kennedy explained that the clarification in Section 2 was necessary because of a 1980 Supreme Court decision requiring specific evidence of "intent" to discriminate in a case involving at-large election procedures in Mobile, Ala. That ruling, they contended, is inconsistent with the intent of Congress in enacting the Voting Rights Act.

Civil rights leaders, including Benjamin L. Hooks of the NAACP, contended that the "intent" test is difficult and sometimes impossible to prove.

Hooks also declared that the change in Section 2 to permit demonstration of a violation by showing discriminatory results "will not run afoul of the well-established constitutional tenet that no minority group has the right to proportional representation."

In addition to the disputed section allowing a "results" test as opposed to an "intent" test, other questions surrounding the bill still have to be resolved. These include "bail-out" provisions for those states and localities covered under the pre-clearance requirements and whether the extension should be an indefinite one as passed by the House or for 10 years as advocated by the Reagan Administration.

It also remains to be seen whether the concerns raised by Hatch, Thurmond and the administration can convince enough of the 62 co-sponsors to change their position on the bill. Otherwise, they have enough votes not only to pass the bill, but also to end any filibuster that might occur.

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Panel sees problems in exemption proposal

by Larry Chesser

WASHINGTON (BP) — The problems of tax-exempt status for private schools that discriminate continued to surface as the Senate Finance Committee opened hearings on President Reagan's proposal to bar such exemptions through legislation.

Committee members who expressed unanimous abhorrence of racism recognized the First Amendment religious liberty problems inherent in legislation dealing with the politically sensitive issue. That, plus the view of some members that such legislation is unnecessary, casts doubts about the future of the Reagan bill.

"Despite my conviction that discriminatory schools should be denied tax-exempt status, we must be careful that our zeal to eradicate racial discrimination does not result in any infringement on religious free-

dom, an equally strong tenet of American democracy," declared Chairman Robert J. Dole, R-Kan.

Dole said the issue becomes more difficult the more it is examined, and warned that if Congress legislates in this area, it "needs all the guidance it can get concerning how to resolve the conflict between nondiscrimination objectives and First Amendment religious liberties."

The Kansas Republican expressed hope that the Supreme Court would yet rule on the Bob Jones University and Goldsboro Christian Schools cases "so that Congress can benefit from the Court's wisdom on these difficult constitutional issues."

Those separate cases on racial discrimination and its relationship to tax exemption

were pending before the high court when the Reagan Administration reversed the 12-year Internal Revenue Service policy of denying exemptions to private schools that racially discriminate and asked that rulings against the schools in the Fourth Circuit Court of Appeals be declared moot. Later, the administration announced it would ask Congress to enact legislation barring exemptions to schools that discriminate on the basis of race.

Witnesses from the Treasury and Justice departments and the IRS appeared at the hearing to explain the administration's policy reversal and its support for the legislation. The administration contended that there is no statutory authority for the IRS policy and is thus asking Congress to provide it.